

Church Structure

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| A. Personnel of church -- Phil. 1:1, saints, deacons, elders | G. The ministry of women |
| B. Ministry of the saints -- Bodies -- Souls -- Spirits | 1. None in eldership |
| C. Ministry of deacons -- Acts 6:1-4 | 2. None in fivefold |
| 1. 1 Tim. 3:8-13 Qualified | 3. Ministry of women |
| D. The ministry of the elders. | a. Luke 8:1-3 their substance |
| 1. Acts 20:17, Acts 20:28 | b. John 4:28-39 testified |
| 2. 1 Peter 5:1-4 | c. Acts 1:14 prayer |
| 3. 1 Tim. 5:17 | d. Acts 9:36-41 good works |
| E. The selection of elders. | e. Hospitality |
| 1. 1 Tim. 3:7, Titus 1:5-9 | f. Prophecy -- Gifts |
| 2. Ordination | g. Rom. 16:1-3 Phoebe |
| F. Concerning the fivefold -- Ps. 68:18, Eph. 4:8-12 | h. Acts 18:24-26 With husband |
| 1. Apostle 2. Prophet 3. Evangelist 4. Pastor 5. Teacher | i. Wives, mothers, homes |
| | j. Old taught the young |
| | H. One man in charge |
| | Rev. 1:20, Matt. 11:10 (Mark 1:2, Mark 7:27) |
| | Luke 7:24, Luke 9:51-52, James 2:25 |
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Introduction

The Christian church can be loosely defined as "those people who have a belief in Jesus of Nazareth" The church is believed to have began at the time of Pentecost (read the story in Acts chapter 2) when the disciples received the Holy Spirit from God after the crucifixion, resurrection and ascension of Jesus.

Brief History

The disciples originally called themselves "Christian Jews" but soon this changed to be just Christians or 'little Christs'. The number of Christians grew very quickly during the 50 years after the death of Jesus. St. Peter went to Rome and preached about Jesus. St. Paul travelled widely and converted many people to the new religion. The other disciples also travelled all over the Middle East and further afield. Some people believe that one of the disciples reached India ! When Roman soldiers became Christians they took the new religion all over the Roman Empire as far north as the borders of Scotland, south to North Africa, West to Wales and East to modern day Russia.

After the Roman Empire was defeated in 410 Christianity suffered but soon it was on the way up again. In 625 St. Augustine came to Britain and established Canterbury as an important cathedral. However Christianity in the Middle East and North Africa was challenged by the spread of the new religion of Islam. By the year 1000 all of Europe was Christian, and the majority of Europeans Christians. In 1054 the church in the East split away from the church in the West. This was known as the great Schism and Rome became the "capital" of the Western (or Roman Catholic) church, and Constantinople (now called Istanbul) the capital of the Eastern (or Orthodox Catholic) church.

In 1517 Martin Luther nailed a list of 95 "protests" on the door of a church in Wittenberg and this was the start of the Protestant movement. One of the main groups to split away from the Roman Catholic church was the Church of England (or Anglican) church. Over the next 300 years many other groups split away from either the Roman Catholic or Church of England. (See section The Christian Church 1).

In the 1700s and 1800s the major European nations were expanding and creating empires around the world. They took their religion with them. The "flavour" of Christianity depended on the country that was colonising. Soon Christianity was established and growing in Africa (mainly Protestant) and South America (mainly Roman Catholic). By the end of the 1800s Christianity was established all over the world. In the 1900s Christianity has continued to grow in Africa, South America and in the last few decades in South East Asia, only in Europe are the number of Christians diminishing.

Today there are over 2,000,000,000 Christians in the world. All this from a handful of disciples following a man called Jesus of Nazareth in a small country 2,000 years ago.

The Structure Of The Church

When we speak of structure, we mean form and organization. There are many approaches to structure in the local church; not all the specifics of church structure are addressed in Scripture. We believe that Biblical principles do not change, but methods sometimes change according to needs.

Structure is the proper designing of the various aspects of church life in order to:

- >> Meet people's needs as much as possible
- >> Help people grow and develop their gifts for the ministry
- >> Operate orderly and effectively assimilate new people
- >> Facilitate the growth and health of the church and its individuals
- >> Bring new people to belief in Christ Advance the Kingdom of our Lord

An Overview of Northland's Structure:

ELDERS: The Elder Board is the highest governing authority in the church. The Board's primary responsibilities are to maintain the Biblical faithfulness of the body and to approve general policies and direction of the church.

SENIOR PASTOR: The Senior Pastor has the authority to carry out the Elders' direction for the church. He oversees the operation of the staff and provides vision and leadership for the church.

PASTORS: The Pastors are the front-line leaders of the church. It is their responsibility to work together with the Senior Pastor as a team to accomplish the mission of the church. They plan, staff, and supervise their individual areas of ministry.

STAFF: The staff acts as administrative support to the elders and pastors.

SERVANT TEAM: The Servant Team acts in the traditional role of deacons. They are a confederation of individuals who have taken responsibility for particular areas of ministry. These areas include: grounds; building use management; lay care giving; building planning; financial guidelines; practical needs; Sunday morning operations; administration of worship

Leadership

Elders

Northland, being an independent church, does not have a denominational hierarchy outside of itself. Northland was originally conceived as an elder-led church with the pastor(s) functioning as one of the elders. This is still the same today with the exception of some procedural changes. Though Northland's form of government is an eldership, this does not mean that all decisions must be made through the elders. As other administrative officials establish and oversee the ministries, much of the daily decision making occurs at these levels. The elders oversee the various aspects of ministry and keep in touch with the leaders of the ministries through relationships. There is delegation by the elders, but the desire is not to create autonomy among the ministry leaders.

1. Understanding the Office of Elder

In many churches the office of elder is primarily that of managing and administering the affairs of the organization. Although there is a certain amount of this that is a natural part of being an elder at Northland, the primary Biblical role of the elders is to be shepherds of God's people, servant-leaders of the body, ministers of spiritual life and health, and maintainers of the Biblical faithfulness of our direction.

2. The Biblical Understanding of Elder

The Biblical role of elder is a ministry carried out by spiritually qualified men who oversee the spiritual life and well-being of local church members.

Maturity Traits. The specifics of Biblical qualifications are listed in I Timothy 3:1-7, Titus 1:5-9 and I Peter 5:1-4.

Ministry Traits. An elder is to possess (or to be growing in) the following overlapping capabilities in serving the church:

Leading (I Timothy 5:17).

Teaching (I Timothy 3:12, Titus 1:9).

Shepherding (I Peter 5:1-3, Hebrews 13:17).

Overseeing (Acts 20:28).

3. Distinctions of an Elder

As we assess and distill the qualifications, traits and responsibilities of the role of an elder, the following five distinctives stand out: A Heart for God - a progressively deepening devotion to and devotional life with the Lord; and a consistent growth in godliness that is worth imitating. A Heart for People - a desire to see people grow and develop in their relationship with Christ. A Learner - teachable, accountable and approachable, as well as a student of the Word. A Co-operative Spirit - works well with others. A Discerner - able to evaluate and make wise decisions based upon biblical principles and Northland's philosophy of ministry. Guidelines regarding length of office, decision making, etc. are detailed in Appendix B (pages 28-29).

Pastoral Staff

The role of our pastors is to provide leadership that will enhance the spiritual growth of the church. Thus, their primary functions are not as administrators, but as "player- coaches". The Senior Pastor has the authority to carry out the elder's direction for the church. He will oversee the operation of the pastoral staff and will provide vision and leadership for the church.

The pastoral staff will work together with the Senior Pastor as a team to accomplish the mission of the church. They have responsibility and authority in their areas of ministry, and over their corresponding staff/interns. The present plan for ministry at Northland calls for a staff of four pastors:

A Pastor of Students, Evangelism, and Missions will develop these areas of ministry with a community and world mindset.

A Pastor of Ministry Development will create and build a system that helps all Northland believers be trained for ministry.

A Pastor of Pastoral Care will concentrate on enabling people to build relationships at Northland, and become family.

A Pastor of Administration will be the chief operations officer of the church, seeing that we are organized to be more sensitive to people and God's Spirit.

Our commitment is to provide a quality church staff that will enhance the growth of our people. We believe that the staff should receive both adequate compensation and a variety of further training to simulate their own growth.

All staff members are responsible to the Senior Pastor and, ultimately, to the elders. The job description of each is kept on file, and the progress in carrying out his/her duties is evaluated periodically by one or more of the elders.

When the need for additional staff arises, the elders will seek the input of representatives of the various ministries in the church before making a decision.

Each must display this spiritual gift of pastor/teacher and be given the freedom and charge to preach and teach all the Word of God.

Pastoral interns may be hired as openings become available, to undergo a Summer or a year of training under the supervision of the pastoral staff and the elders. The purpose is to help qualified people combine academic training and practical ministry in preparing for full-time ministry in the body of Christ, be it in Northland, church planting, world mission or another church.

The Role of a Deacon: Northland has several categories of those who serve in administrative capacities summarized by the Biblical word of "deacon". The terms will change from time to time, but the role of administration will always be necessary. They are selected by the elders to oversee the administrative areas of the church (in accordance with the pattern set in Acts 6:1-7). The term of office is two years. (The Biblical qualifications are listed in Appendix C, page 33)

Presently Northland has many persons in charge of particular areas of administration. The following list will give the reader some idea of the type of ministries.

- Missions
- Practical Needs
- Facility Greeters/Ushers
- Grounds
- Library
- Women's Ministry
- Food Pantry
- Hospitality
- Bookstore
- Cooperative Learning Center
- Financial Counseling
- Various Support Staff

Whereas the Pastoral Staff is salaried, we also have a need for various hourly compensated individuals to do very valuable ministries. Some of these are Children's' Christian Education, Office Administrative Assistant, Bookkeeper, etc.

The support staff is to view their function as a ministry as well as a job. Thus, the requirements highlighted in selecting support staff include having a heart for people and skills that will effectively support the ministry in the church office. The office staff are directly responsible to various pastors.

Women in Ministry

We believe that God has given ministry gifts to women as well as to men, and that the exercise of these gifts is for building up the body of Christ (Ephesians 4:11-16). We believe that the scripture instructs that women are not to be placed in a position of spiritual authority over men (I Timothy 2:12). For this reason, we believe that the elders and the senior pastor of Northland shall be men. We believe that women may actively exercise their ministries in any of the other roles in the church.

Pastor/Elder

Because the role of pastor or elder is a position of governing and teaching authority within the church, only men will serve in those roles. We believe that Paul's instructions in I Corinthians 14:26-38 & I Timothy 2:11-15 commit him - and us - to male composition of the group responsible for judging the prophets." (I Corinthians 14:32,34,35), "overseeing" or "presiding" over congregational life (I Timothy 3:1-7; Titus 1:5-9; I Timothy 5:17a, and "laboring in the word and teaching." (I Timothy 5:17b).

Preaching

Because preaching in public worship is an exercise of the kind of teaching authority which the church recognizes when it calls someone to the role of pastor or elder, only men will serve in this capacity. Presentations, reports or testimonies by women are welcomed.

Worship Leader

The role of leading worship is not one which we see as carrying elder-like governing or teaching authority. Life Training Center Training

In the Life Training Center, generally teaching is offered and received less by virtue of teachers' exercising any special or formal authority and more by virtue of their having the kind of wisdom and exercising the kind of personal influence god might grant any believer (Acts 2:17-18; 18:26; I Corinthians 11:5).

Structure For Growth

"How do I fit in? How do I avoid getting lost in the masses?" Many people come to church for relationships and to find a sense of belonging. But as churches grow numerically, there must be a conscious plan for insuring:

The continued sense of belonging.

- The assimilation and integration of new people.
- The meeting of needs on a personal level.
- The opportunity for discovering and utilizing spiritual gifts in ministry.
- A context in which individuals are known and can get to know others.

The tendency for churches with a "body life" emphasis is to expect the Sunday morning worship service to meet more needs than it is capable of meeting. There are, however, churches of much larger size in which people do experience the same benefits we perceive as inherent in small churches. Only the format and structure of activities are different.

Personal Growth

People have various needs that correspond to various size groups. The Pastor of Pastoral Care will be especially important in organizing us so that these needs may be met.

Sometimes the need is for a small group for regular discussion, fellowship and prayer; therefore, we have

Home Groups

Sometimes the need is for large group get-togethers on a periodic basis to scout out new relationships; therefore, we will have get-togethers of a hundred or so (such as the annual "Barn dance") to acquaint people.

Sometimes the need is to work alongside others to fulfill a common task; therefore, we will have more task-centered times (such as work days, ad hoc committees, etc.) for accomplishment-oriented people.

The monthly newsletter and the weekly bulletins are really invitations to involvement. The church office can answer any questions you may have.

Corporate Growth

Handling numerical growth has been a special challenge for Northland. Our general inclination is to choose from these options:

1. Multiple Worship Services, perhaps each becoming a mini-congregation. This option is most appealing because of its emphasis on cooperative use of a common facility and staff (the two most expensive items in a church budget), thus freeing more money for people and ministry needs. It also allows one more possibility for face-to-face, accountable relationships.
2. Church planting is always a possibility if God raises up the leadership and vision for it.
3. Expanding facility size is a "lower on the list" option. Yet, we will not be afraid to use it if that is what it takes to minister to the people God is sending us. People are our responsibility.

The elders' attitude about church growth is simply this: We will do nothing to artificially stimulate growth nor, conversely, to artificially limit it. We will simply do our best to develop the people that are coming. Our desire is to be completely out of debt, and we will be, but not at the cost of ignoring people's needs.

Membership

Membership at Northland allows a person to formalize his/her commitment to this local church, to have a sense of ownership in its directions and accountability to both give and receive. Membership is actually a mutual commitment in which the church and its members help each other develop.

A. Qualification for Membership

Any person desiring to unite with this church must attend instructional classes dealing with Biblical foundations and the church's philosophy of ministry. Each prospective member will then meet with an elder to express testimony of his/her active faith in Jesus Christ and a verbal commitment to the intent of Northland's Constitution and Philosophy of Ministry, as well as to active involvement in the life of the church. The suggested minimum age for membership is twelve (12) years.

B. Reception of Members

Upon approval of the applicant's qualifications, he/she shall, at the next appropriate service, be received into the membership of the church. A new member that has not been previously baptized is encouraged to prayerfully

consider this in light of the Scriptures. We believe that baptism is a natural expression of the reality of conversion that every Christian should pursue as a public witness.

C. Termination of Membership

Termination of membership may occur in any of the following ways:

1. Death The names of deceased members shall be removed from the roll.
2. Transfer Members in good standing shall be granted, upon request, a letter of transfer to another church of their choice.
3. Inactivity Any member who absents himself from the services of the church for one year, except for illness or disability, and who fails to respond to attempts to bring him back into active participation, shall be dropped from the church membership and notified of such action.
4. Discipline To maintain the peace and purity of the church, the Scripture permits the removal of any person from the membership for disciplinary reasons (Romans 16:17; I Corinthians 5:1-13; II Thessalonians 3:6; II Timothy 2:16-21). After reasonable attempts toward restoration have been made without avail (Matthew 18:15-16; Galatians 6:1), charges shall be submitted to the Board of Elders in writing by those bringing them.

The accused must be notified of the charges and of the date of their consideration by the elders at least one week in advance of that date, and must be given opportunity to answer the charges before the elders, if so desired. Dismissal by discipline shall require an unanimous vote of the elders after careful and prayerful consideration. The above process will involve only the accuser, the accused, and the Board of Elders. A person who has been disfellowshipped by discipline who desires to be restored to fellowship, shall request a meeting with the elders. The elders, upon discovering an attitude of repentance and evidence of repentance, shall begin a restoration process based on the particular needs of the individual involved. Upon satisfactory completion of this process, the individual shall be publicly received back into fellowship with the church. See also DISCIPLINE.

Biblically-Based Traditions

1. Communion.

We celebrate the Lord's Supper because He tells us to remember Him by it, proclaiming the importance of His death until He comes again (I Corinthians 11:23-29). Communion is planned for the first Sunday of each month and any additional times when deemed necessary. The Lord's table is open to anyone who is a Christian and is walking in fellowship with Christ. This includes the maintaining of right relationships between Christians, as explained in Matthew 5:23, 24. Freedom is given for any group of Christians in the church to celebrate the Lord's table in a variety of orderly forms

2. Water Baptism.

Water baptism is celebrated upon request by those who have committed their lives to Jesus Christ. This ceremony of being immersed in water is a visible sign of an eternal and invisible reality that God performs by His Spirit in the life of every believer at conversion. Special arrangements may be made for those with a phobia of immersion. The pastors administer the ordinance of baptism. The Biblical meaning of baptism is further outlined in Appendix E.

3. Parent/Baby Dedication.

In Deuteronomy 6, God commanded the parents among His people to love Him wholeheartedly and teach their children His Word in the teaching moments of daily life. The New Testament affirms this command in calling Christian parents to raise their children in the instruction and discipline of the Lord (Ephesians 6:4). By standing before the church, parents at Northland can publicly commit themselves, in the power of Christ, to obey God in raising their children and also call upon others in the church to aid in this challenging process.

4. Praying for the Sick.

The elders take seriously the call in James 5:14-16 to respond to a request from any person in the church suffering from sickness, to anoint them with oil and pray for their healing.

Discipling Ministries

Discipling begins with the conviction that all believers should be in a progressively deepening relationship with the Lord Jesus Christ. It is only as this relationship takes form that the Christian life becomes meaningful and fruitful. The primary context for discipleship is individual relationships and small groups. Such friendships allow believers to discover together the fuller meaning of following Christ in the reality of daily living.

Distinguishing Principle and Method

Discipling as a principle - God requires that Christians be nurtured, educated, fruitful and enabled to use the gifts He has given them.

Discipling as a method of ministry - The principle is eternal; the methods may vary.

Two essential factors govern the formulation of methods:

1. The sharing of lives
2. The imparting of information and skills.

In a very real sense, all of what a church does contributes to discipling. However, for our church to be geared for discipling, it must have not only people who can disciple new believers, but it must also make provisions to structure a discipling ministry.

The Major Aspects of Discipling Ministry:

Follow-up - involves nurturing new believers, imparting basic information about life in Christ, and an introduction to Christian disciplines.

Discipling - engages to help people meaningfully function and mature in their relationships with Christ, family and others. To disciple requires more of a commitment on the disciple's part and includes being a part of accountable relationships.

Equipping Laborers - through teaching enables people to evangelize, follow-up and disciple others and to become fruitful in ministry as well as service.

Training Leaders - involves raising up people to carry on the ministry and missions of the local church, training people to be Christian leaders in the world and/or to function as a ministry leader or elder.

A Biblical Description Of The Universal Church

This section is from appendix A of Northland's Philosophy of Ministry

The New Testament gives various analogies of Christ and the Church: The Vine and Branches, the Bridegroom and the Bride, the Head and the Body, the Shepherd and the Sheep. The point is clear from this: that our Lord Jesus Christ is the authority over the source of life for the universal body of believers and for each individual local church.

In order to understand why we do what we do, it is essential that we have a keen sense of who we are.

We have identified six concepts of the universal church:

1. A part of the Body of Christ (Ephesians 4; I Corinthians: 12)

This implies and includes unity with the Father, Son and Holy Spirit, the sonship of each believer and the possession of each believer with spiritual gifts. This biblical truth also means that Christ is the Head of the local church. He is its Shepherd, Pastor, Elder, and Authority.

2. Every-Member Ministry (I Peter 2:4-10; I Corinthians 12)

Though there will be some organizational/functional titles and ministries in the local church (pastor, elder, etc.), this does not imply a ruling, priestly elite. All believers are indwelt by the Holy Spirit and are vessels for His use in each others' lives.

3. A Caring Community (Hebrews 10:23-25; John 13:34; Romans 12) Love is the mark of the Christian, love that is demonstrated in action and good works. We need not establish Christian communes, but that spirit must characterize our fellowship as it did in the New Testament church (Acts 2 and 4).

4. An Equipping Center (Ephesians 4:11-16; Colossians 1:28)

Discipling is not just a 20th century slogan to be taken or left by the churches. It was foundational in Jesus' ministry. Believers need to be nurtured, cared for, taught, helped along and equipped for the Christian life and service.

5. A Family of Missionaries (Matthew 28:19,20; Luke 4:8) As brothers and sisters in Christ, we are part of God's Great Commission to reach out to neighbors, communities and other parts of the world. This implies being a part of something bigger than any particular denomination. Having a world vision is necessary for the local church in order to keep the world and outreach in perspective.

The church is to be a force not a fortress.

6. A Called-Out People (Ephesians 1:11-14)

This literal meaning of the Greek word "church" (ekklesia) highlights God's call for His people to know, love, obey and rely upon Christ; to love one another and bear witness to Him in the world (John 15).

Elders

This section is from appendix B of Northland's Philosophy of Ministry

The governing board of Northland Community Church is and shall be called "The Board of Elders."

The Board of Elders shall give spiritual leadership by means of godly decisions, wise counsel, and exemplary holy living. The "office of elder" is distinguished from the "role of elder"; the former is a term of service emphasizing governing responsibility for the body, while the latter "role" is a life-time responsibility for spiritual leadership to groups or individuals brought about by one's recognized spiritual maturity in his personal relationship

with Christ. Once elected to the office of elder, a person continues in the role of elder even when not active on the governing board.

Qualifications

- A. The biblical qualifications for spiritual leadership are found in 1TI 3:1-7, TIT 1:5-9, and 1PE 5:1-4
- B. Evidences of qualification are seen in one's commitment to the body through faithful attendance and being recognized by the elders as a wise and spiritually mature person. This person is one who can transmit sound doctrine, is a student of the scriptures, loves people, and is committed to prayer.
- C. Helpful in serving in the "office of elder" would be the gift of ruling (Romans 12:8). The Greek word "proistemi" means literally "to stand before" or to "reside." The same word is used in I Timothy 3:4 in reference to the family.

Structure

- A. The governing board of lay elders shall normally be composed of not less than five nor more than nine men.
- B. Each person shall be elected to the office of elder for a period of two years, possibly serving three terms of two years each. At the end of each term, each elder will be able to re-confirm God's calling to finish his time on the board.
- C. In the election of new elders the following policies shall be used:
 1. Any elder may present a slate of candidates composed of names recommended from the congregation or personally recommended after prayer.
 2. The elders will decide which candidates will spend some time being included in elder's meetings.
 3. The elders shall then elect, unanimously, those whom the Spirit confirms. This method of selection is called co-optation, and used in Scripture (Numbers 27:18-20).
 4. The date of rotation shall normally be January first of every even year. However, the election of new elders may occur at any time the Spirit so leads.
 5. The goal number of elders to be elected shall be three. However, elders shall not elect any who are not yet ready and Spirit-confirmed, nor shall they avoid any who are ready and Spirit-confirmed.
 6. Elders who have served in the office of elder shall be eligible to be nominated to that office again one year after serving full term. An elder not completing the full six-year term of office may also be nominated one year after completing his last term.
 7. Removal of an Elder

Removal of an Elder from office: If it becomes apparent that a certain elder should not serve in the office of elder any longer, he may resign, or, by unanimous vote of the other elders, be immediately retired from said office. Unless there is a need to elect an elder to the office to meet the minimum of five on the board, the position will be filled at the next normal election following the rules established above.

Removal of an Elder from the role

When a man no longer meets the scriptural qualifications of an elder, he may resign from the role, or it will be the responsibility of the serving Board of Elders to discipline or consider for removal said person from the role. Discipline or removal from the role of elder in the body shall be by unanimous vote of the other elders.

8. Decision-Making Decisions made by the Board of Elders shall be by unanimous vote with a quorum (2/3) of the elders present. Whenever possible, the responsibility to make a decision will be given to the person(s) overseeing the particular matter under consideration, but all decisions concerning biblical principles or constitutional issues will be made by the Board of Elders. Role elders may be invited to participate as non-voting members in matters of theology or the church's Constitution. The senior pastor shall be (and other staff members may be asked to be) a part of all elders' meetings. He shall not have a vote, though, because his emphasis shall be in the "role of elder" rather than the "office of elder."
9. Organization In keeping with the Constitution, a chairman, vice-chairman, and secretary-treasurer will be selected from the members of the Board annually. These positions will be filled on January first of each year.

Qualifications for Elder

1. Above reproach
Not open to censure, having unimpeachable integrity.
2. Husband of one wife
A one-wife kind of man, not a philanderer (doesn't necessarily rule out widowers or divorced men).
3. Having believing children
Children are Christians, not incorrigible or unruly.
4. Not self-willed
Not arrogantly self-satisfied.
5. Not quick-tempered

6. Not addicted to wine
Not overly fond of wine, or drunken.
7. Not pugnacious
Not contentious or quarrelsome.
8. Not a money-lover
Not greedy for money.
9. Hospitable
A stranger-lover, generous to guests.
10. Lover of good
Loving goodness.

11. Sensible
Self-controlled, sane, temperate.
12. Just
Righteous, upright, aligned with right.
13. Devout
Responsible -- fulfills moral obligations to God & man.
14. Self-controlled
Restrained, under control.
15. Holding fast the Word
Committed to God's Word as authoritative.
16. Able to teach sound doctrine.
Calls others to wholeness through teaching God's Word.
17. Able to refute
Convincing those who speak against the truth.
18. Temperate
Calm and collected in spirit, sober.
19. Gentle
Fair, equitable, not insisting on his own rights.
20. Able to manage household
A good leader in his own family.

21. Not a new convert
Not a new Christian.
22. Well thought of by outsiders
A good representative of Christ among non-Christians.
23. Willingly, not under compulsion
Not serving against his will.
24. According to God
By God's appointment. (in some Greek texts)
25. Not for shameful gain
Not money-motivated.
26. Not lording it over the flock
Not dominating in his area of ministry (a shepherd is to lead, not drive the flock).
27. As an example
A pleasure to follow because of his Christian example.
28. As accountable to the Chief
Shepherd Motivated by the crown to be gained - authority to reign with Christ.

Biblical Qualifications of Deacons

(or those serving in an administrative office)

This section is from appendix C of Northland's Philosophy of Ministry

The qualifications for a deacon, or administrative staff person come from various scriptures:

I Timothy 3:8-12

Persons of dignity - worthy of respect

Not double-tongued - genuine, sincere in speech

Not addicted to wine - one who does not let drinking control them.

Not fond of sordid gain - financially honest, masters greed.

Holds the faith with clear conscience - a pure, confident commitment to things of God.

One beyond reproach - a track record that welcomes examination.

A husband of one wife - a man devoted to his wife, a man who has married only once, excluding remarriage due:

- a) to death of wife,
- b) to divorce caused by adulterous wife (Matthew 19:9),
- c) to divorce caused by unbelieving deserting wife (I Corinthians 7:15).

Good manager of children & household - one who provides effective leadership and guidance for his family & its affairs. ACT 6:3

Good reputation - well spoken of.

Full of the Spirit and of wisdom - they who would be wise must be in intimate fellowship with the Source of Wisdom.

Romans 16 Verifies that women have served as deacons from the earliest of times.

Discipline of Members

This section is from appendix D of Northland's Philosophy of Ministry

Discipline of members will be administered as directed in Matthew 18:15-17, first on an individual basis, then a small group basis, and finally on a church-wide basis.

If it should become a church involvement, further responsibility will rest with the Board of Elders. The Board will put the charges in writing and appoint a Board member to transmit them to the member concerned, together with notification to meet with the Board at a date not more than three weeks, not less than one week later. The accused, on being notified, may select any Board Member to assist him with the interview.

After a fair and impartial hearing of all the facts ascertainable, if the charges are proved to be true, the name of the member will be removed from the roll and this fact told to the church. Failure of the member concerned to appear at the designated time will not prevent the Board from examining the case and rendering a verdict in accord with the testimony received. Persons who have been disfellowshipped by discipline and who desire to be restored to fellowship shall request a meeting with the elders.

The elders, upon discovering an attitude of repentance and evidence of repentance, shall begin a restoration process based on the particular needs of the individual involved. Upon satisfactory completion of this process, the individual shall be publicly received back into fellowship with the church. See Also Discipline under Membership.

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This is one example of a 'Constitution' of Church Government