

Scripture References for the Church Constitution and By-Laws of Clayton Baptist Church

Adopted on November xx, 2009

Scripture References taken from New American Standard Bible

Page 2 - Church Covenant

Number 1—to serve the ministry of our Church

Ephesians 4:11-12. “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service to the building up of the body of Christ.”

Mark 10:45. “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Number 2—to share the responsibility of our Church

I Thessalonians 1:2. “We give thanks to God always for all of you, making mention of you in our prayers.”

I Thessalonians 5:17. “pray without ceasing;”

Luke 14:23. “And the master said to the slave, ‘Go out into the highways and along the hedges, and compel them to come in, that my house may be filled.’”

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Number 3—to protect the unity of our Church

Romans 15:5. “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus;”

Ephesians 4:29. “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear.”

Hebrews 13:17. “Obey your leaders, and submit to them, for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”

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Number 4—to support the testimony of our Church

Hebrews 10:25. “not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.”

I Corinthians 16:2. “On the first day of every week let each of you put aside and save, as he may prosper, that no collections be made when I come.”

Matthew 6:6. “But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.”

Deuteronomy 4:7. “And you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.”

Leviticus 27:30. “Thus all the tithe of your land, of the seed of the land or of the fruit of the tree, is the LORD’s it is holy to the LORD.”

Page 5 -Church Discipline

Matthew 18:15-17. “And if your brother sins, go and reprove him in private; if he listens to you; you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. And if he refuses to listen to them, tell it to the church, and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer.”

II Thessalonians 3:14-15. “And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. And yet do not regard him as an enemy, but admonish him as a brother.”

I Timothy 5:19-20. “Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning.”

I Corinthians 5:4-5. “In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus, I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus.”

The purpose of church discipline should be: (Page 5, 6)

1. For the repentance, reconciliation, and spiritual growth of the individual disciplined.

Luke 17:3. “Be on your guard! If your brother sins, rebuke him, and if he repents, forgive him.”

Galatians 6:1. “Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.”

2. For the instruction in righteousness and good of other Christians, as an example to them.

I Corinthians 5:11. “But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.”

Colossians 3:16. “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

I Thessalonians 5:14. “And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.”

Titus 1:10-11. “For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.”

Hebrews 10:24-25. “By faith Moses, when he had grown up, refused to be called the son of Pharaoh’s daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin;”

3. For the purity of the Church as a whole.

I Corinthians 5:6-7. “Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.”

Ephesians 5:27. “that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.”

Jude 24. “Now to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy.”

4. For the good of our corporate witness to non-Christians.

Ephesians 5:11. “And do not participate in the unfruitful deeds of darkness, but instead even expose them;”

II Peter 2:2. “And many will follow their sensuality, and because of them the way of truth will be maligned;”

I John 3:10. “By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother.”

5. And supremely for the glory of God by reflecting His holy character.

Matthew 5:16. “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

Romans 15:5-6. “Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus; that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.”

II Corinthians 6:14. “Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?”

I Peter 2:12. “Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.”

Page 6 – Church Conferences

I Corinthians 14:40. “But let all things be done properly and in an orderly manner.”

Pages 7, 8 – Elders

I Timothy 3:1-7. “It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.”

Titus 1:5-9. “For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion. For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.”

I Timothy 5:17, 19-22. “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others; keep yourself free from sin.”

Acts 6:1-6. “Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. So the twelve summoned the congregation of the disciples and said, ‘It is not desirable for us to neglect the word of God in order to serve tables. Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer and to the ministry of the word.’”

Pages 7, 8 – Elders (con't)

Acts 6:5-6 (con't). “The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. And these they brought before the apostles; and after praying, they laid their hands on them.”

I Peter 5:1-4. “Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory.”

Matthew 18:15-17. “If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.** If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.”

Page 9 – Deacons

I Timothy 3:8-13. “Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. And let these also first be tested; then let them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Let deacons be husbands of only one wife, and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.”

Acts 6:1-7. “Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. And the twelve summoned the congregation of the disciples and said, ‘It is not desirable for us to neglect the word of God in order to serve tables. But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. But we will devote ourselves to prayer, and to the ministry of the word.’ And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. And these they brought before the apostles; and after praying, they laid their hands on them, and the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.”

Page 12 - Dispute Resolution

Matthew 18:15-17. “If your brother sins, go and reprove him in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED**. And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile, and a tax-gatherer.”

I Corinthians 6:1-8. “Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the saints? Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? Do you not know that we shall judge angels? How much more, matters of this life? If then you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? I say this to your shame. Is it so, that there is not among you one wise man who will be able to decide between his brethren, but brother goes to law with brother, and that before unbelievers? Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? On the contrary, you yourselves wrong and defraud, and that your brethren.”