

STATEMENT OF FAITH AND BY-LAWS OF CLAYTON COMMUNITY CHURCH

Presently located at 2501 Rockford Ave. St. Louis, MO 63144 314-961-2232

WHEREAS, the Clayton Community Church was duly incorporated under the General Not For Profit Corporation laws of the State of Missouri on December 12, 1977, the following Statement of Faith (sometimes called the Doctrinal Statement herein) and By-Laws of the corporation are hereby adopted and enacted by the First Board of Directors of the corporation.

I. INTRODUCTION

These By-Laws are promulgated as an adjunct to the purposes for which the corporation was organized as set out in the Articles of Incorporation, and shall at all times be interpreted and implemented according to the Holy Bible and the Statement of Faith drawn therefrom and hereinafter set forth.

II. STATEMENT OF FAITH

The Clayton Community Church is formed for the worship of the God of Abraham, Isaac and Jacob to be conducted according to the Doctrine of the Scriptures as set forth in the following Statement of Faith:

1. The Bible, in its original documents, is the inspired Word of God, the written record of His supernatural revelation of Himself to man, absolute in its authority, complete in its revelation, final in its content, and without any errors in its original statements. We believe in the plenary-verbal inspiration of the Bible. We do not judge the Book. . . We let the Book judge us. (II Timothy 3:16; John 10:35; Psalms 89:34; Hebrews 6:18; II Peter 3:16; Hebrews 4:12; II Peter 1:20-21)

2. There is one God, eternally existent, Creator of heaven and earth. God is one in essence, three in personality. The one God is Father, Son and Holy Spirit. When speaking of Himself, God uses plural pronouns, e.g., "us" and "our" (Genesis 1:26). The use of the plural titles and plural pronouns joined with singular verbs and singular names, e.g., Jehovah, demonstrates conclusively that there is more than one person in the Godhead. (Deuteronomy 6:4; Isaiah 7:14, 9:6, 48:16; John 14:9; I Timothy 3:16; 1:1-2; Matthew 28:19) three personalities, one name.

3. The Lord Jesus Christ is fully God who took on flesh by means of the virgin birth (Isaiah 7:14; Matthew 1:12-25) and dwelt on earth. He was sinless

and perfect and gave Himself as a substitutionary sacrifice by shedding His blood and dying on the cross. He then came back from the dead in the body that had died. This He did to make an infinite, total payment for the sins of mankind, past, present and future. All who believe receive the payment for sin personally and are given the righteousness of Christ. (II Corinthians 5:21; Hebrews 10:10-14; Hebrews 9:2-28; Acts 13:38-41; I Peter 2:24; I John 3:5) Jesus is fully God and fully man. His humanity is one hundred percent, but He is without sin. (Hebrews 4:15; Colossians 1:15, 16; Philippians 2:6-8)

4. God is absolutely sovereign and in His sovereignty gave man a will. Man can choose to accept or reject the salvation which God has provided. Man's freedom has limitations. We cannot be annihilated or get out of Christ once we have accepted Him (John 6:37 & 39, 10:28) for instance. We can, however, make significant choices which make us persons and not automatons. God remains sovereign because He is in control of the consequences of those decisions. It is God's will that all people would be saved and that none should perish. God foreknows, but does not predetermine who will be saved or lost, God permits man's destiny to depend on man's choice. The doctrine of Election designates that God uniformly sets aside all firsts (which are connected with the activity of the flesh and Satan) and establishes all seconds (which are connected with the Holy Spirit's activity proceeding from the work of Christ on the cross.) God's purpose according to election is that Christ's accomplishments will supersede all else, last forever and cause His Name to be above every name. (I Timothy 2:4; II Thessalonians 2:13; I Peter 1:2; II Peter 3:9; John 6:64-65; Acts 10:34; I Corinthians 1:21; Ephesians 1:5-14; Romans 8:29, 30; Romans 9:30-32) The Election principle in action: (Romans: 9:9-12; Genesis 18:8-19; I Corinthians 15:45-49; John 3:3-6; II Peter 3:10-13)

5. Each member of the human race is fallen, sinful and lost. Regeneration by the Holy Spirit is absolutely essential for the salvation of men. The moment a person receives Jesus Christ as his Savior, immediately the Holy Spirit indwells the believer and seals him until the day of redemption. At the same moment the Holy Spirit baptizes the new believer into the body of Christ. (Romans 3:23; John 3:7, 7:39; I Corinthians 6:19, 12:13; Ephesians 1:13-14; Luke 24:49; Titus 3:5) The

activity of the Holy Spirit that is experienced subsequent to conversion is the filling of the Spirit which means to be controlled by the Spirit. The filling of the Spirit occurs over and over, every time that the believer yields to the indwelling Spirit. The filling of the Spirit produces the characteristics of Christ in the life of the believer, love, joy, power, etc. We do not get more of the Holy Spirit, but He can get more of us. (Ephesians 5:18; Galatians 5:16-25; Romans 8:2-14)

6. Man is saved (from Hell, for Heaven) by God's mercy through faith and nothing of man enters into his salvation. We are saved by the performance of Jesus on the cross. Salvation is a gift, costly to Jesus, free to us. Man's performance, regardless of how good or well-intended has nothing to do with getting or keeping his salvation. Jesus is the Author and Finisher of our faith. He who has started a good work in us is able to perform it until the day of Jesus Christ. We can do nothing to lose our salvation because we did nothing to get it in the first place. We believe at a point in time and we are saved for eternity. Salvation is by the finished work of Christ and nothing can be added to it, or subtracted from it. The faith that saves is not a work. If it is by grace then it is no more work. For by grace are you saved through faith. Faith is not a work. Faith is ceasing from your works and resting in the work of Christ. Becoming a Christian is being born. Jesus performs the new birth that makes us children of God. (Ephesians 2:8-9; Galatians 2:16; Romans 11:6; Colossians 2:13; Titus 3:5; Romans 3:22-28; Ecclesiastes 3:14; John 1:12-13)

7. The Church universal (as opposed to the local assembly or some regional group of the Christians) began with the descent of the Holy Spirit at Pentecost and is composed of all saved people (see Statement 6) from that time until the Rapture taught in I Thessalonians 4:16. Each new believer is baptized into the body of Christ. Water baptism is not essential for salvation but is a testimony to the world. Water baptism is a symbol. It is a reenactment of the death, burial and resurrection of Jesus. It is to act out physically how God sees us spiritually. It aids us in seeing ourselves as dead, buried and risen with Christ, living as one who is dead to the old life of sin and shame. Water baptism is an ordinance which makes it a matter of obedience for the child of God. The

Lord's Supper falls into the same category. (Acts 1:8; I Corinthians 6:19-20, 12:13; Acts 2:1-4; Ephesians. 4:5; Acts 10:47; Luke 3:16)

8. Every child of God possesses eternal life, has been justified by faith, sanctified by God, sealed with the Holy Spirit and is safe and secure for all eternity. He cannot lose his salvation. However, a Christian can, through sins of commission and omission (James 4:17), lose his fellowship, joy, power, testimony, future rewards, and incur the Father's chastisement. Relationship with God is eternal, being established by the new birth. Fellowship, however, can be broken by sin, by not walking in the Spirit, by not having things in common with the Lord. Fellowship can be restored by confession of sin to God and walking in the light as He is in the light. (Amos 3:3; I John 1:1-10; I Corinthians 3:11-17; Hebrews 12:5-11; I Corinthians 5:1-5, 11:30-32). Eternal security (John 4:14, 5:24, 6:35,37, 39, 10:28, 11:26; Romans 8:1, 30-39)

9. A child of God has two births; one of flesh, the other of the Spirit, giving him a flesh nature and a Spirit nature. The flesh nature cannot produce any divine good. The flesh produces sin and apparent human good, which is unacceptable to God for salvation or Christian living (Romans 7:18, 8:8), The Spirit part of the believer which is born of God, supernaturally, does not commit sin (I John 3:9). The flesh nature does not improve or become more acceptable to God through salvation, but can be controlled and subdued by the new birth. The new birth consists of the human spirit made alive, which was dead in trespasses and sins, united with the Holy Spirit Who is God... Christ in you, the hope of glory: (Colossians 1:27). Having two births result in warfare between the two natures, between the Spirit and the flesh which continues until physical death, or the return of Jesus Christ. (John 3:3-7; Romans 7:15-25; Galatians 5:16-25; I Peter 1:23; I John 5:18; 1:8)

10. There will be a resurrection of the saved and of the lost; of the saved unto eternal life, and of the lost unto eternal conscious punishment in a burning Hell (Jude 7). These two resurrections are separate by at least 1,000 years. Resurrection pertains to the physical body only. The soul and spirit never cease to live, nor lose cognizance (Luke 16:19-31; I Thessalonians 4:13-18; Daniel 12:2; Rev. 20:1-15) The Christian immediately following physical death is absent from

the body and present with the Lord (II Corinthians 5:8). There is no intermediate stage between death and judgment such as purgatory or reincarnation (Hebrews 9:27).

11. We believe in the personal, pre-tribulation, and premillennial return of our Lord and Savior, Jesus Christ. (I Thessalonians 5:9-11; I Thessalonians 1:10; II Thessalonians 2:1-8; Revelation 3:10; Luke 21:36; Titus 2:13; Isaiah 25:17-21 & 27:1; Revelation 4:4; Acts 1:10-1) There are two distinct aspects to His second coming. At the rapture (I Thessalonians 4:17) we will meet Him in the air prior to the Tribulation. At the end of the seven year Tribulation, He will return to the ground (Zechariah 14:4) with His saints (Zechariah 14:5). At the rapture, believers will be taken away and unbelievers will remain on the earth to enter into Tribulation. At His coming to the earth at the end of the Tribulation, unbelievers will be taken away and believers will remain on the earth to enter into His 1,000 year Kingdom. The second aspect of His second coming is prefigured by the judgment at the time of Noah according to Christ. At that time unbelievers were swept away in judgment and the believers survived to remain on the earth (Matthew 24:27-42).

12. Satan is a person, a spirit. He is the author of sin and he and his angels shall be eternally punished. Satan was defeated at the cross. The damage that he now does is proportionate to mankind's ignorance of the fact (Colossians 2:15).

13. Clayton Community Church does believe in instantaneous, divine healing. God can and does heal, but physical healing for the believer in time is not guaranteed by the atonement, but the atonement is the basis for divine healing. Our physical body is still subject to laws of a world under the curse. Of course, the atonement does guarantee us a new glorified body someday which will never get sick or get old. We encourage individuals to call for the Elders to come and pray for them for healing (James 5:14-18). Suffering in the Christians life is designed for blessing. The following are some reasons why it is sometimes permitted by God for a Christian to suffer:

A. Divine discipline - Hebrews 12:1-15

- B. To glorify God - Luke 16
- C. To illustrate doctrine -Hosea
- D. To learn obedience to God's will - Hebrews 5:8
- E. To keep down pride - II Corinthians 12:1-7
- F. To strengthen our faith - I Peter 1:7,8
- G. To Witness for Christ - II Corinthians 3 & 4
- H. To demonstrate the power of God - II Corinthians 12:8-10
- I. To manifest the fruit of the Spirit - II Corinthians 4:8-11
- J. To comfort others - II Corinthians 1:3-4
- K. Because others are out of fellowship - Romans 14:7

14. We recognize the need for vigilance against spiritual enemies (Ephesians. 6:11-13), especially in the last days (I Timothy 4:1-2). We are enjoined therefore to "have no fellowship with the unfruitful works of darkness but, rather, reprove them" (Ephesians 5:11, see also Romans 16:17). We are to be "no more children, tossed to and fro, and carried about with every wind of doctrine" (Ephesians. 4:14) for "a double minded man is unstable in all his ways" (James 1:8). Because of the deceitfulness of the enemy and the susceptibility of some Christians we are at the same time expectant and guarded regarding spiritual gifts. The Bible teaches the existence of approximately nineteen categories of spiritual gifts in the Body of Christ. These are endowments to the Church from the Holy Spirit. They are distinct from natural talents and the fruit of the Spirit, fruit being the most important of the three and talents the least important. All gifts are not possessed by every believer whereas every variety of fruit should be in every believer. The Holy Spirit dispenses the gifts at His discretion and could conceivably be withholding certain gifts today. The sign gifts, healing, miracles and tongues are the only gifts for which there are no commands. There are commands, for instance, to give, evangelize, and have faith. As Christians obey these commands some find they have a gift in one or more areas. There is no command to heal, do miracles or speak in languages unknown to us. While the Elders of Clayton Community Church want to remain open to any good thing God has for us we recognize also the gullibility of some

and the tendency toward excess and oddness in some areas of Christendom. While not wanting to forfeit valid gifts the Elders will closely scrutinize the Scriptures and the Holy Spirit being our guide, any and all spiritual manifestations surfacing in our fellowship. (Romans 12:3-8; I Corinthians 12:8-10, 28-30; Ephesians. 4:11)

15. The child of God is not under Law but under Grace--saved by grace (Ephesians. 2:8,9; Romans 11:6) and disciplined by grace (Titus 2:11,13).

16. Repentance is necessary for salvation. The Greek word for "repent" is "metanoia", which, translated in to English is: "to change one's mind". "Meta" means "to change" such as is reflected in our English word "metamorphosis" which means to "change form". "Noia" is from the Greek "nous" meaning "mind". We use the word "paranoia" which means "beyond mind". It does not mean "to turn from sin." That would add work to salvation. This results in a completely new creation, not a reformation of the old. The old nature remains as evil as ever after salvation and has not been reformed... The old nature can now be controlled by the in-dwelling power of the Holy Spirit. God guarantees salvation. This is His gift to us. God guarantees reward and fruit to the obedient son. God guarantees chastening the loss of rewards to the disobedient son. God does not cast out disobedient children, but in some oasis, does take them home. He does not permit His children to live as they please without His discipline and guidance. Many teach repentance for salvation incorrectly, by including some form of human effort or righteousness, such as willingness to turn from sin, or turning from sin. This has confused many people. It adds works to salvation and causes many to not understand God's great gift. It is probation, not salvation. It is completely unscriptural. It is "Galatianism" and a counterfeit of the Gospel. It is a tragedy that many Christians live shallow Christian lives. Clayton Community Church is dedicated to the task of training Christian's in the importance of total dedication and making Jesus the Lord of their lives - not to be saved - but because they are saved.

Luke 16:30- 31 gives an excellent definition of "repent" as it relates to salvation. Several different words in the original languages are translated into the English word "repent". It is terribly important to note which word is used with which subject. When used for the subject of salvation the words used in the original are the ones meaning "change of mind". We agree with Rev. Richard Seymour's All about Repentance. In Luke 16, Abraham understands "repent" to mean "be persuaded". The subject is certainly salvation. When we believe we change our persuasion. In Matthew 3:8 John the Baptist exhorts the Pharisees and Sadducees to "bring forth, therefore, fruits befitting repentance". So, bringing forth fruit or changing one's conduct is not itself the repentance, but a result. Repentance for salvation is not sorrow. II Corinthians 7:10 states, "The Godly sorrow worked repentance to salvation". To say that Godly sorrow is repentance would make verse 10 redundant.

Salvation is not the result of what we do, but is by receiving what God has done for us. When we believe, we receive the Holy Spirit with His life changing power. (Acts 13:38-39; Acts 20:30; Galatians 1:8-9; Galatians 2:4, Galatians 2:21; Galatians 3:1-3; Galatians 5:1-4; Ephesians 2:8-10; II Corinthians 5:31; John 3:16-18; Phil. 3:9; Titus 3:5-8; II Corinthians 11:13-15).

17. It is every Christian's privilege and duty to make clear God's plan of salvation wherever and in whatever vocation he or she may be. (Mark 16:15; I Thessalonians 2:4) Every child of God has a priestly ministry which includes evangelism, discipling of new believers care for the needy and prayers for all men. (Revelation 1:6)

18. The general plan of salvation in God's Word in a brief outline that is believed and then practiced by the Clayton Community Church is as follows:

A. We believe that all men are sinners.

(Romans 3:10; Romans 3:23; Isaiah 64:6; Jeremiah 17:9; James 2 :10)

B. We believe that the penalty of sin is death.

(Romans 6:23; Ezekiel 18:20)

C. We believe that one must be perfect to enter heaven.

(Revelation 21:27; Habakkuk 1:13)

D. We believe that man can do nothing of himself to obtain this perfection. (Ephesians. 2:8-9; Galatians 2:16; Romans 4:5)

E. We believe God provided Himself as a sin-bearer, in the person of Jesus Christ, and imputes to man His righteousness

(II Corinthians 5:21; Phil. 3:9; Isaiah 53:6; I Peter 3:18)

F. We believe that man needs only belief in the Lord Jesus Christ as his personal Savior for salvation.

(John 3:16; Romans 10:9; John 1:12; Acts 16:31)

G. We believe that man can be certain of his salvation now, and that his salvation cannot be lost because eternal life is eternal.

(John 6:37, 39; John 10:28; I Peter 1:5; Hebrews 10:10-14; I John 5:13)

H. We believe that a Christian is saved to serve. He does not serve to be saved. (Ephesians. 2:10; Romans 12:1-2) As a son of God, he is subject to discipline. (Hebrews 12:5-12)

19. While personal salvation is by faith alone in the finished work of Christ (John 19:30, Hebrews 12:2, Ephesians. 2:8-9), the Christian is encouraged to live a moral and ethical life before God and man (Ephesians. 2:10). The encouragement to live the Christ like life is based on grace and eternal security, not on fear of losing one's salvation (Titus 2:11-14, Colossians 1:27). Members of Clayton Community Church should be familiar with a procedure called church discipline spelled out by Jesus Christ in Matthew 18:15-17.

III. MEMBERSHIP

The Congregation of this Church shall consist of those members who shall initially, and annually thereafter at a time to be designated, subscribe, without mental reservation, to the Statement of Faith set forth herein.

There shall be no age requirement for membership except that prospective members shall have attained an age sufficient to comprehend and to intelligently subscribe to the Statement of Faith.

Once acquired membership shall continue until terminated by the members or by the board of Elders.

Membership shall be terminated only by unanimous vote of the Board of Elders upon a showing of deviation from the essential tenants of the faith as embodied in the Statement of Faith or for gross immorality on the part of a member. Any member so charged shall be afforded all privileges of due process of law as such is commonly understood.

Members shall be entitled to equal participation in all church activities; to seek and hold office; and to be heard on all of the affairs of the Church without regard to sex, race or age.

IV. PROPERTY

All property, real and personal, now held or acquired in the future shall be held by and in the name of the Church. All contracts, leases, deeds and other documents shall be entered into and executed in the name of the Church.

V. BOARD OF ELDERS

The phrase "Board of Directors" as used in the Articles of Incorporation and herein is hereby abolished.

The governing body of the Church shall be called the Board of Elders and shall initially be comprised of those persons whose names appear as the First Board of Directors in the Articles of Incorporation.

The number of Elders comprising the Board shall be increased proportionately as the number of members of the congregation increases upon such proportions as the board shall from time to time determine.

The Board of Elders shall be a self-perpetuating body and shall be the sole judge of the qualifications of its members. However, the pastors shall, by virtue of their offices, be members of the Board of Elders.

The Board of Elders shall be vested with all powers set forth in the Articles of Incorporation and with all powers conferred on the corporation under the laws of Missouri. More specifically, but not as a limitation, the Board of Elders may:

Establish and maintain bank accounts; buy, sell or lease real and personal property; borrow money and encumber real and personal property owned by the Church; erect and maintain buildings; contract for services of all kinds and employ persons, firms and corporations; form societies within the Church; assist in the formation of new congregations which subscribe to the Statement of Faith set forth herein; alter and amend these By-laws; direct and supervise the officers of the corporation in the performance of their duties; and do all things necessary for the good and welfare of the Church.

The Board of Elders shall meet regularly at least once in every month, and at such other times as are necessary or desirable upon due notice of such meetings. However, the pastor may at any-time call an emergency meeting of the Board.

Two-thirds (2/3) of the membership of the Board of Elders shall constitute a quorum for the conduct of business.

A majority of the votes of seventy-five (75%) percent of the members present and voting shall be required for the passage or adoption of all motions, propositions or resolutions coming before the Board of Elders for its consideration. However, a unanimous vote of the Elders shall be required for termination of membership; for removal from office of the pastor, assistant pastor, elders and officers, and for any change, amendment or deletion in the Statement of Faith. No Elder shall vote upon any matter in which his removal from office or termination of membership is involved.

The pastors, elders and officers of the congregation may be removed from office by the Board of Elders for deviation from the essential tenants of the faith, as embodied in the Statement of Faith; for gross immorality; for gross neglect of duty; or for physical or mental incapacity. Any person so charged shall be afforded all privileges of due process of law as such is commonly understood.

VI.

DEACONS

There shall be a Board of Deacons whose number shall be prescribed by the Board of Elders. Deacons shall have the same qualifications as Elders and shall be chosen and appointed by the Board of Elders. The Board of Deacons shall assist the Board of Elders and carry out the duties assigned to it by that Board. Should the Board of Elders be unable to function because of some calamity or disaster, then the Board of Deacons shall succeed and replace the Board of Elders.

VII OFFICERS

The officers of the congregation shall be the Pastors/Elders and one member of the Board of Deacons who is chosen by the Board of Elders/Pastors

Amended on Thursday, February 9th 2017:



Pastor CHARLES BETHEL AKA GARY D. BETHEL



Pastor JAKE ROSEN AKA JACQUES ROZENCWAJG



Deacon JACK SCHARR

STATE OF MISSOURI
SS

COUNTY OF ST. LOUIS

