



# CHURCH CONSITITUTION

CONSTITUTION OF  
Cornerstone Faith of West Liberty

**ARTICLE I**  
**OFFICES**

The principle office of **Cornerstone Faith of West Liberty (CFWL)**, hereinafter referred to as the “Church”, shall be located at 215 West Columbus Street, West Liberty Ohio 43357. The Church may have such other offices, either within or without the United States, as the Leadership Ministry of Elders and Deacons may determine from time to time.

**THE CHURCH**

The Constitution of CFWL is the Holy Bible, especially the New Testament. It is based on the Bible and its principles that the Church is called and established. As such we are dependent upon the Bible through the instruction of the Lord Jesus Christ by the Holy Spirit to guide and keep us. Some are called to lead us spiritually. We call them Elders. Some are called to lead us in practical ways. We call them Deacons. The Church follows the biblical and apostolic order in church governance as appointed by Christ who is the head of the church. The church is therefore a theocracy (God ruled) through His ministry of Elders, and Deacons<sup>1</sup>. (1 Peter 5:2; Col 1:18; Rev.2:1-3:14; Hebrews13:17)

The ministry gifts of Apostles, Prophets, Evangelist, Pastors, Teachers, are embraced for the purpose of perfecting the believer for the work of ministry (Eph 4:11-16). The church is the Body of Christ with its many members out of every nation in the world. The Church’s mission is to proclaim and teach the Good News of The Lord’s Kingdom, to establish and maintain a place for worship of our God and Father, the exaltation of our Lord Jesus Christ and the manifestation of the Holy Spirit. Therefore, the conducting of this local Church shall be by the direction of the Lord Jesus Christ and under the leadership of the Holy Spirit in accordance with all of the commandments, provisions and principles as set forth in the Holy Bible, the irrevocable Word of God. CFWL is called to be a church of diversity, motivated by The Love of God. In addition, CFWL’s purpose includes but is by no means limited to the following:

- a. To regularly assemble together, the people of God as well as non-believers, for praise and worship, evangelism, training, ministry and fellowship with one another, both in large public congregations and in small fellowship groups in homes and other places. (Acts 2:42, 46-47; Heb 10:25)
- b. To labor for the evangelization of the world both here and abroad as a Church and in cooperation with other bodies of like faith in Jesus Christ. (Matt. 28:18-20; Acts 1:8, 13:1-3)
- c. To perform the sacraments of the Church of baptism and communion (Matt. 28:18-20; 1. Cor. 11:23-26)
- d. To strengthen the life of the family by developing parents to be the Pastor of their home so that the home of each member is spiritually healthy and fruitful. (Gen. 1:28, 2:24; Duet. 6:1-8; Eph 5:21-6:4)
- e. To teach The Body of Believers to embrace God’s intentional and beautiful creative design in humans. (Gen. 1:26-27; Acts. 17:26)

---

<sup>1</sup> The terms pastor, bishop, elder, presbyter are interchangeable in the scripture. They all designate the same office.

## **ARTICLE II**

### **TENETS OF FAITH AND DOCTRINE**

The church accepts the Scriptures as the revealed Will of God, the all-sufficient rule of faith and practice, and for the purpose of maintaining general unity, adopts these Statements of Fundamental Truths and Doctrine.

#### ***Section 1. The Scripture Inspired***

The Bible is the inspired Word of God, revelations from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason. (2 Timothy 3:15-17; 1 Peter 1:23-25, Hebrews 4:12)

#### ***Section 2. The One True Godhead***

The triune Godhead is comprised of three (3) separate and distinct persons, The Father, The Son and The Holy Spirit, who are eternally self-existent, self-revealed and function as one entity. Jesus Christ, who is God manifested in the flesh, is the second member of the Godhead, co-equal and co-eternal with The Father and The Holy Spirit. (Matthew 3:16-17, 28:18-20; 2 Corinthians 13:14)

#### ***Section 3. Man, His Fall and Redemption***

Man was created good and upright, for God said, “Let us make man in Our image, after Our likeness.” But, man, by voluntary transgression, fell and his only hope of redemption is in Jesus Christ the Son of God (Genesis 1:26-31, 3:1-7; Romans 5:12-21).

“In Adam we all die; In Christ we are made alive”. Adam condemned the entire world by passing his fallen nature to humanity. Everyone is born with a sin nature. All sexual immoralities; premarital sex, adultery, homosexuality, bestiality, sins of the flesh, hatred, divisions, murders, lying and alike are all result of being born with the fallen nature of Adam who is the biological father of all humanity. (Romans 5:17-19; 1Corinthian 15:21-22; Galatians 5: 19-21; 1Corinthian 6:9-11)

#### ***Section 4. The Salvation of Man and the Born-Again Experience***

- (a) Man’s only hope of redemption is through the shed blood of Jesus Christ. Jesus Christ became a sin offering providing salvation and healing for all mankind (Isaiah 53:4-5) Born again believers are now freely justified by His Grace through the redemption that is in Jesus Christ. “For by grace we are saved through faith.” The word is near you, in your mouth and in your heart that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation” This is the born-again experience. (John 3:1-8, Romans 3:24; Ephesians 2:8, Romans 10:8-10).
- (b) The evidence of Salvation. The inward evidence to the believer of his salvation, is the direct witness of the Holy Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness. “And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us” (1 John 3:23).
- (c) Faith and Works. Salvation is by faith in Jesus Christ and not by human works; however, our works are the proof of our faith and will determine the rewards in eternity (Romans 10:9-11; II Corinthians 5:10; Eph. 2:8-9).

### ***Section 5. Baptism in Water***

The ordinance of baptism by a burial with Christ should be observed as commanded in the Scriptures by all who have really repented and in their hearts have truly believed on Christ as Savior and Lord. In so doing, they declare to the world that they have died with Jesus and that they have also been raised with Him to walk in newness of life. Whenever possible, baptism will be by immersion. Children will be dedicated to the Lord, not baptized, unless they can make a confession of faith. (Matthew 28:19; Acts 10:47, 48; Romans 6:4).

### ***Section 6. The Lord's Supper***

“And when He had given thanks, He broke it, and said, ‘This is my body which is for you. Do this in remembrance of me.’ In the same way also the cup, after supper, saying, ‘This cup is the new covenant in my blood, Do this, as often as you drink it, in remembrance of me.’ Let a man examine himself, and so eat of the bread and drink of the cup” (1 Corinthians 11:24; 25, 28).

### ***Section 7. The Promise of the Father***

All believers are entitled to, and should ardently expect and earnestly seek, the promise of the Father, the Baptism in the Holy Spirit, according to the command of our Lord Jesus Christ. All born again believers are given the Holy Spirit. We are Born of The Spirit. Now The Holy Spirit has diversities of gifts, but the same Spirit. There are differences in administrations, but the same Lord. There are diversities of operations, but the same God. The same Holy Spirit working in creation, is the Holy Spirit working in the new birth and the same Holy Spirit Working in the Baptism of the Holy Spirit. Not a different Holy Spirit, but the same, just different administrations and operations. The Baptism in the Holy Spirit is an endowment of power for life and service, the bestowment of the gifts of the Spirit and their uses in the work of the ministry. (Luke 24:49; Acts 1:4-8; 1 Corinthians. 12:1-31, Acts 2:38; 10:44-46; 11:14-17; 15:7-9, 19:2-6).

### ***Section 8. The Evidence of the Baptism in the Holy Spirit***

The consummation of the Baptism of believers in the Holy Spirit is evidenced by<sup>2</sup> the subsequent manifestation of spiritual power in public and private testimony and service producing the fruit of the Holy Spirit in the believers life through word and conduct (Luke 24:49; Acts 1:8, 4:31; Gal. 5:22-23 see also Matt 7:15-20; John 15:1-8).

### ***Section 9. The Church Continued***

The church is the body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the general assembly and church of the firstborn, which are written in Heaven (Ephesians 1:22; 2:19-22; Hebrews 12:23). The ministry gifts of Pastor, Apostle, Evangelist, Prophet and Teacher have been given to the Church for the perfecting of the believer for the work of the ministry. (Ephesians 4:11-12) The Elders provide apostolic oversight and key leadership to this local church as the visionary, instructors of the Word of God, examples to the people of God and the general overseers concerning church matters. The ministry of Elders and Deacons provide a plurality of leadership and ministry service, helping to fulfill the vision of this local church. (Ephesians 4:11-13, 1 Peter 5:2, Revelation 3:7). The church, through the Elders, shall exercise the command of the Lord and have authority to ordain Elders and Deacons for the ministry of the Lord's Kingdom, following the ministry principles of conduct set forth in the Bible. (Acts 14:3; Titus 1:5; I Timothy 4:14)

### ***Section 10. Blessed Hope***

Jesus is coming again to gather all His Saints to Heaven (I Corinthians 15:51-52; I Thessalonians 4:16-17; and II Thessalonians. 2:1).

---

<sup>2</sup> The initial sign of speaking in divinely inspired languages and/or the word of prophecy, as the Spirit gives utterance can also be a part of this experience (Acts 2:4, 10:44-46; 19:2-6)

### ***Section 11. The Lake of Fire***

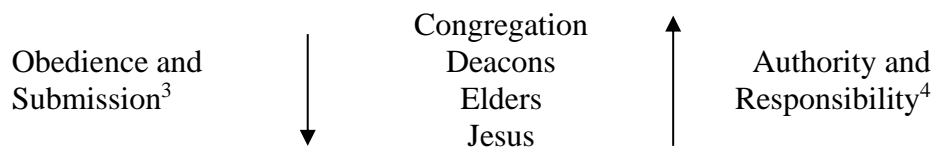
Those who have not accepted the redemptive work of Jesus Christ will suffer eternal separation from the Godhead. The devil and his angels, the beast and the false prophet, and anyone whose name was not found written in the book of life, shall be consigned to everlasting punishment in the lake of fire (Rev. 19:20; 20:10-15).

### ***Section 12. The Millennial Reign of Jesus***

The return of our Lord Jesus Christ with His Saints from Heaven to rule and reign for one thousand years on earth as the Scriptures promised (Romans 11:25, 27; 2 Thess. 1:7; Rev. 19:11-16; 20:1-7). After this, there shall be a new heaven and a new earth (Rev. 21).

## **ARTICLE III LEADERSHIP**

There are only two offices listed in the text of the New Testament (1 Timothy 3:1-13; Titus 1:5-9). The office of Elder is primarily given for spiritual oversight of the congregation. The office of Deacon is primarily focused on the physical needs of the congregation. These two offices comprise the totality of the formal leadership of a local congregation with Jesus being the sole Head/Lord/Master/Foundation. Graphically it might look like this:



## **COUNCIL OF ELDERS**

The Council of Elders is primarily responsible for the spiritual oversight of the congregation. This includes but is not limited to; prayer, ministry of the Word, “pastoral” visitation, discipline, through preaching, teaching, and other means necessary to fulfill the ministry of Elder. Qualifications for an Elder are outlined in 1 Timothy 3:1-7, Titus 1:5-8 and 1 Peter 5:1-4. This office is restricted to men by Scripture. They shall meet regularly to pray and discern direction, vision, and other necessary decisions to faithfully feed and tend the flock of Jesus Christ. There shall be a minimum of three, one of which will be designated as Lead Elder,<sup>5</sup> or pastor, who will call and facilitate the meetings. All Elders share the same authority and responsibility for the flock. The Lead Elder, or pastor, is responsible for the preaching and teaching of the Word, though all must be able to do so as part of

---

<sup>3</sup> Obedience and submission are voluntarily given not forced. Discipleship comes with an “if” of choice within itself. Jesus invited people to follow Him. He did not force them.

<sup>4</sup> Authority is not to be grasped or taken by one’s initiative but rather by the recognizing from within the congregation and leadership of the calling and gifts God has placed within a person. This is done through the Holy Spirit (Acts 6:1-3, 13:1-3)

<sup>5</sup> This follows the principle of “first among equals”. We see this in the New Testament among the Twelve apostles of Jesus. He called Peter first (Matthew 10:2) and Peter exercised the lead from that point forward among the Twelve both before the outpouring of the Holy Spirit and afterwards as it was Peter who spoke on the Day of Pentecost, was captured by Sanhedrin and generally recognized as the lead person among the early church.

being qualified to be an Elder. An Elder's other duties, qualifications, authority and responsibility may be as follows:

1. The Elders must have a divine call to the ministry, must be born again by the Spirit of God, must be living in the experience, must be baptized in water by immersion according to Matthew 28:19, and be baptized in the Holy Spirit according to Acts 2:4, 9:17, Luke 4:18 and John 7:38, 39. They shall be chosen from the congregation, by the congregation and approved by the Council of Elders (Acts 6:1-6).
2. The Lead Elder, shall be the presiding individual at all business meetings concerning the Kingdom and he alone may call Church business meetings. (Revelations 2:1, 8,12)
3. The Elders shall appoint a member of their Council, or from the Deacons, to act as chairman of any ministry meeting in the absence of the Lead Elder.
4. The Lead Elder shall hold office as long as he remains scripturally qualified or until such time as he voluntarily resigns, or the Lord implements change.
5. The Lead Elder shall have a presbytery of Pastors of like faith who work in cooperation with the Elder Council and Deacons in matters of doctrine, protocols or policy. The Lead Elder along with the Council of Elders shall exercise the right to name his successor according to the will of God. (Acts 1:15-26)
6. In the event of a Lead Elder vacancy, the presbytery (named above), along with the Elders, and Deacons shall convene in order to seek the mind of God concerning a successor to be Lead Elder.
7. The Elder Council, especially the Lead Elder, is commanded by God to provide spiritual nourishment to the people of God. They are commanded by God to have apostolic oversight to the affairs of the church and are responsible to God to be led by the Holy Spirit to carry out the directives of the Lord. Such directives are always based of scriptural principles. (1Peter 5:1-2, Heb 13:17)

As all Elders are servants of Jesus Christ and His church they shall also commit to the following:

1. To attend Church services regularly, if physically able, and all business meetings.
2. To cooperate with the Church, Elders and leadership, with a Godly Christian life.
3. To contribute financially to the support of the Church and its ministries in accordance with scripture.
4. To be submitted if needed, to New Testament Church discipline and order, according to scriptural principles. The Council of Elders and leadership will oversee these matters.
5. An Elder may be removed from this office when they fail to uphold its standards, leave the congregation, are unable to fulfill the duties due to health concerns or choose to resign. They are asked to pursue peace and holiness with all men (Heb 12:14). This will be done in a joint meeting of the Council of Elders and Council of Deacons.
  - a. A removal of an Elder needs to come to a vote called only by the Lead Deacon or Lead Elder and done by the testimony of two or more firsthand witnesses. (1 Tim. 5:19)
  - b. To remove an Elder, a vote must be passed by the 2/3<sup>rd</sup>s majority of the combined Councils of Elders and Deacons
  - c. If passed, the time of removal will be determined immediately.
  - d. Elders will serve a term of 3 years, with no current limit of terms.

- e. If an Elder is removed, it is the responsibility of Council of Elders in agreement with the Council of Deacons to fill the role for the remainder of that term.

## COUNCIL OF DEACONS/TRUSTEES<sup>6</sup>

This Council is primarily responsible for the practical day to day ministries and needs of the congregation. This may include but is not limited to; taking care of widows, the poor, and orphans, facilities, finances, and other responsibilities as needed. One of the Council will be appointed as Lead Deacon. This Council is made up of both men and women who are qualified according to 1 Timothy 3:8-13. They shall be chosen from the congregation, by the congregation and approved by the Council of Elders (Acts 6:1-6). A Deacon may be removed from this office when they fail to uphold its standards, leave the congregation, choose to resign, or are asked to serve as part of the Council of Elders. They are asked to pursue peace and holiness with all men (Heb 12:14). The following positions inside the Council of Deacons shall be deemed necessary with at least two other Deacons for a minimum total of five (more may be added as needed):

**LEAD DEACON<sup>7</sup>**—they will call and chair all meetings and be responsible to see that all tasks of the Council of Deacons are fulfilled. They shall have oversight to financial record keeping, church policy, document preparation, matters of Human Resource and spiritual and legal protocols.

**TREASURER**—A treasurer shall be appointed by the Council of Deacons, in agreement with the Council of Elders, to oversee the financial obligations of the congregation through keeping of accurate records and ensuring that all accounts payable are current. The Treasurer and another Deacon shall be signatories on checking accounts. Regular reports shall be given to the Council of Deacons and Council of Elders as requested. The Treasurer does not need to hold the office of Deacon or any other leadership office.

**LEAD TRUSTEE**—They shall be given oversight, under the authority of the Council of Elders and Deacons, over all property to hold title to, and manage and control, all real property owned by the Church body. The Council of Deacons shall have full right, power and authority to buy property, for the use and benefit of the church congregation. To sell, hypothecate, or to borrow money and pledge the said real property for the repayment of the same, and to execute all deeds, conveyances, mortgages, and deeds of trust.

As all Deacons are servants of Jesus Christ and His Church they shall also commit to the following:

1. To attend all Church services, if physically able, and all business meetings.
2. To cooperate with the Church, Elders, and leadership, with a Godly Christian life.
3. To contribute financially to the support of the Church and its ministries in accordance with scripture.
4. To be submitted if needed, to New Testament Church discipline and order, according to scriptural principles. The Lead Elder and other leadership as needed will oversee these matters.
5. A Deacon may be removed from this office when they fail to uphold its standards, leave the congregation, are unable to fulfill the duties due to health concerns or choose to resign. They are asked to pursue peace and holiness with all men (Heb 12:14).
  - a. A removal of a Deacon needs to come to a vote called only by the Lead Deacon or Lead Elder

---

<sup>6</sup> Formerly known as Session

<sup>7</sup> Formerly called Clerk.

- b. To remove a Deacon, a vote must be passed by the 2/3<sup>rd</sup>s majority of the combined Councils of Deacons and Elders.
- c. If passed, the time of removal will be determined immediately.
- d. Deacons will be a term of 3 years, with no current limit of terms.
- e. If a Deacon is removed, it is the responsibility of Council of Deacons to fill the role for the remainder of that term.

## **ARTICLE IV**

### **THE CONGREGATION**

As the church is the gathered community of saints who have been called out of the world and into the Kingdom of our Lord and Saviour Jesus Christ, we believe that we have moved from the kingdom of darkness and into the Kingdom of God (Colossians 1:13). Practically this means we have moved from our first race—the first Adam to a new race called the Church (2 Corinthians 5:17) that is made up of every nation, tongue, tribe, etc. (Revelation 7:9). We are now identified, through the blood of Jesus Christ with Him and our citizenship is with His kingdom (Philippians 3:20). Therefore, in Christ, we are one new man, both Jew and Gentile (Ephesians 2:13-22) for the purpose of living in His Kingdom through righteousness, peace and joy in the Holy Spirit (Romans 14:17). Membership, described below, is classified as (1) Active, and (2) Non-Active, (Acts 2:42, 46-47; Heb 10:25).<sup>8</sup> All others, whether believer or unbeliever, will be considered attenders.

- (1) Active Membership is for those who actively and regularly attend and participate in the life of CFWL. Christianity is not a spectator sport. Spiritual gifts are given by the Holy Spirit to be used in edifying and building up the local body of Christ. This cannot be done without being present physically.
  - a. Only Active members can be considered for leadership roles of CFWL.
- (2) Non-Active Members are those who participate occasionally in the life and ministry of CFWL. These are not to be considered for leadership position in the Council of Elders or Council of Deacons.

Cornerstone Faith of West Liberty welcomes those to become members who:

- 1. Believe on Jesus Christ (John 3:16) who is born of a virgin.
- 2. Confess Jesus Christ as one's personal Lord (Rom. 10:9-10)
- 3. Have been or looking forward to being baptized in water (Matthew 28:18-20)
- 4. Believe in the physical resurrection of Jesus Christ from the Dead (Romans 10:9-10)
- 5. And do not forsake the gathering together with the saints (Hebrews 10:25)

Other practices we encourage based on Scripture include but are not limited to:

- 1. Reaching the lost through evangelism (Matthew 28:18-20)
- 2. Pursuing peace and Holiness (Heb 12:14)
- 3. Giving (2 Corinthians 9)
- 4. Becoming a dedicated follower of Jesus—called a disciple (Matthew 16:24-26, Mark 8:34-37; Luke 9:23-25)

---

<sup>8</sup> The goal of these designations for membership is that the church is called to follow our Lord Jesus Christ, and this was always done in person in the record of the New Testament. We are called to be a church after His Name. We are called to govern ourselves by His commands and statutes not how the world does “business”.



## Joining the Membership of CFWL

- 1 Being that all above statements are true (Article IV, The congregation 1-5), Joining the membership of CFWL will consist of 3 parts.
  - a. They may come by profession of Faith, Letter of Transfer, or Statement of Christian Experience.
  - b. They will be required to talk with a member on the Council of Elders for approval. Once approved, the Elder will bring their name to the Council of Deacons.
  - c. The Council of Deacons, after having an option to talk with the individual, will vote. A vote passed by the majority grants their membership.
  - d. After membership is granted, some type of profession of faith will be brought to the congregation.
- 2 The Council of Deacons will be responsible for the upkeep of the CFWL membership and the removal of members due to any stances not adhered to stated in Article IV of the CFWL Constitution, by way of majority vote.

An Annual Meeting will take place each calendar year, called by the Lead Deacon. There may be conversation and questions asked, however, the annual meeting will only be informational. Special congregational meetings may also be called by either the Lead Elder or Lead Deacon in circumstances the leadership feels the necessity to get feedback from the congregation. The leadership of the church must take the feedback of the congregation into consideration when making decisions that affect the life of CFWL.

## ARTICLE V DISCIPLINE

1. Discipline shall be practiced according to Matthew 18:15-18 and other New Testament scriptures which discuss discipline of the body of Christ.
2. In all cases of discipline, the Lead Elder or Lead Deacon shall be considered competent to deal with the case, if necessary. According to Scripture two Elders may be included. All instances of discipline will be documented by the Elders or Deacons.

## ARTICLE VI MARRIAGE PROTOCOLS

1. Marriage is a covenant ordained by God between a man and a woman. Marriage is given to establish and advance the purpose of God in the earth through the proliferation of humanity as well as the posterity of our nation and the nations of the earth.
2. With respect to the Church's faith and in the testimony of the Lord Jesus and the certainty of God's commands contained in scriptures concerning marriage; marriage counseling, marriage ceremonies, and any type of wedding functions will be conducted between naturally born men and naturally born women only.
3. No Minister of this church will perform, conduct, or oversee same sex marriages. This is a violation of scriptural and religious conscience but is no wise an act against the Church's love for mankind or the laws of the nation.

## **ARTICLE VII**

### **AFFILIATION**

1. While maintaining its inherent right to sovereignty in the conduct of its affairs, this Church shall have the privilege to fellowship with other assemblies of like precious faith, The Body of Christ worldwide.
2. We also are not affiliated in a legal manner with any other congregation or denomination.

## **ARTICLE VIII**

### **AMENDMENTS**

1. Any Amendment to the constitution of the Church must be approved by the Pastor and the Church leadership at a joint meeting of the Council of Elders and Council of Deacons. It is best if after approval by the joint Councils by a minimum of 2/3rds of the joint Councils to present it to the congregation for review before making it final. The congregation does not approve the amendment but may make suggestions for consideration.
2. Any amendment that would surrender or turn over the property of the Church to any other religious organization is out of order and cannot now or ever be considered by the membership of the Church. Such decisions can only be considered by a joint meeting of Council of Deacons and Council of Elders.
3. Whereas West Liberty Presbyterian Church is in a period of transition in becoming Cornerstone Faith of West Liberty, we the Council of Deacons and Elders, while following the constitution to the best of our ability, will allow the church a provisional time-period of implementation of a new constitution for the operating of Cornerstone Faith of West Liberty. We expect this time-period to be 18 months running from July 2024 to December 2025 at which time the constitution will be fully implemented and used thus ending this Amendment.

---

Benjamin Griffith, Lead Deacon

This constitution of CFWL is hereby established on May 14, 2024, Updated as 04/08/25.