

CONSTITUTION
of
POINT HARBOR COMMUNITY CHURCH
A Virginia Church Corporation

ARTICLE I – STATEMENT OF NAME

This corporation shall be known as **POINT HARBOR COMMUNITY CHURCH** of Chesapeake, Virginia, formerly Fellowship Baptist Church of Western Branch. This corporation will be further referred to in this constitution as the “church”.

ARTICLE 2 – STATEMENT OF PRINCIPLE OFFICE

The church maintains its principle office at 2705 Taylor Road, Chesapeake, Virginia, 23321. The corporation may have offices and meetings at such place or places within or without the State of Virginia as the Lead Pastor and Elders may from time to time appoint or as the business of the corporation may require or make desirable.

ARTICLE 3 – STATEMENT OF DEFINITION

A biblical local church is an indispensable gathering of professing, baptized believers in Christ who, under leadership, are organized to pursue the mission of taking God’s Word to the world to make and multiply Christ-like disciples through biblically-prescribed functions in order to accomplish the purpose of glorifying Christ.

ARTICLE 4 – STATEMENT OF PURPOSE

Point Harbor Community Church exists to glorify God by making and multiplying Christ-like disciples: locally, nationally and globally.

The supreme mission of the church, and so also of every individual believer, is to glorify God and to serve Him forever (Eph. 3:21; Rom. 11:36; 1 Pet. 4:11). Therefore, if what we do as a church, or as individuals, cannot serve to glorify God, it should not be done. The entire ministry paradigm of Point Harbor Community Church builds on this foundational truth:

1. **Our Foundational Purpose:** To Glorify God. This purpose is immutable and unchangeable.
2. **Our Functional Priorities:** The Five Functions of the Church (to worship, to minister, to disciple, to fellowship, and to evangelize) are immutable and unchangeable.
3. **Our Forms and Processes:** These answer how we will fulfill our foundational purpose and functional priorities. These will and have to change as the culture we minister to, and in, changes (Article 7, Section 34). These are best ministry practices.

This corporation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law), including, but not limited to, for such purposes, the establishing and maintaining of religious worship, the building, maintaining and operating of churches, parsonages, schools, day-care centers, camps, and any other ministries that the church may be led of God to establish.

ARTICLE 5 – STATEMENT OF PASSION

Point Harbor’s passion is helping people take their next step toward Christ, together.

ARTICLE 6 – STATEMENT OF VALUES

All activities of this church will be measured against the values found in our F.A.I.T.H. acronym:

1. FOCUSED: We value unity in vision, direction and purpose.
2. AUTHENTIC: We value serving as God designed us to serve, both as individual Christ-followers and corporately as His Church.
3. INSPIRING FAITH: We value ministry that is faith-filled, vision driven, prayerfully established, and Spirit-led.
4. THEOLOGICALLY SOUND AND CULTURALLY SAVVY: We value ministry that is first Biblically based, and then impacting our generation in a relevant manner.
5. HONORING CHRIST THROUGH EXCELLENCE: We value ministry that, while not perfect, is as excellent as is possible.

ARTICLE 7 – STATEMENT OF AFFILIATION

This church shall remain a free and independent church and shall not formally join itself to any denomination or religious hierarchy. It shall remain its own highest authority and conduct its business through its own governance. Recognizing, however, the context of God’s kingdom and the benefits of cooperation, this church may cooperate or partner with other churches and ministries of like faith in order to fulfill its foundational purpose and functional priorities.

ARTICLE 8 – STATEMENT OF FAITH

This Statement of Faith does not exhaust the extent of our faith, as the Bible itself is the sole and final source of all that we believe. We do believe, however, that this Statement of Faith accurately represents the teachings of the Bible. We affirm the Holy Bible as the inspired Word of God and as the only basis for our beliefs, and as such it is to be central to all preaching and teaching at Point Harbor Community Church.

The following is our general statement of our faith—the core beliefs of our membership:

1. Of The Scriptures

We believe that the Holy Bible was written by men supernaturally inspired; that it is truth without any error; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried. We believe that the Scriptures are to be interpreted according to the normal literal, historical-grammatical understanding, comparing scripture to scripture and while paying specific attention to context. We are blessed to have an abundance of faithfully and conservatively translated versions at our disposal from which to make God's Word clear to this and succeeding generations.

- a. By "The Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not only contain and convey the Word of God, but IS the very Word of God.
- b. By "inspiration" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired, not only in the thoughts, but down to and including the very words, and free from error, as no other writings have ever been or ever will be inspired.

Psalm 19:7-11; 119:89,105,130,160; Proverbs 30:5-6; Isaiah 8:20; Luke 16:31; 24:25-27,44-45; John 5:39,45-47; 12:48; 17:17; Acts 1:16; 28:25; Romans 3:4; 15:4; Ephesians 6:17; 2Timothy 3:16-17; 1Peter 1:23; 2Peter 1:19-21; Revelation 22:19

2. Of The True God, and The Trinity of God

We believe that there is one, and only one, living and true triune God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Genesis 17:1; Exodus 20:2-3; 15:11; Psalm 83:18; 90:2; 147:5; Jeremiah 10:10; Matthew 28:19; Mark 12:30; John 4:24; 10:30; 15:26; 17:5; Acts 5:3-4; Romans 11:23; 1Corinthians 12:10-11; 8:6; 12:4-6; 2Corinthians 13:14; Ephesians 2:18; 4:6; Philippians 2:5-6; 1Timothy 1:17; 1John 5:7; Revelation 4:11

3. Of God The Father

We believe in the ever-living God, who is a Spirit and the Father of our spirits; infinite, eternal, and unchangeable in His being and perfections; the Lord Almighty, most just in all His ways, most glorious in holiness, unsearchable in wisdom and plenteous in mercy, full of love and compassion, and abundant in goodness and truth.

We believe that God is utterly and entirely sovereign and that what God purposes, He accomplishes. (Job 42:2; Isa. 55:11; Dan. 4:25;), that He sovereignly and of His own free will chooses His own Bride, the Church. We believe that God chooses His own adoptive children and predetermines their destination—conformity to the image of Christ (John 6:37-40; 6:44-45; 15:16, 19; 17:6; Acts 2:39; 13:48; 17:26; 22:14; Eph. 1:3-14; Col. 3:12; Romans 1:6; 8:28-30; 9:7-33; 11:7-8; 1 Thess. 1:4; 2 Thess. 2:13; 2 Tim. 1:9; Titus 1:1-2; James 1:18; 1 Peter 1:2, 20; 2 Peter 1:10; Jude 1:4; Rev. 13:8). We believe that man is also called to a responsibility for his individual choices, and that these deep doctrines are not contradictory, but are resolved in the mind and purposes of God (Ps. 40:5; Dan. 4:25).

Exodus 15:11; Psalm 147:5; 83:18; Isaiah 6:3; Jeremiah 10:10; John 4:24; Romans 1:20; Hebrews 3:4; 1 Peter 1:15-16; Revelation 4:6-8; Exodus 15:18; Psalm 99:1; Daniel 4:34-35; Isaiah 40:21-26; 45:9-10; Acts 13:48; Romans 9; 14:11; Acts 7:49; Revelation 11:15; 19:16

4. Of God The Son

We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that he might reveal God and redeem men. We believe that He accomplished our redemption through His death on the cross and that our justification is made sure by His literal, physical resurrection from the dead. We believe that He ascended to Heaven and is now exalted at the right hand of God, where as our High Priest and Lord of the Church, He fulfills the ministry of Representative, Intercessor and Advocate.

Isa. 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4: 4-5; Phil. 2:5-8; Acts 2:18-36; Rom. 3:24-25; 1 Pet. 2:24; Eph. 1:7; 1 Pet. 1:3-5; Acts 1:9-10; Heb. 9:24; 7:25; Rom. 8:34; 1 John 2:1-2

5. Of God The Holy Spirit

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of judgment and of righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals, empowers, guides, teaches, gifts, sanctifies and helps the believer.

Genesis 1:13; Matthew 3:11; 28:19; Mark 1:8; Luke 1:35; 3:16; 24:49; John 1:33; 3:5-6; 14:16-17,26; 15:26-27; 16:8-11,13; Acts 5:30-32; 11:16; Romans 8:14,16,26-27; Ephesians 1:13-14; 2 Thessalonians 2:7,13; Hebrews 9:14; 1 Peter 1:2

6. Of The Virgin Birth

We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of a woman, and that He is fully the Son of God, and God, the Son.

Genesis 3:15; Psalm 2:7; Isaiah 7:14; Matthews 1:18-25; Mark 1:1; Luke 1:35; John 1:14; Galatians 4:4; 1 Corinthians 15:47; 1 John 5:20

7. Of The Creation

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolutionary change of species, or development through eons of time from lower to higher forms; that all animal and vegetable life was made directly and God's established law was that they should bring forth only "after their kind."

Genesis 1:1, 11, 24, 26-27; 2:21-23; Exodus 20:11; Nehemiah 9:6; Jeremiah 10:12; John 1:3; Acts 4:24; 17:23-26; Romans 1:20; Colossians 1:16-17; Hebrews 11:3; Rev. 10:6

8. Of The Devil, Or Satan

We believe that Satan was once holy and enjoyed heavenly honors; but, through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God, the accuser of the saints, the author of all false religions, the chief power behind the present apostasy, the lord of the antichrist

and of all the powers of darkness - destined to final defeat at the hands of God's own Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels.

Isaiah 14:12-15; Ezekiel 28:14-17; Matthew 4:1-3; 13:25; 25:41; 27:39; Mark 13:21-22; Luke 22:3-4; John 14:30; Ephesians 2:2; 2Corinthians 11:13-15; 1Thessalonians 3:5; 2Thessalonians 2:8-11; 1Peter 5:8; 2Peter 2:4; 1John 2:22; 3:8; 4:3; 2John 7; Jude 6; Revelation 12:7-10; 13:13-14; 19:11,16,20; 20:1-3,10

9. Of The Fall Of Man

We believe that man was created in innocence, but by voluntary transgression fell from his sinless state, in consequence of which all mankind are now sinners, not by constraint, but of choice; and therefore under just condemnation without defense or excuse. Man is totally depraved, in and of himself, and is utterly unable to remedy his lost condition.

Genesis 3:1-6, 24; Ezekiel 18:19-20; Romans 1:18, 20, 28, 32; 3:10-19; 5:12, 19; Galatians 3:22; Ephesians 2:1, 3; 4:17-19

10. Of The Atonement For Sin

We believe that the salvation of sinners is wholly of grace; through the mediatorial office of the Son of God, who by appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; that, having risen from the dead, He is now enthroned in heaven and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate and an all sufficient Savior.

Isaiah 53:4-7,11-12; Matthew 18:11; John 3:16; 10:18; Acts 15:11; Romans 3:24-25; Galatians 1:4; Ephesians 2:8; Philippians 2:7-8; Hebrews 2:14; 7:25; 9:12-15; 12:2

11. Of Grace In The New Creation

We believe that in order to be saved, sinners must be born again; that through the new birth a sinner is made a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance, faith and newness of life.

Luke 5:27; John 1:12-13; 3:3, 6-7; Acts 2:41; Romans 6:23; 2Corinthians 5:17, 19; Galatians 5:22; Ephesians 2:1; 5:9; Colossians 2:13; 1John 5:1

12. Of The Freeness Of Salvation

We believe in God's electing grace; that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a humble, repentant and obedient faith; and nothing prevents the salvation of the greatest sinner but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

Isaiah 55:1; Matthew 11:28; John 3:15-18, 36; 5:40; 6:37; Acts 2:38; Romans 8:29-30; 10:13; 1Corinthians 15:10; Ephesians 2:4-5; Colossians 3:12; 1Thessalonians 1:4; 1Timothy 1:15; Titus 1:1; 1Peter 1:2; Revelation 22:17

13. Of Repentance And Faith

We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with authentic repentance, confession and request for mercy; at the same time personally receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior.

Psalm 51:1-4,7; Isaiah 55:6-7; Mark 1:15; Luke 12:8; 18:13; Acts 2:37-38; 20:21; Romans 10:9-11,13

14. Of Justification

We believe that justification is a divine act whereby an infinitely Holy God judicially declares a believing sinner to be righteous and acceptable before Him because Christ has borne the sinner's sin on the cross and has become "to us . . . righteousness" (1 Cor. 1:30; Romans 3:24). Justification springs from the fountain of God's grace (Titus 3:4-5). It is operative as the result of the redemptive and propitiatory sacrifice of Christ, who has settled all the claims of the law (Romans 3:24-25; Romans 5:9). Justification is on the basis of faith and not by human merit or works (Romans 3:28-30; Romans 4:5; Romans 5:1; Galatians 2:16). In this marvelous operation of God the infinitely holy Judge judicially declares righteous the one who believes in Jesus (Romans 8:31-34). A justified believer emerges from God's great courtroom with a consciousness that another, his Substitute, has borne his guilt and that he stands without accusation before God (Romans 8:1, 33-34). Justification makes no one righteous, neither is it the bestowment of righteousness as such, but rather it declares one to be justified whom God sees as perfected once and forever in His beloved Son.

Isaiah 53:11; Habakkuk 2:4; Zechariah 13:1; Acts 13:39; Romans 1:17; 4:1; 5:1-9; 8:1; Galatians 3:11; Titus 3:5-7; Hebrews 10:38

15. Of The Church

We believe that the true, universal church is composed of all who have been saved through faith in Jesus Christ. This universal or "invisible" church is currently being built and will be assembled together as one Body by Christ Himself (Heb. 12:22-24). We believe that only such as are members of the true, universal church, which is the Bride of Christ, are eligible for membership in the local church.

We believe that a local church is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel, said church being understood to be the citadel and propagator of the Divine and Eternal Grace; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights, and privileges invested in them by His Word; that its scriptural officers are pastors (elders) and deacons whose qualifications, claims, and duties are clearly defined in the scriptures; we believe the true mission of the church is found in the Great Commission, the Great Commandment and the Great Confession; we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of its cooperation; on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final.

Leviticus 27:31; Malachi 3:10; Matthew 16:18; 28:19-20; Acts 2:41-42; 6:5-6; 14:23; 15:22-23; 20:17-28; 1Corinthians 5:11-13; 6:1-3; 11:2; 12:4,8-14; 16:1-2; Ephesians 1:22-23; 4:11; 5:23-24; Colossians 1:18; 1Timothy 3:1-13; Hebrews 10:25; 12:22-24

16. Of Baptism And The Lord's Supper

We believe that Jesus gave the church two powerful, visible symbols to serve as consistent reminders of what He has done for us—baptism and the Lord's Supper. While we respect all acts of spiritual obedience, we believe that the Bible clearly teaches that Christian baptism is the immersion in water of a believer, in the name of the Father, of the Son, and of the Holy Ghost, with the authority of the local church, to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Savior, with its effect in our death to sin and resurrection to a new life.

Celebration of the Lord's Supper, by the sacred use of bread and the fruit of the vine are to commemorate together the dying love of Christ; proceeded always by solemn self-examination.

We do not regard anyone's participation in these symbols as a means of salvation.

Matthew 3:6; 3:16; 28:19-20; John 3:23; Acts 2:41-42; 8:36-39; Romans 6:3-5; 1Corinthians 11:23-28; Colossians 2:12

17. Of The Perseverance Of The Saints

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that God, in His providence watches over their welfare; and that they are kept by the power of God through faith unto eternal salvation. Salvation is sustained by the grace and power of God, not by the self-effort of the Christian.

Psalms 121:3; Matthew 6:20; 13:19-21; John 8:31-32; 10:28-29; 16:8; Romans 8:28, 35-39; Philippians 1:6; Colossians 1:21-23; Hebrews 1:14; 7:25; 10:10, 14; 1Peter 1:3-5; 1John 2:19

18. Of The Righteous And The Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse, and this distinction holds among men both in and after death, in the everlasting conscious blessedness of the saved and the everlasting conscious suffering of the lost.

Genesis 18:23; Proverbs 11:31; 14:32; Malachi 3:18; Matthew 7:13-14; 25:34; Luke 9:26; 16:25; John 8:21; 12:25; Acts 10:34-35; Romans 1:17; 6:16-18, 23; 7:6; 1Corinthians 15:22; Galatians 3:10; 1Peter 4:18; 1John 2:7, 29; 5:19

19. Of The Resurrection And Return Of Christ And Related Events

Of the Resurrection, we believe that Christ rose bodily "the third day according to the Scriptures"; that He ascended "to the right hand of the throne of God"; that He alone is our "merciful and faithful high priest in things pertaining to God".

We believe "that this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven," bodily, personally, and visibly; that the "dead in Christ shall rise first"; that the living saints "shall all be changed in a moment, in the twinkling of an eye, at the last trump"; "that the Lord God shall give unto Him the throne of His father David"; and that "Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet"; after this time He will establish the New Heaven and New Earth.

We believe that nothing stands in the way of His return except the perfect timing and sovereign will of the Father.

Psalm 72:8; Isaiah 11:4-5; Matthew 24:27,42; Matthew 28:6-7; Mark 16:6,19; Luke 1:32; Luke 24:2,4-6,39,51; John 14:3; John 20:27; Acts 1:9,11; 1Corinthians 15:4; Phillipians 4:20; 1Thessalonians 4:16; 1Timothy 2:5; Hebrews 2:17; 5:9; 8:1; 9:28; 12:2

20. Of Eternity

We believe Heaven to be a literal place where God will wipe away every tear and there will be no more death, mourning or pain. Believers will live forever blessed in God's presence.

We also believe in a literal hell, which is a place of physical and spiritual torment, experienced as a result of eternal separation from God. We further believe that this is a conscious, eternal state, not simply a temporal punishment or annihilation.

John 3:16; 14:7; Romans 6:23; 8:17-18; 1 Thessalonians 4:16-17; Revelation 20:15

21. Of Civil Government

We believe that civil government is of divine appointment, for the interests and good order of human society; that civil leadership is to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the coming King of the kings of the earth.

Exodus 18:21-22; 2Samuel 23:3; Psalm 72:11; Daniel 3:17-18; Matthew 10:28; 22:21; 23:10; Acts 4:19-20; 23:5; Romans 13:7; Phillipians 2:10-11; Titus 3:1; 1Peter 2:13-14, 17

22. Of The Christian Home

We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are a heritage and gift from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle example and appropriate discipline, including loving and Scriptural corporal correction.

Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; Psalm 127:3-5; Proverbs 19:18; 22:6, 15; 23:13-14; Mark 10:6-12; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; Hebrews 13:4; 1 Peter 3:1-7

23. Of Marriage

We believe that the only legitimate biblical marriage is the joining of one man and one woman.

We further believe that a person who is *already* a believer is not to become "unequally yoked" by marrying an unbeliever, but is to marry "only in the Lord". When a married person becomes a Christian, we believe that they are to remain married to their unbelieving spouse, seeking to gently influence them towards faith in Christ.

Genesis 2:24; Matthew 19:5-6; Mark 10:5-9; 1 Corinthians 7:7-9, 39; 2 Corinthians 6:14

24. Of Biblical Roles

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions (roles) for men and women in the home and the church. The husband is to be the loving servant-leader of the home and men are to be the loving servant-leaders (pastors and deacons) of the church. Accordingly, only men are eligible for ordination by the church. While some maintain that these role distinctions were only realized in the fall of Adam and done away with through the resurrection of the Second Adam (Christ), the Bible is explicitly clear that God designed these roles into His very creation order (1 Timothy 2:11-15). Jesus Himself serves as our example, in that—while fully God and equal with the Father—in His role as God the Son He submits to the leadership role of God the Father, and thereby glorifies the Father.

Genesis 2:24; 19:5, 13; 26:8-9; Leviticus 18:1-30; Romans 1:26-29; 7:2; 1 Corinthians 5:1; 6:9; 7:10; Galatians 3:28; Ephesians 5:22-23; Colossians 3:18; 1 Thessalonians 4:1-8; 1 Timothy 2:8-15; 3:4-5, 12; Hebrews 13:4; John 5:19-22

25. Of Divorce and Remarriage

We believe that God's design and desire is that one man marry one woman for one lifetime, until one of them dies. Because of sin, and, as Christ taught, the hardness of our hearts, divorce often becomes the reality—even in Christian homes. We believe that, while divorce is the result of sin (at least on one side and most usually both), divorcees are not second-class citizens in God's kingdom, and that God can and does forgive sin. We further believe that God's Word makes it clear that there are two biblical reasons where divorce is, indeed, permissible for the believer—in the event of adultery by their spouse (be the spouse a believer or an unbeliever) and in the event of desertion by an unbelieving spouse. In these biblically permissible divorces, we believe that God gives the implicit allowance for subsequent remarriage. We further believe that men who have been divorced within these permissible contexts can be legitimately considered for the offices of elder or deacon.

Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; 1 Corinthians 7

26. Of Human Sexuality

We believe that God is the Creator and author of sex, and that in the marriage context sex is not only permitted, but also encouraged. We believe that God has commanded that no sexual activity be engaged in outside of a marriage. We further understand cohabitation (living together outside of the marriage covenant) to be a clear violation of God's Word. We believe that any form of homosexuality, lesbianism, bisexuality, pedophilia, bestiality, incest, adultery, fornication, or pornography is a sinful perversion of God's gift of sex. We believe that God rejects any attempt to alter one's gender by surgery or appearance.

Genesis 2:24; Leviticus 19:29; Song 1:8; Matthew 5:28; Romans 1:27; 1 Corinthians 6:18-20; 1 Thessalonians 4:3-8; Hebrews 13:4

27. Of World Missions

We believe that God has given His church the Great Commission, which commands the church to take the gospel of Jesus Christ to the world, as we partner with Him to reach people from every nation, tribe and tongue. As we avoid or minimize our call to impact the world around us we become, quite simply, disobedient.

Matthew 28:18-2; Mark 16:15-16; Luke 24:46-49; John 20:21-22; Acts 1:8; 2 Corinthians 5:20

28. Of The Grace Of Giving

We believe that every Christian has, as a steward of that portion of God's wealth entrusted to him, an obligation to support his local church financially, that giving is one of the privileges of the Christian, that it is not a legalistic drudgery, but an amazing opportunity to partner with the people of God and God Himself, and a mark of a growing believer. In following the giving pattern of God, who gave not just part—but all, we bring the tithe into the common treasury of our house of worship—the place where we are spiritually fed. (Lev. 27:30; Malachi 3:10; Acts 4:34-37). Under grace we give, and do not pay, the tithe. (Hebrews 7:2, 4) While we don't hold to simple legalistic formulations in our giving, we understand the principle of the tithe to be, not a finish line, but the starting blocks to biblical giving. We see in God's Word the tithe before the Law, during the Law, and affirmed by Christ Himself at the close of the Law. Under grace, we understand that everything we have is the Lord's, and we seek to honor Him with every portion of it, a percentage through our living and a percentage through our giving. We also believe in giving offerings above and beyond the tithe, as the Lord lays on individual hearts, and not by constraint.

Genesis 14:20; Leviticus 27:30; Proverbs 3:9-10; Malachi 3:10; Acts 4:34-37; 1 Corinthians 16:2; 2 Corinthians 8:7; 9:6-7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17-18; Hebrews 7:2, 4; 1 John 3:17

29. Of Life

We believe that the active termination of a baby's life is both scripturally and morally wrong – as those who would do so place themselves in God's stead. While recognizing that Christians can and do differ as to when life actually begins – we believe prudence and the witness of Scripture would understand it to be at conception. We further hold that God's people are commanded to lavish God's grace on those holding differing experiences – in the Christ spirit of mercy, forgiveness and truth.

Similarly, we hold that euthanasia, the active termination of life for so-called "quality of life" purposes is unbiblical and immoral as we understand each human being is created out of the boundless love of God in his image (Genesis 1:27). Thus each person has a God-given source of value and dignity beyond any mere physical well-being and social utility. Life is the fundamental and irreplaceable condition for the experience of all human values, and we have an obligation to nurture, respect and promote the integrity of life, rather than harm or destroy it. Not only is our life given by God, but it is God's property and not our own: "The earth is the Lord's, and everything in it" (Psalm 24:1). This means that God has sovereignty over life and death. To choose death is to illegitimately assume authority in an area that has not been assigned to our control. As members of a Christian community, we have an obligation to care for the sick and the dying. To receive care and hospitality is a privilege. Euthanasia threatens the trust and solidarity that must prevail between us if we claim to belong to a community with a Christian character, as killing is incompatible with the character of Christians.

Genesis 1:27; 1 Samuel 2:6; Ruth 4:13; Psalm 24:1; 127:3

30. Of Lawsuits Between Believers

We believe that Christians are biblically instructed not to bring civil lawsuits against other individual believers or a church to resolve personal disputes. We believe and are admonished from Scripture that the church possesses all of the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander.

1 Corinthians 6:1-8; Ephesians 4:31-32

31. Of The Charismatic Movement And Faith Healing

We believe in the Holy Spirit of God, and fully believe in His active ministry today, but we are not proponents of (nor adversaries of) the “Charismatic Movement”. We do not practice speaking in tongues in our worship services for two basic reasons: 1. As the sign gifts were given by God mainly for the affirmation of the Apostle’s testimony, and since the apostles have already laid the foundation of the church and have passed off of the scene—we hold that the primary reason for tongues has been fulfilled. 2. Even during the Apostles’ ministries, Paul instructed the church to not participate in speaking in tongues when unbelievers were present—as they might misunderstand and reject the gospel, thinking the Corinthians were “out of their minds”(1 Cor. 14:23).

We believe that God utilizes various methodologies of healing, as He has designed healing into our natural bodies, He has provided natural elements and given the wisdom to men to create medicines from them, He reserves the sovereign right to supersede nature and heal divinely, and He heals ultimately and permanently when He brings the believer to His own home. The Bible instructs us to pray for healing and to leave the methodology of that healing in His hands. We do not utilize the ministries of “faith healers” as it is evident that what is being practiced by many of the healers of today is very different from that of Jesus and the apostles.

Joel 2:28; Mark 16:17; Acts 11:28; 1 Corinthians 12-14; 13:8; Matthew 10:1, 8; Acts 3:1-8; 28:8; 1 Corinthians 12:9; Revelation 22:2; James 5:13-16; 1 Corinthians 1:22; 13:8; 14:21-22

32. Of Ecclesiastical Separation

We believe that partnering with other churches and ministries which deny the core truths (Article 7, Section 1-14) of the Word of God is on par with denying our Lord, and we therefore will not and cannot yoke up in any manner (sports leagues, evangelistic rallies, etc.) with a church or ministry which does not adhere to the fundamentals of the faith—the core truths.

2 Corinthians 6:14-18; Titus 3:10

33. Of Rightly Dividing the Word of God

We believe that many biblical texts are written to be prescriptive in that they instruct the believer and/or church to do or not to do certain things. These texts often prescribe the “how” as well. Other texts are descriptive in nature, in that they are not prescribing a certain activity, but simply describing it. We purpose to not confuse the two—which can lead to legalism or ministry limitation—but to approach the Bible and search out, understand, and teach its immediate and applicable context, be it prescriptive or descriptive.

Acts 17:11; 2 Timothy 2:15

34. Of Modern Culture and Ministry Change

We believe that every generation has a unique culture, and that culture—in and of itself—is not automatically immoral, but rather a reflection of a societies’ average norms. Culture is the sum total of what people believe and how they act on those beliefs. The church of God has only three responses to culture. We either choose 1.) isolation and seek to live in a Christian bubble, or we choose 2.) accommodation and embrace every part of it, or we choose 3.) contextualization and take the truths of God into the culture. If we are to reach our generation, we cannot simply huddle together and curse the culture, but must understand it, and at levels which do not compromise the principles of the Word of God, impact and even embrace it.

We believe that God calls His church to minister to its generation and in its unique culture, which often demands that the church change, not its foundational purpose or its functional priorities, but its forms and processes – its methodology. We see God Himself doing this throughout His Word, and His early church changing to impact the varying cultures of their day in the Book of Acts and throughout the Epistles.

1 Chronicles 12:32; Acts 13:36; 15:29; 1 Corinthians 10:33

35. Of Christian Liberty

We believe that the Bible speaks very clearly and specifically to most large life-issues, but is often intentionally vague on issues of minor or only temporal cultural importance. We believe that while God calls us to walk in liberty, the extremes of license on one hand and legalism on the other woo the believer. While it is true that God gave us “all things to enjoy”, it is also true that “moderation in all things” is to be our love-limiting governor. We therefore determine not to use our liberty as an “occasion to the flesh”, or to allow us to be “controlled by any”, instead seeking to study to show ourselves approved unto God for our life-decisions, becoming fully convinced in our own minds through His revealed Word and His Holy Spirit in regards to what we will personally allow, while avoiding judging the liberty of our brothers and sisters—but instead allowing them the same grace-space that we scripturally enjoy. While we will seek to avoid becoming a stumbling block to our weaker brothers and sisters, we will also refuse to be bowed by those pharisaic elements that add preference to principle and revered tradition to revealed truth. We are first and finally answerable to Christ, who “is able to make us stand”.

Matthew 15:3; Romans 14:1-15:8; 1 Corinthians 6:12; 9:19; 10:23; Galatians 5:13; Philippians 4:5; 1 Timothy 6:17; 2 Timothy 2:15; 1 Peter 2:16; 2 Peter 2:19

36. Of The Christian Life

We believe that God calls us – with a holy calling – to walk, not after the flesh, but after the Spirit. God wants us to live in the power of His indwelling Holy Spirit, so we will not fulfill the lusts of our physical bodies. We believe that the fallen, Adamic nature of the flesh cannot be eradicated in this life. Therefore, keeping ourselves constantly in subjection to Christ, we purpose to allow God’s Holy Spirit to live through us in a daily “walk” of faith. We also affirm that we were saved, not to sit, but to serve, and that a “non-ministering” Christian is a contradiction in terms. We further believe that it is the responsibility and privilege of every believer to proclaim the good news of Jesus Christ, leveraging their relationships and resources to seek and to make growing disciples.

We believe that divine, enabling gifts for service are selected and bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit and each is called to his own divinely appointed service as the Spirit may will. We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself.

Leviticus 26:30; 1 Corinthians 3:9-15; 9:18-27; 2 Corinthians 5:10; Philippians 2:13; Ephesians 5:18; 1 Peter 3:15; Galatians 5:16

37. Of Love

We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those

who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice (with the obvious exception of self-protection or self-defense scenarios). Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions.

Leviticus 19:18; Matthew 5:44-48; Luke 6:31; John 13:34-35; Romans 12:9-10; 17-21; 13:8-10; Philippians 2:2-4; 2 Timothy 2:24-26; Titus 3:2; 1 John 3:17-18

ARTICLE 9 – STATEMENT OF COVENANT

Having received Christ as my Lord and Savior, having been baptized, and being in agreement with and agreeing to be bound by Point Harbor's statements, strategy, and structure, as delineated in Point Harbor's Constitution and Bylaws, I now feel led by the Holy Spirit to unite with the Point Harbor Community Church family. In doing so, I commit myself to God and to the other members to do the following:

1. I will protect the unity of Point Harbor Community Church:

- By acting in love toward other members and attenders (Peter 1:22)
- By guarding against and resisting gossip (Eph. 4:29)
- By following the leaders as they follow Christ (Heb. 13:7, 17)
- By responding biblically when at odds with another believer, the leadership, or this church (Mt. 18:15-18)
- By agreeing to follow and be bound by the Articles, Constitution and Bylaws, and accompanying policies and procedures of this Church

2. I will share the responsibility of Point Harbor Community Church:

- By praying for its growth, membership, and leadership
- By reaching out and inviting my unchurched friends, relatives, neighbors, and coworkers
- By giving regularly to God through Point Harbor offerings (1 Cor. 16:2)

3. I will serve in the ministry of Point Harbor Community Church:

- By discovering my spiritual gifts and specific talents
- By not simply sitting, but by finding a ministry place to get involved, connect, and serve (1 Peter 4:10)
- By being equipped to serve by my pastors, leaders, and teachers (Eph. 4:11-12)
- By constantly developing a servant's heart

4. I will support the testimony of Point Harbor Community Church:

- By living a godly life (Phil. 1:27)
- By attending faithfully (Heb. 10:25)
- By warmly welcoming those who visit (Rom. 15:7)

ARTICLE 10 – STATEMENT OF CONDUCTING CHURCH AFFAIRS

The conduct of the affairs of Point Harbor Community Church not addressed in the Articles of Incorporation or this Constitution will be outlined in the Bylaws of Point Harbor Community Church, Incorporated. These bylaws define the church’s organizational structure, the rights of members in the structure, and the procedures by which these rights may be exercised.

ARTICLE 11 – STATEMENT OF AMENDING THE CONSTITUTION

Members may propose changes to the Constitution that shall be submitted to the Board of Directors for consideration and comment. The Board through unanimous approval shall present the proposed changes and their comments to the Church at a regular or special Members Meeting. This Constitution or any of its provisions may be altered, amended, or repealed and a new constitution may be adopted at any time with an affirmation of change as reflected by a three-quarter (3/4) vote of members present and voting at any special or regular business meeting at which a quorum is present, all as further defined in the Bylaws of Point Harbor Community Church, Incorporated provided that the following procedure has been followed:

1. The proposed written amendment has been presented at a previous Members Meeting.
2. The proposed amendment has been mailed or made available to the membership at least four weeks before the meeting to act on the amendment.
3. The proposed amendment has been announced on a previous Sunday morning at least two weeks before the vote is taken.

CERTIFICATE OF CLERK

I, the undersigned, certify that I am the presently selected and acting Clerk of POINT HARBOR COMMUNITY CHURCH, a Virginia Church Corporation, and that the Constitution, consisting of fourteen (14) pages is the Constitution of this corporation as adopted by a vote of the members of the church on April 18th, 2010. Executed at Chesapeake, Virginia, this 18th day of April, 2010.



 Sarah Slezak, Clerk