



# **CONSTITUTION**

**OF**

**THE GENERAL COUNCIL**

**OF THE**

**GRACE ASSEMBLY INTERNATIONAL**

**REVISED MARCH 3 -30, 2013  
WILKES-BARRE, PENNSYLVANIA**

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The General Council of the Grace Assembly

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**Constitution and Bylaws of  
The General Council of the Grace Assembly  
in the  
United States of America and Selected Territories**

**CONSTITUTION  
Constitutional Declaration**

**WE BELIEVE:**

That God's purpose concerning man is (1) to seek and to save that which is lost, (2) to be worshiped by man, and (3) to build a body of believers in the image of His Son.

That these believers, saved and called out of the world, constitute the Body or Church of Jesus Christ built and established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.

That the members of the Body, the Church (ecclesia) of Jesus Christ, are enjoined to assemble themselves for worship, fellowship, counsel, and instruction in the Word of God, the work of the ministry, and for the exercise of those spiritual gifts and offices provided for New Testament church order.

That it is evident the early apostolic churches came together in fellowship as a representative body of saved, Spirit-filled believers who ordained and sent out evangelists and missionaries, and under the supervision of the Holy Spirit set over the church pastors and teachers.

That the priority reason-for-being of the Grace Assembly is to be an agency of God for evangelizing the world, to be a corporate body in which man may worship God, and to be a channel of God's purpose to build a body of saints being perfected in the image of His Son.

That the Grace Assembly exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit, which enables them to evangelize in the power of the Spirit with accompanying supernatural signs, adding a necessary dimension to worshipful relationship with God, and enabling them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ.

That we are a cooperative fellowship of Pentecostal, Spirit-baptized saints from local Pentecostal assemblies of like precious faith throughout the United States to be known as The General Council of the Grace Assembly whose purpose is neither to usurp authority over the various local assemblies, nor to deprive them of their scriptural and local rights and privileges; but to recognize and promote scriptural methods and order for worship, unity, fellowship, work, and business for God; and to disapprove unscriptural methods, doctrines, and conduct, endeavoring to keep the unity of the Spirit in the bond of peace, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4:13).

## **ARTICLE I. NAME**

The corporate name is *The Grace Assembly International*, which refers to the legal entity.

## **ARTICLE II. NATURE**

The Grace Assembly International is a cooperative fellowship based upon mutual agreements voluntarily entered into by its membership, and shall be known as a fellowship of believers .

## **ARTICLE III. PREROGATIVES**

The prerogatives of the Grace Assembly International shall be :

- a. To encourage and promote worship of GOD.
- b. To encourage and promote the edification of believers.
- c. To respond to human need with ministries of compassion.
- d. To provide a basis of fellowship among Christians of like precious faith.
- e. To have the right to own, hold in trust, use, sell, convey, mortgage, lease, or otherwise of such property as may be needed for the prosecution of its work.

## **ARTICLE IV. PRINCIPLES FOR FELLOWSHIP**

The Grace Assembly International shall represent, as nearly as possible, the body of CHRIST as described in the New Testament. It shall recognize the principles inherent in the Body as also inherent in this Fellowship, particularly the principles of love, unity, cooperation and equality. It recognizes that these principles will enable it to achieve its priority reason-for being as an ambassador of GOD in the world, as cooperate body in which man may worship GOD, and as a channel of GOD's purpose to build a body of saints being perfected in the image of HIS Son.

## **ARTICLE V.**

### **STATEMENT OF FUNDAMENTAL TRUTHS**

The Bible is our all sufficient rule for faith and practice. Grace Assembly International accepts the HOLY Scriptures as revealed will of GOD to man.

## 1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Timothy 3:15- 17; 1 Thessalonians 2:13; 2 Peter 1:21).

## 2. The One True God

The one true God has revealed himself as the eternally self-existent “I AM,” the Creator of heaven and earth and the Redeemer of mankind. He has further revealed himself as embodying the principles of relationship and association as Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 43:10, 11; Matthew 28:19; Luke 3:22).

### The Adorable Godhead

#### (a) Terms Defined

The terms *trinity* and *persons*, as related to the godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from “gods many and lords many.” We therefore may speak with propriety of the Lord our God, who is One Lord, as a Trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matthew 28:19; 2 Corinthians 13:14; John 14:16,17).

#### (b) Distinction and Relationship in the Godhead

Christ taught a distinction of persons in the godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Spirit, but that this distinction and relationship, as to its mode is inscrutable and incomprehensible, because unexplained (Luke 1:35; 1 Corinthians 1:24; Matthew 11:25-27; 28:19; 2 Corinthians 13:14; 1 John 1:3, 4).

#### (c) Unity of the One Being of Father, Son, and Holy Spirit

Accordingly, therefore, there is **that** in the Father which constitutes Him **the Father** and not the Son; there is **that** in the Son which constitutes Him **the Son** and not the Father; and there is **that** in the Holy Spirit which constitutes Him **the Holy Spirit** and not either the Father or the Son. Wherefore, the Father is the Begetter; the Son is the Begotten; and the Holy Spirit is the One proceeding from the Father and the Son. Therefore, because these three persons in the godhead are in a state of unity, there is but one Lord God Almighty and His name one (John 1:18; 15:26; 17:11,21; Zechariah 14:9).

#### (d) Identity and Cooperation in the Godhead

The Father, the Son, and the Holy Spirit are never **identical** as to **person**; nor **confused** as to relation; nor **divided** in respect to the godhead; nor **opposed** as to **cooperation**. The Son is **in** the Father and the Father is **in** the Son as to relationship. The Son is **with** the Father and the Father is **with** the Son, as to fellowship. The Father is not **from** the Son, but the Son is **from** the Father, as to authority. The Holy Spirit is from the Father and the Son proceeding, as to nature, relationship, cooperation, and authority. Hence, no person in the godhead either exists or works separately or independently of the others (John 5:17-30, 32, 37; 8:17, 18).

**(e) The Title, Lord Jesus Christ**

The appellation *Lord Jesus Christ* is a proper name. It is never applied in the New Testament either to the Father or to the Holy Spirit. It therefore belongs exclusively to the **Son of God** (Romans 1:1-3, 7; 2 John 3).

**(f) The Lord Jesus Christ, God With Us**

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and man, is “Immanuel,” God with us (Matthew 1:23; 1 John 4:2,10,14; Revelation 1:13,17).

**(g) The Title, Son of God**

Since the name *Immanuel* embraces both God and man, in the one person, our Lord Jesus Christ, it follows that the title Son of God describes His proper deity, and the title *Son of Man*, His proper humanity. Therefore, the title *Son of God* belongs to the order of eternity, and the title *Son of Man* to the **order of time** (Matthew 1:21-23; 2 John 3; 1John 3:8; Hebrews 7:3; 1:1-13).

**(h) Transgression of the Doctrine of Christ**

Wherefore, it is a transgression of the doctrine of Christ to say that Jesus Christ derived the title *Son of God* solely from the fact of the Incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh (2 John 9; John 1:1, 2, 14, 18, 29, 49; 1 John 2:22, 23; 4:1-5; Hebrews 12:2).

**(i) Exaltation of Jesus Christ as Lord**

The Son of God, our Lord Jesus Christ, having by himself purged our sins, sat down on the right hand of the Majesty on high, angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, He sent the Holy Spirit that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all (Hebrews 1:3; 1 Peter 3:22; Acts 2:32-36; Romans 14:11; 1 Corinthians 15:24-28).

**(j) Equal Honor to the Father and to the Son**

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the **express duty** of all in heaven and on earth to bow the knee, but it is an **unspeakable** joy in the Holy Spirit to ascribe unto the Son all the attributes of deity, and to give Him all the honor and the glory contained in all the names and titles of the godhead except those which express relationship (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father (John 5:22, 23; 1 Peter 1:8; Revelation 5:6-14; Philippians 2:8, 9; Revelation 7:9, 10; 4:8-11).

### 3. The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- a His virgin birth (Matthew 1:23; Luke 1:31, 35).
- b. His sinless life (Hebrews 7:26; 1 Peter 2:22).
- c. His miracles (Acts 2:22; 10:38).
- d. His substitutionary work on the cross (1 Corinthians 15:3; 2 Corinthians 5:21).
- e. His bodily resurrection from the dead (Matthew 28:6; Luke 24:39; 1 Corinthians 15:4).
- f. His exaltation to the right hand of God (Acts 1:9, 11; 2:33; Philippians 2:9-11; Hebrews 1:3).

### 4. The Fall of Man

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God (Genesis 1:26, 27; 2:17; 3:6; Romans 5:12-19).

### 5. The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

**a. Conditions to Salvation.** Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Spirit, being justified by grace through faith, man becomes an heir of God according to the hope of eternal life (Luke 24:47; John 3:3; Romans 10:13-15; Ephesians 2:8; Titus 2:11; 3:5-7).

**b. The Evidences of Salvation.** The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Ephesians 4:24; Titus 2:12).

### 6. The Ordinances of the Church

**a. Baptism .** The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life (Matthew 28:19; Mark 16:16; Acts 10:47, 48; Romans 6:4).

**b. Holy Communion.** The Lord's Supper, consisting of the elements-bread and the fruit of the vine-is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Corinthians 11:26); and a prophecy of His second coming (1 Corinthians 11:26); and is enjoined on all believers "till He come!"

## **7. The Baptism in the Holy Spirit**

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4, 8; 1 Corinthians 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Hebrews 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word, and for the lost (Mark 16:20).

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

The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Corinthians 12:4- 10, 28), but different in purpose and use.

## **9. Sanctification**

Sanctification is an act of separation from that which is evil, and of dedication unto God (Romans 12:1, 2; 1 Thessalonians 5:23; Hebrews 13:12). Scriptures teach a life of “holiness without which no man shall see the Lord” (Hebrews 12:14). By the power of the Holy Spirit we are able to obey the command: “Be ye holy, for I am holy” (1 Peter 1:15, 16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Romans 6:1-11, 13; 8:1, 2, 13; Galatians 2:20; Philippians 2:12, 13; 1 Peter 1:5).

## **10. The Church and Its Mission**

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, 23; 2:22; Hebrews 12:23).

Since God’s purpose concerning man is to seek and to save that which is lost, to be worshiped by man, and to build a body of believers in the image of His Son, the priority reason-for-being of the Grace Assembly part of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19, 20; Mark 16:15, 16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God’s purpose to build a body of saints being perfected in



the image of His Son (Ephesians 4:1 1-16; 1 Corinthians 12:28; 14:12).

The Grace Assembly exists expressly to give continuing emphasis to this reason-for-being in the New Testament apostolic pattern by teaching and encouraging believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3, 4).
- b. Adds a necessary dimension to a worshipful relationship with God (1 Corinthians 2:10- 16; 1 Corinthians 12-14).
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ (Galatians 5:22-26; 1 Corinthians 14:12; Ephesians 4:11, 12; 1 Corinthians 12:28; Colossians 1:29).

### **11. The Ministry**

A divinely called and scripturally ordained ministry has been provided by our Lord for the threefold purpose of leading the Church in: (1) evangelization of the world (Mark 16:15-20), (2) worship of God (John 4:23, 24), and (3) building a Body of saints being perfected in the image of His Son (Ephesians 4: 11, 16).

### **12. Divine Healing**

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and is the privilege of all believers (Isaiah 53:4, 5; Matthew 8:16, 17; James 5:14- 16).

### **13. The Blessed Hope**

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the Church (1 Thessalonians 4: 16, 17; Romans 8:23; Titus 2:13; 1 Corinthians 15:51, 52).

### **14. The Millennial Reign of Christ**

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zechariah 14:5; Matthew 24:27, 30; Revelation 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezekiel 37:21, 22; Zephaniah 3:19, 20; Romans 11:26, 27) and the establishment of universal peace (Isaiah 11:6-9; Psalm 72:3-8; Micah 4:3, 4).

## **15. The Final Judgment**

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matthew 25:46; Mark 9:43-48; Revelation 19:20; 20:11-15; 21:8).

## **16. The New Heavens and the New Earth**

“We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness” (2 Peter 3:13; Revelation 21, 22).

# **ARTICLE VI. ORDINANCES**

## **Section 1. Water Baptism**

The ordinance of Baptism by immersion in water (Matthew 28:19) shall be administered to all those who have repented of their sins and who have believed on the Lord Jesus Christ to the saving of their souls and who give clear evidence of their salvation (Romans 6:3- 5; Colossians 2:12).

## **Section 2. Lord’s Supper**

The ordinance of the Lord’s Supper (Communion) shall be observed regularly as enjoined in the Scriptures. (Luke 22:19, 20; 1 Corinthians 11:23-26).

# **ARTICLE VII. MEMBERSHIP**

## **Section 1. Membership Eligibility**

Membership in this assembly shall be open to all those who give evidence of their faith in the Lord Jesus Christ and who voluntarily subscribe to its tenets of faith and agree to be governed by its constitution and bylaws as herein set forth.

## **Section 2. Active Membership**

All those who meet the scriptural standards for membership, whose names appeared on the original membership roll of the assembly at the time the assembly was first organized, together with those names that shall be added from time to time, shall constitute the legal voting membership of the assembly, provided they are 18 years of age or over, that they regularly attend and take part in the services, that they are living consistent Christian lives, and are in agreement with our distinctive testimony.

### **Section 3. Junior Membership**

Junior membership shall be available for young people under 18 years of age who give evidence of their new birth, having received Christ as their personal Savior, and who meet the qualifications for membership established by this assembly. They shall be eligible for voting privileges at 18 years of age.

### **Section 4. Inactive Membership**

Enrolled members who shall without good cause absent themselves from the services of the assembly for a period of 3 consecutive months or more, or who cease to contribute of their means to its support, or who may be out of harmony with its teachings, or who shall be under charges of misconduct, or who may have fallen under condemnation through sinful or worldly practices, shall be considered as inactive members and shall lose their voting privileges until they are restored to the fellowship, their standing to be settled by the definite action of the assembly through its elected officers.

### **Section 5. (a) Voter Members.**

All Persons aged 18 or older desiring to become voting members of this assembly shall make the fact known to the Pastors or any of Presbyteries, to fully subscribe to the tenets of faith as set forth in this constitution, willingness to contribute regularly to the support of this assembly according to his or her ability and be governed by this constitution, and in agreement with our distinctive testimony.

They shall constitute the legal voting membership of this assembly provided they regularly take part in the services, that they are living consistent Christian lives.

### **Section 5. (b) Associate Members**

(Non-voting ) The home church shall have an Associate Membership Roll for college students, military personnel, etc. who are absent from this church body for prolonged periods. They shall be returned to voting membership status at the discretion of the Board members.

### **Section 6. Honorary Members**

Honorary members shall consist of those members who have entered the ministry as district officers, evangelist, missionaries, and religious educators, making it impossible to serve as active members. Honorary recognition shall continue as long the member maintains a consistent Christian life, remain sound in doctrine, and maintains a cooperative attitude towards home assembly. (Voting privileges may be granted at the discretion of the assembly.

# ARTICLE VIII OFFICERS

## Section 1. Officers

There shall be (Lead Pastor/Founder), Board, Pastors, Elders, Deacon/Deaconess, Presbytery, Treasurer, and a secretary. Other officers may be added as needed. Section 1a. Presbytery shall consist of (If Lead Pastor/Chairman if available, Pastors, Elders, Deacon/Deaconess, Treasurer, Secretary

## Section 2. The Lead Pastor/Founder

Lead Pastor is the rock, on him the church was started by JESUS CHRIST. The church finds its headship under the LORD JESUS CHRIST in its Lead Pastor. He should be honored in his sacred office, as the spiritual and physical director of the ministry and shall be general supervisor of all its activities and committees. He shall be the president of the corporation and shall act as chairman of all the business meetings of the ministry and the Board. He shall be an ex-officio member of all committees and departments. He shall direct all the services of the ministry and shall arrange for all special meetings regard to the ministry. No person shall be invited to speak or preach in the ministry without his approval.

Provide all services of the ministry, and arrange for all special meetings, conventions, and revivals. No person shall be invited to speak or preach in the ministry, nor at any function without his knowledge and approval.

Act as chairman of business meetings of this ministry. As necessary, he may designate a substitute when he cannot be available.

Invite all Pastors, associate pastors, as well as any other salaried personnel, to serve the ministry. They shall be directly responsible to the Lead pastor who shall assign their responsibilities and determine their length of employment. None of these positions shall be filled, or vacated, by congregational vote or action of any officers. The Lead pastor shall consult with the Board members regarding all changes in personnel, duties, and salaries, prior to employment the Board shall have the right to reject any potential employee of the ministry.

As time permits, the Lead Pastor will be available for personal conferences, suggestions, counseling, and spiritual assistance.

### **Section 3. Assistant.**

Assistant Pastors may be added to the staff as deemed necessary by the Lead Pastor/Founder.

#### **Qualifications:**

### **Section 3.**

- a. The Assistant Pastor(s) shall be a credentialed member of the Grace Assembly in good standing and shall comply with the scriptural and Grace Assembly standards for the ministry (1 Timothy 3:2-7, Titus 1:6-9, 1 Peter 5:2-3).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:1 1-16; 1 Corinthians 12:28; 14:12).

#### **Duties.**

- b. The Pastor should be honored in his office as the overseer of the assembly and shall be supervisor of all its activities as directed by the Lead Pastor.
- c. He shall act as chairman of all the business meetings of the assembly and of the presbyteries. He shall provide for all services of the assembly and shall arrange for all special meetings, giving due regard to the assembly by the approval of the Lead Pastor.

### **Section 4. Board Members**

The Board consisting of seven (7) members or less, shall function under the leadership of the Lead pastor/ Founder. Of these Board members, one shall serve as the secretary and one may be the treasurer as needed.

The Board shall be men or women of mature Christian experience and knowledge who shall be expected to meet the requirements as fort in Timothy 3 Act 6. must not love money. Contribute regularly to the financial support of the church with tithes and offerings.

- c. Administrative affairs of the church shall be carried on by the Board members with the Lead Pastor approval, in matters affecting the entire body in such cases, they shall present their recommendation to the Presbytery for ratification.
- d. Member of the Board shall be at least 23 years old and shall have been members of the assembly for at least six months. Their terms of office shall be for periods of three years or as permitted by the lead Pastor.

### **Section 5. 01 Elders**

shall be elected from the Deacons, or from the voter membership to serve until replaced by a duly elected successor. They shall be nominated by the Presbytery and the voter members of the Assembly for Lead Pastor approval.

### **Section 5. 02 Elders Qualification and Responsibilities.**

(a). Scriptural Description: 1 Tim. 3:8-12 Elders, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truth of the faith with a clear conscience, they must first be tested, and then if there is nothing against them, let them serve as elders. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. An elder must be the husband of but one wife and must manage his children and his household well.

(b) Constitutional Qualifications: Elder shall

- (i) Be persons of matured Christian experience and knowledge who shall, as closely as possible, meet the requirements as set forth in Acts 6:1-4, Titus 1:5-9
- (ii) Be at least (21) years of age and shall have been active voter member for at least one year.
- (iii) Pay tithes into the church and agree to be faithful in attending major church services, and church presbytery meetings.
- (iv) They should be skilled in doctrine and its defense. Elders should be humble in spirit.

(c) Duties: Elders are chosen to serve this assembly and therefore shall act in an advisory capacity with the Lead Pastor in matters pertaining to this assembly in its spiritual life, in the ministry of its ordinances, and in business affairs. They shall act in the examination of application for membership, and also in the administration of discipline. If this assembly is without a pastor, or if the pastor is unable to attend. Elders are empowered to provide chairmanship, if necessary, or proceed without the pastor to deal with urgent matters, with the approval of the Lead Pastor/Founder.

(d) Be a credentialed Elder of Grace Assembly in good standing.

(e) Be the spiritual overseer of the assembly without Pastors and direct all activities as permitted by the Lead Pastor.

## **Section 6. Deacon/ Deaconess Qualification and Responsibilities**

- (i) The biblical qualifications for a Deacon (Titus 1:5-9 ) are very similar to those for a Deacon See Section 5 02 and (b). But in addition deacons should be humble and have a servant's heart.
- (ii) Deacons/Deaconess with their humble and servant heart must be first to report at church major services, getting the service ready for use.
- (iii) Deacons are empowered to be used anywhere in the assembly as needed high and low and an emergencies by the presbyteries.

If the Lead Pastor/ Pastor determines that additional spiritual advice, counsel, or assistant is needed by the pastorate, or this assembly, and that this assembly has voter members who are qualified to provide the needed spiritual advice, counsel, or assistance, the pastor shall bring recommendations for discussion to the presbytery prior to any appointments, then may appoint at least one Deacon.

## **ARTICLE IX. ELECTIONS, VACANCIES, AND REMOVALS**

### **Section 7. 01 Election of Pastor**

Pastor shall be elected to serve for a limitless period of time.

Prospective Pastor shall be nominated by the Lead Pastor after consultation with the Pastors if available and presented to the Presbyteries. An election shall be by secret ballot at a special meeting called for that purpose.

### **Section 7. 02 Elections of an Elder**

Elders shall be elected by Lead Pastor with the advice of the presbytery to serve until replaced by a duly elected successor.

### **Section 7. 03 Elections of Deacons**

Deacons shall be elected to serve for a limitless period of time they shall be elected from the voter membership.

## **ARTICLE X. GIVING PARTICIPATION**

All assemblies both home and abroad are expected to have an interest in and contribute regularly to, the Grace Assembly Total Giving plan.

## **ARTICLE XI. DISSOLUTION**

The assets of the General Council of the Grace Assembly corporation, are irrevocably dedicated to religious and charitable purposes as stated in its Articles of Agreement and this Constitution. In the event of the dissolution of the corporation, and after providing for the payment of its debts and obligations, the remaining assets will not inure to the benefit of any private person or persons but will be distributed to nonprofit organizations which are organized and operated exclusively for religious purposes and which are exempt under Section 501(c)(3) of the Internal Revenue Code or the corresponding section of any future federal tax code.

## **ARTICLE XII. AMENDMENTS**

Grace Assembly Amendments to the Constitution may be made at any regularly called session of the General Board with the approval of the Lead Pastor/Founder. Amendments to the Constitution shall require a week fasting and prayer.

Glory be to GOD the Father, the SON and the HOLY SPIRIT

Amen!