



Our Beliefs

In Essential Beliefs – We Have Unity – “There is one body and one Spirit – just as you were called to one hope when you were called – one Lord, one faith, one baptism; one God and Father of all...” Ephesians 4:4-6

In Non-Essential Beliefs – We Have Liberty – “Accept him whose faith is weak, without passing judgment on disputable matters...Who are you to judge someone else’s servant? To his own master he stands or falls... So then each of us will give an account of himself to God...So whatever you believe about these things keep between yourself and God.” Romans 14:1, 4, 12, 22

In All Beliefs – We Show Charity – “If I have the gift of prophecy and can fathom all mysteries and all knowledge and if I have a faith that can move mountains, but have not love, I am nothing.” 1 Corinthians 13:2

About the Bible – The Bible is God’s inspired Word written to us by human authors, acting under the supernatural guidance of the Holy Spirit. It is the supreme source of truth for Christian beliefs and living. Because it is inspired by God, it is the truth without any mixture of error. 2 Timothy 3:16; 2 Peter 1:20-21; 2 Timothy 1:13; Psalm 12:6, 119:105, 160; Proverbs 30:5

About God – God is the Creator and Ruler of the universe. He has eternally existed in three persons: the Father, the Son and the Holy Spirit. These three are co-equal and are one God. Genesis 1:26-27; 3:22; Psalm 90:2; Matthew 28:19; 1 Peter 1:2; 2 Corinthians 13:14

About God the Father – God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all

knowing, all loving and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men. Genesis 1:1; Matthew 28:19; John 14:6-13

About Jesus Christ – Jesus Christ is the Son of God. He is co-equal with the Father. Jesus lived a sinless human life and offered Himself as the perfect sacrifice for the sins of all people by dying on a cross. He arose from the dead after three days to demonstrate His power over sin and death. He ascended to Heaven’s Glory and will return again someday to earth to reign as King of Kings and Lord of Lords. Matthew 1:22-23; Isaiah 9:6; John 1:1-5, 14:10-30; Hebrews 4:14-15; 1 Corinthians 15:3-4; Romans 1:3-4; Acts 1:9-11; 1 Timothy 6:14-15; Titus 2:13

About the Holy Spirit – The Holy Spirit is co-equal with the Father and the Son of God. He is present in the world to make men aware of their need for Jesus Christ. He also lives in every Christian from the moment of salvation. He Provides the Christian with power for living, understanding of spiritual truth, and guidance in doing what is right. He gives every believer a spiritual gift when they are saved. As Christians, we seek to live under His control daily. 2 Corinthians 3:17; John 14:16-17, 16:7-13; Acts 1:8; 1 Corinthians 2:12, 3:16; Ephesians 1:13; Galatians 5:25; Ephesians 5:18

About Human Beings – People are made in the spiritual image of God, to be like Him in character. People are the supreme object of God’s creation. Although every person has tremendous potential for good, all of us are marred by an attitude of disobedience toward God called “sin”. This attitude separates people from God and causes many problems in life. Genesis 1:27; Psalm 8:3-6; Isaiah 53:6a; Romans 3:23; Isaiah 59:1-2

About Salvation – Salvation is a gift of the Father and is secured by Christ’s atonement and is sealed by the Holy Spirit; therefore, true believers cannot lose their true salvation. Romans 6:23; Ephesians 2:8, 9; John 1:2, 14:6; Titus 3:5; Galatians 3:26; Romans 5:1; John 10:28-29

About the Christian Life – The Christian life is a life of obedience to our Lord Jesus Christ and is evidenced by the fruit of the Spirit, the

greatest of which is love. This results in a transformation of mind and will that seeks to be like Jesus in attitude and purpose through the power and work of the Holy Spirit. Galatians 5:22; Romans 12:1-2; Philippians 2:1-5, 12-13; 2 Peter 1:3-11

About Eternity – People were created to exist forever. We will either exist externally separated from God by sin or eternally with God through forgiveness and salvation. To be eternally separated from God is Hell. To be eternally in union with Him is eternal life. Heaven and Hell are real places of eternal existence. John 3:16; John 14:17; Romans 6:23, 8:17-18; Revelation 20:15; 2 Corinthians 2:7-9

Satan – Satan is the enemy of God and the people of God. We believe that Satan was judged at the Cross. At the second coming of Christ, Satan will be eternally bound and cast into the abyss. Revelation 12:9-12, 20:1-3

About Marriage & Family – Marriage is between one man and one woman. The husband is the spiritual leader of the home and is to love his wife as Christ loves the Church. The wife is to submit to her husband as unto the Lord. Children are to obey their parents in the Lord. Mark 10:6-8; Ephesians 5:22-25, 6:1-3

About Parental Responsibility – Although a core value of Gateway Church is that “we believe that ministries to children and teenagers should be given high priority”, scripture also teaches that it is the parent’s God-given responsibility to bring up their child in the fear and admonition of the Lord, though instructing them and living out the life of Christ before them.

About the Holy Spirit – The Holy Spirit is co-equal with the Father and the Son of God. He is present in the world to make men aware of their need for Jesus Christ. He also lives in every Christian from the moment of salvation. He Provides the Christian with power for living, understanding of spiritual truth, and guidance in doing what is right. He gives every believer a spiritual gift when they are saved. As Christians, we seek to live under His control daily. 2 Corinthians 3:17; John 14:16-17, 16:7-13; Acts 1:8; 1 Corinthians 2:12, 3:16; Ephesians 1:13; Galatians 5:25; Ephesians 5:18

GATEWAY CHURCH COVENANT

Introductory Statement

God has graciously entered into a covenant relationship with his believing people through Jesus. Jesus is the Go-Between, the Mediator of this New Covenant Relationship, who secures all the benefits of this covenant for God's people by his blood. The Holy Spirit has been poured out on God's people, uniting them to Jesus' person and work.

In short, God's divine work of accomplishing salvation for us through the Son and applying salvation in us through the Spirit has completely saved us and made a way to know God the Father. As his people we have been made one with God and one with one another. By the power of God's grace, we must love each other as Jesus has loved us. Below is a list of summaries of what we believe scripture lays out for how we ought to treat one another. We have broken down these summaries into our covenant responsibilities personally, communally, and then in ministry toward God, and one another. We end this document with what we call our 4 Core Commitments to help flesh out what loving each other looks like for us at Gateway.

Judges 3 Jer. 31:31-34; 32:40; Heb. 8:7-13; 10:16-17; 13:20-21 Heb. 8:6 Mat. 26:26-28; Heb. 13:20-21 Rom. 12:4-5; 1 Cor.12:12-27; Eph. 4:25 Rom.8:1-4 Titus. 2:14

Summary of Our Covenant Responsibilities to God and to One Another

Because Jesus has died to make us into One people, we promise by God's grace and the Spirit of God:

Personal Responsibilities

To follow God's word as the final authority in all matters of life, protecting godly doctrine, the pure gospel, and the teachings of scripture

To develop a personal relationship with Christ by regular rhythms of bible reading, prayer, fellowship and other habits of grace

To grow in holiness by God's strength living purely according to God's word, trained by grace to say no to sin, and yes to godliness. This includes confessing and repenting of sin should we find ourselves in sin.

To live wisely according to God's word and godly counsel so that we make good use of our lives, and live to the fullest that God has called us to avoiding foolish waste.

To teach our families about the gospel of Jesus, and the way of life Jesus has called us to

Community Responsibilities

To live connected to the body of Christ, partaking of the ordinances (Baptism/Lord's Supper), attending church, business meetings, and other events regularly unless providentially hindered

To pray for the body of Christ, praying for unity in fellowship, the direction of the church, the needs of fellow members, as well as praying as the Spirit leads to bring about maturity in the body

To speak the truth in love (gospel) to one another according to God's Word, including counsel, exhortations, encouragements, warnings, and advice

To love each other by meetings each other's needs, empathizing, encouraging, respecting, edifying, building up, serving, and speaking kindly to one another.

To give each other grace, patiently bearing with one another, forgiving one another, and if necessary, confronting one another in a humble, God honoring way

To use our Christian freedom lovingly and responsibly according to God's word, in a way that takes seriously the weaker brother, the witness of Christ, and the standards of God's word.

Ministry Responsibilities

To live as a witness of the gospel of Jesus Christ to the world, that others may be drawn to the light, that we might serve as salt in the world, and that neither the reputation of the church nor Jesus would be maligned by our actions

To share the gospel with outsiders, understanding that we have been given the privilege of bringing the good news to the ends of the earth

To joyfully share our resources as God directs us, including our spiritual gifts, our time, our talents, and our finances to further the ministry, help the poor, and spread the gospel

To support and submit to Godly leadership seeing them as God's appointed under-shepherds of his flock, praying for them, encouraging them, and following them as they follow Christ

To submit to the discipline of God through his Holy Spirit by following the biblical procedures for church discipline where sin is evident in another - the hope of such discipline being repentance and restoration. This submitting also includes receiving righteous and loving discipline when approached biblically by fellow believers

To honor the church, even in the case that I have righteous reasons to leave the church. If you are considering leaving, we expect you to have a conversation with an elder, or pastor so that they can give you guidance and if need be help you transition well

And above all else, we commit to give God glory and honor, forever amen!

We recognize that these three areas of responsibility are neither exhaustive nor mutually exclusive. They are summary statements of the life of the believer in the body of Christ. Furthermore, we realize that only God can help us to honor these promises from our hearts. Therefore, we pray that the grace of the Lord Jesus Christ, and the Love of God, and the fellowship of the Holy Spirit be with us all, to the praise of God's glory forever, amen!

Finally, here's how we have even further boiled this covenant down to four core commitments to help us live this out together.

The 4 Core Commitments

Before we discuss these 4 Core commitments, we want to make clear that in no way are we trying to ADD to the gospel. These commitments are expressions of faith in Jesus. We recognize that there may be specific reasons or seasons when you are incapable to live out these commitments. You are free in Christ! Our goal here is to simply spell out what we hope to see from you in your walk. This is a good way to measure how well you are living out "meaningful" membership here. In some ways, these 4 are laid out in terms of priority. We above all want you connecting with God on Sundays, then our next hope would be to see you join a small group. Giving and serving would come next as priorities for you. If, for example, you must choose between serving and a small group, we would invite you to join a small group as priority. We want to pour into you. That's our posture. Here are the four core commitments:



Attend: We expect Church attendance unless providentially hindered. We want you to prioritize your relationship with God above all.



Connect: We expect connecting in a small group unless providentially hindered. We want you to prioritize these local relationships in Christ.



Give: We expect regular, sacrificial, joyful giving unless providentially hindered. We want you to be generous as God has been generous.



Serve: We expect you to serve in a ministry unless providentially hindered. We want you to use the gifts that you have for God's glory.

Let us be clear once more: We by no means want to be legalistic about these commitments and so we have clearly stated that there may be seasons of “providential hindrance” where we cannot carry these commitments out. We completely understand. Life is filled with a lot of difficult circumstances and seasons. On the whole, we have tried to be as clear as possible about our expectations of you under what we might call “normal” circumstances of life. Our goal is only to honor God by obeying his word by grace for his glory. Furthermore, we have intentionally not given specifics like “How much do I give?” or “what group should I join” or “How often should I serve?” because we want to allow the Holy Spirit to give you specific application of these four core commitments. If you would like more guidance or explanation, an Elder or Pastor would love to chat with you about these 4 core commitments. The main thing here is that you desire to carry out these 4 commitments even if you cannot practically live them out for some reason.

**CONSTITUTION AND BY-LAWS OF
GATEWAY CHURCH OF BRAWLEY**

June 19, 2018

ARTICLE I - NAME

This organization is known Gateway Church of Brawley, California. It is incorporated as a general non-profit corporation under the laws of the State of California.

ARTICLE II - PRIOR CONSTITUTIONS

All prior Constitutions of this church are hereby revoked but all acts made in compliance with them are hereby ratified and affirmed.

ARTICLE III – PURPOSE AND VISION

Gateway Church of Brawley exists to proclaim the name and glory of God in the Gospel of Jesus Christ, to love and serve one another in genuine community, and to make disciples of one another and all peoples that its values and vision will continue until the return of our Lord and Savior. (Genesis 3:15, 12:2-3; Psalm 2, 67; Isaiah 55:10-13, 62:11-12; Malachi 1:11; Matthew 28:18-20; Mark 16:15-16; Luke 15; John 4:21-24, 13:34-35; Acts 2:42-47; Romans 1:16-17, 12:3-21, 15:8-9; 1 Corinthians 1:10-2:5, 9:19-23, 10:31, 15:1-4; 2 Corinthians 3-4; Galatians 1:8-9, 2:19-21; Ephesians 1-4; Philippians 1:19-30, 3:8-16; Colossians 1:3-29, 2:8-23, 3:23-4:6; 1 Thessalonians 2:13, 5:12-22; 2 Thessalonians 2:13-17; 1 Timothy 1:5, 15-17, 2:1-6; 2 Timothy 1:8-14, 2:1-2; Titus 2:11-14; Philemon 4-7, 9; Hebrews 1:1-4, 2:1-3, 3:12-14, 10:23-25, 12:1-2; James 1:22-27; 1 Peter 2:4-25, 3:15, 4:8-11; 2 Peter 1:3-11; 1 John 3:16-5:12; 2 John 5; 3 John 4-8; Jude 3, 20-25; Revelation 5:6-14, 22:17)

ARTICLE IV – CORE VALUES

Gospel-Centered Worship

We are all worshippers by nature. This means that our thoughts, words, and actions demonstrate love for what we value most. We live our lives to benefit from what we desire most. Before we know Jesus, we worship the gods we have made in our own hearts. This is the nature of mankind. As believers who have been given a new nature, however, we exist to enjoy and make known the glory and greatness of the one true God and His Son, Jesus. The glory and greatness of the God who has saved us are the foundation and goal of our existence as the church of Jesus Christ. Everything we do, from singing to praying, from preaching to evangelizing, from serving to eating together, is an expression of worship, a proclaiming of God-centered lives. The exaltation of Jesus to the glory of God is our overarching and deliberate goal. As a community of believers living life together, we encourage one another by pointing each other to the glory and sufficiency of Jesus through the Gospel. As a community of believers on mission together, we do the same for the world around us. Therefore, the worship of God is the ultimate and overriding purpose and goal of our existence as Gateway Church of Brawley.

Gospel-Centered Community

The church of Jesus Christ is not a collection of individuals. Rather, the Bible's primary descriptions of us are corporate and communal in nature. To be a part of the church is to be a member of one body, the branches of one vine, the sheep of one flock, and the citizens of one nation. As such, we were made to grow up together towards Christ-likeness, to be conformed to the image of our Savior as a group. We are meant to share our very lives with one another, not allowing momentary events or programs to serve as a substitute for the more deliberately authentic relationships Christ has called us to. Small groups of believers meeting for the sake of living out the fruits of the Gospel towards one another and their neighbors are a practical and essential way of deliberately realizing that Jesus has made us one body by His Spirit. Jesus' desire for His church is that their oneness and love for one another would not only enable them to serve each other but would also be an undeniable testimony to the world around us that we belong to Him. Therefore, a lifestyle of authentic community is not only critical because it's a gift from God and the need for each other, but also because of our disciple-making mission. When the community's eyes are fixed collectively on the glory of Jesus in worship, we will both glorify our God and Father and obey His missional commands as we are being transformed together.

Gospel-Centered Mission

As an authentic community gathered together for the sake of God's glory and the salvation and maturation of sinners, the church of Jesus Christ exists to spread the Gospel among every tribe, language, people, and nation on the earth. Proclaiming the truth of the Gospel is the means by which people become and remain disciples of Jesus Christ. It was Jesus Himself, when He had been given all authority in heaven and on earth, which gave this missional priority to the church until the end of human history. Jesus Christ instituted the church by His Holy Spirit for the sake of His disciple-making mission, that all may worship Him, which remains its primary purpose and goal. The mission of God shapes the identity and direction of the people of God that Christ may be known and worshipped to the glory of God. The church is shaped and sent by the missionary heart of God revealed throughout Scripture, culminating in Jesus Christ. Our church exists for the sake of this mission. We proclaim Christ through worship and authentic community as a means of pursuing the mission of God above all else.

Gospel-Centered Multiplication

The result of Gospel-centered, disciple-making mission is the multiplication of the body of Christ. We do not grow by addition. Rather, we grow by reproduction as the body builds itself up in love through the proclamation of the Gospel. Each of us has the opportunity to multiply our lives through the lives of others by deliberately living our whole lives as expressions of God's saving heart. This will encompass our personal lives, as well as our life together as a church, expressing hope and joy in our personal salvation as living examples of God's grace and mercy in such places as small groups, discipling relationships, intentional mission towards our neighbors, mission trips, the workplace, marketplace, public spaces, and church-planting efforts.

ARTICLE V– CHARACTER

SECTION 1: POLICY

God's Word vests the government of local churches in groups of qualified men known as "elders." Final approval on all matters in the church rests with the eldership.

In the following special circumstances, the elders must first approve the proposal before it is brought before the congregation for a vote (which will require a 66% or 2/3 vote for approval):

Sale/purchase of church facilities and/or physical property

Dissolution of corporation

Amendment or revision of the constitution

Liquidation of any endowment gifted to the church

SECTION 2: DOCTRINE/ AFFIRMATION OF FAITH

I. THE WORD OF GOD

We believe that the Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct. 2 Timothy 3:16; 2 Peter 1:20; Mark 1:20-21, 13:31; John 8:31, 20:31; Acts 20:32

II. THE TRINITY

We believe that there is one living and true God, eternally existing in three persons; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence and redemption. Genesis 1:1, 26; John 1:1,3; Matthew 28:19; John 4:24; Romans 1:19-20; Ephesians 4:5-6

III. GOD THE FATHER

We believe in God the Father, an infinite, personal spirit, perfect in holiness, wisdom, power and love. We believe that He infallibly foreknows all that shall come to pass, that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and death all who come to Him through Jesus Christ. Luke 10:21-22; Matthew 23:9; John 3:16, 6:27; Romans 1:7; 1 Timothy 1:1-2, 2:5-6; 1 Peter 1:3; Revelation 1:6

IV. JESUS CHRIST

We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles, and teachings. We believe in His substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people, and personal visible return to earth. Matthew 1:18-25; Luke 1:26-38; John 1:1, 20:28; Romans 8:32, 9:5; 2 Corinthians 5:21; 1 Peter 2:21-23

V. THE HOLY SPIRIT

We believe in the Holy Spirit who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all who believe in Jesus Christ. We believe that the Holy Spirit indwells every believer in Christ, and that He is an abiding helper, teacher and guide. John 14:16-17, 15:26-27, 16:9-14; Romans 8:9; 1 Corinthians 3:16, 6:19, 12-13; Galatians 5:22-26

VI. REGENERATION AND SALVATION

We believe that man was created by God in His own image; that he sinned and thereby incurred physical, spiritual and eternal death, which is separation from God; that as a consequence, all human beings are born with a sinful nature and are sinners by choice and therefore under condemnation. We believe that those who repent and forsake sin and trust Jesus Christ as Savior are regenerated by the Holy Spirit and become new creatures, delivered from condemnation and receive eternal life. All those who believe in Jesus Christ are kept secure for eternity by grace through faith in Him. Genesis 1:26, 2:17, 3, 5:2; Ecclesiastes 2:11; John 3:14, 5:24, 30, 7:13, 8:12, 10:1-26; Romans 8:28-30, 9:22; 2 Thessalonians 1:9; Revelation 19:3, 20, 20:10, 14-15, 21:18

VII. SANCTIFICATION AND GLORIFICATION

We believe that those who have been redeemed will be conformed to the image of Christ by His power and grace. We believe this perfecting work takes place in our hearts by the power of the Holy Spirit who constantly testifies to us about the worth and glory of Christ who has made us acceptable to God forever exclusively by His sacrifice. We believe the practical means by which this perfection comes about is beholding Christ throughout our lives to increasingly believe the Gospel until we are finally and fully made perfect by seeing Him face to face. Psalm 16; John 14-16; Romans 8; 2 Corinthians 3-4; 1 John 3:2; Revelation 21:1-22:5

VIII. THE CHURCH

We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and

associated for worship, work, and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the gospel of Jesus Christ to a lost world. Acts 1:8, 2:42; Ephesians 2:19-22, 5:19-21; Hebrews 10:23-25

IX. THE ORDINANCES

We believe that the Lord Jesus Christ has committed two ordinances to the local church, baptism and the Lord's Supper. We believe that Christian baptism is the immersion of the believer in water into the name of the triune God. We believe that the Lord's Supper was instituted by Christ for commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ. Matthew 28:18-20; Romans 6:3-5; 1 Corinthians 11:23-26

X. LAST THINGS

We believe in the personal and visible return of the Lord Jesus Christ to earth and the establishment of His kingdom. We believe in the resurrection of the body, the final judgment, the eternal enjoyment of the righteous and the endless suffering of the wicked. Matthew 16:27; Mark 14:62; John 14:3; Acts 1:11; 1 Corinthians 4:5, 1 Corinthians 15; Philippians 3:20; 1 Thessalonians 4:15; 2 Thessalonians 1:7-10; 2 Timothy 4:1; Titus 2:13; Revelation 20:4-6, 11-15

ARTICLE VI- MEMBERSHIP

SECTION 1: QUALIFICATIONS

- 1. Profession of faith that the candidate has accepted Jesus Christ as his/ her savior*
- 2. Baptism by immersion*
- 3. Completion of a new members/ believer's class*
- 4. Signed agreement with Affirmation of Faith (Article IV – Section 2)*

**Those whose primary residence is not in the Imperial Valley may identify themselves as a non-voting affiliate of Gateway Church by report to Deacon of Finance.*

SECTION 2: ADMISSION

Upon affirmation of qualifications by the Elders, the candidate will be a member of Gateway Church.

SECTION 3: VOTING PRIVILEGES

Membership in this church shall not vest in any member any proprietary rights in the Corporation, but shall only entitle the member to vote at a meeting of the members on only those matters the elders choose to submit to the church membership for affirmation (and/or the items listed in Article V, Section 1: Policy). Members who are 16 years of age or older are entitled to vote on issues brought to the congregation for voting.

SECTION 4: TERMINATION OF MEMBERSHIP

Membership may be terminated by the following methods:

- 1. By request*
- 2. As a consequence of biblical church discipline*

** On a Sunday prior to January 31 every year, those desiring to continue as members of Gateway Church must reaffirm their membership by re-signing the church's Affirmation of Faith. There will be a weekly announcement and the elders will make the Affirmation of Faith available each Sunday in January in order to allow for signatures. A person's membership will be ended if their signature is not received by January 31.*

ARTICLE VII – LEADERSHIP AND OFFICERS

SECTION 1 - CHIEF SHEPHERD

Jesus Christ, God's Son, is the sole Head of Gateway Church of Brawley.

SECTION 2 – ELDERS

Duties:

During the physical absence of the Chief Shepherd, the pastoral care of the flock shall be committed to the hands of the elders (also called “pastors”), who shall consist of those men in the congregation who meet the biblical qualifications as cited under “Qualifications” and have been so recognized by the congregation and other elders as described under “Recognition of Elders”. Their ultimate duty in general is to shepherd the congregation of Gateway Church by the Word of God. As representatives of Christ, they are to do so through the following:

A. Edification

- 1. In exposition (teaching)*
- 2. In exhortation (preaching and counseling)*
- 3. In admonition (counseling)*
- 4. In humble example (life)*

B. Leadership

- 1. In leading and guiding into new things: decision-making*
- 2. In overseeing the existing life of the church: vision/evaluation/administration*

C. Protection

- 1. In guarding the flock from false teaching*
- 2. In refuting false teachers and scoffers*
- 3. By carrying out biblical church discipline, if necessary*

D. Willing Service

- 1. In working hard at personal Bible study*

2. *In opening their homes in loving hospitality*
3. *In helping the weak according to their needs*
4. *In anointing and praying for the sick*

E. Recognizing New Elders, Church Planters, or Missionaries in the Church

F. Meeting as necessary to fulfill their calling

The arrangement of these ministries among the various elders in the church will be determined according to the mutual submission of the elders to one another under the Lord, for His glory and for the good of the whole church. All of the elders will be responsible for the task of decision-making. The elders will have sufficient time together in prayer and mutual exhortation in order that their unity may be preserved under the leadership of Christ. The elders will fulfill the duties as members setting an example for the flock.

While each elder is called ultimately to shepherd the flock of God in which the Holy Spirit has made them overseers, how each elder most effectively shepherds the flock will be determined by the way in which the Holy Spirit has gifted him. As pastors, the elders will seek to recognize the unique gifts of one another and shepherd the congregation accordingly through pastoral offices related to their specific areas of gifting (e.g. Pastor for Preaching, Pastor for Administration, etc.).

Qualifications:

In order to accomplish the above-mentioned duties, the elders must be men who are above reproach in relation to the qualities of maturity given in 1 Timothy 3:1-7; Titus 1:6-9; 1 Peter 5:1-4.

Recognition of Elders:

1. *Any member (or elder) of Gateway Church of Brawley may present one of the male members for consideration as an elder by presenting a candidate by verbal notice to the elders. Each person so presented will be considered seriously.*
2. *Any male member of Gateway Church of Brawley who desires the office of elder may present himself by verbal notice to the elders. Each male member presenting himself as a candidate for eldership will be considered seriously.*

3. *The Elders will prayerfully decide whether the man should be regarded as a true candidate for the office of elder. If through prayer and conversations with the candidate it is determined by the elders that he is not ready at that time, the candidate will be notified confidentially. If it is determined by the elders that he is able to advance, all candidates for eldership will participate in the following affirmation process:*

A. Initial Meetings with Pastor for Preaching

Once a month for three months, the candidate will attend three two-hour teaching sessions during which time the following will be discussed:

Session 1 – What is an elder? (1 Tim. 3:1-7; Titus 1:5-9; 1 Pet. 5:1-4)

Session 2 – What is love and the fruit of the Spirit? (1 Cor. 13:1-8; Gal. 5:16-26)

Session 3 – What is the culture of Gateway? (history, purpose, leadership structure, strengths and weaknesses)

B. Self-Examination

Following these sessions, another month is meant for homework and thoughtful examination.

After discovering from the Bible what an elder is, the candidate asks his spouse (or closest friend, if unmarried), which one or two qualifications are already strong by grace and which ones are weaknesses, needy for grace in the candidate's life.

After discovering from the Bible what love is and what the fruit of the Spirit is, the candidate asks his spouse (or closest friend, if unmarried) the same questions.

After discovering the culture of our church, the candidate asks his spouse (or closest friend, if unmarried), about his assumptions of the church. It is one thing to be qualified in general to serve as an elder; it is an equally important question as to whether one is willing and able to work peaceably and respectfully with a team and to work patiently with the strengths and weaknesses of the congregation, recognizing that God has preceded them.

Meanwhile, elder candidates read through the theological standards of our church, keeping a notebook of questions. After the three months, the candidate and Pastor for Preaching (or a current elder) will meet up to two times to go through the questions raised and highlighted content. Being able to speak humbly and charitably about theology in a relational context is part and parcel of an elder's work.

C. *Interview*

In the fourth month, the elders invite the candidate who has completed his sessions and homework to an interview. The interview will include all the elders. They ask questions in a welcoming and relational context regarding the candidate's sessions, homework, and conversations with his spouse (who is also at the interview). As a family knit together in Jesus, the elders desire to prayerfully discern two things together: 1) whether he is called to serve as an elder, and, if so, 2) if this is the right timing in light of his pace of life and other responsibilities.

D. *Asked to Wait*

If cause for hesitation is recognized at any point in the process, the elders will ask the candidate to wait. The elders will invite him to meet with the Pastor for Preaching or another elder over the next year once a month to continue pursuing relationship together and to see what the Lord will reveal. At this point, a candidate's character will become apparent in how he responds. If no cause for hesitation has been discovered, the process will proceed to the next step.

E. *Apprenticeship*

If a candidate is invited forward from the interview, the next phase is a six-month apprenticeship. He attends every elders' meeting, receives correspondence, quietly observes, and meets with the Pastor for Preaching or another elder once a month to process what he is observing and learning about being an elder in general and on this team in particular.

F. *Affirmation*

After six months, the elders will present the candidate to the congregation for affirmation.

Term:

An elder shall serve an indefinite term provided he continues to meet the qualifications set forth in 1 Timothy 3:1-7 and Titus 1:5-9. Any elder, including the Pastor for Preaching, may be disciplined according to biblical principles, although no accusation against an elder is to be taken seriously unless there are two or three witnesses (1 Timothy 5:19). If any elder, including the Pastor for Preaching is involved in a conflict or is being disciplined; he will not be able to participate in the task of decision-making. When a confronted elder “continues in sin”, he is to be rebuked by the other elders before the whole assembly, that others may fear (1 Timothy 5:20). An elder will be subject to scrutiny not only in the areas which might call for general church discipline, but also as to his continued meeting of the qualifications for eldership listed above. When an elder ceases to meet those qualifications, he shall be asked by the elders to step aside for a time so that he may get his life in order. Such a request from the other elders shall be made only when they are in unanimous agreement. An elder may also desire to be relieved from office either temporarily or permanently, if he feels unable to serve for any reason. The elders in relation to the attendant circumstances will determine the process of his possible reinstatement at a later time.

All elders must be committed to the responsibilities of shepherding this local church according to the Word of God. Any elder who becomes disengaged from the meetings or counsel of the other elders, the congregational gatherings or meetings of the church, or cannot perform his responsibilities consistently, will be removed by a unanimous vote of the other elders voting at a meeting where he has been informed of the reason and may not attend.

SECTION 3: VOCATIONAL ELDERS

Vocational elders are those elders that may be hired by the church to serve in a full or part-time capacity, as pastoral needs arise that require a greater investment of time and concentration. Vocational elders may include the Pastor for Preaching (who serves among the elders according to the principle of “first among equals” (1 Tim.5:17); no distinctions shall be made however, with respect to qualifications and authority regarding “Pastors” insofar as they relate to any non-vocational Elders), a Pastor for Worship, Student Ministry, etc. The decision to create a pastoral position will be made by the elders and the qualified candidate presented to the church for affirmation.

SECTION 4: PASTOR FOR PREACHING

When the need arises for the Pastor of Preaching position, qualified candidates will be presented to the elders by the Pulpit Committee (Article VIII, Section 1). The Elders will recommend candidates they approve to the church body for affirmation. Guidelines for selection and appointment shall consist of the following:

Qualifications:

Being an elder of the church, the Pastor for Preaching must be qualified according to the standards set forth in 1 Timothy 3:1-7, Titus 1:5-9.

Selection:

The elders shall select the candidate for the office of Pastor for Preaching after prayerful consideration and unanimous approval. Candidates for other vocational pastoral positions shall be selected by the Elders after prayerful consideration and unanimous approval and presented to the congregation for affirmation.

Duties:

The primary duties of the Pastor for Preaching shall be to uphold the core values of Gateway Church of Brawley by a foundational commitment to the centrality of the Gospel, by setting the standard of devotion to the ministry of the Word and prayer, by preaching the Word of God as centered on Jesus Christ as Redeemer and King, and by making disciples through his life of faith, and by teaching, encouragement, and biblical counseling.

Employment Agreement:

Contractual agreements with respect to the role of each Pastor will be outlined in the Employment Agreement developed by the elders and pastor and kept on file in the church office.

Resignation or Dismissal:

Any Pastor shall remain in office for an indeterminate period of time subject to the following reservations:

(a) Any Pastor who intends to resign must give at least one (1) month notice to the Elders and will be compensated for a maximum of three (3) months beyond the date of resignation.

(b) Concerning dismissal for Biblical or providential reasons, the Elders have the right to dismiss, upon a unanimous vote, a Pastor upon giving him a written notice of dismissal. Upon receiving written notice of dismissal, the Pastor will receive a minimum of one (1) month's compensation from the date of notice.

SECTION 5: DEACONS/ DEACONESES

Duties:

Deacons/ Deaconess will assist the elders in the specific ministries of the church. These positions of service in the body are designed to relieve elders from any affairs that would interfere with their primary ministry in the Word and prayer. Every Deacon/ Deaconess is to be involved in conducting a specific area of service in the church, under the direction of the Lord and the supervision of the elders. The Deacons/ Deaconess shall advise and assist the Elders as to decisions that affect the life and ministry of the church.

Qualifications:

A Deacon/ Deaconess is to be person who displays the qualities mentioned in 1 Timothy 3:8-13 and Acts 6:1-6.

Recognition:

A Deacon/ Deaconess may be recognized in the church as follows:

- 1. When there is a need for a specific ministry in the church and when a member is available who has the ability and desire to meet that need in a mature and Godly way, he/she may be presented for consideration as a Deacon/ Deaconess. Any member or elder of Gateway Church may submit the name of another member to the Board of Elders. The number of Deacons/ Deaconess shall be determined by the needs of the ministry. Deacons/ Deaconess may be nominated from among the members by any member or elder of the Church. Deacon/ Deaconess nominees will be evaluated by the Elders and recommended to the Congregation for affirmation.*
- 2. The Elders will consider the candidate on the basis of his/her meeting the biblical qualifications and on the basis of church needs. By the unanimous consent of the Elders the person may be regarded as a true candidate for the office of Deacon/ Deaconess. The candidate in question will also be contacted to determine his/her assessment of God's will for him/her in this matter.*
- 3. Upon affirmation by the congregation and after prayer, the new Deacon/ Deaconess will be confirmed by the laying on of the hands of the Elders in the presence of the congregation (Acts 6:6) and will be set apart for the faithful fulfillment of the specific service envisioned.*

Term of Office:

The elders shall review the performance of Deacons/ Deaconess every two years or, as necessary to ensure a deacon/deaconess is committed to his or her area of ministry and to Gateway Church.

Discipline/ Removal:

Any Deacon will be subject to the same discipline as any other member; he/she may be asked to step down as a Deacon if he/she does not continue to meet the qualifications for a Deacon. Such a request must be by the unanimous agreement of the Elders.

Deacons shall assist the Elders by overseeing the following needs of ministry:

1. *Finance (as Head of Finance Committee) – outlined in Article VII, Section 6.*

2. *Facilities*

The Deacon of Facilities (Facilities Manger) is charged with the maintenance and upkeep of all on-site church facilities and property.

3. *Hospitality*

The Deacon of Hospitality is charged with the planning and coordination of church-wide fellowship dinners or meals, as well as the collection of visitor cards and follow-up contact.

4. *Nursery Ministry*

The Deacon of Nursery Ministry is charged with securing weekly workers for the nursery, visibly posting the schedule for the month, creating a method of securing replacement volunteers in the case of a worker being unable to fulfill their assigned day, as well as the stocking of snacks and supplies for the nursery.

5. *Children's Ministry*

The Deacon of Children's Ministry is charged with securing weekly workers for children's church, visibly posting the schedule for the month, creating a method of securing replacement volunteers in the case of a worker being unable to

fulfill their assigned day, preparing lesson outlines from the elder-approved material for children's church and making available to weekly volunteers, scheduling and coordination of any church-wide children's events, as well as ensuring supplies are stocked, as needed.

6. Benevolence

The Deacon of Benevolence is charged with creating the guidelines and methods for the church's granting of benevolent gifts to those in need and overseeing any gifts to ensure the Benevolence budget is not exceeded.

The need for deacons/ deaconess may be limited/expanded based on the needs or specific areas of focus identified by the Elders.

SECTION 6: FINANCE COMMITTEE AND CONTRIBUTION RECORDS

Finance Committee

For the financial stewardship and management of Gateway Church the elders shall appoint the Finance Committee. It shall consist of the Deacon of Finance as its chairman, and two additional volunteers. Since the Finance Committee serves as a deacon ministry at the appointment of the elders, the elders will also appoint the volunteers and new members of the committee (while also considering recommendation from the Deacon of Finance) as needed in the case of vacancies.

The Finance Committee serves under the oversight of the elders and shall be responsible for the following:

Creation and maintenance of the church's annual budget

Keeping adequate and accurate records and receipts

Maintenance of financial records and accounts payable

Maintaining Employee Handbook, employee records, job descriptions, and work agreements

Sale of church property

Rental/lease of church property

The Finance Committee shall give a budget status report to the congregation at the church's Biennial Meetings (Article IX, Section 1).

The Deacon of Finance shall serve as the Treasurer of the Corporation and appoint a Finance Committee member as the Secretary of the Corporation.

Final approval and accountability regarding all financial matters rests with the elders unless any items arise listed under "Policy" in Article V, Section 1.

Contribution Records

On a weekly basis, volunteers appointed by the Finance Committee shall count the financial contributions in the church office in the presence of the church secretary, post all contributions to individual accounts, and prepare a weekly financial report of all monies received. A copy of this report must be sent to the Finance Committee members, elders, and pastor, and placed into the files of the church office. Bank deposits of all monies received must be prepared and deposits must be taken to the bank or mailed, as required. A yearly contribution statement for each donor must also be provided on or before January 31.

Contributions

Contributions made to Gateway Church will be accepted with the understanding that all contributions will be used to advance the Purpose, Vision, Core Values, and the Statement of Faith. Designated contributions will be accepted only if the Elders agree that the contribution meet this criterion.

SECTION 7: EMPLOYED STAFF

- 1. All employed staff of Gateway Church of Brawley, as a condition of employment, must become church members.*
- 2. All employed staff will be expected to a live scan finger print background check.*
- 3. All employed staff will serve as an at-will employee unless otherwise established by a work agreement (all staff work agreements will be kept on file in the church office).*
- 4. All employed staff will serve under the supervision of the Pastor for Preaching or another elder in his absence.*
- 5. Employed staff may consist of the following positions (and others if necessary):*

Church secretary

Facilities Manager

Multimedia Director

Ministry Director – all male ministry directors must qualify to enter the process to become an elder within one year of hire unless otherwise arranged

6. Additional employed staff positions may be created by the elders and presented to the Finance Committee for budget consideration and presented to the congregation by the elders for affirmation

SECTION 8: VOLUNTEERS

- 1. All volunteer staff of Gateway Church of Brawley serves at their own discretion without manipulation or coercion and must be members.*
- 2. All volunteers will be expected to a live scan finger print background check.*
- 3. Prior to serving all volunteer staff must be approved to serve by either the Pastor for Preaching or one of the Elders.*
- 4. All volunteer staff will serve under the supervision of the Pastor for Preaching, Elder, Deacon or other designated Church leader.*

ARTICLE VIII–PULPIT COMMITTEE

SECTION 1: CALLING A PASTOR

When the need arises, the elders shall nominate, and be members of, a Pulpit Committee, which represents a cross-section of the church's membership based on spiritual maturity. Once a candidate is selected by the committee, the elders will make a determination whether or not to offer a call to the Pastor for Preaching position, based on his fitness for the office

according to the duties set forth for his position in Article VII, Section 4.

SECTION 2: TERM OF OFFICE

The pastor shall serve for an indeterminate period. The elders may dissolve the relationship of Pastor for Preaching and church after one (1) month's notice by either party. Notice may be waived by mutual consent.

ARTICLE IX – CONGREGATIONAL MEETINGS

SECTION 1: SCHEDULED MEETINGS

BIENNIAL MEETINGS

The Biennial Meetings of the church membership shall be held in January and June of the calendar year. The elders will set the actual dates for these meetings.

SECTION 2: SPECIAL MEETINGS

SPECIAL CONGREGATIONAL MEETINGS

A special Congregational Meeting may be called upon by written request of any three elders of the church or ten members in good standing that is submitted to the elders.

Congregational meetings held without elder approval will have no binding authority.

CONGREGATIONAL MEETING NOTIFICATION

Notice of the time and place of any regular or special congregational meeting shall be given at least seven calendar days before the date of the meeting.

SECTION 3: QUORUM

A quorum necessary to conduct a vote will consist of a minimum of 50% of the Church membership currently in good standing.

ARTICLE X – SPECIAL COMMITTEES AND TASK FORCES

SECTION 1:

The elders may appoint special committees and task forces as needed.

ARTICLE XI – DISPUTE RESOLUTION

Disputes and conflict will arise in every church but cannot be allowed to divide or damage the congregation. With this in mind, the following steps attempt to provide a plan for the resolution of such disputes and lead to the continuing love and unity of the body of Christ at Gateway Church, according to the Scriptures:

Disputes and Conflict Due to Sinning Against One Another

Matthew 18:15-22 – Dispute Resolution Between Members

One-on-One

When there is conflict between members of the congregation, the first step towards resolution and reconciliation, is face-to-face and involves only those among whom the conflict exists. Those in conflict should meet privately to discuss the matter, seeking the repentance of the offending party. If repentance takes place, the offended party may forgive the offense. If this occurs, the matter is ended and no escalation takes place.

One-on-One With the Help of an Elder and/or Additional Member

If after the first step towards resolution, there has been no repentance or reconciliation, the disputing members need to meet again with the help of a third party. This is to help establish the facts surrounding the dispute and allow another brother or sister to urge the offending member towards repentance.

The Unrepentant Member is Brought Before the Church

If after both of these steps and the gracious urging to repentance, the offending member refuses to repent, the elders will bring the offending member's name before the church, inform the congregation of the dispute and refusal to repent (without disclosing private or unnecessary details), and urge the offending member one last time to repent.

Removal of Membership

If after the matter has been brought before the church, the offending party still refuses to repent at this stage, he or she will be removed from membership with the hope of restoring them once again following repentance.

1 Timothy 5:19-20 – Dispute Resolution With Elders

An Elder is charged with an Offense

Any member is free to come before the elders when an issue with an elder (or elders) arises. Any two or three members who believe they have been sinned against by an elder, or have knowledge of the actions of an elder that would disqualify him from his office, may call for a special meeting with the elders (without the accused elder present), or may write a private letter to the elders (which will not be made known to the accused elder until such time it is determined appropriate to do so by the other elders). The elders will determine from the accusers if there is indeed evidence to pursue the repentance of the accused elder.

The Elder is Determined Innocent of the Accusations

If it is determined by the elders that there is insufficient evidence to bring the accused elder before the church for repentance, the accusing party will be asked to drop the issue and reconcile with the elder who was accused. The elders will assist in the arranging and shepherding of this reconciliation. The matter will not be made public to the church.

The Elder is Determined Guilty of the Accusations

If it is determined by the elders that there is sufficient evidence to bring the accused elder before the church for

repentance, the elder will be asked to repent following the guidelines set forth in Matthew 18:15-22. If the elder submits to this request, he must repent publicly due to the public nature of his office and will be removed from eldership until such time it may be deemed appropriate by the elders to restore him. If the elder does not submit to this request, he will be removed from eldership (and staff, if applicable) and the congregation will be informed of his refusal to repent and removal from office.

When an elder or member's sin is of a nature that publicly damages the credibility of the church, he or she will be removed from eldership or membership immediately, respectively (1 Corinthians 5:1-13). Restoration to eldership or membership in these cases must be determined by the elders (with the understanding that an offending elder will be excused from this process). The congregation will also be informed of such cases without details that will damage the congregation.

Disputes and Conflict Due to Differences of Opinion

Believers in Christ within the local church are called to bear one another's burdens, love one another, forgive one another, count others more important than themselves, and are diligent to work together towards peace and harmony. With this in mind, when believers differ with one another, they are called to refrain from gossip, sowing dissension, and allowing bitterness to fester. At no point in a dispute or disagreement are gossip or a lack of compassion and kindness honoring to Christ or His body. When gossip, slander, or disagreement become detrimental to the health of the church, the elders must exhort those involved to follow the steps outlined in Matthew 18:15-22. When such occasions take place between the elders, those elders not involved must exhort the disputing elders to follow the steps outlined in Matthew 18:15-22. The elders are available to shepherd members involved in disputes or disagreements with one another when they are unable to reconcile peaceably on their own. The elders will also determine if a situation needs outside counsel or direction (John 13:34-35; Romans 12:3-21; Ephesians 4:1-32; Colossians 3:12-17; Proverbs 6:16-19).

ARTICLE XII - MARRIAGE

As in all things, our final authority for what we believe about marriage and how we are to live in our marriage relationships is the Scriptures. Therefore, since we serve in a society in which there are differing views about what constitutes a marriage, our commitment to biblical authority leads us to search the Scriptures for its teaching about marriage.

OVERVIEW OF SCRIPTURAL TEACHING ABOUT MARRIAGE

We believe, based on the teaching of the Scriptures in both the Old and New Testaments, that marriage is an institution ordained by God from the foundation of the world and intended as a lifelong union of one man and one woman. This idea is supported by the account of creation in Genesis 1-2. Genesis 1:26-28 provides that God created human beings in his own image, both male and female.

Genesis 2 provides a more detailed account in which God created the first man, Adam, and decided that it was not good for him to be alone (Genesis 2:18). God indicated that he would make "a suitable helper for him." God brought all of the animals to Adam, but none of them was a suitable helper for him, so God created Eve, the first woman, from part of Adam himself. God did not create a second man or an assortment of multiple women to be Adam's helpmate, but one woman. Together they were man and wife and had "no shame" or sin in their union with each other (Genesis 2:15-25).

Jesus reaffirmed the teaching of the Old Testament when he said in Matthew 19:4-6, "Haven't you read that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one. Therefore what God has joined together, let no one separate."

The Apostle Paul further states in Ephesians 5:22-32 that marriage is not merely a human institution but a special divine metaphor intended to illustrate the union of Christ and the church. Consistent with the rest of Scripture, the Apostle Paul states that a union between a man and a woman constitutes a proper marriage because only this kind of union properly illustrates the relationship between Christ and his church.

1 Corinthians 6:9-11 speaks of a variety of lifestyles as falling outside God-created morality, including those associated both with heterosexual immorality and homosexual activity. Thus, the Bible admonishes Christians to refrain from all kinds of sexual activity outside marriage (1 Cor. 6:12-20; Rom. 1:18-32).

The result is that though we strive to show God's love to all people, live peaceably with all people, and obey legitimate government authority, in instances involving matters as foundational as marriage, we ultimately must obey God rather than any other authority if the two come into conflict (Acts 4:18-22). Gateway Church affirms that the consistent teaching of Scripture is that marriage is a union of a man to a woman.

OUR POLICY ON MARRIAGE

As a result of this above-described summary of biblical teaching, the policy guiding the practice of this local church will be to view "marriage" as an institution involving a covenant between a man and a woman. Therefore, the teaching about marriage that takes place at Gateway Church and the use of all church facilities shall also be in keeping with this understanding of marriage. It is also the policy of the church that pastors and members of the church staff shall only officiate at marriages between a man and a woman. We will seek to support and strengthen marriage as it is defined in Scripture. The Pastor has the right to refuse to marry any couple.

Any employee or volunteer of Gateway Church who violates this policy shall be subject to termination. Gateway Church reserves the right to refuse to employ any applicant who teaches or lives in support of a lifestyle that falls outside God-created morality, including those associated with heterosexual immorality or homosexual activity.

ARTICLE XII - AMENDMENTS TO CONSTITUTION

AMENDMENT PROCEDURE

This Constitution may be amended by 66% (2/3) of those members present at any regular or specially called Congregational Meeting of the membership that is duly and properly notified and convened and provided that a quorum is present at the time of the vote.

Only the standing elders (vocational and non-vocational) are able to present the constitution for amendment and approval to the congregation. No interim or associate pastor may amend this constitution.

SCRIPTURAL FOUNDATIONS

Genesis 1:1, 26-27, 3:15, 22, 12:2-3; Psalm 2, 8:3-6, 12:6, 67, 90:2, 119:105, 160; Proverbs 30:5; Isaiah 9:6, 53, 55:10-13, 59:1-2, 62:11-12; Malachi 1:11; Matthew 1:22-23, 28:19-20; Mark 10:6-8, 16:15-16; Luke 15, 24:25-49; John 1:1-14, 3:16, 4:21-24, 5:39, 10:28-29, 13:34-35, 14:6, 10-30, 16:7-13; Acts 1:8-11, 2:42-47, 6:1-6, 10:43, 13:16-48; Romans 1:3-4, 16-17, 3:23, 5:1, 6:23, 8, 12:3-21, 15:8-9; 1 Corinthians 1:10-2:5, 3:12, 16, 10:31, 9:3-23, 10:31, 13:1-8, 14:26, 15:1-4; 2 Corinthians 3-4; 13:14; Galatians 1:8-9, 2:19-21; 3:26, 5:16-26; Ephesians 1-

6; *Philippians* 1:19-30, 3:8-16; *Colossians* 1:3-29, 2:8-23, 3:23-4:6; *1 Thessalonians* 2:13, 5:12-22; *2 Thessalonians* 2:13-17; *1 Timothy* 1:5, 15-17, 2:1-6; 3:1-7, 8-13, 6:14-15; *2 Timothy* 1:8-14, 2:1-2; 3:16-4:5; *Titus* 1:6-9, 2:11-14; 3; *Philemon* 4-7, 9; *Hebrews* 1:1-4, 2:1-3, 3:12-14, 4:12, 15, 10:23-25, 12:1-2; *James* 1:22-27; *1 Peter* 1, 2:4-25, 3:15, 4:8-11, 5:1-4; *2 Peter* 1:3-11, 20-21; *1 John* 3:16-5:12; *2 John* 5; *3 John* 4-8; *Jude* 3, 20-25; *Revelation* 5:6-14, 20:15, 22:17

