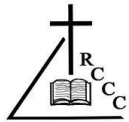


# Standard of Conduct and Belief Statements



## STANDARD OF CONDUCT

This Standard of Conduct applies to all Pastors, Ministers, Elders, Deacons, paid staff and volunteer positions. Volunteer positions would include department leaders, classroom teachers, children's ministry teachers and co-workers. When signed this agreement becomes a Standard of Conduct that governs your belief, behavior and conduct in shaping your ministry of service at Raleigh Chinese Christian Church.

### PURPOSE

That the leaders of Raleigh Chinese Christian Church are above reproach so that people will see, hear and respond to our leadership in directing them toward the grace of Jesus Christ and to encourage our leaders to pursue a careful, exemplary Christian lifestyle that encourages other believers and strengthens the church.

### PARTICIPANTS

This Standard of Conduct is for all participants in regular teaching or pastoral care positions to include all Pastors, Ministers, Elders, Deacons, paid staff, other ministry leadership (volunteer) positions at Raleigh Chinese Christian Church.

From time to time, you may be asked by your ministry supervisor to reaffirm your commitment to this agreement. If we discover, or you determine that you can no longer abide by the terms of this agreement, we will ask you to step down, if not temporary, from your leadership role. If appropriate, your supervising pastor and/or the Shepherding Team will determine the criteria and plan for restoration to your position.

### PRINCIPLES

Most aspects of our Standard of Conduct are based on clear biblical teaching. Some areas, however, would fall in the area of "Christian liberty" and are things from which we ask our leaders to abstain. Because of our individual and community responsibilities, we need a mutual commitment within the church body to certain standards of behavior that we may effectively accomplish the church's purpose (Phil. 3:15-17). In as much that certain practices and attitudes are clearly prohibited in Scripture, others are simply matters of taste and discretion (Rom. 14:1-6). We recognize the problems of Christian liberty, especially in areas which may not, of themselves, be either good or bad. Even committed Christians may disagree in these areas.

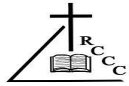
We wish to focus on the positive. Our message in Christ, the cross and what is clear in Scripture. We do believe spiritual leaders should show extra care because of their influence on

others. We ask that those in leadership and influential positions be obedient to the Lord and growing in maturity. Then, even in areas of debate or Christian liberty, we ask leaders to live with Paul's attitude of concern to build up and not hurt others (Rom. 14:19-20).

Observing this Agreement/Covenant does not comprise the whole of our responsibility to God. We appreciate each leader's willingness to follow these guidelines because of the maturity and spiritual concern it shows for whole Christian community.

There are several guiding principles under grace for deciding between right and wrong.

1. **The Principle of Love.** Though convinced that I have liberty to do something, nevertheless, out of love for the weaker brother, I will limit my freedom when necessary to avoid being a stumbling block (Rom. 14:15; 1 Cor. 8:113). If my actions may cause a believer to stumble, the question, is, "Do I really have liberty to follow my own conviction regarding the doubtful thing?" The answer is an emphatic no! Listen to the warning of the following passage in Romans 14:15-20, "For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy him with your food for whom Christ died. Therefore do not let what is for you a good thing be spoken of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. All things are clean, but they are evil for the man who eats and gives offense."
2. **The Principles of Profitability and Edification.** While all things are not specifically forbidden by Scripture, such as the New Testament, may be lawful to me as a believer, I must ask this question: "Is it profitable to my spiritual life, to God's purpose for me, to my health, to my testimony to unbelievers and an example to other believers?" Paul wrote, "All things are lawful to me, but not all things are profitable" (1 Cor. 6:12). He reiterates in 1 Cor. 10:23, "All things are lawful, but not all things are profitable. All things are lawful, but not all things edify."
3. **The Principle of Enslavement.** The issue here is who and what is in control? How we answer this question becomes a determining factor as to whether we should or should not do the thing in question. Paul emphatically states, "All things are lawful for me, but I will not be mastered (brought under the control of) by anything" (1 Cor. 6:12b). Believers are to walk under the control of the Holy Spirit (Gal. 5:16; Eph. 5:18). By means of the Spirit, they are to have control over all aspects of their lives rather than to be



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under the control of what we might call life-dominating pattern or habits. The body is a wonderful slave and God’s instrument of service, but it is a poor master. The question we must ask is, “Will it enslave me? Is it something that is known to be habit forming or addictive so that it could enslave me?” This does not automatically exclude something and anything can become a habit that controls me, but this principle does pose a warning. And warnings are good road signs for us to keep on track!

- 4. **The Principle of the Temple.** The New Testament teaches us that the body is the temple, the very dwelling place of the Holy Spirit and should be cared for accordingly (1 Cor. 6:19-20)). The body is an instrument used by the Spirit of God, a vehicle of service by which we can glorify God. A weak body becomes a weak instrument, so we need to care for it and protect it. This means proper rest, diet, exercise and the elimination of those habits which are unhealthy and harmful.
- 5. **The Principle of Exaltation.** Here we must ask the question, “Will it glorify or exalt the Lord and His glory?” In a context dealing with doubtful issues, we are told to act on this principle, “Whether, then, your ear or drink or whatever you do, do all to the glory of God” (1 Cor. 10:31).
- 6. **The Principle of Constraint.** 2 Corinthians 5:14-15 says, “For the love of Christ controls us (compels, constrains), having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.” Christ, our supreme model, said, “For even the Son of man did not come to be served, but to serve, and to give His life as a ransom for many” (Mark 10:45). This means the need for sacrifice whenever and wherever, or one forfeits the right of leadership. (See 1 Cor. 9:1-23; 2 Thess. 3:7, 9; 1 Tim. 4:12; Heb. 13:7; Tit. 2:7).

**PROMISES**

RCCC leaders make the following specific commitments:

- I have accepted Jesus Christ as my personal Savior.
- I am a member (or actively pursuing membership) at Raleigh Chinese Christian Church.
- I believe and adhere to the Statement of Doctrine and Faith (Article III. Church Constitution) and agree to serve in cooperation with all policies and guidelines established by the church.

- I do not participate in expressing the sign gifts (tongues, prophecy, etc.) or encourage others to do so (1 Cor. 12:13, 31; 13:8; 14:2, 19, 22).
- I support RCCC with my time, money and loyalty.
- I seek to live a dedicated Christian life according to the standards of God’s Word, and I purpose to put sin out of my life so that my influence to others might be encouraging and not a hindrance (Rom. 14:1; 1 Tim. 3; Titus 2).
- I am committed to unity, church teamwork and biblical respect for church leadership and I will refrain from gossip, slander, backbiting or any activity that promotes disunity or brings shame on the body of Christ (Phil. 2:14; Heb. 13:7, 17).
- I recognize, accept, pursue and hold in highest regard the biblical instruction concerning God-honoring marriage and family relationships (Eph. 5:22-6:4; Col. 3:18-24; 1 Pet. 3:1-7). If married, my spouse fully supports my leadership involvement and affirms the guidelines of this agreement. I will abstain from all forms of sexual impurity including pornography, immorality and homosexual behavior.
- I am careful when exercising freedom, even in areas of Christian liberty or where the Bible is silent, so as to encourage others in the Christian life and not be a “stumbling block” (1 Cor. 8).
- I will abstain from the use of tobacco, illegal drugs and alcoholic beverages.
- I will exercise careful Christian discretion in areas of choice such as music or entertainment, eating habits, movies, television or reading material. My choices will be governed by the principles outlined in this agreement. My choices will be done in faith (Rom. 14:22-23), with a clear conscience (Acts 24:16), for the glory of God (1 Cor. 10:31), and to build up and not offend others (Rom. 14:21). In areas of possible question not covered in this agreement, I will submit to the direction of the Shepherding Team.

**SIGNATURE**

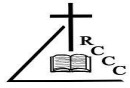
I have read and agree to abide by the terms of this Standard of Conduct.

Name (Chinese) \_\_\_\_\_

Name (English) \_\_\_\_\_

Signature (Sign) \_\_\_\_\_

Date \_\_\_\_\_

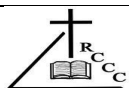


## STATEMENT OF FAITH AND BELIEF STATEMENTS

### Doctrinal Statements

This doctrinal statement is taken from Article III. Statement of Doctrine and Faith, pages 4-7, of the Church Constitution. If you are a member of Raleigh Chinese Christian Church, you agreed to this doctrinal statement as pre-requisite for church membership. However, we realize that the doctrinal statement is deep in scope, there may be positions stated here where a person may not know what he/she believes or may need more information. This Statement serves two purposes: One, it defines for you what our pastors, elders and deacons believe. Two, it clarifies for you what may be taught regarding these topics. Therefore, even if you have not yet developed your own convictions on some of the issues presented here, you may not promote views contrary with these stated here.

- 1. The Scriptures.** We believe that the entire Bible in the original manuscripts, consisting of the sixty six books of the Old and New Testaments only, is verbally inspired by the Holy Spirit and therefore without error. It is the highest and final authority for the believer's faith and practice. (2 Timothy 3:16-17; 2 Peter 1:21; Psalm 119:89; John 12:47-48; Revelation 22:18-19).
- 2. The Triune God.** We believe in the Holy Trinity of God who exists eternally in three persons: Father, Son, and Holy Spirit; that the three persons of the triune God possess the same nature, attributes and glory. (Genesis 1:1, 26-27; Isaiah 44:6; Matthew 28:19; 2 Corinthians 13:14; Deuteronomy 6:4).
- 3. Jesus Christ.** We believe that Jesus Christ is fully God and fully Man. He was conceived by the Holy Spirit and born of the Virgin Mary. He was sinless; yet He died upon the cross for the sins of the world as a substitution sacrifice, arose bodily from death after three days, and ascended to heaven. He is now seated at the right hand of God as the interceding High Priest for believers and will come again personally and visibly to set up His kingdom and to judge the living and the dead. (Matthew 1:18, 22-23; John 1:14; 1 Corinthians 15:1-4; 1 John 2:1; Hebrews 7:22-25; Romans 8:34; 2 Timothy 4:1).
- 4. The Holy Spirit.** We believe that the Holy Spirit is God. He convicts sinners to repent and be born again. He indwells believers to move and to teach and is the source of power for believers' living and service. (John 14:16, 26; 16:7-14; Acts 1:8; 1 Corinthians 12:4-11; 1 John 2:27; Romans 8:9-16, 26-27).
- 5. Creation.** We believe that man was created in the image and after the likeness of God; that sin entered the world and affected the whole mankind through the transgression of the first man, Adam. Mankind has since been alienated from God and cannot save himself. (Genesis 1:27; Romans 1:18; 3:23; 5:12, 18-19; John 3:3, 5, 7; 1 Corinthians 12:3).
- 6. Salvation.** We believe that salvation is totally out of God's grace. It is only through the death of Jesus Christ and His resurrection that all those who believe in Him shall have their sins forgiven and be justified through faith. The believer's salvation is assured on account of the will of the Father, the intercession of the Lord Jesus Christ and the seal by the Holy Spirit. (Acts 4:12; Romans 5:8; 3:24; Ephesians 2:8-9; 4:30; Romans 6:23; Titus 3:5; Romans 10:9-10; 1 Peter 1:18-19; John 6:39-40; Hebrews 7:25).
- 7. The Church.** We believe that the church is God's household and is the body of Christ and that Christ is the Head of the church. The universal church is made up of all born again believers. The local church is the gathering of believers in different localities for witness, worship, fellowship, discipleship, service, caring and the observance of the ordinances of baptism and the Lord's Supper. (1 Timothy 3:15; Ephesians 1:23; 5:23; Colossians 1:18; Romans 12:5; 1 Corinthians 12:12-13; 1 Peter 4:10).
- 8. The Rapture.** We believe in the imminent, personal and visible return of the Lord Jesus Christ to receive His church as His bride. The dead will be resurrected: believers will be resurrected with glorified bodies to enjoy eternal life with God, while the unsaved will be condemned to everlasting punishment and separation from God. (Acts 1:11; 17:31; 1 Thessalonians 3:13; 4:14-17; 1 John 3:2-3; Titus 2:11-13; Matthew 25:31-46; John 5:29; Revelations 19:7; 20:15).
- 9. Biblical Marriage.** We believe and affirm the biblical teaching that God designed marriage as a lifetime union of one man and one woman. We deny that the God ordained institution of marriage is subject to redefinition as merely a civil institution or simply a private matter.  
  
Marriage is the uniting of one man and one woman in a covenantal commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards and the means for procreation of the human race. (Genesis 2:24; Ephesians 5:22-29).



## STATEMENT OF FAITH AND BELIEF STATEMENTS

10. **Ordinances.** We believe that the Lord Jesus Christ gave the church two visible symbols called *ordinances* as reminders of His death: Baptism and the Lord's Supper or Communion.

### 10.1 **Baptism**

Baptism signifies that the believer's old self has undergone death, burial and resurrection in union with Christ and that the believer has been born again through repentance and faith in Jesus Christ. Baptism is by immersion of the whole body in water. Baptism by sprinkling may be used only if there are special legitimate and extenuating circumstances such as for medical or physical impairment reasons. (Matthew 3:16; 28:19; Mark 16:16; Acts 2:38-41; 8:38-39; Romans 6:3-11).

Raleigh Chinese Christian Church does not practice nor recognize infant baptism and only baptizes those who have reached the age of accountability.

### 10.2 **The Lord's Supper (Communion)**

The Lord's Supper is observed with breaking of the bread and drinking of the cup in remembrance of Jesus Christ's death on the cross until His return. All believers are welcome to participate. (Luke 22:17-19; 1 Corinthians 11:23-29).