

CONSTITUTION AND BYLAWS CONGREGATION BETH SHALOM

CONSTITUTIONAL DECLARATION

WE BELIEVE:

That G-d's purpose concerning man finds fulfillment in a priority reason-for-being: (1) to be an agency of G-d for preaching the Besuras HaGeulah to the world. (2) to be a corporate body in which man may worship G-d, and (3) to be a channel of G-d's purpose to build a body of kadoshim being perfected in the image of His Zoon Foon Der Oybershter.

That this kehillah exists expressly to give continuing emphasis to this reason-for-being in the Brit Chadasha pattern of the Shlichim by teaching and *encouraging believers to seek the outpouring of the Ruach Hakodesh, which enables them to preach the Besuras HaGeulah in the power of the Ruach Hakodesh with accompanying supernatural signs*, adding a dimension to worshipful relationship with Hashem, and enabling them to respond to the full working of the Ruach Hakodesh in expression of fruit and gifts and ministries as in the Brit Chadasha early First Century times for the edifying of the body of Moshiach.

Therefore, we whose names appear on the Kehillah roster as of this date do recognize ourselves as a sovereign Kehillah, first organized as such November 19th, 1995 and do affirm ourselves to be in cooperative fellowship with other Messianic congregations, and do hereby adopt the following articles of kehillah order this 19th day of November in the year of Adoneinu 1995 these to supplement the Articles of Incorporation and to supersede any and all other rules of kehillah order.

CONSTITUTION

ARTICLE I. NAME

The name of this kehillah shall be CONGREGATION BETH SHALOM—A MESSIANIC CONGREGATION OF THE KEHILLOT OF HASHEM, Kehillah of Hashem of Brooklyn, State of New York.

ARTICLE II. PURPOSE

Section 1. To establish and maintain a place of worship of Almighty G-d, our HaAv Sh'bashomayim, and Yeshua HaMoshiach Adoneinu, His only begotten Zoon Foon Der Oybershter, through the Ruach Hakodesh, and for the promotion of Messianic fellowship and edification.

Section 2. To obey to our capacity the Great Commission (Matthew 28:18-20; Mark 16:15-20; Acts 1:8; 8:4).

ARTICLE III. PREROGATIVES

As a sovereign Kehillah it shall have the following prerogatives:

Section 1. To govern itself in accordance with the provisions of this constitution and bylaws and with the standards of the Brit Chadasha Scriptures, “endeavoring to keep the unity of the Ruach Hakodesh in the bond of peace...till we all come in the achdus of the faith, and of the knowledge of the Zoon Foon Der Oybershter, unto a perfect man, unto the measure of the stature of the fullness of Moshiach” (Ephesians 4:3,13).

Section 2. To have a membership *which is determined by the Kehillah and to discipline its members according to the Scriptures.*

Section 3. To choose or call its Zeken mashgiach ruchani, elect its officers and transact all other business pertaining to its life and conduct as a kehillah.

Section 4. To establish and maintain such departments and institutions, such as Messianic day schools, as may be deemed necessary for the propagation of the Besuras HaGeulah and for the work of the Kehillah.

Section 5. To purchase or acquire by gift, bequest, or otherwise, either directly or as trustee, and to own, hold in trust, use, sell subject to the securing of a court order, convey, mortgage, lease (which is limited to five years by state statute), or otherwise dispose of any real estate or personal property as may be necessary for the furtherance of its purposes, all in accordance with its constitution and bylaws or as the same may be hereafter modified or amended.

ARTICLE IV. AFFILIATION

While maintaining its inherent rights to sovereignty in the conducting of its own affairs, this Kehillah shall voluntarily enter into full cooperative fellowship with other Messianic congregations of like precious faith, and shall share in the privileges and assume the responsibilities enjoined by that affiliation. In the event serious conditions should arise within the Kehillah affecting either its life or voting membership we reserve the right to appeal to the mediation of the officers of the entity of other Messianic congregations as herein stated for their counsel or help.

ARTICLE V. STATEMENT OF FAITH

The Orthodox Jewish Bible is our all-sufficient rule for faith and practice. This Statement of Faith is intended simply as a basis of fellowship among us (i.e. that we all speak the same thing, I Corinthians 1:10; Acts 2:42). The phraseology employed in this statement is not inspired or contended for, but the truth set forth is held to be essential to a Ruach Hakodesh outpoured ministry. No claim is made that it contains all Biblical truth, only that it covers our need as to these fundamental doctrines.

1. The Scriptures Inspired

The Scriptures, both the Tanakh and Brit Chadasha, are verbally inspired of G-d and inerrant and are the revelation of G-d to man, the infallible, authoritative rule of faith and conduct (II Timothy 3:15-17; I Thess 2:13; II Pet.1:21)

2. The One True G-d

The one true G-d 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 HaAv, HaBen and HaRuach Hakodesh (Deut.6:4; Isaiah 43:10,11; Matt.28:19; Luke 3:22)

a. Terms Defined

Hashem is one in His underlying unity and threefold in the distinctions of His Kedushah. We say this to convey the Scriptural understanding of the doctrine of Moshiach respecting the teva haelohi of Moshiach and the achdus of the underlying essence of Hashem. We therefore may speak with propriety of the L-rd or G-d, who is One L-rd, as one in His underlying unity and threefold in the distinctions of His Kedushah, and still be absolutely scriptural (examples, Matt.28:19; II Cor.13:14; Yochanan 14:16,17)

b. Distinction and Relationship in Hashem

Moshiach taught the distinctions of Hashem's Kedushah which He expressed in specific terms of relationship, as HaAv, Zoon Foon Der Oybershter, and Ruach Hakodesh, but that this distinction and relationship, as to its mode, is inscrutable and incomprehensible, because unexplained (Luke 1:35; I Cor.1:24; Matt.11:25-27; 28:19; II Cor. 13:14; I Yochanan 1:3,4)

c. Unity of the One Being of HaAv, Zoon Foon Der Oybershter, and Ruach Hakodesh

Accordingly, therefore, there is that in the Zoon Foon Der Oybershter which constitutes Him the Zoon Foon Der Oybershter and not HaAv; and there is that in the Ruach Hakodesh which constitutes Him the Ruach Hakodesh and not either HaAv or the Zoon Foon Der Oybershter. Wherefore HaAv is the Begetter; the Zoon Foon Der Oybershter is the Begotten; and the Ruach Hakodesh is the One proceeding from HaAv and the Zoon Foon Der Oybershter. Therefore, because these distinctions of Kedushah in Hashem are echad, in achdus, there is but one L-rd G-d Almighty and His name one (Yochanan 1:18; 15:26; 17:11,21; Zechariah 14:9).

d. Identity and Cooperation

HaAv, the Zoon Foon Der Oybershter, and the Ruach Hakodesh are never personally identical; nor confused as to relation; nor divided; nor opposed as to cooperation. The Zoon Foon Der Oybershter is in HaAv and HaAv is in the Zoon Foon Der Oybershter, as to relationship. The Zoon Foon Der Oybershter is with HaAv and HaAv is with the Zoon

Foon Der Oybershter, as to fellowship. HaAv is not from the Zoon Foon Der Oybershter, but the Zoon Foon Der Oybershter is from HaAv, as to authority. The Ruach Hakodesh is from HaAv and the Zoon Foon Der Oybershter proceeding as to nature, relationship, cooperation, and authority. Hence none in Hashem either exists or works separately or independently of the other in Hashem (Yochanan 5:17-30,32,37; 8:17,18).

e. The Title, Yeshua HaMoshiach Adoneinu

This appellation is a proper name. It is never applied in the Brit Chadasha either to HaAv or to the Ruach Hakodesh. It therefore belongs exclusively to the Zoon Foon Der Oybershter of Hashem (Rom.1:1-3:7; II Yochanan 3).

f. Yeshua HaMoshiach Adoneinu, Immanuel

Yeshua HaMoshiach Adoneinu, as to His teva haelohi and His eternal nature, is the proper and only Begotten of HaAv, but as to His human nature, He is the proper Bar Enosh born of HaAlmah and come among men. He is, therefore, acknowledged to have both teva haelohi and human nature; who because He is “Immanuel” (G-d with us [human beings]) shares in our humanity as a real human being, alike in every way as we are yet without sin (Matt. 1:23; I Yochanan 4:2,10,14; Rev. 1:13,17).

g. The Title, Zoon Foon Der Oybershter of Hashem

Since the name “Immanuel” embraces both G-d and man, in Yeshua HaMoshiach Adoneinu, it follows that the title “Zoon Foon Der Oybershter of G-d” describes His proper teva elohi, and the title “Bar Enosh” His proper humanity among us. Therefore, the title “Zoon Foon Der Oybershter of G-d” belongs to the order of eternity, and the title “Bar Enosh” to the order of time since he entered our history at a definite point of time (Matt.1:21-23; II Yochanan 3; I Yochanan 3:8; Heb.7:3; 1:1-13).

h. Transgression of the Doctrine of Moshiach

Wherefore, it is a transgression of the doctrine of Moshiach to say that Yeshua HaMoshiach derived the title “Zoon Foon Der Oybershter of G-d” solely from the fact of the Incarnation, or because of His relation to the economy of redemption. Therefore, to deny that HaAv is a real and eternal HaAv, and that the Zoon Foon Der Oybershter is a real and eternal Zoon Foon Der Oybershter, is a denial of the distinction and relationship in the Being of G-d; a denial of HaAv and the Zoon Foon Der Oybershter; and a displacement of the truth that Yeshua HaMoshiach, the Bar Enosh, is come in the flesh (II Yochanan 9; Yochanan 1:1,2,14,18,29,49; I Yochanan 2:22,23; 4:1-5; Heb.12:2)

i. Exaltation of Yeshua HaMoshiach as Adoneinu

The Zoon Foon Der Oybershter of G-d, Yeshua HaMoshiach Adoneinu, 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 Adoneinu and Moshiach, He sent the Ruach Hakodesh that we, in the name of Yeshua, might fall down in worship and confess that Yeshua HaMoshiach is Adoneinu to the glory of HaAv until the end, when the Zoon Foon Der Oybershter shall become subject to HaAv that Hashem may be all in all (Heb.1:3; I Kefa 3:22; Acts 2:32-36; Rom.14:11; I Cor.15:24-28)

j. Equal Honor to HaAv and to the Zoon Foon Der Oybershter

Wherefore, since HaAv has delivered all judgment unto the Zoon Foon Der Oybershter, it is not only the express duty of all in heaven and on earth to fall down in worship, but it is an unspeakable joy in the Ruach Hakodesh to ascribe unto the Zoon Foon Der Oybershter all the attributes of teva elohi, and to give Him all the honor and the glory contained in all the names and titles of Moshiach, for Hashem is one in his underlying achdus and threefold in the distinctions of his Kedushah (See paragraphs b, c, and d, above), and thus honor the Zoon Foon Der Oybershter even as we honor HaAv (Yochanan 5:22,23; I Kefa 1:8; Rev. 5:6-14; Phil.2:8-9; Rev.7:9,10; 4:8-11)

3. The Teva Elohut (Divine Nature) of Yeshua HaMoshiach Adoneinu

Yeshua HaMoshiach Adoneinu is the eternal Zoon Foon Der Oybershter of G-d. The Scriptures declare:

- a. His virgin birth of HaAlmah, the young unmarried virgin (Matt.1:23; Luke 1:31,35)
- b. His sinless life (Heb 7:26; I Kefa 2:22)
- c. His miracles (Acts 2:22; 10:38)
- d. His substitutionary work on the Etz HaChayim of His Yissurim (I Cor.15:3; II Cor.5:21)
- e. His bodily resurrection from the dead (Matt.28:6; Luke 24:39; I Cor.15:4)
- f. His exaltation to the right hand of G-d (Acts.1:9,11; 2:33; Phil.2:9-11; Heb.1:3)

4. The Fall of Man and Chet Kadmon

Man was created good and upright; for G-d 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 G-d (Heb.1:26,27; 2:17; 3:6; Rom.5:12-19)

5. The Salvation of Man

Man's only hope of redemption is through the kapparah of Yeshua HaMoshiach the Zoon Foon Der Oybershter of G-d

- a. Conditions to Salvation

Salvation is received through repentance toward G-d and faith toward Yeshua HaMoshiach Adoneinu. By the washing of regeneration and renewing of the Ruach Hakodesh, being justified by grace through faith, man becomes an heir of G-d according to the hope of eternal life. (Luke 24:47; Yochanan 3:3; Rom.10:13-15; Eph.2:8; Titus 2:11: 3:5-7)

b. The evidences of Salvation

The inward evidence of salvation is the direct witness of the Ruach Hakodesh (Rom.8:16). The outward evidence to all men is a life of righteousness and true holiness (Eph.4:24; Titus 2:12).

6. The Ordinances of the Kehillah

a. Moshiach's Mikveh Mayim

The ordinance of mikveh mayim tevilah by immersion is commanded in the Scriptures. All who repent and believe on Moshiach as Goel Redeemer and L-rd are to be immersed in the mikveh. Thus they declare to the world that they have died with Moshiach and that they also have been raised with Him to walk in newness of life (Matt.28:19; Mark 16:16; Acts 10:47,48; Rom.6:4)

b. Seudas Moshiach

Seudas Moshiach, consisting of the broken matzah and the kos of the fruit of the vine—is the symbol expressing our sharing in the charusashaft of Yeshua HaMoshiach Adoneinu (II Kefa 1:4); a memorial of His suffering and death (I Cor.11:26); and a prophecy of His second coming (I Cor.11:26); and is enjoined on all believers “till He come!”

7. The Tevilah in the Ruach Hakodesh

All believers are entitled to and should ardently expect and earnestly seek the promise of HaAv, the outpouring of the Ruach Hakodesh and fire, according to the command of Yeshua HaMoshiach Adoneinu. This was the normal experience of all in the early First Century Kehillah of Moshiach. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the Avodas Kodesh ministry (Luke 24:49; Acts 1:4,8; I Cor. 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 Outpouring of the Ruach Hakodesh come such experiences as an overflowing fullness of the Ruach Hakodesh (Yochanan 7:37-39; Acts 4:8), a deepened reverence for G-d (Acts 2:43; Heb.12:28), an intensified consecration to G-d and *dedication to His work* (Acts 2:42), and a more active love for Moshiach, for His Word, and for the lost (Mark 16:20).

8. The initial Acts 10:45-46 physical evidence (note inferential conjunction GAR, GAMMA-ALPHA-RHO in

Acts 10:45-46) of the Joel 2:28 Outpouring of the Ruach Hakodesh

The Outpouring of the Ruach Hakodesh upon believers is *witnessed by the initial physical sign of speaking with other leshonot chadashot as the Ruach Hakodesh of G-d gives them utterance* (Acts 2:4,33; SEE INFERENTIAL CONJUNCTION GAR, GAMMA-ALPHA-RHO IN ACTS 10:45-46 SHOWING A BIBLICAL INFERENTIAL RELATIONSHIP BETWEEN LESHONOT CHADASHOT AND THE JOEL 2:28; ACTS 2:33; 10:45-46 OUTPOURING OF THE RUACH HAKODESH, MEANING AUTHENTIC LESHONOT CHADASHOT ARE AN AUTHENTIC PHYSICAL SIGN OF THE JOEL 2:28 OUTPOURING OF THE RUACH HAKODESH AND THAT AUTHENTIC LESHONOT CHADASHOT ARE NOT A MERE GIBBERISH SURD SIGNIFYING NOTHING). The speaking in leshonot chadashot in this instance is the same in essence as the gift of leshonot chadashot (I Cor.12:4-10,28) but different in purpose and use.

9.Kedushah

Kedushah is an act of separation from that which is evil, and of dedication unto G-d (Rom.12:1,2; I Thes.5:23; Heb.13:12). The Scriptures teach a life of “holiness without which no man shall see the L-rd” (Heb.12:14). By the power of the Ruach Hakodesh we are able to obey the command, “Be ye holy, for I am holy” (I Kefa 1:15,16).

Kedushah is realized in the believer by recognizing his identification with Moshiach 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 Ruach Hakodesh (Rom.6:1-11,13; 8:1,2,13; Gal.2:20; Phil 2:12,13; I Kefa 1:5)

10. The Kehillah and its Shlichus

The Kehillah is the body of Moshiach, the habitation of G-d through the Ruach Hakodesh, with divine appointments for the fulfillment of her great commission. Each believer, born of the Ruach Hakodesh, is an integral part of the general Kehillah and Kehillah of the firstborn, which are written in heaven (Eph.1:22,23; 2:22; Heb.12:23).

Since G-d’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 Zoon Foon Der Oybershter, the priority reason-for-being of our Kehillah is:

- a. To be an agency of G-d for preaching the Besuras HaGeulah to the Jew first but also the world (Rom 1:16; Acts 1:8; Matt.28:19,20; Mark 16:15,16)
- b. To be a corporate body in which man may worship G-d (I Cor.12:13)
- c. To be a channel of G-d’s purpose to build a body of Kadoshim being perfected in the image of His Zoon Foon Der Oybershter (Eph.4:11-16; I Cor.12:28; 14:12)

This Kehillah of Hashem exists expressly to give continuing emphasis to this reason-for-being in the Brit Chadasha pattern of the Shlichim by teaching and encouraging believers to seek the outpouring of the Ruach Hakodesh. *This experience*

enables them to preach the Besuras HaGeulah in the power of the Ruach Hakodesh with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Heb.2:3-4).

- a. Adds a dimension to a worshipful relationship with G-d (I Cor.2:10-16; I Cor.2:10-16; I Cor.chps12-14)
- b. Enables them to respond to the full working of the Ruach Hakodesh in expression of fruit and gifts and ministries as in Brit Chadasha First Century times for the edifying of the body of Moshiach (Gal.5:22-26; I Cor.14:12; Eph.4:11,12; I Cor.12:28; Colossians 1:29)

11. The Avodas Kodesh Ministry

A called by G-d and scripturally ordained Avodas Kodesh ministry has been provided by Adoneinu for the three-fold purpose of leading the Kehillah in (1) kiruv efforts of world outreach (Mark 16:15-20) (2) worship of G-d (Yochanan 4:23,24), and (3) building a body of Kadoshim being perfected in the image of His Zoon Foon Der Oybershter (Eph.4:11,16)

12. Divine Healing

Divine healing is an integral part of the Besuras HaGeulah. Deliverance, both spiritual and physical, is provided for in the Kapparrah, and is something all believers can seek Hashem for in the Name of our Moshiach (Isaiah 53:4,5; Matt.8:16,17; James 5:14-16)

13. The Blessed Tikvah

The resurrection of those who have fallen asleep in Moshiach and their translation together with those who are alive and remain unto the coming of the L-rd is the imminent and blessed hope of the Kehillah (I Thess.4:16,17; Rom.8:23; Titus 2:13; I Cor.15:51,52)

14. The Millennial Reign of Moshiach

The second coming of Moshiach includes the rapture of the kadoshim, which is our blessed hope in the visible return of Moshiach with His Kadoshim to reign on the earth for one thousand years (Zech.14:5; matt.24:27,30; Rev.1:7; 19:11-14; 20:1-6). The salvation of national Israel and the Millennial reign of Moshiach (Ezk.37:21-22; Zeph.3:19,20; Rom.11:26,27) and the establishment of universal peace are Biblical and we disapprove of any teaching that excludes these doctrines (Isa.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 Sefer Chayim, together with Hasatan and his angels, the beast and the navi sheker, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matt 25:46; Mark 9:43-48; Rev. 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” (II Kefa 3:13; Rev. chps 21,22)

ARTICLE VI. ORDINANCES

The ordinances of the kehillah are (1) tevilah of believers in the mikveh mayim by immersion in the name of HaAv and of the Zoon Foon Der Oybershter and of the Ruach Hakodesh (Matthew 28:19; Acts 2:38); and (2) the Seudas Moshiach (I Corinthians 11:23-25).

The anointing of the sick with oil for healing and the parental dedicating of children, although not ordinances, are practices that have scriptural sanction, and shall be observed at stated times and whenever requested (James 5:14; Matthew 19:13-15).

ARTICLE VII. OFFICERS

The officers of the kehillah shall be the Zeken mashgiach ruchani, three trustees (shammashim), including a secretary/treasurer and any serving also as shammashim at the discretion of the mashgiach ruchani, such that *a total of five* Council Members, three of which are trustees, together with the Zeken mashgiach ruchani, constitutes the kehillah board. (*Note scriptural qualifications for shammashim in I Timothy 3:8-13; Acts 6:3*)

ARTICLE VIII. MEMBERSHIP

Section 1. Individuals shall be eligible to membership in this Kehillah who give evidence of a personal living faith in Yeshua HaMoshiach Adoneinu, and *who voluntarily subscribe to its Statement of Faith and agree to be governed by its constitution and bylaws as herein set forth.*

Section 2. There shall be a junior membership as provided under Article I, Section 2 of the Bylaws, and an inactive membership as provided under Article I, Section 5(d) of the Bylaws.

ARTICLE IX. MEETINGS

Section 1. Meetings for public worship shall be held on Shabbos and Yom HaAdon and during the week as may be provided for under the direction of the Zeken mashgiach ruchani and the council.

Section 2. There shall be an annual business meeting of the Kehillah at which time the reports of all officers shall be read and the election of officers shall take place. This meeting shall be held the third week in January or at the beginning of the fiscal year, due

notice being given two weeks prior to the date of meeting, with the secretary-treasurer giving an accounting to the membership of how their tithes and offerings were disbursed during the previous fiscal year.

Section 3. Special business meetings of the Kehillah may be called when necessary by the Zeken mashgiach ruchani or by the majority of the council after proper notice has been given by the Zeken mashgiach ruchani or by the secretary of the Kehillah.

Section 4. Right of Initiative. Special business meetings may also be called by petition, having been signed by not less than 20% of the voting membership of the Kehillah, the petition to be placed in the hands of the Zeken mashgiach ruchani or the council secretary and announcement made two weeks prior to the date of the meeting.

Section 5. Quorum. No record of any regular or special business meeting of the Kehillah shall be made unless one-third or more voting members shall be present to constitute a quorum.

Section 6. The council shall meet *monthly* for the transaction of the routine business of the Kehillah. *A majority of the council must be present to constitute a quorum.*

ARTICLE X. FINANCES

The Kehillah shall be financed according to the Scriptural method by tithes and offerings of the members and adherents of the Kehillah (Malachi 3:10; Matthew 23:23; Hebrews 7:4-9)

BYLAWS ARTICLE I. MEMBERSHIP

Section 1. Standard of Membership. The standard of membership of this Kehillah shall be:

- a. Evidence of genuine experience of regeneration (Yochanan 1:12,13; I Kefa 1:18-25)
- b. Evidence of a consistent life of holiness (Romans 6:4; 13:13,14; Ephesians 4:17-32; 5:1,2,15; I Yochanan 1:6,7)
- c. Mikveh mayim immersion in water (Matthew 28:19-20; Romans 6:3-12)
- d. Full subscription to the Statement of Faith as set forth in the Constitution.
- e. *Willingness to contribute regularly tithes and offerings for the support of the Kehillah according to the scriptural pattern.*
- f. Applicants for membership may be required to complete a membership course as prescribed by the Zeken mashgiach ruchani.
- g. Persons may be received into membership by means of transfer from other messianic congregations. Such persons shall subscribe to each of the standards of membership set forth above.
- h. Divorce and Remarriage

- (1) Those persons who became entangled in their marriage relations and do not see how these matters can be adjusted shall be eligible for kehillah membership and their marriage complications left in the hands of the L-rd (I Cor.7:17,20,24)
- (2) In no case shall persons be accepted into membership who are known to be living in fornication or in a common-law state or who are known to be sexually immoral.
- (3) Those who remain single after divorce may serve on the council. Those whose marriage is annulled may as persons who are no longer single serve on the council. All other opportunities for Messianic service for which these believers may be qualified shall be available to them.

Section 2. Junior Membership. Young people 9-15 years of age shall be eligible for membership by meeting the qualifications for membership in Section 1.a,b,c,d,and e, and by completing the “Foundations for Faith” course.

Section 3. Voting Privilege. All active members sixteen years of age or older constitute the voting membership of the Kehillah.

Section 4. Reception of Members.

- a. *Persons desiring to become members of the Kehillah shall make the fact known to the Zeken mashgiach ruchani, who shall examine the applicant according to the standard of membership.*
- b. *The Zeken mashgiach ruchani shall present to the Council the names of those who apply for membership, with his recommendation. After due consideration, the names of those whom the council recommends to the Kehillah for membership shall be publicly welcomed into the fellowship at an appropriate service and their names shall be inscribed in the Kehillah roster book*

Section 5. Discipline and Revision of Roster

- a. *Unscriptural conduct or doctrinal departure from the Statement of Faith held by this Kehillah shall be considered sufficient grounds upon which any person may be disqualified as a member. Such discipline shall be prayerfully administered according to the Scriptures (Matthew 18:15-17,35; Romans 16:17,18; I Corinthians 5:9-13; II Thessalonians 3:11-15)*
- b. *Any member of the Kehillah who shall willfully absent himself from the regular services for a period of three consecutive months, or who shall be under charges, shall be temporarily suspended from the voting membership pending investigation and final decision in his case. Any change of status in regard to a person's membership shall be valid only after the kehillah council takes official action to suspend or remove his membership.*
- c. *If at the time of disqualification of membership the person so disqualified is a trustee, one of the shammashim, secretary, treasurer or other kehillah officer of this Kehillah this office shall be declared vacant.*

- d. The council shall be authorized to examine the membership roll of the Kehillah annually. At the discretion of the council, any member who cannot attend services regularly, or who for some other reason does not qualify as an active member in good standing, may be placed on an inactive list. *The council may remove from the list the names of those who have withdrawn from the fellowship, or who have become inconsistent with the standards and teachings of the Kehillah. A member so removed may exercise the right of appeal in a duly called business meeting of the Kehillah. The action of the Kehillah by majority vote shall be considered final (Matthew 18:15-17; Romans 16:17,18; I Corinthians 5:1-5; II Thessalonians 3:6-15).*
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ARTICLE II. DUTIES OF OFFICERS

Section 1. The Zeken mashgiach ruchani. The Kehillah finds its headship, under Yeshua HaMoshiach Adoneinu, in its Zeken mashgiach ruchani. This person should be honored in this sacred office as the spiritual overseer of the Kehillah, and shall be general supervisor of all its activities. This person shall be the president of the corporation and shall be the chairman of all the business meetings of the Kehillah and of the council. This person shall be an ex-officio member of all committees and departments. This person shall provide for all services of the Kehillah and shall arrange for all special meetings, giving due regard to the Kehillah. *No person shall be invited to speak or preach in the Kehillah without this person's approval.*

Section 2. The Shammashim and Trustees. They shall serve in an advisory capacity with the Zeken mashgiach ruchani in all matters pertaining to the Kehillah in its spiritual life and all other kehillah activities. They are the servants of the entire kehillah body, by whom they have been placed in office to carry out its will, and are for counsel and mutual assistance with the Zeken mashgiach ruchani in the administration of the business and work of the Kehillah. *They shall be responsible for the maintenance and cleanliness of the kehillah property. They shall act in the examination of applicants for membership and also in the administration of the discipline of the Kehillah.* The trustees, by virtue of their office, are empowered to act in behalf of the Kehillah in all matters involving the sale or transfer of kehillah property. In the event the Kehillah is temporarily without a Zeken mashgiach ruchani, the kehillah council shall be empowered to provide for its own chairman from its membership, in order to transact business for the Kehillah.

Section 3. The Secretary. This person shall keep the minutes of the official meetings of the council and of the annual and special business meetings of the Kehillah. This person shall keep a record of the membership in the Kehillah roster book, and perform any other clerical work necessary to the proper discharge of duties. This person shall deposit all legal documents in a safe deposit box of a bank as authorized by the kehillah.

Section 4. The Treasurer. All offerings shall be counted by two authorized persons who shall convey the same to the treasurer. The *treasurer* shall deposit all funds in a bank

authorized by the Kehillah, in the account under the name of the Kehillah. This person *shall* pay bills by check upon the authorization of the council and shall keep an itemized account of receipts and disbursements, *and make a report at the regular meetings of the Kehillah and the council.*

Section 4. The Treasurer. All offerings shall be counted by two authorized persons who shall convey the same to the treasurer. The treasurer shall deposit all funds in a bank authorized by the Kehillah. This person shall pay bills by check upon the authorization of the council and shall keep an itemized account of receipts and disbursements, and make a report at the regular meetings of the Kehillah and the council.

ARTICLE III. ELECTIONS AND VACANCIES

Section 1. The Zeken mashgiach ruchani shall be called for an indefinite period, unless otherwise stipulated by the Kehillah at the time of election. The council, acting in the capacity of a pulpit committee, after prayerful inquiry, and with judicious counsel, full consideration being given to the leading of the Ruach Hakodesh, shall select an available, scripturally qualified minister who is an acceptable credential holder who is in good standing, as nominee to the office of Zeken mashgiach ruchani, and present this name for the vote of the Kehillah without undue delay.

While maintaining its inherent rights to sovereignty in the conducting of its own affairs, this Kehillah shall voluntarily enter into full cooperative fellowship with other Messianic congregations of like precious faith, and shall seek their counsel in obtaining qualified leadership.

Election shall be secret ballot. A two-thirds vote of all votes cast shall be required to constitute an election. Absentee ballots may be used in respect to Zeken mashgiach ruchanical elections only, and in accordance with the following provisions:

- a. The absentee ballot must be enclosed in an envelope with the signature of the absentee member, whose name shall appear on the outside of the envelope.
- b. Such ballot to be conveyed to the kehillah council secretary, or its chairman pro tem, not later than one hour before the business meeting in which such election is to take place.
- c. The absentee ballot shall not be counted in any subsequent balloting after the initial vote shall take place.
- d. The absentee ballot may be used only when a Zeken mashgiach ruchani singular candidate is being voted upon.
- e. While the foregoing provisions have been made, the use of the absentee ballot must be allowed only in the event of illness, employment during the hour of the business meeting, or some other good and sufficient reason.

Section 2. Trustees shall be chosen from the membership of the Kehillah, and shall be elected by a majority vote at the annual business meeting. *Their term of office shall be for three years.* Those elected shall assume their offices upon election. **THE FOLLOWING TWO SENTENCES CAN BE STRUCK BY CONGREGATION**

AMENDMENT REQUIRING ONLY *Those elected to the council (deacons, trustees), shall serve no more than two consecutive terms. They shall be required to take a one year sabbatical before being eligible to serve another term.*

Section 3. The secretary/treasurer shall be chosen by the council, from its own membership, at the first monthly council meeting following the annual business meeting. Their term of office shall be for one year and assumed at the time of their election. **THE FOLLOWING TWO STATEMENTS CAN BE STRUCK BY CONGREGATIONAL AMENDMENT TO THE CONSTITUTION AND BY LAWS.** *Those elected to the office of secretary/treasurer shall serve no more than six consecutive years. They shall be required to take a one year sabbatical before being eligible to serve another term.*

Section 4. Nominating Committee.

There shall be a nominating committee comprised of five persons including the Zeken mashgiach ruchani by virtue of this office and two members of the council and two members of the congregation who are not members of the council. Such appointment shall be made by the Zeken mashgiach ruchani and the council not less than 90 days prior to the annual business meeting. The term of service for the nominating committee shall conclude with the adjournment of the annual business meeting.

Section 5. Vacancies

a. The Zeken mashgiach ruchani

- (1) If the Zeken mashgiach ruchani has been called for a definite period of time, the tenure of office shall terminate at the stated time. It would then be necessary to vote for this reelection by a two-thirds vote. Where a Zeken mashgiach ruchani is elected for an indefinite period of period and asks for a vote of confidence, this person shall be required to receive a two-thirds vote. Election shall be by secret ballot.
- (2) In the event a Zeken mashgiach ruchani has serious charges preferred against this person or this person's ministry has ceased to be effective, power is vested in the council to ask for the resignation of the Zeken mashgiach ruchani. If such request is refused, the Zeken mashgiach ruchani shall not be considered vacant until the matter has been decided by secret ballot vote of the members present at a business meeting having been called for that purpose, notice of such meeting having been given on the two weekends prior. The Zeken mashgiach ruchani shall be required to receive a two-thirds vote in this person's favor to nullify the request of the council. Such meeting shall be presided over by an acceptable mediator from the larger Messianic body.
- (3) When a vacancy in the Zeken mashgiach ruchani shall occur, a supply shall be arranged for by the council until a Zeken mashgiach ruchani shall be chosen as prescribed in Section 1. In the case of a Zeken mashgiach

ruchani's removal from office, a report of such action shall be made to larger Messianic body.

b. Other Officers

- (1) *When a vacancy occurs in the council (shammashim, trustees, secretary or treasurer) the Zeken mashgiach ruchani and remaining council members shall fill the vacancy by appointment until the next annual business meeting. The vacancy in the unexpired term or to a new term shall then be filled by election.*
- (2) Any kehillah council office may be declared vacant by an act of the members present and voting at a duly called business meeting. Grounds for such action shall be (a) unscriptural conduct. (b) doctrinal departure from the Statement of Faith. (c) incompetency in office
- (3) Any incumbent under charges shall have opportunity for a fair and impartial hearing of his case before the Kehillah if he so desires. The majority decision of the membership present and voting by secret ballot shall be considered final for removal of said council member.