Key Documents: Articles of Faith, Constitution, Covenant, Vision, and History

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ARTICLES OF FAITH

The purpose of this document is to communicate our love for the Word of God and our humble understanding of it. These truths are not just intellectual, *but highly personal*. They are the foundation for shaping the way we think and live. Even more so, they are the basis of our faith in God Who made us, loves us, and saves us. They are the core of our sure hope in God's Son, Jesus Christ, Who is "the way, the truth, and the life" (John 14:6), and they guard the Church against false teachings. We trust your faith will be blessed and strengthened by these Articles of Faith. If you have questions or would like to know more about the Bible and Jesus Christ, we would be delighted to visit with you as we seek God together.

I. The Scriptures

We believe in God's verbal and total inspiration of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written by Holy Spirit-led men; that it is God's complete written revelation, infallible, inerrant in the autographa (original manuscripts), authoritative in all matters of which it speaks, and sufficient for life and godliness.

We believe in the clarity of Scripture. The Bible is to be interpreted normally using literal, historical, grammatical principles under the guidance and ministry of the Holy Spirit, and according to the whole of Scripture.

We believe the Person of God and His Word to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried.

2 Timothy 3:16, 17; 2 Peter 1:19–21; 3:18; Revelation 22:18-19; Jude 1:3; 2 Peter 1:3-4; Psalms 19:7-11; John 16:13; John 17:17; 2 Timothy 2:15; 1 John 2:20, 27

II. The True God

We believe there is one and only one living and true God, the Maker and supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the tri-unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of creation and redemption;.

Exodus 20:2, 3; 1 Corinthians 8:6; Revelation 4:11; Genesis 1, 2

III. God the Father

We believe that the Father is an infinite Spirit, and exists as the first person of the Trinity in that He leads with His will and word, and sent the Son to be the Savior of the world; that the Father holds this paternal relationship with all the saints.

John 4:24; John 6:38; 14:24; 3:16-17; 1 John 3:1

IV. God the Son, Jesus Christ

We believe that Jesus Christ is God the Son, the second person of the trinity, infinite in existence, and creator and sustainer of the universe; that in His humanity He was miraculously conceived through the agency of the Holy Spirit, born of the virgin Mary as no other person was ever born or can be born of woman, and that He is both the Son of God and Son of man.

Hebrews 1; John 3:16; Matthew 28:19; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14

We believe that Jesus Christ, in obedience to the Father, voluntarily took upon Himself flesh and dwelled among people, experiencing temptation, yet without sin, and honored the divine law by His personal obedience; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice was a substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that having risen bodily from the dead the third day as He said, He then ascended to the right hand of the Father, where He serves as the appointed High Priest and intercessor for all believers.

John 1:14; John 10:11-18; Philippians 2:7, 8; Hebrews 2:14–17; 4:14-16; Romans 3:24-26; Isaiah 53:4–7; 1 John 4:10; 2 Corinthians 5:21; 1 Peter 2:24; 1 Corinthians 15:3-8; Luke 24:39; Matthew 28:6; Acts 1:9–11; Hebrews 8:1-6; 12:2; 7:25; 1 Timothy 2:5; Hebrews 2:17; 5:9, 10

V. God the Holy Spirit

We believe that the Holy Spirit is an infinite divine person, equal with God the Father and God the Son and of the same holy and sovereign nature; that He was active in the creation; that He convicts the world concerning sin, righteousness, and judgment; that He bears witness to the truth of the gospel; that He is the agent in the new birth; that He is the believer's Helper and Comforter; that He seals, guides, teaches, brings truth to remembrance, witnesses, sanctifies, and administers the spiritual gifts.

We observe historically that the sign/revelatory gifts have largely fulfilled their purpose to authenticate the Gospel of Jesus Christ and are not often applicable to believers today. This understanding is not to minimize the authority of the Holy Spirit to administer His gifts whenever and however He deems best, even in this time of history, nor is it to minimize the general miraculous working of God through dreams, visions, and circumstances as He pleases. The general miracles of God however should not be confused with spiritual gifts given specifically to believers to exercise for the building up of the Body of Christ and the advancement of God's kingdom. The exercise of all gifts must align with the descriptions, purposes, and requirements of Scripture.

John 14:16, 17, 26; Matthew 28:19; Hebrews 9:14; Luke 1:35; Genesis 1:1–3; John 16:8–11; Acts 5:30–32; John 3:5, 6; Ephesians 1:13, 14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27; Acts 8:13; 1 Corinthians 12; 13:8–10; 14:1-40; 2 Corinthians 12:12; Hebrews 2:2–4

VI. Angels, Satan, and Demons

We believe God created angels to serve Him in heaven and on earth; these beings also serve and protect the saints according to the purposes of God.

We believe in the reality and personality of Satan, the Devil; that he was created by God as an angel, but through pride and rebellion, he and a third of the angels of heaven chose to become the enemy of their Creator and the saints, and were cast out of heaven; that Satan became the unholy and deceiving god of this age and the ruler of all the powers of darkness; that he exists and acts only under the sovereign authority of God; that both Satan and the demons are destined to the judgment of an eternal justice in the Lake of Fire.

Psalm 103:20; Psalm 91:11; Hebrews 1:14; Matthew 4:1–11; Luke 10:18; 2 Corinthians 4:4; Jude 1:6; 2 Peter 2:4; Job 1:6-11; 1 John 4:4; Revelation 20:10

VII. Creation, Humanity, and Marriage

We believe the Biblical account of the 6-day creation of the physical universe, angels, and humanity; that this account is neither allegory nor myth, but a historical account of the direct, immediate, creative acts of God without any evolutionary process; that Adam and Eve were created by a direct work of God and not from previously existing forms of life; that all people are descended from the historical Adam and Eve, first parents of the entire human race; and that every person is equally, fearfully, and wonderfully made by God and in the image of God, giving them intrinsic value and beauty in creation, with individual human life beginning at conception.

Genesis 1; 2; Colossians 1:16, 17; John 1:3; Psalm 139:16-19

We believe that our Creator established human gender biologically in fixed, binary categories: male and female. Seeking to confuse or change the God-given distinction of the two genders violates God's creative design and revealed will.

We believe that the Bible teaches that marriage is a divine institution established by God at creation and is only the covenantal joining of one man and one woman, and that sexual intimacy is to be expressed only within the bonds of a Biblically-defined marriage. Any other act of sexual intimacy is immoral and a perversion of God's perfect will.

Genesis 1:26-27; 2:18, 24, 25; Matthew 19:4–6; Romans 1:24–27 ~~9~~; 7:2; 1 Corinthians 6:18-20 ~~19, 20~~; 7:1–5; Ephesians 5:22–33; Hebrews 13:4

VIII. The Fall of Mankind

We believe that mankind was made in innocence (in the image and likeness of God) under the law of his Maker, but by voluntary transgression Adam fell from his sinless state of fellowship with God; that all human beings sinned in Adam, in consequence of which all human beings are totally void of any inherent

righteousness, are partakers of Adam's fallen nature, and are sinners by nature and by conduct, and therefore are under just condemnation without defense or excuse.

From the beginning of human sin, Adam and Eve wrongfully questioned God and their prideful desire for God-like knowledge and authority ensued. Such is the sinful desire of humanity to this day.

Genesis 1:26-27; 3:1–6; 1 Corinthians 15:22; Romans 1:18-32; 3:10–19; 5:12, 19. Check order of verses.

IX. Salvation

We believe that a person is saved from sin and eternal judgment by God's grace and through faith in the person, work, and gospel of Jesus Christ, including His death and resurrection; that it is bestowed by God, not in consideration of any personal merit or work of righteousness which we have done; that sinners must repent in this life to be saved, and that repentance is a change of mind and purpose toward God that is enabled by the Holy Spirit; that sinners must be "born again"; that in the new birth, the believer is joined together with Christ Jesus in a spiritual union, immediately becoming a new creation in Him; that in the new birth the one dead in trespasses and sins is made righteous in Christ and receives eternal life, the free gift of God, is made a child of God, and is set free from the power of sin; that the believer is justified by a judicial act of God, whereby He declares the person fully righteous based on the finished work of Christ and His imputed righteousness; that the new creation is predestined and brought about by our sovereign God in a manner above our comprehension according to His own good purpose and will, solely by the power of the Holy Spirit in connection with the proclamation of divine truth, so as to secure and empower voluntary obedience to the gospel; that salvation is accomplished in Jesus Christ alone and is fully to the praise of God's glory.

John 3:16; Ephesians 2:8-9; Mark 1:15; 2 Timothy 2:25-26; Romans 6:6-7; John 16:8; John 3:3; 2 Corinthians 5:17; 2 Peter 1:4; Acts 26:18; Romans 6:23; Galatians 2:20; John 1:12; Romans 3:24; 4:4-5; 5:1, 9-11; Matthew 11:27; Ephesians 2:1-9; 1:3-14; John 14:6;

X. Sanctification

We believe that sanctification is the divine calling out of people unto God; that sanctification is accomplished in a threefold manner: first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit enlightens and applies the Word of God to the life, as evidenced by grace-empowered love for God, love for others, the keeping of the commands of Christ, and separation from worldliness and ecclesiastical apostasy; third, the completion of this process at the Lord's return.

1 Peter 2:9; Hebrews 10:10–14; John 17:17; 2 Corinthians 3:18; 1 Thessalonians 4:3, 4; 5:23, 24; Matthew 22:37-39; John 13:35; 1 John 2:3-6; 2 Corinthians 6:14; 7:1; 1 Thessalonians 1:9, 10; 1 Timothy 6:3–5; Romans 16:17; 1 John 3:2; Jude 24, 25; 1 Corinthians 15:42-44

XI. The Security of the Saints

We believe that all who are truly born again according to Scripture are kept by God the Father for Jesus Christ.

Philippians 1:6; Ephesians 1:13-14; John 10:28, 29; Romans 8:35–39; 1 John 5:18; Jude 1

XII. The Church

We believe in the unity of the Church, which consists of all New Testament believers of all ethnicities and nationalities who have been born-again and baptized by the Holy Spirit into the Body of Christ.

We believe that a local church is an organized congregation of believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privilege invested in them by His Word; that its officers are elders and deacons, godly men whose qualifications, claims, and duties are clearly defined in the Scriptures.

We believe the true mission of the church is the faithful witnessing of Christ to all people and the equipping of believers to grow in holiness and do the work of the ministry.

We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations, including autonomy on matters such as membership, polity, government, discipline, and benevolence; and that the one and only Superintendent is Christ through the Holy Spirit.

We believe that it is Scriptural for biblical, local churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation.

1 Corinthians 12:12, 13; Acts 2:1-4; Ephesians 1:22, 23; 3:1-6; 4:11-13; 5:23; Colossians 1:18; Acts 20:17–31; 1 Timothy 2:12; 3:1–13; Titus 1:5–9; Acts 6:3; Acts 2:41, 42

XIII. Ordinances: Baptism and the Lord's Supper

We believe that Christian baptism is the single immersion of a confessing believer in water, publicly symbolizing our identification with the crucified, buried, and risen Savior, through Whom we died to sin and rose to new life.

We believe that the Lord's Supper is a faith-based, symbolic commemoration of His death until He comes, and should always be preceded by the preparation of solemn self-examination.

Acts 8:36-39; Romans 6:3–5; 1 Corinthians 11:23–29; Matthew 28:18–20; Acts 2:41, 42

XIV. Israel

We believe that believing Jews and believing non-Jews are united in the Church by the blood of Christ, and that there is also still a continuing plan and purpose for the people of Israel; that God sovereignly covenanted with Abraham and his descendants forever; that He has caused a temporary and partial hardening of their hearts until the fullness of the Gentiles has come; that when Christ returns to establish His Kingdom on the earth, Israel will be saved and restored as a people, receiving the fulfillment of covenantal promises; that Israel, too, is saved only by grace through faith in Jesus Christ as Messiah and Lord.

Ephesians 2:14-18; Genesis 13:14–17; Genesis 17:1-22; Romans 11:1–32; Ezekiel 37; Romans 10:9-13

XV. Civil Government

We believe that civil government is of divine appointment for the interests and righteous and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed except in those things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience and the coming King of Kings.

Romans 13:1–7; Proverbs 29:2; Acts 23:5; 1 Timothy 2:1-4; 1 Peter 2:13-17; Matthew 22:21; Acts 5:29; Daniel 3:17, 18

XVI. End Times Events

We believe in the rapture of the church, an event of which no one knows the day or the hour; that it can occur at any moment, at which time the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and shall all be caught up to meet the Lord in the air. [See "Articles of Faith for Unity" below for additional comment.]

1 Thessalonians 4:13–18; 1 Corinthians 15:42–44, 51–54; Luke 12:40; Philippians 3:20, 21; Revelation 3:10; John 14:3

We believe in the seven-year Tribulation, a time in which God will bring down the most severe warnings and judgments upon the whole earth, urging humanity to repent and believe while there is still time.

We believe that the Tribulation will be culminated by the premillennial return of Christ in power and great glory to sit upon the throne of David and to establish His Kingdom upon this earth for 1,000 years. This will be followed by God's final judgment and everlasting punishment of the devil, evil beings, and all unrepentant and unbelieving sinners in the Lake of Fire, concluding with the creation of a new heaven and a new earth, where the saints and all heavenly beings will worship the Lord God Almighty and the Lamb in peace and holiness forever and ever.

Daniel 9:24–27; Matthew 24:29–31; Luke 1:30–33; Isaiah 9:6, 7; 11:1–9; Acts 2:29, 30; Revelation 20:1–4, 6; 21-22:5

Articles of Faith for Unity

We recognize that there are a few key differences of interpretation among otherwise like-minded believers. While the Scriptures may not reveal absolute doctrinal certainty on the points below, we humbly hold these positions. Although we do not require *personal* belief in these to become a member of DBC, all those seeking church membership shall respect and abide by these positions for the sake of unity in the church.

I. Creation Account

We believe in the literal, 7-day, "young earth" account of God's creation and rest.

Genesis 1, 2

II. Rapture of the Church

We believe in the pretribulational rapture of the church.

Matthew 25:13; Luke 12:40; 1 Thessalonians 4:16-17; Revelation 3:10

CONSTITUTION

I. NAME

The name of this organization shall be Discovery Bible Church. It shall be incorporated as a nonprofit corporation in the State of Washington.

II. PURPOSE

The primary purpose of this church shall be the building up of the saints and witnessing to the lost. It shall seek to attain these ends through the worship of God, the preaching of the Gospel, the observance of church ordinances, the training of its families, and the buying and the selling of necessary property.

III. OFFICERS

1. Pastor and Elders

Pastor: The Pastor (also Bishop or Elder) or leading Elder shall meet the qualifications of 1 Tim. 3:1-7 and Titus 1:5-9 (1 Tim. 5:17).

A pulpit committee comprised of the Elders and two members elected by the congregation shall arrange to fill any vacancy in the office of Pastor. Their work shall be to select, examine, and recommend qualified candidates to be brought before the church of candidate for office.

A call to a pastor shall be extended at a meeting of the church, called for that purpose. It shall be announced from the pulpit and appear in writing one (1) Sunday immediately preceding the date of the meeting. A three-fourths majority vote of a quorum shall be necessary for a call. The Pastor's salary will be reviewed no less than annually by the Deacons. His vacation shall be no less than two weeks per year.

The Pastor shall have charge of the spiritual welfare of the congregation. He shall be diligent in the preaching and teaching of the Word. He shall have charge of the services of the church. The pastor will be an ex officio member of all committees and boards of the church. He and eligible members of his family shall be members of this church.

The Pastor shall continue in office until he resigns or is dismissed. The pastor who resigns shall give the church not less than 30 days notice unless otherwise agreed to by both parties.

If any difficulty arises concerning the Pastor's moral conduct or departure from the fundamentals of the faith as recorded in this constitution, such shall be investigated by the church Elders in accordance with church disciplinary procedure. If it is considered necessary by the Elders, a special business meeting may be called. This meeting will be announced from the pulpit and posted in writing two (2) Sundays immediately preceding the date of such a meeting. The Pastor may be in attendance at all meetings except when inappropriate. He shall have the opportunity to defend himself openly against all charges. At this meeting the Elders shall make a recommendation to the church either substantiating or denying the charges and the church will vote. A simple majority vote of a quorum is necessary to dismiss the Pastor. In such cases his duties will cease immediately and his salary will terminate in 30 days.

Elders: Elders are the under shepherds of the local church under Jesus Christ the Chief Shepherd. They are called Elders, indicating their spiritual maturity, and shall assist the Pastor in spiritual matters.

An Elder shall meet the qualifications outlined in 1 Tim. 3:1-7 and Titus 1:5-9 and shall be an active member of the church. The number of Elders chosen shall be those qualified, willing to serve and affirmed at the annual meeting.

In order to provide continuity of the church ministries, and because we believe that the Elders may be led of God for continuous service, the terms of the Elders shall be consistent with the following considerations:

1. The term of the Elder will be three (3) years, at which time he is eligible for re-election. Other qualified names may be added to the ballot in accordance with selection procedures.
2. Any Elder may resign his position if he deems it beneficial to God's work in the church.
3. The church may remove any Elder who comes under the area of church discipline as outlined in the constitution. Accusations must be brought by two or more witnesses as required in I Tim. 5:19.

The senior Pastor shall chair all Elder meetings. In his absence, the Elders present shall elect an individual from amongst themselves to preside as chairman. The presence of a majority shall constitute a quorum for transacting official business.

The Elders shall assist the Pastor in the areas of evangelism, Christian education, receiving new members, small groups, church discipline, administration of ordinances, pulpit supply, music and other areas of spiritual care. They shall recommend selection and removal of all church staff/employees and appointed positions (see Article IV), shall prescribe such duties for them consistent with law, and shall recommend compensation.

2. <u>Deacons</u>: Deacons are servants of the local church. They shall have charge of the physical matters of the church.

A Deacon must meet the requirements as outlined in Acts 6:3 and 1 Tim. 3:8-13 and shall be an active member of the church. The number of Deacons shall be those, qualified, willing to serve and affirmed at the annual meeting.

In order to provide continuity of the church ministries, and because we believe that the Deacons may be led by god for continuous service, the terms of the Deacons shall be consistent with the following considerations:

1. The term of the Deacon will be three (3) years, at which time he is eligible for re-election. Other qualified names may be added to the ballot in accordance with selection procedures.
2. Any Deacon may resign his position if he deems it beneficial to God's work in the church.
3. The church may remove any Deacon who comes under the area of church discipline as outlined in the constitution.

The Pastor may chair Deacon meetings. In his absence a chairman shall preside. The chairman shall be an individual elected from among the Deacons by themselves. The presence of a majority shall constitute a quorum for transacting official business.

The Deacons will serve so as to free the Elders and the Pastor to concentrate on the ministry of the Word and prayer. The Deacons shall assist the Pastor in the areas of building maintenance, building construction, finances, grounds care, ushering, physical care of the needy, serving the Lord's Supper and other areas of physical concern.

The nomination of Elders and Deacons shall be by a Nominating Committee yearly.

Recommendations to fulfill the offices of Elder and Deacon shall be requested once a year from all church members. The Nominating Committee will consist of at least three Elders (including the Senior Pastor) appointed by the Senior Pastor. They shall designate a chairman and secretary of the committee. In the event there are less than three Elders, then up to four Deacons may be appointed by the acting Pastor.

The nominating committee shall review all nominations and determine each nominee's qualifications. Members of the committee may be nominees, but no committee member shall nominate himself. A proposed slate of nominees prepared by the committee shall then be submitted to the remaining Elders and Deacons for review and comment.

Upon receiving these comments, the nominating committee shall reconsider the nominees making necessary inquiry and making any changes to the list of nominees. The final list shall then be submitted to the remaining Elders and Deacons for final approval. All nominees must be unanimously approved by the Elders and Deacons. Once approved, the chairman of the committee shall publicly post the list in alphabetical order at least two consecutive Sunday mornings prior to the annual business meeting of the church members. Members are invited to comment to the committee in writing if there are any questions on the nominees. Any concern will be investigated by the Nominating Committee.

At the annual business meeting, the slate of nominees shall be presented to the members to affirm the decision of the Nominating Committee. If the slate of nominees is affirmed by a majority, the newly elected Elders and Deacons will assume office immediately.

IV. APPOINTED POSITIONS

The following appointments shall be for one year with no limit on consecutive appointments to same position, and shall be appointed from among the church membership by the Elders and Deacons.

1. **Treasurer**: The Treasurer shall disperse all church funds as directed by the church, keeping a faithful record of all transactions. He shall prepare and submit a report to the church board at least once per quarter.

2. **Financial Secretary:** The Financial Secretary shall assist the Treasurer by counting all church offerings and keeping an accurate record of the income of the church, and providing annual individual receipts of giving.

3. **Sunday School Superintendent**: The Sunday School Superintendent shall have administrative oversight of the Sunday morning teaching services of the church. He shall appoint all children's teachers and workers from the membership with the approval of the Elders, and he shall keep them informed of the progress of the Sunday School ministry. The Elders will appoint all teachers of the adult Sunday School classes.

4. **Church Clerk**: The Church Clerk shall keep a permanent record of all members present at church business meetings and keep a record of minutes of all congregational church business.

5. **Auditing Committee**: This committee shall consist of two persons (other than the Treasurer and Financial Secretary) and be appointed by the Elders and Deacons following the annual election. It shall audit all accounts of the church and its organizations for the prior calendar year and certify same, reporting their findings to the board within six months after the annual church business meeting. A summary report by the Auditing Committee shall then also be included with the following annual report. The auditing committee, subject to the approval of the Elders and Deacons, shall be responsible for establishing the procedures and methods to be followed by the financial secretary and treasurer in maintaining the financial records. The church may vote to authorize the audit by a professional auditing firm rather than by a committee.

V. CORPORATE OFFICERS

The Senior Pastor shall act as Chairman of the Corporation, the Church Treasurer shall act as Corporate Treasurer, and the Church Clerk shall act as Corporate Secretary. The Assistant Pastor(s) and each duly elected elder shall act as a Director.

These Officers are authorized to act on instruction from the Elders and Deacons (collectively the "Board") on behalf of the Corporation in all legal matters including any banking and financial transactions and the buying and selling or any other transaction relating to any and all church property.

VI. MEMBERSHIP

Any person professing faith in the Lord Jesus Christ, giving satisfactory evidence of regeneration, accepting the Statement of Faith and the Covenant held by this church, having been baptized by immersion, upon recommendation of the elders shall be received into membership by a majority vote of the church at any business meeting of the church.

Once a year the Elders will review the membership of the church for the purpose of maintaining communication lines between chronically absent members and the church. All those who do not attend the regular services without reasonable excuse for a period of four (4) months shall automatically be placed on the inactive membership roll by the Elders. Notification, if possible by personal contact, will be made with the delinquent member at least two weeks in advance of this action. Any members on the inactive list shall automatically become active upon their resumption on regular attendance for a period of three consecutive

Sundays. Inactive members will be retained for no longer than one year unless reasonable excuse is given. A person holding membership in another church of like faith may become a non-voting Student Member but shall not hold an elected office. Dismissal of members shall be by death, letter or congregational vote. No member who has conducted himself in such a manner as to be cited for disciplinary action may be dropped from the membership without a congregation vote.

The procedure for discipline shall be followed as outlined in Matthew 18:15-17 for restoration of erring members (Gal. 6:1), or withdrawal of fellowship and membership of the church if these fail (1 Cor. 5:9-13).

VII. BUSINESS MEETINGS

The fiscal year shall be the calendar year.

The annual business meeting and other business meetings may be called at any time by the Pastor, Elders or Deacons, or upon written request of 20% of the voting members of the church to the Elders or Deacons.

Voting in all meetings may be by voice or show of hands, except that upon the request of one member, ballot voting shall be mandatory. Election of all officers shall be by ballot only. Active members sixteen (16) years of age or over are entitled to vote.

A quorum at all business meetings of the church will be all active voting age members present. Business meetings must be announced in the bulletin and from the pulpit two Sunday mornings in advance to the meeting.

VIII. AMENDMENTS

This constitution and statement of faith may be amended at any business meeting provided the amendment has been presented at a business meeting at least six (6) months in advance. Additional minor changes may be made to the amendment during the 6-month review period for the sake of clarification or better administrative practice, so long as such changes do not further alter the actual doctrinal positions in the Statement of Faith. Notice of the amendment (including any additional changes) must be given from the pulpit and posted on a prominent bulletin board on two successive Sunday mornings preceding the latter meeting. Passage of a new amendment shall require a two-thirds vote of the members present.

Spelling and grammatical errors may be corrected at any time with the Board's unanimous approval.

IX. ASSOCIATION

This church shall be independent, autonomous and governed by its membership. It may be in fellowship with other groups insofar as it does not conflict with the policy and the Statement of Faith of this church.

X. DISSOLUTION

In the event a decision is made to dissolve this corporation known as Discovery Baptist Church, Inc., provision shall be made by vote of the church prior to the dissolution to assign all the assets to one or more fundamental, Bible-believing, nonprofit organizations such as churches, missions, schools, or associations. None of the assets shall be given to any individual.

COVENANT

Having been led by the Holy Spirit to receive the Lord Jesus Christ as our Savior, and on the public confession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God and this assembly, solemnly and joyfully enter into covenant with one another, as one body in Christ *(Ac. 16:31-33, Col. 2:12; 1 Cor. 6:17; 12:13; Eph. 1:22-23)*.

We purpose, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to attend its services regularly; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry and expenses of the church, the relief of the poor, and the spread of the Gospel throughout all nations *(Heb. 10:23-25; I Cor. 16:2; Ac. 2:45)*.

We also purpose to maintain family and private devotions; to train our children according to the Word of God; to seek the salvation of our kindred and acquaintances; to walk discreetly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our conduct; to abstain from all forms of activity and practice which dishonor our Lord Jesus Christ; to be zealous in our efforts to advance the cause of Christ our Savior; and to give Him preeminence in all things *(Eph. 5:18; 6:4; 1 Cor. 6:18-20; Mat. 28:19, 20)*.

We further purpose to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense but always ready for reconciliation, and, mindful of the rules of our Savior, to secure it without delay *(Eph. 6:18; Rom. 12:16-19)*.

We moreover purpose that when we remove from this place we will as soon as possible unite with some other church of like faith and order where we can carry out the spirit of the covenant and the principles of God's Word.

VISION

"Our church vision is to disciple individuals towards Christ-likeness through clear Bible teaching, personal Bible study, fervent prayer, sacrificial service, effective outreach and warm fellowship."

HISTORY

1792 – Captain George Vancouver sailed the H.M.S. Discovery into history as he entered Puget Sound in search of the legendary Northwest Passage. Instead, he discovered the natural harbor of Puget Sound. Here ships could seek shelter from storms, find rest and replenish. A church, much like a harbor, is a place where people can find shelter from the storms of life, the forgiveness and grace of God and direction for their future through the compass of His Word. Therefore, we took the name "Discovery" with its local history and spiritual connotations.
1980 August – A small group of fifteen people began meeting for a Bible study in the Suko home for the purpose of beginning a Bible preaching church.
1980 September 7 – The first formal service was held in the old Arletta School (Hales Pass Improvement Club). Thirty-two were present on this "Discovery Day" with an average of twenty-two the first month.
1981 October – The church was officially organized. Nebraska Street Baptist of Port Orchard was the commissioning church. The Covenant, Constitution and Statement of Faith were adopted.
1983 November – A "Day of Thanksgiving" was observed as the church dedicated 2.7 acres on Wollochet Dr. for a future building.
1984 – Sent our first missionaries, Jon & Dee Mitchell, to the field of Brazil as full time with BMM.
1988 August – The church moved to a larger leased church building on Grandview Street in Gig Harbor while property was developed.
1994 July – Began what would come to be a major mission outreach to former Soviet Republic of Ukraine.
1995 September – Signed papers on our fifteenth anniversary to purchase Gustafson Dr. property (3.5 acres) and buildings on Gustafson Dr. The church occupied immediately and the Wollochet Dr. property was sold.
1995 – Sent Mary Amesbury to field of Russia as full-time missionary with BMM.
1997 April – Church graduated from NBHM mission status to full-fledged church status of self-supporting, self-governing and self-propagating.
2000 – Sent Tim & Martia Franklin to field of Brazil as full-time missionary with ABWE.
2004 – Sent Rachel Suko to field of Ukraine as full-time missionary with ABWE.
2005 March – We broke ground for a new ministry center with an auditorium and foyer. The parking facilities were also expanded.
2005 November – Assisted in sending Nathan Waldock to field of India as full-time missionary with BMM.
2005 December – The new ministry center construction project was declared complete and a special dedication service with contractors and guests on hand was held.
2007 – Sent Caleb & Christina Suko to field of Ukraine as full-time missionaries with ABWE.
2008 – Began outreach to Iraq (The De Roo Memorial Fund) and Moldova through Vasiliy Kaletnik and Ukraine with Velodya Motovilian and Vladimir Sagadeyev as indigenous church planters.
2009 August – Sent Daron & Yunae Wilson to field of Thailand as full-time missionaries with ABWE.
2010, January – Began regular support for Vladamir & Maria Sagadeyev and Velodia & Myia Motovilian working with Churches and ministries in the Odessa, Ukraine region.
2014 January – Began supporting Juan Carlos Magallanes Hispanic ministries in Quincy, WA.
2020 September – Pastor Mark Suko retired from senior pastor on his 40th anniversary with the church and passed the baton to his son-in-law, Chris Rogers.
2021 May – Moved into new facility.
2022 June – Sent Stephen and Courtney Myers to field of Philippines as full-time missionaries with Ethnos360.
2024 August – Church name change to Discovery Bible Church.

