**Evangelistic Outreach Ministries International**

**Revised 2019**

**EOM Bylaws**

**Biblical Base Laws - For EOM Citizens**

**EOM - Private Non Profit Organization**

**Table of Contents**

**Page-4: EOM’s PREAMBLE**

**Page-5: ARTICLE I: NAME**

**Page-5: ARTICLE II: LOCATION OF OFFICES**

**Page-5 : ARTICLE III: EOM HEIRS**

**Page-8: ARTICLE III: PRINCIPLES**

**Page-10: ARTICLE IV: PURPOSES**

**Page-13: ARTICLE V: EOM’s NATION PREROGATIVES**

**Page-16: ARTICLE VI: PROHIBITED ACTIVITIES**

**Page-16. ARTICLE VII: DISSOLUTION**

**Page-16. ARTICLE VIII: TENETS OF FAITH**

**Page-24. ARTICLE IX: (SACRED CELEBRATIONS)**

**Page-25. ARTICLE X: (MEMBERSHIP)**

**Page-32. ARTICLE XI: (MEMBERSHIP MEETINGS)**

**Page-37. ARTICE XII: EOM ASSOCIATE MINISTRIES**

**Page-38. ARTICLE XIII: (CHURCH GOVERNMENT)**

**Page-40. ARTICE XIV: EOM LEADERSHIP STRUCTURE**

**Page-55. ARTICLE XV EOM MINISTRIES, DEPARTMENT AND AUXILIARIES**

**Page-70. ARTICLE XVI: FISCAL MANAGEMENT**

**Page-72. ARTICLE XVII: PROPERTY**

**Page-72. ARTICLE XVIII: LIFE TIME BENEFITS FOR FOUNDERS**

**Page-72. ARTICLE XIX: INDEMNIFICATION OF TRUSTEES**

**Page-73. ARTICLE XX: CHURCH COUNCIL**

**Page-73. ARTICLE XXI: MISSION**

**Page-76. ARTICLE XXII: BOARD OF ADVISORS**

**Page-76. ARTICLE XXIII: NATIONAL AND INTERNATIONAL BOARDS**

**Page-76. ARTICLE XXIV: NEW TESTAMENT CHURCH AND TITLES**

**Page-105. ARTICLE XXV: EFFECTIVE DATE OF ADOPTION**

**Page-105. ARTICLE XXVI: AMENDMENTS**

**Page-105. ARTICLE XXVII: EOM BYLAW CERTIFICATION**

**Evangelistic Outreach Ministries International Bylaws**

**EOM’s PREAMBLE** *(introduction statement)*

**Section 1:** Let it be known that Lawrence C. Dunbar and Debra A. Dunbar *(also known as testators, founders, owners and executive directors of Evangelistic Outreach Ministries International, Inc. (EOM/EOM International)).* They have been given authority by God our heavenly Father to establish and implement this EOM Global Vision. Jesus Christ has mandated Lawrence C. Dunbar to fulfill this vision using the Three Core Values established by Jesus Christ. These values are Soul Winning, Spiritual Warfare, and Unifying the Saints, which is in accordance with the great commission in ***Matthew 28:16-20*** given to His Apostles then and now. EOM is a private non-profit organization self governed by the authority God our heavenly Father. As the founders and owners of EOM the Lord has given them the following laws to govern the Members/Nation of EOM (citizens, saints, believers, Children of God, etc.); which is the body of Christ Jesus (also known as the Kingdom of God). These laws shall be known as the EOM Bylaws. Members voluntary follow these Bylaws of their own freewill according to the Holy Scriptures being led by the Holy Ghost. Any and all affairs will be conduct within EOM and EOM Leadership will avoid secular legal involvement, ***1 Corinthians 6:1-11*** *(Legal Matter)*.

**Section 2:** “Let all things be done decently and in order” is a comprehensive injunction that the Apostle Paul gave to the local Church at Corinth concerning the control of its affairs by the Church.  Recognizing the Scriptural fact that “God is not the author of confusion” ***(1 Corinthians 14:33, 40).***  This International Body is set in order under the authority of the Bible, and at the request of a company of believers in Jesus Christ of like faith ***(aka the nation of the kingdom of God)*** with the express understanding that it is to be scripturally sovereign and autonomous as it is written in the Holy Scriptures as its faith and government ***(Ephesians 4:11, 12; 1 Corinthians 12:18, 28)***.

**a.** EOM is a Nation of like minded believers in Jesus Christ our Lord and Savior ***(aka disciples/believers/followers of Jesus, citizens/saints of the kingdom of God).***  EOM’s foundation will always be Jesus Christ as stated in the Holy Bible, ***Matthews 16:18, 1 Corinthians 3:10-13.***

**b. *Let it be known to all; that EOM International is a private citizen nonprofit church body of Jesus Christ exercising its First Amendment Rights in accordance with the United States of America Constitutional Bill of Rights.***

**Section 3:** We declare and establish that the following Bylaws and future amendments adopted by the Evangelistic Outreach Ministries International, Inc. (EOM/EOM International) Chief Apostle with counsel from General Board (EGB) at a annual meeting at **000:00pm EST, on the 00 day of June 2019**, shall preserve and secure the principles of our faith and shall govern this church body of Jesus Christ; except as the same may from time to time be abridged or amended. Therefore, the EOM Members (also known as disciples, believers, followers of Jesus, citizens, saints of the kingdom of God) do hereby embrace and practice the following bylaws of this Church body of Jesus order and voluntarily submit themselves to be governed by them ***(Hebrews 13:17)***.

**a.** The EOM's Leadership and General Board and members will enforce these bylaws in the spirit of meekness with prayer and consecration acknowledging the Lord Jesus Christ in accordance with ***(Proverb 3:5-6)***.

**b.** EOM International does recognize other churches/ministries as associate ministries. The leadership, EGB and its bylaws shall not have the authority to govern these associate ministries; unless the associate ministries decide to become a citizen of EOM International.

1. Associate ministries choose not to be governed by the EOM Leadership, EGB and stated bylaws.

2. Associate ministries will have no legal obligation with EOM International and vise versa EOM International has no legal obligation to any associate ministries.

**ARTICLE I: NAME**

**Section 1:** The name of this organization is Evangelistic Outreach Ministries International, Inc also known as EOM and EOM International, which is the organization's denomination; hereinafter referred to as the “Church” or the “Corporation”, as applicable.

**Section 2:** The EOM Board has also adopted the following alias as abbreviations for the organization’s name: EOM International and EOM.

**ARTICLE II: LOCATION OF OFFICES**

**Section 1:** The principle office of the EOM's Corporation shall tentative be located at 912 St 5th Street, Macclenny, Florida 32063.  The Church's primary Headquarters shall tentative be located at ***450 Lime St, Jacksonville, FL 32204***. These locations will change in the near future once the organization obtains its primary or another provisional location to meet the needs of EOM Church.

**Section 2:** The Corporation may also have subordinate offices within the Continental United States and internationally in other countries; as the Chief/Senior Apostle along with the EOM General Board may deem necessary to fulfill the needs of the church organization.  The Chief/Senior Apostle along with the EGB may also determine to relocate the EOM Headquarters and main office to any designated location only within the United States of America for the overall benefit of the church organization.

**ARTICLE III: EOM HEIRS**

**Section 1:** In this section of the EOM Bylaw Lawrence C. Dunbar and/or Debra A. Dunbar is known as testators, benefactors, founders, owners and chief executive directors of Evangelistic Outreach Ministries International, Inc. (EOM/EOM International). Heirs will be known as successors and chief executors of EOM International. Heirs’ primary role will be chief executors ensuring that the will of the testators for EOM Vision is followed and enforced to the best of their ability. The Heirs will use and follow the EOM Bylaws to maintain Godly order for the citizens within the Nation of EOM. Additionally, the Heirs will never be called the founders and owners of EOM. The EOM Founder and Owners will always be Lawrence C. Dunbar and Debra A. Dunbar.

a. In concerning the current and future estate and affairs of EOM, we, Lawrence C. Dunbar and Debra A. Dunbar do hereby establish and implement the EOM Heirs rule of order in to the EOM Bylaws by leading and guidance of God, Abba Father through the Holy Ghost. This rule of order is also written in accordance with the Holy Scriptures, ***Galatians 4:1-7****, (Heirs and Sons of God);* ***Matthew 18:15-17*** *(Trespasses) and* ***Romans 8:16-17*** *(Heirs of God).* Additionally, we write this rule of order so that the EOM Leadership will avoid secular legal involvement, ***1 Corinthians 6:1-11*** *(Legal Matter)* Any and all affairs especially this rule of order will be conduct within the Nation of EOM.

b. The EOM Heirs will serve as the organization’s chief executors in order of succession as stated in this bylaw. This rule of order becomes effective upon the total incapacitation of Lawrence C. Dunbar and/or his wife Debra A. Dunbar. Once this rule is executed the named Heirs will have the authority to be EOM’s Chief Executor and Chief Executive Directors in the stated order of succession. The Heirs will ensure that will of the testators for EOM Vision is followed and enforced to the best of their ability.

c. **EOM Chief Apostle Successor:** The selected male Heirs has already been chosen by God through the Holy Ghost and confirmed by two or more EOM Apostles as to be Apostles. However, they must complete the EOM training and affirmation process. In accordance with the Holy Scriptures and EOM Bylaws the only gender that can hold the Office of the EOM Chief Apostle is a male (a Man - Godly Holy Priest). This process will also be in effect for all future male Apostle Heirs.

**Section 2:** EOM estate and all assets belong to the citizens of the Kingdom of God. In the event that EOM cease to function or ends, the Heirs, EOM Apostles and General Board will follow the EOM Bylaw titled “Dissolution”.

**Section 3: Named EOM Heirs -** As the EOM founders and the current EOM Chief Executive Directors the Lord our God has led EOM Chief Apostle Lawrence C Dunbar to select the following couples as EOM Heirs in the following order of succession:

**a. 2nd Successors/Executors phasing in:** Apostle Bernard and Prophetess Kristina Williams. Apostle Bernard Williams will be consecrated as the next EOM Chief Apostle after Chief Apostle Lawrence C Dunbar once he is affirmed by the EOM Apostles.

**b. 3rd Successors/Executors in training:** Elder Anthony and Elder Keona Nunnally. Elder Anthony Nunnally will be consecrated as the EOM Chief Apostle after Apostle Bernard Williams once he is affirmed by the EOM Apostle.

**c. 4th Successors/Executors in training:** Donovan Harpe and Brandi Harpe. Donovan Harpe will be consecrated as the EOM Chief Apostle after Elder Anthony Nunnally once he is affirmed by the EOM Apostles.

**d. Future Successors/Executors:** will be determined by the 2nd, 3rd, and 4th Successors by the leading of the Holy Ghost and a majority vote.

**e. No Future Successors/Executors:** If no successors exist, the EOM Apostles along with counsel from the EOM General Board will select the next EOM Successors/Executors by the leading of Holy Ghost and a majority vote.

**1) Heirs Duties and Responsibilities**

i. They will be responsible for carrying out the overall vision of EOM that God gave Lawrence C. Dunbar and Debra A. Dunbar.

ii. Ensure the filing of EOM official documents to Federal, State, and Foreign governments (IRS, Sectary of States) maintaining EOM existence.

iii. Open bank accounts and other financial accounts (various investments). All such actions must be discussed with the EOM Apostles, the EOM General Board, and recorded in the EOM Organization minutes held by the EOM Administrative Office.

iv. Maintain the following standards and criteria - must maintain their belief that Jesus Christ is their Lord and Savior; must pray and be led by the Holy Ghost; must follow and be governed by the Holy Bible.

v. Follow the established EOM Bylaws and amendments.

vi. Heirs will have quarterly training sessions and/or meetings among themselves, with the EOM Apostles and with the EOM General Board. This will keep the EOM governing leadership informed alleviating confusion.

**2) Heirs Disqualification:** Named Heirs fail to maintain these standards and criteria; they will become disqualified by a majority vote of the other Heirs named by EOM Chief Apostle Dunbar with counsel from the other EOM Apostles and/or EOM General Board.

**3) EOM Apostles Responsibilities:**

a. Will train and consecrate the male Heirs to the Office of EOM Chief Apostle. As already stated in the EOM bylaws the only gender that can hold the Office of the EOM Chief Apostle is a male (a Man - Godly Holy Priest as stated in the Holy Scriptures).

b. Provide spiritual guidance to all Heirs and Chief Apostle before and during their term of service.

c. Be spiritual armor bears and support the decisions made by the Heirs and Chief Apostle.

d. Replace named Heirs if all are disqualified using the criteria under the section title “Office of the Chief Apostle” along with counsel from the EOM General Board.

e. Report and this discuss all decisions made to the EOM General Board.

f. Once the EOM Apostles select a new EOM Heir, he will have authority of Chief Executor and EOM’s Chief Executive Director ensuring that will of the testators for EOM Vision is followed and enforced to the best of their ability.

**4) EOM General Board Responsibilities:**

a. Setup any and all meets requested by the Heirs and/or EOM Apostles and sending out meeting notices.

b. Be prepared to assign a secretary to record minutes at any and all Heirs and/or EOM Apostles meetings keeping records on file at the EOM Administrative Office.

c. Follow and enforce all decisions made by the EOM Apostles.

**ARTICLE IV: PRINCIPLES**

**Section 1:** **The Bible is the Authoritative Word of God**. We hold the Bible, the Holy Scriptures of the Old and New Testament, to be the inerrant and infallible inspired Word of God and the only perfect rule for faith, doctrine, and conduct ***(2 Timothy 3:16; Hebrews 1:1-3; and John 1:1-14)***.

a. EOM's leadership and board will use the Bible to govern the entire Church body of Jesus Christ. We hold the Bible to be supreme in all matters governing the EOM's Church Organization in keeping with the Spirit of the authority of Jesus Christ that is established through His gifted Headship of the EOM's Chief/Senior Apostle overseeing the entire EOM International church body.

b. The EOM's Chief Apostle has the authority to appoint qualified elders such as Apostles, Bishops, Overseers, etc. to assist him in overseeing, ruling, and managing the entire church body of Jesus Christ within EOM International in accordance with ***(Exodus 18:13-26 and 1 Peter 5:1-11)***.

**Section 2:** **EOM Citizenship**. We hold as Scriptural and fundamental that form of Church government that is a voluntary Church Citizenship, with EOM International organization being sovereign under Jesus Christ who is the head of the Church ***(Colossians 1:18)***.  Therefore, it is absolutely essential that each individual is conscientious to please God, of their own accord and conviction, and personally believe that they should request to join the EOM International ministries locally or during one of EOM’s main international assemblies (bodies of “members in particular”) such as convocation, combined international men/women fellowship programs, combined international youth programs, etc. ***(1 Corinthians 12:14-27)***. Everyone that is requesting to be a citizen of EOM International must met the biblical criteria before approval, ***Romans 10:9-11, John 3:1-6, Romans 6:1-13, Romans 12:1-2***.

**Section 3:** **Associate Ministries.** EOM does not recognize these ministries as members/disciples and they will not have the same benefits. They will not be legally governed by EOM nor will they have any legal authority in EOM. These ministries are free to worship with any of EOM's established global regions which include jurisdictions, dioceses, districts, and churches/ministries. However, they are not authorized to use EOM's tax-exempt status.

**Section 4:** **The Apostles’ Creed.** We hold to the fundamental values of the faith and confessions of the historic Church, particularly the Apostles’ Creed, but also to the sovereignty of the Word of God over all creedal interpretations.  The Apostles’ Creed, commonly called the oldest summary of Church doctrine now extant, and one which the Roman, Greek and Protestant Churches all accept, originated, as is agreed, as early as the fourth century. The Apostles’ Creed says:

I believe in God the Father Almighty, maker of heaven and earth ***(Matthew 5:45, Genesis 1:1, Roman 1:20).***

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ***(Matthew 3:17, Philippians 2:12, Luke 1:35, 2:7, John 19:16, 29-42)***: he descended into hell ***(1 Peter 3:19-20)***; the third day he rose again from the dead ***(Matthew 28:1-10, John 20:11-18)***; he ascended into heaven, and sets on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead ***(Luke 24:51, Hebrews 1:3, Mark 14:36, Mathew 16:27, Acts 10:39, 1 Corinthians 15:51)***.

I believe in the Holy Ghost; the holy church ***(John 14:15-20, Acts 1:7-8, Matthew 16:18-19, Ephesians 5:26-27, Colossians 1:14)***; the communion of saints ***(Matthews 28:19-20, 2 Corinthians 11:13, 15:33; the forgiveness of sins John 20:22-23)***; the resurrection of the body ***(1 Corinthians 15:51-54, 1 Thessalonians 4:13-18)***; and the life everlasting ***(1 John 5:20)***.  Amen.”

**Section 5:  Three Core Values.** Soul winning, spiritual warfare, and unifying the saints encompass everything that Jesus Christ and the Apostle done. EOM members/disciples will endeavor to do the same.

# a. Soul Winning: Every saint’s desire should be to win souls teaching them to believe, love, and follow Jesus. This is the divine will of God because He desires that no one should perish, but have everlasting life, John 3:16, 2 Peter 3:8-9.

# b. Spiritual Warfare: We must learn and teach others how to fight the good fight of faith, *1Timothy 6:12*. Helping them recognize the wiles of Satan and teaching them how to fight against him and his workers that seeks to do evil against all people, *2 Corinthians 10:4-5,* *Ephesians 6:10-18, 1 Peter 5:8-9*.

c. **Unifying the Saints** - We hold it basic that every saint should “endeavor to keep the unity of the Spirit in the bond of peace; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” ***(Ephesians 4:3, 13)***.

**ARTICLE V: PURPOSES**

**Section 1:** The purpose for this said Corporation (Church) is organized exclusively for religious purposes serving as the nation of the kingdom of God, which is our sovereign right in accordance to the Holy Bible (God’s Holy Word). Our biblical citizenship is also protected by the United States Constitution and Federal Laws, including tax exempt from Federal Income Tax under ***Section 501(c)(3)*** of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law). More specifically, such purposes included, but are not limited to the following sections.

**Section 2:** To establish and maintain places/houses of worship for the one true Almighty God, our Father, and to exalt the Lord Jesus Christ, His only begotten Son, and to honor, at all time, the Holy Ghost ***(Palms 42:4, 122:1, Ephesians 2:19, Philippians 2:9-11; Revelations 4:11)***.

**Section 3:** To encourage EOM Citizens to enter into a covenant relationship serving and loving one another in Christ; becoming a multicultural family of believers called to help one another experience ongoing growth in our personal relationship with Jesus Christ and to “grow up together” as a corporate Body of believers into the image of Christ ***(John 15:12, 1 John 4:21, Galatians 3:28; Ephesians 4:15, 16)***.

**Section 4:** To expound the Word of God by teaching and preaching; to scatter the Word of God abroad in accordance with the commission of Christ ***(Mathew 28:18-20, Mark 16:15, Acts 1:8)***.

**Section 5:** To regularly assemble together EOM Citizens and associates of EOM International for fellowship one with another. Both in large public congregations and in small fellowship groups in homes, on the streets or other places, to worship God in Spirit and in truth, and to cooperate in the building up of the whole Body of Christ ***(Acts 16:4, 5; Hebrews. 10:25, Acts 5:42, 2:42, 46, 12:12, 20:20-21, 28:30; Romans 16:5, Colossians 4:15, John 4:23- 24, 1 Corinthians 14:26; 16:19)***.
**Section 6:** To evangelize around the world; promoting the Gospel of Jesus Christ in the United and Internationally. In other countries with the citizens acting as a corporate Church Body, either by themselves or at their discretion, in cooperation with other bodies considered to be of like faith; by all legal and practical means, but especially by outreach; missionary and evangelistic work ***(Mt. 28:19, 20; Mark 16:15, 16; Acts 1:8; 8:4, 5, 25, 35-40; 13:1-4; 16:6-10; Romans 10:12-17; 15:18-21; 2 Corinthians 10:16)***.

**Section 7:** To involve every willing participant of EOM International and other ministries in discipleship unto Christ, including fellowship and activities of service in the ministry of the Holy Ghost to the Body of Christ ***(John 13:34, 35; 2 John 5,6; Acts 2:42)***.

**Section 8:** To recognize the various gifted people and ministries called by God to enable believers to fulfill their respective functions as members of the Body of Christ, and to bring this nation of the kingdom of God to unity, maturity and completion ***(Romans 12; 1 Corinthians 12:27, 28; Ephesians 4:8-16)***.

**Section 9:** To perform the sacraments of the Church, including baptizing believers in water by immersion, celebrating the Lord’s Supper and performing other ministries, which include, but are not limited to: anointing the sick with oil, conducting weddings and funerals, and dedicating infants ***(Acts 8:35-39; Romans 6:4; Colossians 2:12; 1 Corinthians 11:23-26; James 5:14; Mark 10:13-16)***.

**Section 10:** To strengthen the family relationships, so that the home life of each citizen is healthy and fruitful by Biblical standards ***(Ephesians 5:22-6:1-4)***.

**Section 11:** To act first with charitable concern to help the members and associate ministries of EOM International in any way possible, and all people in need of any help which this Church can give, regardless of race, social position, or religious affiliations. To develop and carry out programs of social action for the poor, aged, widowed, orphaned, afflicted, imprisoned, or underprivileged persons, both within and without EOM International ***(Galatians 6:10; Luke 4:18,19; James 1:27; Matthew 25:34-40)***.

**Section 12:** To pray for all people, local and national leaders, governments and all that are in authority as instructed ***(1 Timothy 2:1-6)***.

**Section 13:** Support EOM citizens with basic needs such as food, water, clothing and shelter, sanitation, education, healthcare, safety and communications.

**Section 14**: Communication. To support and encourage communication and extension of the disciple life and witness by sound and comprehensive preaching, teaching and application of Biblical principles to all people, both within EOM International and elsewhere.

a. EOM will not only do this by conventional modes, but also by all means which will effect such communication, extension, teaching and preaching.  This should include methods of communication developed by modern technology.  These purposes should also includes to sponsor, participate in, conduct or engage in radio broadcasting, television broadcasting, the printing or reproduction and publication of recordings, books, and other materials.

b. This will also include a general printing and publishing business in connection with the establishment and operation of Youth Centers, Day Care Centers, Bible Schools/Academies/ Universities, K-12 Schools, Credit Unions/Banks, and homes for the indigent or aged people; to hold and conduct seminars, study groups, workshops, and meeting by either resident or traveling speakers; to receive offerings for such purposes, provided, however, that none of the foregoing shall be done for private profit

c. EOM will also grant aid and pay compensation to persons, firms and corporations for services actually rendered for such purposes, and none of the foregoing is inconsistent with the provisions of the Article of Incorporation and Bylaws of this Corporation ***(Matthew 24:14, 28:18-20; Mark 16:15,16; Psalms 112:5; Matthew 5:42)***.

**Section 15:** To set forth and license Ministers, as they may be called; ordain Ministers as Elders as they may qualify.  Affirm or ordain and consecrate Elders to Apostles, Bishops, Prophets/ Prophetesses, Evangelists, Pastors, Teachers, and Deacons/Deaconess as they may qualify.  Additionally, the Chief/Senior Apostle may appoint and license apostles, prophets, evangelists, pastors, and teachers ***(Ephesians 4:11-16)*** to assist in edifying and governing the Church body.

**Section 16:**  To send forth and maintain ministers, missionaries or other workers for the establishment and up building of Churches, or institutions, and to assist in the establishment and maintenance of other churches, ministries, and institutions either domestic or foreign ***(1 Timothy 3:1-13; Titus 1:5-9; Acts 6:3; Matthew 28:18-20)***.

**Section 17:** To establish global regions which includes jurisdictions, dioceses, districts, and churches/ministries nationally and internationally providing a place for EOM members to worship, be trained, and to exercise their spiritual gifts in accordance with the Holy Bible. All EOM churches will build upon the foundation of Jesus Christ, ***(Matthew 16:18, 1 Corinthians 3:11, 1 Peter 2:5)***.

**Section 18:** To have and exercise all powers, necessary or convenient, to effect and to accomplish any or all of the Religious charitable purposes for which the Corporation (Church) is organized.

**Section 19:** To participate in any and all other activities permitted under the various states Non-Profit Corporation Act.  The foregoing enumeration of specific purposes and powers shall, except as specifically restricted herein, be in nowise limited or restricted by reference to, or inference from, the terms of any provision of this or any other Article of these Bylaws.

**Section 20:** To establish private communities its’ citizen in various locations in the USA and in other countries to live and be self supported. This will also include purchasing land and building for its citizens for farming and development.

**ARTICLE VI: EOM’s NATION PREROGATIVES**

*(Exclusive rights and privilege by virtue of authority)*

**Section 1:** Polity (Government) EOM form of government is theocratic following the principles of the Holy Bible. To have the EOM's Chief/Senior Apostle exercise polity (A form or process of spiritual/civil government or constitution) (in both the capacity of spiritual and temporal matters of EOM International along with the EGB. EOM leadership structure is not of a secular organization. Our style of leadership is determined by Jesus Christ through being led by the Spirit of God.

a. Apostles and Bishops will assist CA by serving on the EGB, and therefore, to have the EGB assist the CA to implement policy by which the corporation and membership shall be governed according to its Articles of Incorporation and Bylaws; to have the CA appoint Apostles, Bishops, and Elders to serve on the EGB who also shall assist the CA to concentrate (laying of hands-leadership session) Apostles, Bishops, and others Elders and Deacons/Deacons, license Ministers of the Gospel, commission and send forth Evangelists and Missionaries.  ***(Acts 14:23; 20:17,28; Titus 1:5; 1 Thessalonians 5:12,13; 1 Timothy 3:1,4,5; 5:17; 1 Peter 5:1-4)***.

b. To have the Chief/Senior Apostle to seek procure a unanimous consensus concerning the matters at hand before the EOM International General Board, and thereby, “endeavor to keep the unity of the Spirit” as the fundamental foundation of Church polity ***(Ephesians 4:3)***. Scripture teaches that we should seek to attain unanimity above majority rule.

c. In the absence of unanimity during the course of overseeing the concerns of EOM International, the EOM's Chief/Senior Apostle therefore shall have the final authority regarding all decisions of spiritual and business matters pertaining to its corporate life and conduct as a local and international church assembly.  ***(Psalm 133, John 17:11, 21-23, Acts 15:4-31, 2 Corinthians 13:11, Philippians 2:1-4)***.

**Section 2:  Standards.** To have the EOM's Chief/Senior Apostle assisted by the EOM General Board, to uphold and maintain Scriptural order, structure, and discipline in national and international Church assembly. (***1 Timothy 3:15; Titus 1:5; 2 Timothy 3:16; 4:1, 2; Hebrews 13:7,17)***

a. To have a standard for citizenship determined by the EOM's CA, who shall be assisted by the EGB, according to the Scriptures and its bylaws.  (***1 Corinthians 12:27, 28***)

b. To have determine by the EOM's Chief/Senior Apostle along with counsel from the EGB to examine every ones petition for citizenship status, leadership status, and/or hold a position of trust status. The examination procedures are design to limit and/or prevent legal liability proceedings against EOM International Organization, Directors, Officers, Staff members, and its members.

c. The examination period for leaders is 6 to 12 months depending on each situation. The examination period can be shorter if leaders can be validated by one of EOM leaders in good standing.

1. Examination Procedures consist of completing an application, which contains their confession of faith in the trinity, God our Father, Jesus Christ Son of God, Holy Ghost Spirit of God; background checks; references; and other means necessary to determine each applicant's good standing within God's principles and man's judicial laws. By law, every petitioner must disclose any/all convictions in the form of domestic violence, sexual abuse and child abuse.

2. Petitioner's information will not be used to deny anyone from becoming a member of EOM due to their derogatory background with the criminal justice system. EOM believe in the precepts of forgiving and restoring all people back to God through Jesus Christ our Lord and Savior***,( Matthew 18:1-21; Galatians 6:1-10; St. Matthew 7:1-5).***

3. Petitioner's information will be used to determine legal ways to accommodate applicants while serving in their approved status. The EOM's Chief/Senior Apostle along with assistance from the EOM International General Board will seek legal counsel to determine specific guidelines within EOM bylaws, articles, and governmental laws for special consideration for each status.

4. The EGB can add additional criteria as necessary to limit and/or prevent legal liability proceedings against EOM International Organization EGB, officers, Staff members, and its members.

5. Worshipers/visitors; everyone is welcome to worship at any of EOM established ministries internationally without having any legal obligations to EOM's Leadership, General Board and its established and future bylaws and articles. However, anyone desiring membership status, leadership status, and/or a position of trust status must undergo the examination process***.***

6. Additionally, due to contravention’s (action counter to something; violation or opposition) of Scriptural standards, or because an individual may be out of harmony with the Church teachings, ministries and or spiritual leadership of the EOM's Chief/Senior Apostle and EOM International General Board, and or because EOM International is not a public owned institution and its property is not a public owned place.

7. Simply stated EOM is a privately owned entity having the authority base on biblical principles and precepts to govern its own disputes and affairs within its nation. (***Acts 20:28-31; 2 John 9-11; 2 Tim. 3:1-5; Titus 3:10-11; Rom. 16:17; 2 Pet. 2:1-2; 1 Tim. 1:20; 1 Cor. 5:1-13; 2 Thes. 3:6-15; Titus 3:10).***

**Section 3: Statement of Continuing Support.** To preserve perpetual support, the members and EOM International General Board of the Church shall be governed by and subject to the policies of the Church affirming and supporting the God-given ministry and vision of the EOM Chief/Senior Apostle.

a. It shall be ever understood that the Chief/Senior Apostle shall serve on the EOM International General Board for life, except with respect to succession. Any attempt by the members or General Board to remove the EOM's Chief/Senior Apostle as Chief/Senior Apostle, as Chairman of the EOM International Board or as President of the Corporation shall be voided.

b. This Statement of Support is not adopted to limit the normal function of any member of the EOM Church, but to affirm that the Chief/Senior Apostle is the Chief/Senior Apostle of EOM International, and that the Church shall be operated under the special God-given vision, guidelines and ministry of the EOM Founder Apostle Lawrence C. Dunbar. The written vision and tenants of EOM shall not be altered which is noted in these bylaws.

**Section 4: Promotion.** To promote the evangelization of our community, our state, our nation, and the world by scripture we will employ conventional modes and modern technology. (***Mt. 24:14; 28:18-20***). To establish and maintain such departments, ministries, Youth Centers, Day Care Centers, Bible School, K-12 Schools, and institutions as may be deemed necessary for the propagation of the Gospel, and for the work of national and international Church assembly.  (***Mt. 28:18-20; Acts 2:42).***

**Section 5: Property.** EOM International has the right to buy, take, lease or otherwise acquire, own, hold in trust, use, sell, convey, mortgage, lease, or otherwise dispose of such property, real, personal and mixed, tangible and intangible, of whatsoever kind as may be useful for the prosecution of its work.

**Section 6: Voluntary Affiliation.** EOM International voluntarily affiliates with other Churches or organizations of like precious faith and enter into full cooperative spiritual fellowship to participate in the privileges enjoined by that affiliation, while maintaining its inherent rights, as a Church Corporation, to sovereignty, national, and international autonomy in the conduct of its own affairs.

**Section 7: Tax Exemption.** To maintain a tax-exempt status, Scripture teaches that all tithes and offerings “belong to the Lord” and are “holy to the Lord” (***Leviticus 27:30;*** ***Proverbs 3:9; Hebrews 7:1-8***). Therefore, the Church is tax immune. Any attempts by civil government to tax the Church or its property, or to tax the gifts of God’s people to the Lord, or to claim the right to grant a revocable tax exemption by the state to usurp the Sovereignty of Christ. The civil government that seeks to tax the Church or gifts to the Church is literally and specifically robbing that which has been “rendered unto God” ***(Luke 20:25***). Such taxation violates the parameter of the authority of civil government according to the Bible.

**ARTICLE VII: PROHIBITED ACTIVITIES**

**Section 1:** No part of the net earnings of the Church shall inure to the benefit of, or be distributable to, its members, Directors, Officers, or other private persons, except that the Church shall be authorized and empowered to pay compensation and love offerings as part of the compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth thereof only if resources are available.  Except as provided in Section 501(h) (or the corresponding provision of any future United States Internal Revenue Law), no substantial part of the activities of the Church shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

**Section 2:** Notwithstanding any other provision of these Bylaws, the Church shall not carry on any other activities not permitted to be carried on (a) by any organization exempt from Federal Income tax under Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law), or (b) by an organization, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law).

**ARTICLE VIII: DISSOLUTION**

**Section 1:** Provisions for the regulation of the internal affairs of the Corporation for distribution of assets on dissolution or final liquidation concerning the remaining assets of the Corporation shall be applied and distributed in the following manner:

a. **EOM Liabilities and Obligations**. The Corporation shall be paid, satisfied, and discharged, or provisions shall be made therefore; any assets held on the condition they be returned, transferred or conveyed upon dissolution shall be disposed of in accordance with such requirements.

b. **EOM Assets.** No portion of the EOM Assets will be divided to its leaders and members. All remaining assets of every nature and description shall be distributed at the discretion of the Chief/Senior Apostle, after due discussion and the counsel of the EOM Apostles and EOM General Board, to one or more corporations, funds or foundations, either at home and or abroad, whose purposes are considered nearest those of religious, educational or charitable purposes, qualified for exemption from tax under the Internal Revenue Code of 1986, or its successor provisions.

**ARTICLE IX: TENETS OF FAITH**

**Section 1:** We do not presume to say that this Article of Faith represents the final word on Bible truth, and we shall probably have occasion to refine, revise, and enlarge parts of it as we pursue our way in God.  We are persuaded however, that it is consistent with truth and right purpose to “Set forth in order a declaration of those things which are most surely believed among us” (***Luke1:1***). This Statement put in the hands of the present membership a summary of the Fundamental Truths to which we bear witness. The phraseology (a set of expressions used by a particular person or group) employed in this Statement is set forth to be held as an essential basis of a unified faith for members who are joined to us in the Lord, and a basis of fellowship among us (i.e. that we all speak the same thing***, 1 Corinthians 1:10***). Therefore, the ministries, the programs and activities of the Church shall be based upon and at all times shall be consistent with the following beliefs:

a. The government of EOM International/Church shall be theocratic (God is recognized as the supreme civil ruler and that God's word being interpreted by the ecclesiastical authorities), recognizing that Jesus Christ is the Lord and Head of EOM Church and leaders.

1. The Chief/Senior Apostle is overall head of this EOM Church Body of Christ. Jesus Christ has vested authority to direct the affairs of the Church in the person of the Chief/Senior Apostle. He is the spiritual Headship leader, being assisted by his administrative apostolic staff and EOM International Board.  Therefore, the Chief/Senior Apostle shall be recognized by the members and all concerned as the leader under Christ over the national and international Body (***Acts 20:28; I Peter 5:2, 4***). The EOM Chief/Senior Apostle is and will always be the final authority of the EOM Church.

2. The business of this Corporation shall be completely governed, manage, and overseen by the Chief Apostle. He shall appoint a leadership group to help managed the EOM Church body. This Leadership group shall include but not limited to Chief/Senior Apostle, Deputy Chief Apostle, Administrative Assistants, Global Apostles, Presiding Bishop and his Administrative Assistants, and EGB.

3. This Church maintains its inherent rights to sovereignty in the conduct of national church life in accordance with its Articles of Incorporation and bylaws.  No decision shall become a corporate act without approval from the Chief /Senior Apostle.

b. This Church (EOM International) accepts the Holy Bible as its authority in matters of faith and practice. The following constitute the Church’s Tenets/ Statement of Faith:

1. **One True God**. We believe that the one true God has revealed Himself as the eternally self-existent I AM, the Creator of heaven and earth and the Redeemer of mankind.  He has further revealed Himself as embodying the principles of relationship and association as Father, Son and Holy Spirit or the tri-unity of the Godhead (Deut. 6:4; Is. 43:10, 11; Mt. 28:19; Luke 3:22).

2. **The Bible Inspired**. We believe that the Bible, the accepted Canon of the Sacred Scriptures, is a supreme revelation verbally inspired of God to man, superior to conscience and reason, though not contrary to reason, and is therefore our infallible, authoritative rule of faith and practice (John 17:17; Rom. 12:1, 2; 2 Tim. 3:15-17; 1 Thes. 2:13; 2 Pet. 1:19-21).

3. **The Deity of the Lord Jesus Christ**.  We therefore believe that Jesus Christ came into the world to reveal the Father and was the brightness of His Glory and the express image of His Person, that Jesus Christ was the Creator of all things, for by Him the worlds were made.  We further believe that in Christ dwelt all the fullness of the Godhead bodily, and that it is impossible to know the Father without knowing the Son (***John 1:1-14; John 14; Colossians 1:15-19; 2;*** ***Hebrews 1***).  The Lord Jesus Christ is the eternal Son of God.  The Scriptures declare:  His virgin birth (***Isaiah 9:6, 7; Matthew 1:23; Luke*** ***1:30-35***); His sinless life (***Hebrews 7:26; 1 Peter 2:22***); His miracles ***(Acts 2:22; 10:38***); His substitutionary work on the cross ***(1*** ***Corinthians 15:3; 2 Corinthians 5:21***); His bodily resurrection from the dead (***Matthew 28:6; Luke 24:39; 1 Corinthians 15:4***); and His exaltation to the right hand of God (***Acts 1:9, 11; 2:33, Philippians 2:9-11; Hebrews 1:3).***
4. **The Lordship of Christ**. Wherefore, we acknowledge the Lordship of Jesus Christ over all things in heaven, and in the earth, and under the earth (***Mt. 28:18; Acts 2:36; Romans 10:1-13; 1 Cor. 12:3; Phil. 2:9,10).***
5. **The Fall of Man**. We believe that man, by voluntary transgression, fell from a state of righteousness and holiness in which he was first created, into a state of death in trespasses and sins, and thereby incurred not only physical death but also spiritual depravity and death or separation from God in which he is held as a slave of sin and an enemy of God until he is delivered by the power of the Gospel of the Kingdom of God (***Gen. 1:26, 27; 2:17; 3:6; Rom. 5:21; Rom. 6:23; John 8:32-36).***
6. **The Believer’s Foundation**. We believe that each believer must lay a foundation of Biblical truth and experience upon which he builds his spiritual life of faith.  These foundation stones are:  repentance from dead works, faith toward God, the doctrine of baptisms, laying on of hands, resurrection of the dead, and eternal judgment (***Heb. 6:1,2***).

7. **The New Birth**. We believe the words of Jesus that “ye must be born again”; that being born again signifies the partaking in the death, burial and resurrection of Christ (***John 3:3-7; 1 Corinthians 15:1-4***); that “by grace are ye saved, through faith; and that not of yourselves, it is the gift of God – not of works, lest any man should boast” (Ephesians 2:8,9).  We further believe that the emphasis for a continual walk in grace should be of heart righteousness and purity.  We hold that all believers must live a pure life, being an example to both the believing and the unbelieving (***Rom. 4:1-5; 2 Cor. 7:1; Col.*** ***4:5; 1 Thes. 4:12***).

8. **The Work of Repentance and Faith in God**. We believe that repentance toward God and faith toward our Lord Jesus Christ produces the work of justification in the believer.  Through faith in the shed blood of Christ, the believer is brought onto the grounds of the new Covenant and made a partaker of the death of Christ.  This is the initial step of salvation, and is not to be considered synonymous with the complete work of the “new birth” (***Luke 22:20; Rom. 5:1, 9; Heb. 13:20).***
9. **The Ordinance of Water Baptism**.  Believers who have accepted Jesus Christ as their Lord and Savior should be recommended for water baptism, which is good for spiritual maturity (***Heb. 6:1-3***).  We further believe that it is the means whereby those who have been justified by faith in the blood of Jesus receive the covenant sign of circumcision of heart, are made partakers in the burial of Christ, and becomes identified with Him in His resurrection. Moreover, we believe that water baptism is the taking on of a great responsibility and should be administered only to those who have reached an age of accountability.  The ordnance of water baptism is to be performed by immersion.  It is a baptism into the Body of Christ rather than into a denomination or a dogma ***(Mt. 28:19; Mark 16:16; John 3:5; Acts 2:38, 22:19; 1 Corinthians 12:12, 13; Col. 2:9-14; Col. 3:17; 1 Pet. 3:20, 21; 1 Jn. 5:5-8; Rom. 6;*** See Article IX: Sacred Celebrations, Section 1(a)(i)-Water Baptism).

10. **The Seal of the New Covenant**. We believe that the Baptism of the Holy Spirit is an important experience in the life of every believer, which is not dependent upon a believer’s worthiness, but is a free gift of God.  We further believe that the receiving of the Holy Spirit is the seal of the New Covenant, and that repentance, water baptism, and the Baptism of the Holy Spirit aids in the experience of regeneration or the new birth (***John 3:3-7; Acts 2:38; Eph. 1:13***).

11. **The Baptism Of The Holy Ghost**. It is the overflowing of God's Spirit after a believer is filled with His Spirit. We therefore believe that all believers are entitle to, and should ardently expect to receive, the Baptism of the Holy Ghost, according to the command of our Lord Jesus Christ.  This was the normal experience of all believers in the early Saint Church ***(Luke 24:49; Acts 1:4,8; 11:14-16***).  With the Baptism in the Holy Ghost comes such experiences as an overflowing fullness of God’s Spirit (***John 7:37-39***); ***Acts 4:8***); a deepened reverence for God (***Acts 2:43; Hebrews 12:28***); and intensified consecration to God and dedication to His work (***Acts 2:42***).

i. The physical signs of the Baptism of the Holy Ghost. We hold that God has provided glossolalia as a prayer language for the purpose of intercession, praise, and communication with God, and that all believers may and have the ability to speak with other tongues as the Spirit of God gives utterance.

ii. The full consummation of the Baptism of believers in the Holy Ghost are the physical signs of speaking with other tongues as the spirit gives utterance along with having the fruit of the Holy Spirit (***Galatians 5:22-23***); and afterwards has a continual two fold aspect, as speaking to God and speaking to men ***(Isa. 28:11, 12;*** ***Ezekiel 36:26; Acts 2:4; 10:44-48; 19:6; 1 Cor. 14***). Additionally, ***1 Corinthians 12*** illustrates more operation of the Holy Ghost in spirit filled believers.

12. **The Sacrament of Holy Communion**. The Lord’s Supper, consisting of bread and the fruit of the vine, is an expression of faith in our sharing the divine nature of our Lord Jesus Christ (***1 Corinthians 10:16, 17***), and is enjoined on all believers till He comes (***1 Corinthians 11:26.***

13. **The Gospel of Salvation**. We believe that salvation is the great inclusive word of the Gospel.  “As there are three that bear record in heaven, the Father, the Words, and the Holy Spirit; and these three are one,” so, “there are three that bear witness on the earth, the Spirit and the water, and the blood; and these three agree in one” ***(1 John 5:7,8***).  Therefore, salvation gathers into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification.  The Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing and soundness.  Salvation is in three tense:

i. The believer has been saved from the guilt and penalty of sin and is safe (***Luke 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5-8; 2 Tim. 1:9).***
ii. The believer is being saved from the habit and dominion of sin ***(Rom. 13:11; 2 Cor. 3:18; Gal. 2:19, 20; Phil. 1:19; 2:12 ,13; 2 Thes. 2:13).***
iii. The believer shall be saved in the sense of entire conformity to Christ (***Rom. 13:11; Heb. 10:36; 1 Peter 1:5; 1 John 3:2***). Salvation is by grace through faith, is a free gift, and wholly without works ***(Romans 3:27, 28; 4:1-8; 6:23; Ephesians 2:8***).  The divine order is:  first, salvation; then, works (***Ephesians 2:9***, ***10; Titus 3:5-8***).

14. **The Healing of the Body**. We believe divine healing is an integral part of the gospel.  Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (***Isaiah 53:4, 5; Mt. 8:16, 17; Acts 4:30; 1 Cor. 12:9; James 5:14-16).***

15. **The Unity of the Body**. We believe that we are one Body being members one of another, and that the basis of our fellowship is in Christ in the power of the Spirit ***(Ps. 133; Rom. 12:3-8; 1 Cor. 12; Eph. 2:13-22;*** ***4:3-6; Col. 3:15***).

**Section 2:** **The International and Local Church**. We believe in the autonomy of the local Church expression, and adherence to the Scriptural revelation of its life, ministry, and worship (***Mt. 18:20; Heb. 10:25; Eph. 4-6; Heb. 13:17; Titus 1:5-9; 1 Tim. 3; Heb. 13:15; Phil. 3:3; Eph. 5:18-20; Col. 3:16).***
**Section 3:** **Jesus Christ Ministering Gifts to the Church**. We believe in the ministry gifts of apostles, prophets, evangelists, pastors and teachers given to the Church at the ascension of Jesus Christ, and that they continue to be needed and should be expected today.  These ministry gifts of men and women that have been recognized and ordained to the Office of Elder are assisted by ordained Deacons and other ministries who serve this Church Body.

**Section 4:** **The Care and Discipline of the Body**. We believe that God has set elders in the EOM national Church body to watch over the souls of the believers and to offer discipline when necessary to keep the unity of the Church.  We believe that discipline in the Church is to be carried out by the elders in accordance to the Scriptures such as:  ***Hebrews 13:17; Matthew 18:16-20; Acts 20:28; Romans 16:17, 18; 1 Corinthians 5:1-5; 2 Corinthians 2:6; 2 Thessalonians 3:11, 12.***
**Section 5:** **The Priesthood of the Believer**. We believe that each saint is called and chosen of God before the foundation of the world, to be a priest unto God and to minister unto the Father in praises, offering up the sacrifices of the fruit of his lips, his time and body for the service of the Lord, and his material holdings.  We therefore hold that all true believers have been purchased with the blood of Jesus and are no longer their own, but belong unto the Father to be used for His glory, and as possessions of the Lord, must give themselves to serving Him, finding their place in the Church, His body (***Romans 12:3-8***), and making themselves available by being present when the Church comes together, that they might be able to minister their gifts and talents for the building up of the Body of Christ (***John 15:16; Eph. 1:4, 5; 1 Cor. 6:20; 12:18; Heb. 13:15; 1 Peter 2:5, 9***).

**Section 6:** **Total Prosperity.** God has provided provision for the total involving:

a. SPIRITUAL (***John 3:3-11; 2 Corinthians 5:17-21; Romans 19:9-10***).

b. MENTAL (***2 Timothy 1:7; Romans 12:2; Isaiah 26:3***).

c. PHYSICAL ***(Isaiah 53:4, 5; Matthew 8:17; 1 Peter 2:24***).

d. FINANCIAL (***3 John 2; Malachi 3:10,11; Luke 6:38; 2 Corinthians 9:6; Deuteronomy 28:1-14***).

e. SOCIAL (***John 3:3-11; 2 Corinthians 5:17-21; Romans 19:9-10***).

**Section 7:** **Tithe and Offering**. All tithes, offerings, and pledges will be based on free will-giving and voluntarily. No one in EOM will be forced or manipulated to give to this church body; give freely as unto the Lord. (***Eph. 4:7-12; 1 Cor. 12:28; 1 Tim. 3:2-12; Rom. 16:1; Titus 1:5-9; Rom. 12).***

a. We believe that the tithe (10% of one’s individual gross earnings and any increase) is holy unto God.  We believe that “bringing all the tithes into the store house” of the Church and giving freewill offerings is to be practiced continually by all believers and is an outward expression of the Lordship of Christ in the believer and the unity of the Church, the Body of Christ, as it joins together in support of the work of the Lord.

b. Additionally, the believer’s tithes and offerings are holy sacrifices to God for the work of His Church here on earth. Believers should not take his or her sacrifice of tithing and offering to God lightly, ***(Gen. 14:18-20; 28:20-22; Heb. 6:20; 7:1-10; Lev. 27:30-32; Prov. 3:9, 10; Mal. 3:6-18; Mt. 23:23; 1 Cor. 16:1-2***).

**Section 8:** **The Testimony of Jesus**. We believe that each believer has the potential to speak in tongues and covet to prophesy so that he might edify the whole Church.  “For ye may all prophesy one by one, that all may learn, and all may be comforted” ***(1 Corinthians 14:31***).  We further believe that prophecy in the Church is the sign of the end time visitation of God, for the “testimony of Jesus is the spirit of prophecy” (***Joel 2; Acts 2; 1 Cor. 14:1-5; Rev. 19:10***).

**Section 9:** **The Manifestations of the Holy Ghost**. We believe that the manifestations of the Spirit (1 Corinthians 12) should be and must be operative in the Church to enjoy the fullness of God.  We also believe that these manifestations are impart by the sovereignty of the Holy Spirit and only work or are operated by this one and self-same Spirit, dividing or distributing to each one individually just as He wills (***1 Corinthians 12:11***).

**Section 10: The Laying On Of Hands.** We believe in the doctrine of the laying on of hands for:

a. The confirmation and ordination of ministry, by the laying on of hands by an assemblage of Apostles, Bishops or Elders respectively. (***Acts 13:1-3***).

b. That God will impart spiritual gifts when accompanied by prophecy and the laying on of hands by said assemblage (section 10a) (***1 Tim. 4:14; 2 Tim. 1:6***).

c. The impartation of the gift of the Holy Spirit (***Acts 8:17, 18***).

d. The ministry of healing to the sick ***(Mark 16:18***).

e. The confirming of the believers in the faith (***Acts 14:22***).

d. The blessing and dedication of children (***Mark 10:16***).

**Section 11**: **The Blessed Hope.** We believe in the resurrection of those who are dead in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church ***(John 5:28,29; 1 Thessalonians 4:16, 17; Rom. 8:23; Titus 2:13; 1 Cor. 15:51, 52; 16:22b***).

**Section 12**: **The Personal Return of Our Lord.** We believe in the personal return of our Lord and the restitution of all things spoken by the mouth of all the prophets since the world began (***Matthew 23:39; 25:31; 24:42-44; Mark 14:62; Acts 1:11; 3:19-21; 1*** Thessalonians 4:14-18).

**Section 13: The Final Judgment.** We believe that the fearful, unbelieving, abominable, murderers, fornicators, sorcerers, idolaters, and liars shall have their part in the lake which burns with fire and brimstone which is the second death (***Mt. 24:36-51; 25:46; Rom. 6:23; 2 Thes. 1:5-9; Rev. 20:11-15; 21:8***).
**Section 14**: **The New Heaven and New Earth.** We believe that there shall be a new heaven and a new earth wherein dwells righteousness (***Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:1***).

**Section 15: Saints Life and Scriptural Conduct.** We understand that God has granted all people free will and they can do anything they choose. This is why we believe in being led by the word and spirit of God acknowledging him in all our ways, Proverbs 3:5-6.

**a. Personal Ethics for Saints.**

1. However, some things we could do may not be good for us. Therefore, we should refuse to do anything that would seek to control and to dominate any area of our life habits, apart from the Lordship of Jesus Christ. (***1 Corinthians 6:12***):  “All things are lawful for me, but I will not be brought under the power of any.” We can always ‘justify’ that we are right, but is the Lord convinced? (***Proverbs 16:12***):  “All a man’s ways seem innocent to him, but motives are weighed by the LORD.” Even if we believe that we have liberty to do certain questionable things, rather than please only ourselves, we must bear the concern of considering other Saints that we may influence if we know they believe those things are wrong.

2. (***Romans 15:1-3***):  “We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me.” Some of these reproaches are substance abuse; addiction; adultery; immorality; homosexuality, etc.:  (***Galatians 5:21***):  “Envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.”  (***1 Corinthians 6:10***):  “Thieves, the greedy, drunkards, revilers, and robbers. None of these will inherit the kingdom of God.”  (***Ephesians 5:18***):  “And do not be drunk with wine, in which is excess, but be filled with the Spirit.” (***1Corinthians*** ***3:16-17***):  “Do you not know that you are God’s Sanctuary, and that the Spirit of God has His home within you? If anyone is marring the Sanctuary of God, him will God mar; for the Sanctuary of God is holy, which you all are.”  (***1 Corinthians 6:19, 20***):  “Or do you know that your bodies are a sanctuary of the Holy Spirit is within you – the Spirit whom you have from God? And you are not your own, for you have been redeemed at infinite cost.

3. Therefore glorify God in your bodies.”  (***Exodus 20***):  “You shall not commit adultery.” (***Matthew 5:27-28***):  “You have heard that which was said to the ancients, You shall not commit adultery. But I say to you that whoever looks on a woman to lust after her has already committed adultery with her in his heart.” (***1 Corinthians 6:9-10***):  “Do you not know that the unrighteous shall not inherit [the] kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor abusers, nor homosexuals.” If any man called a brother [and is] either a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one cannot inherit the kingdom of God.” (***Leviticus 18:22***):  “You shall not lie with a male as one lies with a female; it is an abomination.” (***Romans 1:26-29***):  “For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice: [they are] gossips.”

b. **Saints Family Household**.

 (***Exodus 20:12***):  “Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.”  (***Ephesians 5:22-31,33***):  “Wives, submit yourselves to [your] own husbands, as to the Lord.  For the husband is the head of the wife, even as Christ [is] the head of the church; and He is the Savior of the body.  Therefore as the church is subject to Christ, so [let] the wives [be] to their own husbands in everything.  Husbands, love your wives, even as Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself [as] the glorious church, without spot or wrinkle or any such thing, but that it should be holy and without blemish. So men ought to love their wives as their [own] bodies. He who loves his wife loves himself. For no man ever yet hated his [own] flesh, but nourishes and cherishes it, even as the Lord loves the church.  We are members of Christ body, of His flesh, and of His bones.  ‘For this cause a man shall leave his father and mother and shall be joined to his wife, and the two of them shall be one flesh.’ But also let everyone of you in particular so love his wife even as himself, and the wife that she defers to her husband.”  (Ephesians 6:4):  “And fathers, do not provoke your children to wrath, but bring them up in the nurture and admonition of the Lord.”

**ARTICLE X: SACRED CELEBRATIONS**

**Section 1:** **Sacred Celebrations**. We hold that the sacred sacraments and rites celebrated by this assembly are in keeping with the harmony of the Holy Scriptures and are therefore to be observed by the membership.

a. **Water Baptism**. Those who have been made a partaker of Christ’s death by faith in His shed blood, should participate in His burial and resurrection for the covenant sign of circumcision of heart. Through water baptism, everyone have the opportunity to experience a similar death and resurrection of our Lord. This should only be performed after a person accept Jesus Christ as Lord and Savior (***Gen. 17:1-4; John 3:1-6; Acts 2:38; Rom. 2:28, 29; 6:3-10; Gal. 3:26-29; Col. 2:9-13; 1 Pet. 3:18-22; 1 John 5:8***; See Article VIII:  Tenets of Faith, Section 1(2)(1)-The Ordnance of Water Baptism).
b. **The Eucharist**. The Eucharist (thanksgiving) or the Lord’s Supper is a memorial of the covenant made with God through the blood of Christ.  It is a continuation of the eternal covenant of the Passover Feast, which God commanded the Israelites to observe.  Those who have made covenant with God through the blood of Christ and have received the sign of circumcision of heart are commanded to partake.  The Church partakes of the Lord’s Supper as one Body, with each member in fellowship adding to the blessedness of the experience.  ***(Exodus 11-12; Mark 14:24; Luke 22:19, 20; John 6:51, 53; 1 Cor. 10:16, 17; 11:23-32***; See Article VIII:  Tenets of Faith, Section 1(2)(l)-The Sacrament of Holy Communion)

c. **The Covenant of Matrimony**. The marriage rite is a sacred covenant made between a man and woman, and God.  The marriage covenant between the man and the woman requires the married couple to be faithful, loving and helpful to each other as long as they both shall live. EOM International, under the mandate of Holy Scriptures, cannot sanction believers marrying unbelievers; and cannot sanction marriages that are not heterosexual (no transgender marriages); and cannot sanction divorce except for Scriptural allowances.  (***Eph. 5:21-22; Heb. 12:14; 2 Cor. 6:14; Lev. 18:22, 26, 30; Mt. 19:4-6; Rom. 1:18, 24-32; 1 Cor. 5:9,10; Gal. 5:19-21; Col. 3:5, 6; Mal. 2:13-16; Mt. 5:32; 19:9; Rom. 7:2, 3; 1 Cor. 7:10,11***).

d. **The Dedication of Children**. The rite of dedicating children is the presentation of a child to God, thus making covenant between God and the parents or guardians. God promises blessings of peace, health, understanding and protection to the child whose parents are faithful to rear children for the service of the Lord.  They are made holy and become participants in the New Covenant by the faith of their parents until they reach the age of accountability whereupon they are convicted by the Holy Spirit to repent and be baptized.  (***Ps. 34:11; Isa. 54:13; Mt. 19:14; Mark 10:16; 1 Cor. 7:14***).

e. **The Rite of Confirmation**. Confirmation is the sacred rite administered by the laying on of hands by an assemblage of Apostles, Bishops or Elders. Leaders confirm the believer in the faith and to have been established in the doctrine of Christ, which was learned during a period of instruction. (***Acts 14:21, 22; 15:32, 41; 16:5; 2 Tim. 2:15; 3:14***).

**ARTICLE XI: MEMBERSHIP**

**Section 1: Introduction and Meaning of Membership.** EOM is a nation of liked minded believers in Jesus Christ our Lord and Savior. In EOM membership is also known as citizens, disciples, children of God, saints of God, children of the kingdom of God and believers of Christ.

a. EOM International constitutes an inclusive membership without regard to the race, ethnic origin, economic condition, or social status of its members. However, anyone that is seeking citizenship must met the criteria outlined in the scriptures and prove faithfulness to the body of Christ before being granted membership.

b. EOM will never be a membership driven organization based on numbers. We allow the Holy Ghost to deal with the heart of the people after they are saved and then we give them instructions about membership. We believe in the biblical quality of individuals and not quantity.  If I be lifted up from the earth, I will draw all men unto me, ***John 12:32*.**

**Section 2: Membership Committee.** Chief Apostle has delegated the new membership committee to the Presiding Bishop along with his staff. He will select and establish a committee of 3 to 6 EOM qualified members. Their primary function will be to handle all new membership applications.

a. Committee Leader will be a bishop/overseer or senior ordain elder. They will be responsible for overseeing the entire membership process. He/she will develop and implement procedures in accordance with the EOM bylaws.

b. Committee Members will work together to help screen all new members in accordance with the EOM bylaws.

c. The committee reports to the Presiding Bishop and dedicated staff members.

**Section 3:** EOM shall duly admit adults (18 years of age or older) and preparatory members (12 to 17 years old) who shall join in accordance with the “Candidacy Qualifications” and the standards of the “Active Membership Covenant” pursuant to this Article of Membership, who willingly subscribes to the “Membership Statement of Commitment” included as part of these Bylaws, and therefore agrees to comply with all the provisions of the Bylaws and any amendments thereto, and who is approved by the EOM International Board therefore, and whose names are currently maintained on the Active Membership Records of the assembly, (1 Corinthians 12:12-27).

**Section 4: Prohibited Derogative/Questionable Markings.** AsEOM members, we are prohibited from participating in marking any parts of our skin and placing microchips under any parts of our skin. We believe that such markings are correlated with the “Mark of the Beast, ***Leviticus 19:28; Revelation 13:14-18***.

a. The Holy Bible and first amendment rights of the USA Constitution dealing with freedom of religion, protects EOM members from being forced to participate in such practices by anyone. However, if anyone that already has such mark due to their lack of knowledge and understanding of the Holy Bible will not prohibited anyone from joining EOM. These individuals understand that they must denounce such derogative/ questionable markings in order to become an EOM member.

b. The committee’s leadership will discuss prior derogative/questionable markings that will be exposed to the congregation.

c. If any EOM member desire to have memorable markings place on or under their skin, they need to be advised by their leaders or EOM membership committee.

**Section 5:** **Candidacy Qualifications.** In order to become a duly recognized member of EOM International, prospective candidates must:

a. Undergo the examination procedures as outline in the Holy Scriptures. Other entities desiring EOM members such as groups, churches, ministries, and organizations along with their members must agree to undergo the same procedures as an individual member; sign the affiliation agreement; strictly adhering to the EOM leadership, bylaws, and articles.

b. Experience A Genuine Born Again Conversion. Give witness of their faith in the Lord Jesus Christ, having experienced repentance from dead works, faith toward God, baptism in water and are believing for or have experienced the baptism of the Holy Spirit as described in Article VIII, Section 1(2)(g-k).

c. Desire EOM Oversight. Willingly desire to submit to the EOM Chief Apostle, Executive Board, Presiding Bishop and EOM Board of Directors oversight of EOM International (***Acts 20:28; Hebrews 13:17***) and desire the relationship privileges of the Body expression of EOM International (***Acts 2:42***).

d. Affirm Membership Commitment. Personally, believe that the Holy Spirit has joined them to the Body of “members in particular” of EOM International ***(1 Corinthians 12:18, 27***), and express their personal conviction of commitment by requesting to become a member by means of the following membership induction:

1. Membership induction requires prospective candidates to satisfactorily complete the Membership Confirmation Classes (***Acts 14:21, 22***).

2. Prospective candidates who have satisfactorily completed the Membership Confirmation Classes including misconduct training, who having submitted their Membership Record and their signed Membership Statement of Commitment, thereby affirming their commitment to these bylaws and articles, who have been unanimously approved by the EOM Board shall be recorded in the membership records as duly admitted members of EOM International; and shall be recognized before the Church family during a worship service (***Gal. 2:9***).

**Section 6: Active EOM Membership Covenant.** The Active Membership (members in good standing) of faithful men and women is essential for personal growth and for developing an increasing sensitivity to the will and grace of God.  As members involve themselves in private and public prayer, worship, the sacraments, the study of God’s Word, voluntary service, consistent tithing and freewill offerings, and holy discipline, they grow in their appreciation of the Body of Christ and mature spiritually in the following standards of the Active Membership Covenant.

**Section 7:** Faithful participation in the corporate life of this local Church membership is a commitment of the Saints to fellow members of the Body of Christ (***Ephesians 4:16***).  A member of EOM International is bound in a voluntary covenant relationship to shoulder the responsibilities and celebrate the joys of fellow members (***1 Corinthians 12:6)***.  A Saint is under a Biblical injunction not to pursue or take legal action against this Church or sue its members in the connection with their Church or performance of their Church related responsibilities (***1 Cor. 6:1-8***).  A Saint is called to speak the truth in love, always ready to confront conflict in the spirit of forgiveness and reconciliation (***Mt. 5:21-24; 2 Cor. 5:18, 19; Eph. 4:25-32; Col. 4:6***).

**Section 8:** A family member of the Body of Christ at EOM International is to be a servant of Christ.  This servant-hood is performed in family life, daily work, recreation and social activities, responsible citizenship, the godly stewardship of property and accumulated resources, the issues of corporate life, and godly attitudes toward all other persons.  Each member is called upon to be a witness for Christ in the world (***Acts 1:8***), a light and leaven in society (***Mt. 5:13-16***), and a reconciler in a culture of conflict. Each member is to radiate and exemplify the Christ of hope. Therefore, this local Church has a moral and spiritual responsibility to nurture its members and to lead them into a full and active church relationship and service.

**Section 9:** Duly recognized active members forming the Body of believers of EOM International, sincerely and voluntarily believe in and submit to the following Scriptural truths, as being essential to the communion and covenant maturity of this local Church family; and will by the grace of God, give all diligence to live in accordance with this Assembly of Believers in Christ as follows:

a. **Repentance.**  Repentance toward God and turning from sin. ***(Acts 11:18; 17:30; 20:21; 26:20; 2 Cor. 7:10; 12:20, 21; Heb. 6:1***)

b. **Faith**. Faith in Jesus Christ as Savior and Lord. (***Luke 8:12; Rom. 3:21-28; 5:1; 10:10; 16:25, 26; Gal. 3:6-9; Eph. 2:8; Heb. 6:1; 11:6***)

c. **Water Baptism.** “And it shall come to pass, that whosever shall call on the name of the Lord shall be saved…Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?  Then Peter said unto the, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost…And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.  Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls” ***(Acts 2:21,37,38,40,41).  (Acts 8:12; 9:18; (22:16); 10:47, 48; 16:15, 33; 18:8; 19:5; Rom. 6:3, 4; Gal. 3:27; 1 Corinthians 10:1, 2; Col. 2:11, 12; 1 Pet. 3:20, 21***)

d. **Receive The Gift Of The Holy Spirit**. Reception of the gift of the Holy Spirit, “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (***Acts 2:39***). (***Acts 1:4, 5; 2:4, 38; 8:14-17; 9:17; 10:44-48; 19:1-17; Gal. 3:14; Eph. 1:13***)

e. **Devoted To Teaching.** Continuing in the apostles’ doctrine or teaching.  (***Acts 2:42; 1 Cor. 14:37; 2 Tim. 1:13; 2:2***)

f. **SUBMITTING TO SCRIPTURAL RELATIONSHIPS.** Walking in divine love and submitting to the Word of God in all our relationships as commanded in the Scriptures.  (***1 Cor. 6:1-8; 1 Cor. 13; Eph. 4:1-3, 15, 30-32; 5:2; Heb. 13:7, 17; 1 Pet. 1:22***)

g. **Consistence in Tithing, Offerings and Assembling Together.** The willing support of the work and ministry of this Body expression by consistently “bringing all the tithes into the storehouse” of this local Church (10% according to individual gross income and any increase), and contributions of freewill offerings, and a conscientious effort to faithfully attend the congregational meetings of this local Church Body. (***Mal. 3:6-18; Heb. 7:1-10; Rom. 12:8; 1 Corinthians 9:1-13; Mt. 18:20; Heb. 10:25***). EOM will never be a money focus church. We teach the saints about giving and what it means to give according to the scriptures. We will never force, embarrass, nor use trickery tactics to make anyone give. Everyone must be willing to give without any duress; because the Lord loves a cheerful giver.

h. **Willingly Submit To Church Discipline And Or Reconciliation.** When necessary, the exercise of discipline in EOM/ Church will be in accordance to the principles of the Scriptures. ***(2 Thes. 3:6-15; Titus 1:9-14; 3:10,11; Eph. 6:1***)

**Section 10: Preparatory Members (Ages 12 To 17 Years Old).** Preparatory members consist of youth, twelve to seventeen years old, who have expressed their desire of commitment in the EOM International membership by means of membership induction set forth earlier; who shall also continue their preparatory foundation of local Church training and faithful commitment. Preparatory members, upon their eighteenth birthday or soon thereafter, must personally take the responsibility to once again submit their “Membership Statement of Commitment” thereby reaffirming their commitment to these Bylaws upon reaching adult membership age.

**Section 11:  Discipline.** The Chief Apostle will appoint special elders’ counsel from the Ecclesiastical College and/or EOM International Board to consider and determine the following discipline:

a. To prayerfully administer all discipline according to Scriptural precepts (e.g. ***Matthews 18:15-17; Rom. 16:17, 18; 1 Cor. 5:9, 13; 2 Thes. 3:11-15; 1 Cor.13***).

b. To determine when a member is disqualified as an active member in good standing.

c. To reinstate a former inactive member to active membership status.

d. To revise membership records as required.

**Section 12:  Dissolution of Membership.** A member in good standing shall be considered dismissed from Active Membership when:

a. A Transfer Of Membership Is Imminent. A transfer of membership and or location is imminent, and a member may request a letter of dissolution addressed to the Presiding/Senior Bishop acknowledging their membership at EOM International is in good standing; or Death Occurs.

b. A member may initiate resignation of their Active Membership Covenant at any time by delivery of a letter requesting their name be removed from the Active Membership Records, addressed to the Presiding/Senior Bishop, which is effective upon receipt; or
c. Because membership is entered by mutual consent with the Church EOM International Board and the Body of existing members, all involved recognize that this voluntary relationship is not coercive because no one is bound except by their own convictions of a “blameless or clear conscience toward God and man” (***Acts 24:16)***. Therefore, the Active Membership Covenant may be ended by either a member (as stated above) or by decision of the Presiding/Senior Bishop who shall seek the counsel of the EOM International Board, at any regular or special meeting of the Board duly called and held for such purpose:

1. To remove the Active Membership standing of any member who may be out of harmony with the Church teaching, ministries and or spiritual leadership of the EOM International Board

2. To remove the Active Membership standing of any member, either for or without cause, when such termination would be in the best interests of EOM.

3. Inactive Membership Is Demonstrated. If a member asserts any of the following “Inactive Membership” actions pursuant to Section 10 of this Article of Membership.

**Section 13: Inactive Membership**. Whenever any individual of EOM International discontinues their active commitment, thereby demonstrating an inactive membership status (members not in good standing), or is considered inactive at the discretion of the EOM International Board, under the guidance and subject to the final approval of the Presiding/Senior Bishop, they shall ipso facto (by that very fact) cease to be a member. To contravene the following membership standards shall be sufficient grounds upon which any member may disqualify themselves as an active member of EOM International, and to have their name removed from the active membership records.  Inactive membership consists of members not in good standing who shall:

a. Neglect The Assembling Together For Congregational Meetings. If without good cause willfully absent themselves from the congregational meetings for a prolonged period of three consecutive months or longer (***Heb. 10:25***); or

b. Refuse Reconciliation of Scriptural Misconduct, or Causing Division. Refuse Scriptural reconciliation of sinful practices ***(Mt. 18:15-17; Rom. 16:17; Ja. 4:17; 2 Tim. 3:1-5***); or

c. Refuse Spiritual Oversight. Refuse and or oppose the spiritual authority of the Chief Apostle and his appointed leadership cabinet and/or EOM Board (***Heb. 13:17; Mt. 18:15-17; Rom. 16:17, 18***); or
d. Doctrinally Depart from The Church Teachings. Doctrinally departs from the Scriptural teachings held by this Church expression (***Rom. 16:17, 18; Matthew 18:15-17; 2 Thes. 2:1-4; 1 Tim. 4:1; 2 Tim. 3:1-5; 2 Tim. 4:1- 4; 2 Pet***. 2); or

 e. Violate Civil Laws. Repeated civil law offenses (***Eccl. 8:2-4; Rom. 13:1-7; 1 Pet. 2:13-17)***; or
f. Discontinue Adherence To The Bylaws and Articles. Any member who no longer chooses to affirm and or agree to the Bylaws of EOM International.

**Section 14:  Reinstatement of Former Members.** In Good Standing, Formerly; a former member, previously in good standing, desiring reinstatement of Active Membership approbation must make their request known by letter, addressed to the Presiding Bishop, to be reinstated in EOM Church body.

a. The letter of request and a signed reaffirmed Membership Statement of Commitment shall be considered as the first step to reinstatement of Active Membership standing.

b. Once the Membership Statement of Commitment and letter requesting reinstatement is received, the Presiding Bishop, upon counsel from the EOM International Board, may approve the membership reinstatement of a former member accordingly.

c. Not In Good Standing, Formerly. A former member, previously not in good standing, desiring reinstatement of Active Membership approbation must first acknowledge by letter, addressed to the Presiding Bishop, their solemn desire to be restored in EOM Church body, and their willingness to receive the ministry and or discipline of the Presiding Bishop, upon counsel from the EOM International Board accordingly:

1. The letter of request and a signed reaffirmed Membership Statement of Commitment shall be considered as the first step towards demonstrating a desire to reconcile Active Membership standing.

2. Once the Membership Statement of Commitment and letter requesting restoration is received, the Presiding Bishop will entreat the counsel and assistance of the EOM International Board to determine if appropriate steps for reconciliation enjoined with Biblical principles and instructions will be readily received for membership reinstatement, and also whether or not that individual continues to reaffirm their restored conduct of faith and commitment to the EOM International family.  (***Heb. 12:9-11; 2 Tim. 3:16***).

**Section 15:** Church Membership Records Updated Annually. Annually or as otherwise required, the Church administration, subject to the final approval of the Presiding Bishop, shall cause to be updated and or purged the EOM/ Church records of:

a. The Active Members and friends of EOM International (normally by means of a Record Information form to be filled out annually by members and friends and or purging EOM/ Church records); or

b. Any member previously dismissed or who disqualifies themselves by reason of the actions pursuant to Sections 9 and 10 of this Article of Membership.

**Section 16: PROPRIETARY RIGHTS.** Membership shall not vest in any member and proprietary rights in EOM. Members may donate or give to any programs and activity, but whatever members give belongs to the EOM national church to use as needed. The EOM leadership is responsible for the disbursement of asset and resources for the citizens of EOM.

**ARTICLE XII: MEMBERSHIP MEETINGS**

**Section 1: Place of Meetings**. EOM place of worship services are not just tailored to be conducted within a building structure. EOM primarily seeks to follow the examples of Jesus and his Apostle by conducting outreach services in various communities around the world. Most of Jesus and the Apostle services were held in common people homes and outside in the streets ***(Matthew 28:19-20; Mark 2:13-18; Luke 14:23; study the four Gospels and Acts)***. EOM believes that this is the best method to reach and win souls. Once enough people has been saved and committed to discipleship, then we will seek to obtain building structures for worship meetings.

a. Notwithstanding anything to the contrary in these Bylaws and any membership meeting whether regular, annual or special of the Active Members of this Church may be held at any place national or international, which has been designated therefore by the CA and the EOM Global Leadership.

b. If any of the above key leaders are unable to attend the meeting, they must notify the Presiding Bishop, Deputy Presiding, Chief of Staff, Presiding Bishop 1st or 2nd Administrative, or the Chief of Clerical (secretary).

**Section 2: Regular Church Worship Meetings.** Church meetings for EOM membership maybe held on Sundays (***Acts 20:7; Revelations 1:10***) and as otherwise scheduled during each week of the year by decision of the CA along with the EGB and Global Leaders (e.g. the mid-week service, national conferences, corporate prayer meetings and or various other meetings).  These are only guidelines for regular meeting meaning that each ministry can decide on their days of regular services. Communion may be observed by the membership usually every Annual Convocation and Passover.

**Section 3: Regular Annual Meetings.** Annually, the EOM Board will convene (normally in the organization’s anniversary month, June or not later than December) to culminate the current year’s business and or to deliberate the New Year business.  A report of the finances of the Corporation shall be presented at that time as a preliminary review prior to the completed fiscal year end certified public accountant audit.

**Section 4: Notice of Special Meetings.** Special meetings of the EGB for any purpose may be called at any time by order of the CA or his delegate representative. Not meeting or decisions will be made with CA or his delegated representative.

a. Notice of such special meetings shall be given four days in advance unless waived by all of the Board of EOM so fixed by this Article.

b. Notice of the time and place of special meetings shall be given to each EOM Board Member by one of the following methods:

1. by personal delivery or written notice;

2. by telephone, facsimile or similar communication equipment, either directly to the EOM Board Member or to a person at the EOM’s office or residence who would reasonably be expected to communicate such notice promptly to the EOM Board members;

3. by first-class mail (postage paid) deposited into a United States mail box at least four days before the time set for the meeting; or

4. by telegram, charges prepaid.

c. The notice shall state the time for the meeting.  However, it need not specify the purpose or place of the meeting, if it is to be held at the principal office of the Corporation.

**Section 5: Quorum.** At any meeting of the EOM Board, the presence of a majority of the EOM Board of Directors then in office shall be necessary to constitute a quorum for the transaction of business.  In the event that a majority of the EOM Board Members then in office are not present at a meeting of the EOM Board, then a quorum shall consist of at least one-third (1/3) of the maximum number of Trustees.  The acts of a majority of the EOM Board Members present at a meeting at which a quorum is present when approved by the Senior Bishop will be the acts of the EOM Board, except as may be otherwise specifically provided by applicable state statute or bylaw provision.  No meeting of the EOM Board may take place without the Chief/Senior Apostle present or his delegated representative present.

**Section 6: Participation in Meetings by Conference Telephone.** The EOM Board may participate in a meeting through use of conference telephone or similar communications equipment, so long as all members participating in such meeting are able to hear one another, and such participation shall constitute presence in person at the meeting.  No telephonic meeting of the EOM Board may take place without the CA or his designated representative present.

**Section 7: Waiver of Notice.** Notice of a meeting need not be give to any EOM Board Member who signs a waiver of notice or a written consent to holding the meeting or an approval of the minutes thereof, whether before or after the meeting, or a EOM Board Member’s attendance at any meeting shall constitute waiver of notice of such meeting.  All such waivers, consents and approvals shall be filed with the corporate records or made a part of the minutes of the meetings.  The waiver of notice or consent need not specify the purpose of the meeting.

**Section 8: Action without Meeting.** Any action required or permitted to be taken by the Board may be taken without a meeting if all members of the Board shall individually or collectively consent in writing to such action.  Such consent or consents, after the final approval of the CA or his designated representative present shall have the same effect as a unanimous vote of the Board and shall be filed with the minutes or made a part of the minutes of proceedings of the Board.

**Section 9: Church Discipline.** It is necessary in our hardened and apostate age for the Church to be called back to the New Testament doctrine of Church discipline.  The contemporary Church seems more willing to ignore sin than to denounce it, and more ready to compromise God’s law than to proclaim it.

a. Today the Church faces a moral crisis to take a strong stand against sin even within her own ranks.  The tendency of the Church is to be more concerned about what is expedient than what is right, which has so often robbed the Church of the ability to govern with Biblical integrity and power.

b. When the Apostle John wrote that we should ‘love one another’, he also wrote: ‘And this is love, that we walk after his commandments’ (2 John 5:6).  True Saint love dare not ignore the use of the various forms of discipline wherever they are applicable.  It is no more love for a Saint to watch a brother in Christ pursues a course of sin unchallenged than it is love for a parent to watch his child walk unhindered into disaster.  It is essential that we discipline ourselves according to the commands of God’s Word, so that we know how to conduct ourselves in ‘the house of God’ (1 Timothy 3:15).  If we are to practice Saint love and obedience to the Lord Jesus Christ, (John 14:15, 23, 24; 15:10, 14), we must practice Church discipline.

c. **Necessity and Purpose**. Just as the Church applies to Biblical principles in admitting persons to membership, so too must the Church apply Biblical principles in the governing of the membership and, if necessary, in removal from membership.  Jesus set forth principles to follow which make all Saints to some extent responsible for each others' behavior, and he included disciplinary procedures (Matthew 18:15-17).  It is in this context that he gave the Church the responsibility to pronounce his forgiveness and his judgments (Matthew 18:18).  The Church is not infallible, however, the Lord Jesus Christ does indeed intend His Church to govern its members even to the extent of disciplinary measures when these become necessary.  The necessity and purpose for which Church discipline is exercised are:

1. To glorify God by obedience to his instructions for the maintenance of proper Church government.  God’s Word makes it plain that he intends discipline of various types to be a part of Church life.  (Mt. 18:15-19; Rom. 16:17; 1 Cor. 5; 1 Thes. 5:14; 2 Thess. 3:6-15; 1 Tim. 5:20; 6:3; Titus 1:13; 2:15; 3:10; Rev. 2:2,14, 15, 20).

2. To reclaim offenders.  The goal in every type of discipline, whether it be correction, admonition, rebuke, or excommunication, is always the restoration of the offender (Matthew 18:15; 1 Corinthians 5:5; Galatians 6:1).  However, none of the Biblical instructions in this matter promises that restoration will always be the result.

3. To maintain the purity and worship of the Church (1 Corinthians 5:6-8), and to avoid profaning the sacrament of the Lord’s Supper (1 Corinthians 11:27).

4. To vindicate the integrity and honor of the Church of Christ by exhibiting fidelity to the commands and principles of the Scriptures (2 Corinthians 2:9, 17).

5. To prevent giving cause for God to set himself against a local Church (Revelation 2:14-25).

e. **Disciplinary Examples**. Some of the following Biblical examples are mandates of Church discipline:

1. Admonition – either private or public (Romans 15:14; Col. 3:16; 1 Thes. 5:14; 2 Thes. 3:14, 15; Titus 3:10, 11).  The Scripture itself is a form of admonition (1 Cor. 10:11).  Saints ought to admonish and encourage one another (Heb. 10:24, 25).

2. Reprove, rebuke, convince, convict (Mt. 18:15; Ephesians 5:11; 1 Tim. 5:20; 2 Tim. 4:2; Titus 1:9,13; 2:15).  The Greek word (eloncho) means ‘…to rebuke another with such effectual wielding of the victorious arms of the truth, as to bring him, if not always to a confession, yet at least to a conviction, of his sin…’ (R.C. Trench, Synonyms of the New Testament).  This word rebuke in a Scriptural context is an act of love.  Therefore, the guide in such matters is the Word of God which is ‘profitable…for reproof’ (2 Tim. 3:16).

3. Excommunication.  This final form of discipline is defined by our Lord Jesus Christ and the apostle Paul (Matthew 18:17-19; 1 Corinthians 5:11,13).  However, excommunication for the person who repents of his sin, seeks God’s cleansing pardon and demonstrates the fruit of repentance can be welcomed back into the fellowship of the church (2 Corinthians 2:6-8).  On the other hand, so long as they remain unrepentant and absent of the demonstration of repentance they remain excommunicated.

4. Disciplinary Grounds. This Church has both the responsibility and the authority to be involved with the doctrine and the conduct of its members (1 Timothy 3:15).  Therefore, to be a member in good standing requires adherence to the doctrines and the standards of conduct commanded in the Scriptures.  The Scriptures themselves are to be an instrument of discipline (2 Timothy 3:16), and should be taught ‘with all authority’ (Titus 2:15).  All breaches of the Biblical standards of doctrine and behavior require some form of discipline.  Thus, every believer needs to be disciplined, and ‘whom the Lord loves, he disciplines’ (Hebrews 12:6). Therefore, Church discipline is necessary when:

i. Saint love is violated by private offenses (Matthew 18:15-18).  Though such offenses may originate unexposed, they may ultimately result in public censure if the offender stubbornly refuses to repent and be reconciled, thereby aggravating a continual breach of Saint love.

ii. Saint unity is violated by those who form divisive factions that destroy the peace of a local church.  Such persons must be watched, rebuked, and, if necessary, removed.  (Rom. 16:17, 18; Titus 3:10)

iii. Saint law is violated by those living scandalous lives (Titus 1:16).  Biblical principles undeniably teaches a high standard of conduct and morality (e.g. Matthew 15:19,20; Romans 13:8-14; Ephesians 4:25-6:8; Colossians 3:5-4:6; 1 Thessalonians 4:1-10; 2 Timothy 3:1-5; Titus 2:1-12; 3:1-11).  Those who live in known habitual violation of Biblical morality, refusing to repent when admonished, and rebuked, who do no demonstrate the fruit of repentance, must be removed as a member of the Church (1 Corinthians 5).

iv. Saint truth is violated by those who reject doctrines of the faith (1 Timothy 1:10, 20, 6:3-5; 2 John 7-11).  This refers to those who knowingly reject any of those doctrines which the Church considers essential and fundamental.  The Elders of the Church are responsible to teach and defend ‘all the counsel of God’ (Acts 20:27) and maintain all the doctrines of the Scripture.  “For a bishop must be blameless, as a steward of God…holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict” (Titus 1:7, 9).

v. Saint repentance is violated by the unrepentant.  In each case, the cause of further discipline is impenitence.  Regardless of what the offender’s sin(s) might be, it is ultimately his impenitence that must exclude him from the Church (Romans 2:5).  Those who ‘bring froth fruit in keeping with repentance’ demonstrate life of a faithful Saint (Matthew 3:8).

vi. Disciplinary Administration. Disciplinary measures to be administered in the Church shall be determined and under the direction or general supervision of the EOM Board, under the guidance and subject to the final approval of the CA or his designated representative, in accordance with the doctrines and Bylaws of this Church (Heb. 13:17).

vii. Summation. One of the historical church Protestant creeds is the Westminister Confession of Faith completed in 1646.  It is sometimes called the mother of all subsequent Reformed Confessions.  An excerpt from Chapter Thirty is entitled ‘Of Church Censures’ and reads as follows:

a). The Lord Jesus, as King and Head of His church, hath therein appointed a government, in the hand of church officers distinct from the civil magistrate. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ, and the holy profession of the gospel, and for preventing the wrath of God, which might justly fall upon the Church if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

b). The history of God’s people from Old Testament times up to the present day is a large collection of illustrations of the fact that the pathway to blessing is along the road of following the commands of Biblical truth. Certainly faithful Saints who are members of EOM International desire God’s glory, the prosperity of this local Church, and the welfare of every individual in this.  The Bible recognizes this threefold concern and Biblical church discipline guards all three.  Those persons who are sincerely committed to the membership of this Church desires to be taught of God and to voluntarily submit to Scriptural precepts and Church government.  If any are contentious against this Biblical practice we can only say, as Moses did to Israel, “Your murmurings are not against us, but against the Lord” (Exodus 16:8).

**ARTICE XIII: EOM ASSOCIATE MINISTRIES**

**Section 1: Define and Purpose.** These are churches and ministries that we developed a good and working relationship with. The primary purpose is to work together to achieve the three core values; soul winning, spiritual warfare, and unifying the saints as Jesus instructed. They are not members and EOM have no control over their leadership and members.

a. Associate ministries will have no legal obligation with EOM International and vise versa EOM International has no legal obligation to any associate ministries.

b. Some ministries prefer to be an associate ministry for a period of time before joining. This we highly recommend because everyone needs to know who they are joining. This will mostly happen with ministries that does not know anyone in the EOM leadership and membership.

c. Any Associate ministry is welcome to join EOM International. They understand that they will be obligated to make a commitment to follow our leadership, bylaws and articles.

**Section 2: Associate Ministry Leaders.** The Lord told us not to make any limitations to leaders that would like to become a part of EOM. This means that if any key leaders (apostles, bishops/overseers, and pastors) of an associate ministry are welcome to join EOM as long as they are willing to follow our leadership, bylaws, and articles. One of EOM’s mandates is to train leaders to be faithful, available, and teachable. All leadership in the body of Jesus Christ must be accountable and responsible in order to be effective leaders.

**Section 3: Associate Ministry Members.** No associate member can join EOM if their pastor/leader is not a member. The scriptures states that everything must be with decency and order. Therefore, if someone has completed dissolving membership to another ministry, they may be considered. Someone in EOM leadership will be appointed to checkout this process before these individuals join EOM.

**Section 4: EOM Membership Clarity.** The Lord told us to ensure that everyone understands this process. Every person that desires to join EOM must undergo our membership process. Additionally, EOM is not a membership driven organization. The Lord is only looking for people to be disciples that are willing to endure all things as saints of God and win souls.

**ARTICLE XIV: CHURCH GOVERNMENT**

**Section 1:** We bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, ***Ephesians 3:14, 15***. We consider family members of a household to be an autonomous social unit.  The word “autonomous” simply means having the right or power of self-government; undertaken or carried on without outside control.  This does not mean that a family answers to no one, but that the family unit has the means of its own government, the means of its own support, and the means for perpetual propagation.  No one family has the right or responsibility to exercise authority over another family in these fundamental areas.  Likewise, God has made provision in the church family or Body of believers in its expression to be autonomous in the sense that it is self-governing, self-supporting and self-propagating.

a. God has placed in the New Testament Church the provision for its own government.  We believe that God does have a Biblical pattern for this area of Church family life.  In the Church, God refers to “those that rule” or “he that ruleth”, or “them that have the rule” (1 Timothy 5:17; Rom. 12:8; Heb. 13:17, 24).  The word rule means “to be over, to superintend, to preside over, to care for, and to give attention to.”  The Bible is clear that to be a “ruler” in the House of the Lord you must meet certain qualifications.
b. God has given direction in this area of Church government.  He has not left man to do that which is right in his own eyes (Judges 17:6; Proverbs 12:15).  Just as God has established the natural order of family leadership, God has also established the principles and direction of government, which He would have in His Church.

1. The family home order of the father and mother role has plurality of leadership vested in the parents of the children.  The fact that they are the parents gives them the authority to make decisions that affect all the family members.

2. In the Church, God’s form of government in His House is also plurality.  Those who have been appointed the responsibility of rulership and government in the House of the Lord are the elders (1 Timothy 5:17; Hebrews 13:17, 24).  All of the Churches in the New Testament eventually had plurality of eldership (e.g. James 5:14; Acts 21:18; 1 Timothy 5:17; 1 Peter 5:1; Philippians 1:1).

3. These are mature persons that God has raised up who meet scriptural standards of spiritual, domestic and moral qualifications.  These are persons who have demonstrated their spiritual maturity and who qualify to exercise proven leadership in the Office of the Elder for the Church to which they belong.  These are persons who have had time to know the ways of the Lord and are called by God to shepherd and oversee His people.  These are persons who are sensitive to the voice of God and have demonstrated Spirit-ruled and Spirit-led lives that the qualifications for this office demand (1Timothy 3:1-7; Titus 1:5-9).  This is God’s form of Biblical government, a Theocracy.  God rules the Church because God rules in the lives of His anointed and appointed servants.

c. Under God’s form of government the New Testament Church can be said to be self-governing.  It looks to no outside authority, no special group functioning outside or above the Church to effect decisions.  The EOM International Church is the final court of appeal for disputes between believers (Matthew 18:15-17), for questions of doctrine (Acts 15) and for the discipline of moral conduct (1 Corinthians 5:1-5).

**Section 2:** The government of this Church shall be theocratic, recognizing that Jesus Christ is Lord and the Chief Shepherd, Head and Pastor of His Church (1 Peter 5:4; Col. 1:18; Eph. 1:22, 23), and that He has vested the authority to direct the affairs of this Church in the person of the Chief/Senior Apostle, Acts 20:17, 28; Eph. 4:11-16; 1 Pet. 5:1-3.

a. **Chief/Senior Apostle (CA) and His cabinet**. In EOM the CA is the top tier of earthly headship under Jesus Christ. No decisions will be made in EOM without CA or his designated representative approving them first. The CA decisions are final concerning all matters for EOM and cannot be overturned by anyone here on earth. CA cabinet works closely by his side so that they can oversee the vision of EOM. The cabinet will consist of other Apostles that are selected by CA through the Holy Ghost. In EOM his cabinet includes but not limited to Deputy Chief Apostle, 12 Administrative Assistants and or the 12 Global Apostles. The CA cabinet is appointed positions by him with counsel from the General Board.

**b. EOM Executive Board (EEB).** Will ensure that the overall vision of the EOM Church is strictly maintained for future generations. They have the authority to implement and enforce all things given by God to Chief Apostle. The EEB includes the CA, DCA, 1st Administrative Assistant and/or 3rd Administrative Assistant and Presiding Bishop which is appointed by the CA.

c. **Presiding Bishop (PB) and His cabinet**. In EOM the PB and his cabinet is the second tier of leadership. The PB will work and report directly to the CA or someone he delegates. The PB and his cabinet are the enforcers of carrying out the EOM vision and bylaws. Once the PB receives his guidance from the CA, he will be charged with running the overall EOM Church body. The PB and his cabinet are appointed positions by CA with counsel from the General Board.

d. **EOM General Board (EGB)**. In EOM the General Board is the third tier of leadership appointed by the CA. The EGB includes but not limited to selected Apostles, Bishops, and the Administrated Staff. The EGB is the unified voice that provides direction to the overall EOM Church body of Jesus Christ. EGB provides counseling to CA on the various issues within the body of EOM. The CA reserves the right to agree and disagree on the counseling of the EGB.

**ARTICE XV: EOM LEADERSHIP STRUCTURE**

**Section 1: EOM Main Organization.** Evangelistic Outreach Ministries International Inc. The Headquarters is currently in Jacksonville Florida. Future plan is to establish the EOM Main Headquarters in Dallas Texas.

**Section 2: Acknowledgment.**  Greeting to all EOM’s and potential leaders, this is the final EOM organization’s blueprint to fulfill the vision that God gave our Founder Apostle Lawrence C. Dunbar. The Lord has provided us with this blueprint for perpetual growth as we grow in His grace. As the EOM Church grows, we will be phasing in leadership structures as the Lord lead us gradually appointing and assigning leaders.

**Section 3: Office Chief Apostle (CA).** To all concerned the CA shall be recognize as the Under-Shepherd of the EOM Church (Eph. 4:8-16). CA is the highest spiritual leadership authority and office; chief executive; and ecumenical officer for Evangelistic Outreach Ministries International (EOM) around the world. The EOM Chief Apostle governs, manages, and oversees the entire EOM vision in 12 global regions of the world assisted by the other Apostles. Chief Apostle will always have authority and superiority over Apostles, Presiding Bishops, Bishops, Regional leaders, overseers, and any other leadership position in EOM international. The CA directs the Ministries as a whole in all spiritual matters. His primary commission is to proclaim Jesus Christ’s doctrine continually and conscientiously, and to preserve its purity. CA is mandated by Jesus Christ to do the great commission according to ***Matthew 28:19-20***. Additionally, to restore the three (3) Core Values taught by Jesus; Soul Winning, Spiritual Warfare and Unifying the Saints. The CA’s ordinances are subject to compliance with the Holy Bible provisions. These ordinances are binding on all Ministries and their governing bodies. EOM CA is the supreme and final authority on all matters concerning the entire EOM Organization.

1. **Chief Apostle duties and responsibilities**

a. CA is charged with orchestrating and overseeing the entire auxiliaries for EOM ministries. These includes but not limited to EOM main organization, EOM General Board, EOM Global Regions, EOM Regions, EOM Ecclesiastical College (Apostles and Bishops), Global Crusades, EOM Associate Ministries, EOM University and any future established auxiliaries.

b. CA determines the boundaries of ministries; establish new ministries in various areas, and assigns areas of responsibility for leaders and administrative care for ministries. He oversees the establishment of EOM’s annual budget, makes decisions regarding expenditures and the management of its assets. Consults with leaders in regards to the financial contributions they make to EOM, and decrees regulations and ordinances in matters concerning the EOM Church body as a whole.

c. CA serves as chief figurehead and spokesperson on behalf of the entire organization. Authorize to create new positions and/or offices and appoint leaders as needed to assist in accomplishing the EOM overall vision. CA is overall responsible for training and mentoring leaders so that they can lead the saints of God. He has the authority to consecrate Apostles, ordain Bishops, and appoint them to various positions within the EOM ministry. He has the authority to approve and disapprove any leaders’ license that is not in good standing

d. CA will travel to the 12 Global Regions to encourage, to help perfect the saints, for the work of the ministry, for the edifying of the body of Christ, ***Ephesians 4:11-12***.

2. **Our Current Chief Apostle** is Apostle Lawrence C. Dunbar and his term of service is indefinite unless he decides to retire, resign or the Lord takes him home (death). Chief Apostle Dunbar is also the founder of EOM International. The initial name was Evangelistic Outreach Center, which started in Radcliff Kentucky, June 1991. Since the church inceptions the Lord has been leading Apostle Dunbar to transform the organization in to a global multicultural ministry called Evangelistic Outreach Ministries International, Inc.

3. **Appointing Chief Apostle Successor.** The current Chief Apostle has the authority to select the next EOM Chief Apostle. In the absents of written or witness instructions, CA will direct this as current succession of leadership in this order: Deputy Chief Apostle or 1st Administrative Assistant. If there are written or witness instructions with the Apostle and/or EGB from CA, these instructions supersedes all other instructions.

a. In the event the Deputy Chief or the First Administrative Assistant is unable or refuse the Office of Chief/Senior Apostle, the EOM Board will continue their selection with the 2nd and/or 3rd Administrator Assistants. If the Office of the Chief/Senior Apostle becomes vacant, because the successors has refused the Office, the EOM Board currently serving shall, with prayer and fasting, select the next Chief/Senior Apostle from among the other EOM Apostles with a three-fourth (3/4) majority vote.

4. **No Successor Named.** If a successor has not been named by current CA, the EOM General Board will use the below criteria to select the next Chief Apostle.

a. **Selection Criteria:**

1. Candidate must follow the establish vision, guidelines, standards, and bylaws given by the EOM Founder; along with the EOM foundational leaders, Apostles, Bishops, and General Board.

 2. Candidate must be a chosen Apostle by our Lord and Savior Jesus Christ.

3. Must have been a EOM Apostle five (5) years; Chief Apostle Candidates must be in good standing with the Holy Trinity and EOM International; a pastor for at least five (5) years; served on the EOM General Broad for five (5) years; and served as an EOM Regional Leader five (5) years. They may have served in these positions simultaneously as long as they met the time requirements of five (5) years. If no one has these qualifications, the General Board will select a new Chief Apostle.

4. Must obtain a three-forth (3/4) majority votes from the current EOM Board members in selecting new CA. Until a successor is selected the EGB will select an interim chief/senior apostle.

**5. Chief Apostle Cabinet.** Chief Apostle Cabinet are appointed positions. He has the authority to appoint/assign and remove anyone that is not fulfilling their duties and responsibilities. His Cabinet includes but not limited to Deputy Chief Apostle, 12 Administrative Assistants, Presiding Bishop and the EOM General Board.

**Section 4: Deputy Chief Apostle (DCA).** Is the second highest leadership position and the second executive and ecumenical officer of EOM serving on the CA”s. DCA is a direct appointment by the CA. DCA must be an Apostle of Jesus Christ mandated to do the great commission according to ***Matthew 28:19-20***. Additionally, to restore the Three (3) Values taught by Jesus.

a. **Deputy Chief Apostle Duties and Responsibility**

1. DCA is charged with carrying out all the duties and responsibilities of the CA when he is absent unless the current CA appoints some else to set in or take his place.

2. The DCA will work in unanimity with the CA assisting in performing the daily operations of the overall EOM organization.

3. DCA will follow the instructions of CA and follow stated EOM bylaws.

4. Travels to established and new Global Regions to supervise, enforce CA instructions and stated bylaws, conduct various trainings, to encourage and edify the body of Christ.

5. DCA informs and discusses all issues with the CA before decisions are made unless the CA is not available.

b. **EOM Deputy Chief Apostle.** is currently Apostle James Ferguson and his term of service is concurrent along with the current CA unless he retire, resign or the Lord takes him home (death). In other words, once a new CA is named or selected, the DCA Apostle’s term of service ends. Once the new CA is installed, he will select his Deputy as the Lord leads him.

c. **Appointing Deputy Chief Apostle Successor**

1. DCA will be selected only by the current CA along with input by EOM Board and Ecclesiastical College. However, the Chief Apostle has the final authority in selecting his Deputy.

2. **Selection Criteria:**

i. The DCA will always be appointed by the CA with input by EOM Board and Ecclesiastical College.

ii. DCA Candidates must be in good standing with the Holy Trinity and EOM International; must have been a pastor for at least three (3) years; served on the EOM Broad for three (3) years; and served as an EOM Regional Overseer for three (3) years. They may have served in these positions simultaneously as long as they met the time requirement of three (3) years. The CA reserves the right to change any of these criteria as the Lord leads him to qualify a new DCA.

**Section 5: Chief Apostle’s Administrative Assistants.** Administrative Assistant are a part of the Chief Apostle’s leadership cabinet.

a. **Administrative Assistant Duties and Responsibilities**

1. They assist the CA in overseeing the overall EOM Church Body/Organization and they serve as EOM Global Apostles and Ambassadors.

2. Chief Apostle spiritual armor bears help protect and bear the load of the entire EOM Church Body.

3. Role as Administrative Assistant: along with doing their apostle mandates, they carryout appointed assignments from the CA.

4. Some of these Apostles will be elected to be on the EEB and EGB by appointment of the CA.

**Section 6: Office of EOM Presiding Bishop** is appointed by the CA to supervise, manage, and run the overall daily operation of EOM International. He is delegated and given authority by CA or his designated representative to establish and enforce leadership and administrative procedures; along with the EGB and EOM Church Body. He reports directly to the CA or his representative.

**a. Presiding Bishop Duties and Responsibilities:**

1. communicates with Chief Apostle or someone he delegates about all issues before making a final decision.

2. has the authority to select his own qualified leadership cabinet including but not limited to Deputy Presiding Bishop, Administrative Assistants, and Chief of Staff.

3. trains and mentors other qualified leaders to assist him in daily operation of the EOM Church Body.

4. is responsible for establishing procedures for new members (disciples) along with training them.

5. trains staff on entire EOM Organization structure and procedures.

6. establishes and maintains individual privacy procedures (HIPPA) protecting personal information.

7. ensures that the administrative staff maintains all records.

8. travels to various regions developing and maintaining a good relationship with Apostles, Bishops and other key leader.

9. organizes all EGB and emergency board meeting ensuring the Chief Staff and Administrative Staff is present with their various reports.

10. prepares EGB and emergency board meeting agenda ensuring old and new business are addressed during the meetings.

11. organize, attend, and prepare agenda for the EOM Executive Board meetings

**b. Presiding Bishop Leadership Cabinet** consist of the Deputy Presiding Bishop, Administrative Assistance, Chief of Staff, and anyone else he appoints to assist him in performing his duties. These selected individuals must be Bishops and Senior Elders ready to work and self motivated.

 1**. Deputy Presiding Bishop Duties and responsibilities:**

 **a.** Reports directly to the Presiding Bishop dealing with all matters.

b. Be prepared to assume the duties and responsibilities of the Presiding Bishop in his absence unless the Presiding Bishop delegate his commits to someone else.

c Work very closely with the Presiding Bishop and be abreast of current and future projects or missions.

d. Be prepared to train and mentor other leaders to work in EOM Church body.

**2. Presiding Bishop’s Administrative Assistants:**

**a.** Reports directly to the Presiding Bishop dealing with all matters.

b. Be prepared to assume the duties and responsibilities of the Presiding Bishop and Deputy Presiding Bishop in their absence; unless the Presiding Bishop delegate his commits to someone else.

c. Work very closely with the Presiding Bishop and Deputy Presiding Bishop and be abreast of current and future projects or missions.

d. Be prepared to train and mentor other leaders to work in EOM Church body.

 **3. Chief of Staff:**

**a.** Reports directly to the Presiding Bishop dealing with all EOM’s administrative matters.

b. Work very closely with the Presiding Bishop and Deputy Presiding Bishop and be abreast of current and future projects or missions.

c. Primarily oversees the administrative and financial teams assisting them in communicating and disseminating information to the EOM Church Body.

d. Assist in deescalating and deconflicting issues between them and other leaders within EOM.

e. communicate and establish a working relationship with all EOM main auxiliaries.

**Section 7: EOM Global Apostles (GA).** Each GA will oversee and organize one (1) Global Region in North American, South America, Asia, Africa, Europe, and Oceania. All GA are mandated by Jesus Christ to do the great commission according to ***Matthew 28:19-20*** within their Global Region. Additionally, they are charge with restoring the three (3) core values taught by Jesus and his Apostles. All GA are appointed by Chief Apostle and he has the authority to appoint/assign and remove any GA that is not fulfilling their assigned duties and responsibilities.

**a. Global Apostle Duties and Responsibilities:**

1. will work in unanimity with the EOM Chief assisting in accomplishing the overall vision of EOM in their region. Take all instructions from and reports directly to the Chief Apostle and his cabinet.

2. agree to obey and follow the leadership decisions of EOM Chief Apostle along with the General Board and EOM bylaws.

3. disseminates and enforces the directives of EOM Chief Apostle to the EOM Leadership and members in their region.

4. will be responsible for training Apostles, Bishops, Elders, Ministers, men, women and children about the Trinity and EOM International.

5. The GA will have authority over Apostles, Bishops, Regional Overseers, and any other leadership positions within their region.

6. mentor and train leaders and disciples (members) on EOM Vision and Three (3) Core Values in accordance with the Holy Scriptures.

7. appoints their own Deputy Global Apostle to assist in carrying out their duties and responsibilities.

8. prepare to handle various situations such as domestic violence, sexual abuse, marriage and family problems, child abuse, issues with gays/lesbians, people with substances abuse, etc.

9. travel to ministries within their regions for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, ***Ephesians 4:12***.

10. trains and orchestrates outreach crusades within their region, ***Luke 14:23***. These outreaches will focus on soul winning for families, children, single men and women.

11. serves as EOM’s Global Ambassadors traveling to various parts of the world.

**Section 8: EOM Ecclesiastical College (EEC).** Consists of Apostles, Prophets/Prophetess, Bishops, and Elders including men and women. The Chairman of the Board will be EOM Chief Apostle or someone he selects. The Chief Apostle reserves the right to select whosoever he desires to be in the ecclesiastical.

a. **EOM Ecclesiastical College Duties and Responsibilities:**

1. EEC serves as EOM’s senior advisors for the entire EOM organization.

2. The EEC are theologians on all scriptural matters and their findings are applicable for sound doctrine.

3. EEC is EOM’s supreme arbitrators on such matters that could not be resolved at the Global Region level.

4. EEC determines bylaws rules which shall be established to set order within the body of EOM International worldwide.

**Section 9: Elders Council.** Serve as the judicial branch for extraordinary distresses that would cause disruptions to the overall EOM Church body and operating missions. They will only be assembled as needed to do special tasks and fact finding. They may need to seek additional advising from legal professionals..

**a.** These concerns may include but not limited to sexual misconduct, child abuse, domestic violence, life threatening problems (suicidal/homicidal), homosexual/gay/lesbian issues, transgender related matters, sex offender issues, disciplinary matter, marital affairs, and other such liability subjects.

**b**. If any of these distresses occur and cannot be managed in the local region, the Chief Apostle, Executive Board, or General Board will request a special Elders Council to be establish to handle the presenting problem/s.

c. Every special Elders council will consist equally with men and women.

d. **Elders Council Duty and Responsibilities:**

1. Interprets and applies the law in the name of the state or region

2. Interprets law and applies it to the facts of each case

3. Provides a mechanism for the resolution of disputes

4. Mediate various issues between parties

5. Decides on the need for lawyers or secular litigation

**Section 10: EOM General Board (EGB).** In accordance with the will of the eternal God and Father of us all, by whom the whole family in heaven and earth is named ***(Ephesians 3:14, 15)*** and without pretension or false piety, the EGB acknowledges that our Lord Jesus Christ is the Head of this Church organization ***(Colossians 1:18)***, which is its own expression of His Church Body. We declare that we are wholly dependent upon the gracious and faithful ministry of the Holy Spirit to communicate to our hearts the mind and will of the Godhead ***(1 Corinthians 2:12, 13; Colossians 2:9, 10)***. EGB serves as the corporation’s administrative governing officials. The Chairman of the Board will be the CA or someone he delegates. Chief Apostle has the authority to appoint/assign and remove any board member after consulting with the Executive and General Board members. The general board will include but not limited to the Chief Apostle, Deputy Chief Apostle, Executive Board, 1st Administrative Assistant, Presiding Bishop, Deputy Presiding Bishop, Chief Clerical Officer, Chief Financial Offer and others that the Chief Apostle deem necessary for the board to operate.

a. **Powers of the EOM General Board**. The government of EOM International shall be vested in its EGB subject to the final authority of the CA.  The EGB will consist of the Executive, Administrators, and all other General Board Members. They are responsible for establishing and executing policies for the membership, as well as sustaining and perpetuating spiritual order within the EOM International. Decisions made by the EGB are subject to change and maybe revoked or modified by the CA. The EGB Members shall assist the CA in management over all the spiritual and business affairs of the Corporation subject to the bylaws and policies established and defined by the CA. As such, the EGB shall be the administrative board of the Corporation and shall have such powers as provided by CA in accordance with Biblical Principles.  Without prejudice to such general powers, but subject to the same limitations, it is hereby expressly declared that the EGB shall exercise the following powers:

1.To select and remove all the employees and agents of the Corporation, prescribe such duties for them as may not be inconsistent with law, with the Articles of Incorporation, or with these Bylaws, fix the tenure of their positions and their compensation and in their discretion require from them security for faithful and loyal service.

2. oversees and supervisors for all administrative operations during EOM Main Organization’s convocations, conferences, seminars, official services, and other such programs.

3. perform all administrative procedures for the EOM Ecclesiastical Board/College.

4. prepares and disseminates all directives from EOM Chief and decisions to EOM Church Body everywhere.

5. will develop and implement plans, programs, training, and events to support the overall vision which the Lord gave our founder Apostle Dunbar.

6. to accomplish the vision they will also develop short and long term goals including the EOM 3 Core Values.

7. every board member should be familiar with “Robert’s Rules of Order” <http://www.rulesonline.com/index.html> .

8. To make such disbursements from the funds and properties of the Corporation as are required to fulfill the purposes of this Corporation.

9. To borrow money and incur indebtedness for the purposes of the Corporation and to cause to be executed and delivered therefore, in the corporate name, promissory notes, bonds, debentures, deeds of trust, mortgages, pledges, hypothecations, or other evidences of debt and securities therefore.

10. To cause the Corporation to be qualified to do business in any other state, territory, dependency, or country and conduct business national and international.

11. To reserve the right to redirect all contributions and refunds to the area of ministry and or Corporation concerns most needed with approval of CA.

12. To purchase and maintain insurance on behalf of any person who is or was the Church’s Chief/Senior Apostle, Directors, Trustee, Officer of key personnel of the Church.

13. To enjoin all Church employees to sign an “At Will Employment” statement, and also subscribing to the biblical beliefs of EOM International according with biblical scriptures and the EOM bylaws.  Therefore, all Church employees shall be bound accordingly as an acknowledgement that any violation or transgression of these beliefs will subject to the Church’s disciplinary proceedings, including suspension, termination of employment, and or if warranted removal as a Church member.  The religious beliefs of these Bylaws, believers’ life and Scriptural Conduct address the Church’s firmly established and sincerely held belief that unscriptural conduct is inconsistent with the religious beliefs of the Church. Therefore scriptural violations cannot be tolerated and will serve as the basis of discipline for the employment and or membership of the Church. The foregoing enumeration of specific powers shall, except as specifically restricted herein, be in nowise limited or restricted by reference to, or inference from the terms of any provision of this or any other article of these Bylaws.

b. **Other EOM Board Members (OEBM):** Other Organizational Board Members: Assist in helping the overall general Board in making wise decisions on behalf of the entire EOM Church Body.

**c. Emergency Board Emergency Board Members (EBM):** They will be assembled for making quick and emergency decisions on behalf of EOM General Board and EOM Church Body. If an emergency meeting is need, the Chief of Staff or the Chief Clerical Officer notify these members with the meeting location, date, and time.

d**. Junior, Intern board Students** are high school students that are willing to work on the General Board to gain knowledge and experience. They are allowed to attend and provide input in the board meeting. However, they are not allowed to vote on final decisions.

    **1. Criterion:**

i. must be a least 15 years older acknowledging Jesus as Lord and Savior.

ii. must have parental approve along with the pastor’s approval.

iii. student must be willing to attend conference calls, webinars, and physical board meetings.

iv. must be willing to represent Jesus Christ and EOM International.

v. must be willing to work and complete assigned tasks.

vi. is self motivated and willing to obey and follow leadership.

 **2. Internship Conditions:**

**i.** The Presiding Bishop and his appointed leader for the interns will determine their workload and the projects they can participate in.

ii. Interns will not be allowed to participate in any disciplinary documents dealing with EOM members.

b. **Number of EOM International Board (EGB).** The EOM International Board shall direct the temporal and spiritual affairs of the Corporation and will consist of not less than five (5) and not more than twelve (12) Apostles, Bishops, and Elders who are members of EOM Church as the CA deems necessary.  If future demands the CA may determine to increase the size of the Board to not more than fifteen (15 members upon the counsel of the acting EOM International Board).

c. **Appointment and Tenure of Service.** CA appoints all board members and determines their tenure of service; unless a board member resigns.

1. Chief Apostle determines how long Officers and board member shall serve on the EOM Board unless he delegates his authority to one of his cabinet leaders.

2. Chief Apostle shall annually review the performance of everyone on the General Board. Base on individual performance, he can appoint, reappoint, and remove any officer and board member that are not performing their duties and responsibilities.

3. Some officers and board members may serve an unlimited number of consecutive terms.

4. The Chief Apostle shall serve as Chairman and President of the EOM Board perpetually unless he resigns or the Lord takes him home.

5. The Chief Apostle shall appoint another Chairman and President if he is not available.

d. **EOM Board Member Resignation, Removal and Vacancies.**

1. A EOM Board Member of EOM International shall be dismissed during their tenure of service if they voluntarily resign from the Board

2.  If the EOM Board unanimously or the CA, individually, determines removal at any special meeting duly called and held for such purpose:

i. that a EOM Board Member does not faithfully and or satisfactorily perform either their Board, ministry responsibilities; or

ii. that a EOM Board Member is out of harmony with the Church teaching, ministries and or spiritual leadership of the EOM Board; or

iii. **Scripturally Disqualifies**.  Any such decision that is made by the CA, individually, or the Elder’s Council, unanimously, shall be conclusive and final, and shall not be subject to challenge by the EOM Board Member affected by such a decision.

3. A vacancy or vacancies in the EOM Board shall be deemed to exist in case of death, resignation, or removal of an EOM Board Member, or if the authorized number of EOM Board Members be increased.  The Chief/Senior Apostle shall appoint Apostles, Bishops, Overseers, and Elders to fill vacancies on the EOM Board; providing that prevailing conditions of need warrant such appointments as determined by the Chief/Senior Apostle exclusively. Once a qualified EOM Board has been selected by the Chief/Senior Apostle, he has the authority to allow the EOM Board to select future board members.

**Section 6:** **EOM Main Administrative Section.** Oversees and manages the entire EOM church body’s finical and administrative records. They will consist of EOM Chief Clerical Officer, Chief Financial Officer, and their assistants. The EOM Main Chief of Staff Bishop will oversee the Administrative Board along with an Administrative Assistant. They will establish administrative procedures for the entire EOM International Organization. Additionally, they will document and disseminate all directives from CA to the EOM leadership. They manage all media, such as websites, blogs, Facebook, Intagram, Twitter, newsletters, conference calls, etc.

a. **EOM Chief Clerical Officer (CCO) (secretary)**

1. The CCO and their assistants shall be responsible to record, or cause to be recorded, and to keep, or cause to be kept, at the principal office or such other place as the EGB may direct, a book of the minutes of all the business meetings, called by the CA or someone he designate. Specific duties are taking minutes, custodian of records, membership records, bylaws records, communication, meetings, signing officer, and filing of documents.

2. The CCO shall also perform such other duties as shall be prescribed by the CA or his designated leader. CCO and their assistants are accountable to EOM Chief of Staff. Specific duties are taking minutes, custodian of records, membership records, bylaws records, communication, meetings, signing officer, and filing of documents.

3. **Minutes** - The CCO is responsible for ensuring that accurate minutes of meetings are taken and approved. Requirements of minutes may vary from EOM Global and EOM Regional organization, but should include at a minimum:

i. Date, time, location of meeting

ii. List of those present and absent

iii. List of items discussed

iv. List of reports presented

v. Text of motions presented and description of their disposition

vi. The CCO signs a copy of the final, approved minutes and ensures that this copy is maintained in the corporate records.

vii. Coordinate with other Clerical staff when preparing and performing clerical duties for EOM organization’s programs.

4. **Custodian of records -** The CCO ensures that the records of the organization are maintained as required by law and made available when required by authorized persons. These records may include founding documents, (e.g. letters patent, articles of incorporation), lists of directors, board and committee meeting minutes, financial reports, and other official records.

5. **Membership Records -** The CCO ensures that official records are maintained of members of the organization and General Board. She/he ensures that these records are available when required for reports, elections, referendum, other votes, etc.

6. **Bylaws** - The CCO ensures that an up-to-date copy of the bylaws are available at all meetings. Will make all corrections as amendments are made. Have post the current and updated Bylaws on the EOM Website,

7. **Communication**, the CCO and assistants ensures that proper notification is given of directors' and members' meetings as specified in the bylaws. The CCO and assistants manages the general correspondence of the office of CA, EOM Executive Board, EGB, EOM Emergency Board, EOM Ecclesiastical Board/College, and EOM Council except for such correspondence assigned to others.

8. **Meetings** - The CCO or assistant will participate as a nonvoting member in EOM Executive Board, EOM Emergency Board, EOM Ecclesiastical Board/College, EOM Council and EGB as voting member.

EOM General Board meetings as a voting member and in the EOM Ecclesiastical Board/College meeting as a non-voting member. The CCO provides items for the agenda as appropriate. In the absence of the EOM Chief, Deputy Apostle, EOM Chief of Staff, and Administrative Assistants, the CCO calls the meeting to order and presides over the meeting. The secretary records meeting organization minutes.

9. **Signing Officer** - The CCO may be designated as a signing officer by the CA or his designated leader or the Presiding Bishop for signing certain documents. In this capacity, the CCO may be authorized or required to sign or countersign checks, correspondence, applications, reports, contracts or other documents on behalf of the organization.

10. **Filing of Documents** - The CCO may be the registered agent with respect to the laws of the jurisdiction.; the person upon whom legal notice to the corporation is served, and responsible for ensuring that documents necessary to maintain the corporation are filed.

b. **EOM Chief Financial Officer (CFO)**

1. The CFO and their assistants shall be responsible for all corporate funds and securities.  He/she shall keep, or cause to be kept, a full and accurate account of all receipts and disbursements in books belonging to the Corporation, and shall deposit, or cause to be deposited, all monies and other valuable effects in the name of and to the credit of the EOM Organization/Corporation in such depositories as may be designated by the CA or his delegated leader, Presiding Bishop or Chief of Staff with counsel from the EGB. CA has final authority on all financial matters and can overturn any and all decisions the CFO and or committee make.

2. The CFO shall have the responsibility to disburse or cause to be disbursed, the funds of the EOM Organization/Corporation as may be ordered by the CA or his delegated leader or Presiding Bishop with counsel from the EOM Board, and the Treasurer shall render account reports to the EGB of the financial status of the EOM Organization/Corporation whenever called upon to do so by the CA or his designated leader or Presiding Bishop or Chief of Staff.  The Treasurer shall also perform such other duties as shall be prescribed by the CA or his designated leader or Presiding Bishop or Chief of Staff. CFO carries out the responsibilities of a member of the EOM General Board:

i. Assists in the preparation of the budget

ii. Monitors the budgets

iii. Ensures the Board's financial policies are being followed

iv. Reports to the EOM General Board and membership on finances

v. Prepares any required financial reporting forms

vi. Maintains all bank accounts

vii. Oversees all financial transactions

viii. CFO signature should appear on all checks of the organization with the second signature from any of the board's other directors or staff with signing authority.

vix. Chairs the finance committees

vx. The CFO may be a member of another ministry; however, he/she is first and foremost a member of the EOM General Board. This means that the CFO is responsible to the members (as with every board member). The assumption in this job description is that the Treasurer takes a "hands-on" role with respect to the association.

vxi. A hands-on CFO should go through a monthly routine, which would vary depending on the level of involvement.

vxii. At the very least, a CFO should meet with the staff person on a regular basis to go over invoices and checks, to review the bank statements, and to monitor the preparation of monthly statements for the EOM General Board.

vxiii. Coordinate with other financial officers when prepare and performing financial duties for EOM organization’s programs.

vxiv. Prepare annual statements of donors and send them an annual donation letter no later than January each year.

**3. Special Staff Committees:**

i. maybe established to perform certain tasks to assist General Board in completing important functions for the EOM Church body.

ii. Chief Apostle has appointed the Presiding Bishop to designate and appoint these committees as needed to serve the board.

iii. All committees are subject to the final approval of the CA, shall have all the authority of the EOM Board, except that no committee, regardless of the Board resolution, may:

1-1. Take any final action on Corporation matters which would be in violation of religious, educations or charitable purposes, as may qualify it as exempt from Federal Income tax under Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law).

1-2. Take any final action on Corporation matters, which also requires the approval of the Chief Apostle.

1-3. Fill vacancies on the EOM Board or in any committee.

1-4. Amend or repeal Bylaws or adopt new Bylaws.

1-5. Amend or repeal any resolution of the EOM Board.

1-6. Appoint any other committees of the EOM Board or the members of these committees.

4. **Minutes**. Minutes shall be kept of each meeting of any committee and shall be filed with the corporate records.  The CA may adopt rules for the government of any committee not inconsistent with the provisions of these bylaws.

**ARTICLE XVI EOM MINISTRIES, DEPARTMENT and AUXILIARIES**

**Section 1: Purpose**. CA authorizes the Presiding Bishop along with his cabinet to establish and supervise various ministries, departments, auxiliaries, committees, etc. The purpose of these auxiliaries is to put focus on the total being of man. EOM International intends to assist in providing for the spiritual and natural needs of families, men, women, youth and children. These auxiliaries are vital strengthening the unity among people and their communities. We highly encourage all ministries to participate in these auxiliaries. These auxiliaries consist of family, men, women, children, and youth programs. These auxiliaries reports to the EOM Presiding Bishop with the CA being the final authority. The CA shall be an ex officio member of all these Church ministries, programs and activities.

**Section 2: EOM Family Program.** God intended for the families to be the basic units in society. Time has revealed that when marriages fail it causes much turmoil in the family members. In the long run these issues affect societies and eventually the entire world. EOM is encouraging every ministry to develop marriage and family programs that will restore and strengthen families. Make spiritual counseling available for the entire family and teach them to seek creditable and reliable assistance. It is also understood that marriage do end and the body of Christ must still be there to provide assistance. Therefore, EOM pray that every ministry formulate some type of plan for restoration. Do your best to have someone available that can comfort with God’s Holy word bring forth healing and salvation.

**a. EOM Chief Family Director (CFD):** The CFD will be an enthusiastic and passionate individual working with children, youth, and families and strong ability to direct and delegate a corps of volunteers.  This person will have the organizational and communication skills, education, and experience required to work successfully with EOM leadership, EOM ministries worldwide, and EOM members.  Furthermore, s/he will be able to develop, implement, and oversee programs for children, youth, and families in support of the ministry of EOM.

**1.** **CFD Duties and Responsibilities:**

i. Build relationships with families –children, youth, and their parents; advocate for children, youth, and families within the congregation.

ii. Responsible for the coordination and direction of relevant Children, Youth & Family activities including, but not limited to; Sunday School and/or “Children’s Church”; Age-appropriate child and youth participation in worship service, including acolytes, etc.

iii. Vacation Bible School, “Family Fun Nights”, Parent Education sessions, and multi-generational events.

iv. Provide oversight, direction, and support for Youth Leaders, Nursery Care Staff, and Program Volunteers.

v. Create opportunities for lay leadership by recruiting, equipping, and supporting parents, mentors and other adults to participate in EMA ministries.

vi. Regularly attend EOM Board meetings and participate in life of the organization.

vii. Work in partnership with EOM leadership and staff to manage the administrative aspects of the EMA ministries, such as budget, records, mailings.

viii. Institute regular communication and coordinate activities, as opportunities become available, with the EMA Directors.

ix. Oversee the gathering and dissemination of information about events within the EOM Convocation, including summer camps and various conferences.

x. Facilitate outreach within the community – building bridges with non-EOM community organizations.

xi. Ensure that the Safe Sanctuary policy is publicized, implemented, and posted.

xii. Communicate and publish all activities to EOM ministries and membership through newsletters, bulletins, and church calendar and social media as needed.

#### 2. Qualifications:

i. BA degree; related field preferred.

ii. A minimum of 3+ years experience in Family ministry or related fields.

iii. Knowledge of child development and current youth culture

iv. Demonstrated vibrant progressive faith and knowledge of the Bible and a strong public discipleship; familiarity with EOM organization teachings.

v. Self-directed and highly independent, but able to function as a team player and maintain positive working relationships

vi. Able to inspire, direct and motivate children, youth and their families.

vii. Experience working with diverse cultures and suburban neighborhoods.

viii. Excellent organizational, planning, goal-setting, and time management skills.

ix. Creative ability to envision, plan, and follow-through on the EOM’s mission in relation to children & youth.

x. Strong verbal and written communication skills.

**Section 3: EOM Men’s Program.** God has chosen the man to be the Head, but many have been deceived and are still being deceived by the devil. Many men have lost their headship and have failed to use their dominion power given by their heavenly Father. EOM believes that it is not too late for men to be restored back to their divine place in God. We are encouraging that the strong men of God come forth, be teachers, mentors for young and old men. The Bible states that “iron sharpens iron”, ***(Proverbs 27:17)***; therefore one man sharpens another. Develop programs just for men that are designed to equip men to live for Christ at home, church, the workplace and in their community. Our message is challenging men to become strong leaders, loving husbands, better fathers and followers of Christ.

**a.** **EOM Chief Men’s Director (CMD):** Is EOM’s main organization’s director and coordinator that develop programs that will strengthen men’s biblical values overall. CMD has the responsibility for directing and coordinating with men leaders within EOM assisting them in developing and implementing various programs for empowering men.

1. **CMD duties and responsibilities**:

i. Reports directly to EOM main Bishop or selected Administrative Assistant

ii. Help to identify build and foster participation in existing and future Men’s Ministries

iii. Delegate, train and support men in leadership of Men’s Ministry groups

iv. Develop men bible training and study programs

v. Act as liaison between EOM ministries

vi. Attend annual EOM General Board and other meetings as needed.

vii. Participate in planning for annual men's programs/ events/ retreats.

viii. Oversee, delegate, provide training for and support to groups within EOM organization.

ix. Keep in regular contact with Administrative Board for updating website and social media promotion.

2. **Qualifications:**

i. Prefer man with a four year degree with training men related subjects.

ii. Strong delegation skills

iii. Excellent time management skills

iv. Be able to relate to men of all ages

v. Have a heart for men and desire to see men grow in their faith and connect with each other

**Section 4: EOM Women Program.** Women have always taken a leading role in the church, but have not been given too much support to inspire other women. EOM is looking forward to being a positive support for women so that they will have the liberty to bless other women. We applaud women leaders that are investing time with the women of God. Those who are called to women's ministry have their work cut out for them. It's not an easy job to minister to such a diverse group of women. Many women have suffered so many things because of the traditions of men. EOM seeks to change and restore women back to God. We encourage you to develop programs that will affect every aspect of women to give them their confidence back in God.

a. **EOM Chief Women Director (WD)**:

1. serves as EOM main director and coordinator to develop programs that will encourage women of all ages to grow in their relationship with Jesus Christ through learning, sharing, and serving.

2. provides discipleship and leadership development, oversee and encourage Women's Ministries, identify spiritual gifts, and come alongside relational and fun events. WD will be prayerful, a servant leader, a team player and a gracious encourager.

b. **Duties and Responsibilities:**

1. Reports directly to EOM main Bishop or selected Administrative Assistant

2. Help to identify, build and foster participation in existing and future Women’s Ministries

3. Delegate, train and support women in leadership of Women’s Ministry groups

4. Develop women bible training and study programs

5. Act as liaison between EOM ministries

6. Attend annual EOM General Board and other meetings as needed.

7. Participate in planning for annual women's programs/events/retreats.

8. Oversee, delegate, provide training for and support to groups within EOM organization.

9. Keep in regular contact with Administrative Board for updating website and social media promotion.

c. **Qualifications:**

1. Prefer woman with a four year degree with training women related subjects.

2. Strong delegation skills

3. Excellent time management skills

4. Be able to relate to women of all ages

5. Have a heart for women and desire to help women grow in their faith and to see women connect with each other

**Section 5: EOM Youth Program.** Youth are the body of Christ inheritors to carry on the ministries and fighting the good fight of faith. EOM is asking every ministry to develop and include their youth in all programs training them to do the work of the ministry. If you do not have any youth in your church ask the Lord to help with creative ideas to get them involved in your ministry. Ministries that have no children will find themselves with no successor. Children are a legacy of the LORD, ***(Palms 127:3)*** so that we can transfer the knowledge of God to them.

a. EOM’s desire is to find Godly ways to attract children and teens. We want to connect them to God and experience other saved youth, to encouragethem to live out their faith in everyday life, and to empower them for ministry.

b. To minister healing to young souls, and equip them with the necessary biblical principles to live according to God’s will.

c. To offer a ministry approach that employs a variety of methods and strategies that are relevant to the current state of youth culture, etc. (i.e., contemporary aesthetics, modern music, hi-technology, drama, dance, and rap) Cor. 19:22b

d. To challenge youth to think and live theologically in their everyday lifestyle.

e. To rise up a generation of young people who will boldly profess Jesus Christ as Lord.

f. To aggressively pursue unsaved youth and see their lives transformed into the image of Christ.

g. To share the gospel message in a relevant way, helping youth to understand that “holiness” is a proven foundation even for youth culture today.

h. To promote adherence to the integrity of the Word of God; without compromise. This will be done without negating the element of FUN that youth enjoy so well.

i. Love youth where they are

j. Encourage youth in developing their relationship to God

k. Provide them with opportunities for nurture and growth

l. Challenge them to respond to God’s call to serve in their communities and world

1. **EOM Youth Director Duties and Responsibilities:** serves as EOM’s main youth director and coordinator.

i. Assist ministries in developing programs that build young disciples for Christ by developing and implementing a comprehensive approach to youth ministry (in the areas of group building, worship, discipleship, mission, and outreach) while serving as a spiritual leader and role model.

ii. Reports to the EOM Main Bishop/Chief of Staff and selected Administrative Assistant for spiritual and ministry guidance.

iii. Will be responsible for developing polices and guidance for EOM’s overall youth program.

iv. Will provides an annual evaluation and report for overall youth program performance.

v. Will be responsible and subject to EOM polity and doctrine.

vi. Will attend annual EOM General Board meetings as expected and other meetings as needed.

vii. Be an advocate for youth and educate the congregation about the hopes, concerns and needs of youth in the local church and community.

viii. Help plan, develop, and implement all aspects of a balanced youth ministry in the areas of group building, worship, discipleship, mission, and outreach.

ix. Support and guide the work of the Youth Council or equivalent body in an annual process of evaluating the vision and goals of the youth ministry and directing monthly planning sessions.

x. Mentor youth in developing their leadership skills.

xi. Be aware of resources for developing the youth ministry programming and participate in continuing education events and training opportunities.

xii. Recruit and train volunteers who work with youth in all aspects of youth ministry and ensure adequate volunteer support and adult to youth ratios.

xiii. Be a liaison between the organization church and other community organizations, people, and resources that relate to youth and youth ministries.

xiv. Communicate in a timely manner and as effectively as possible using all available resources (email, website, bulletin, newsletter, bulletin board, etc.). Ensure communication with church staff and leadership as a whole.

xv. Ensure that the Child Protection Policy is observed in all youth ministry settings.

 2. **Qualifications:**

i. Must embrace biblical discipline, EOM doctrine and theology.

ii. A bachelor’s degree in a related field is the minimum requirement. Professional Certification in Youth programs is desired.

iii. Must have vision and a demonstrated ability to plan, develop, coordinate, manage and implement a youth ministry within the parameters of EOM.

iv. Must have excellent written and verbal communication skills, conflict management skills, and computer skills.

v. Must possess a proven ability to work effectively with youth, diverse individuals, and teams of volunteers.

**Section 6: EOM Community Development Programs.** Purpose is to bring community members together taking collective action and generate solutions to common problems. EOM seeks to involve leaders, citizens and professionals to improve various aspects of communities. We are aiming to build stronger and more resilient local communities. The goal is to empower individuals, families, and groups of people with the skills they need to effect change within their communities. These skills are often created through the formation of large social groups working for a common agenda. Every community development leader must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions. EOM’s Community Development Programs consist of outreach and hospitality programs. The chief directors of these programs report directly to the EOM main Bishop or his designated administrative assistant.

a. **EOM Chief Community Development Director (CCDD):** CCDD is responsible for planning and organizing the implementation of projects within EOM worldwide. This individual will be administering community development activities, and coordinating the implementation of public facility improvements, public services and other related programs.  The position also oversees the building and zoning function, which includes current and long-range planning, code enforcement and real estate and lands activities.

 1. **Duties and Responsibilities:**

 i. Prepares and administers budgets.

ii. Plans the program of work for the outreach and hospitality department.

iii. Determines work procedures, prepares work schedules and expedites workflow.

iv. Assign duties and examines work for accuracy and compliance with policies and procedures.

v. Studies and standardizes procedures to improve efficiency of EOM’s subordinate ministries.

vi. Maintains harmony among workers, resolves grievances, and complaints.

vii. Prepares composite reports from individual reports of EOM’s subordinate ministries.

viii. Prepares and documents budget requests and administers adopted budget in department.

ix. Determines applicable codes, regulations and requirements for assigned projects.

x. Reviews private project development plans for compliance with codes, regulations and standards, adequacy of applications for permits and compliance with approved plans.

xi. Coordinates and/or undertakes the development or update plans involving the municipal infrastructure.

xii. Coordinates the preparation of, or develops engineering plans and specifications, coordinates required advertising for bids, reviews construction bids and makes necessary recommendations based on lowest and best bids, competency of vendors and consultants and the selection criteria.

xiii. Oversees assigned projects to ensure contractor compliance with time and budget parameters for the project.

xiv. Maintains city subdivision, public works standards, prepares traffic, utility, other studies and reports.

xv. Assures as-built records of projects and documents necessary changes for the operation and maintenance programs.

xvi. Responds to public or other inquiries relative to engineering on specific projects and other information. Evaluates issues and options regarding municipal public works and makes recommendations.

xvii. Reviews utility permits, street use permits, franchise utility permits, etc.

xviii. Maintains regular contact with consulting engineers, construction project engineers, city, county, state and federal agencies, professional and technical groups, and the general public regarding division activities and services.

xix. Assists in the evaluation of transportation and traffic impact of development proposals, permits, rezones, plats, etc.

xx. Provides intersection signal and channelization design. Develops and maintains a pavement management system.

xxi. Reviews private project development plans for compliance with codes, regulations and standards, adequacy of applications for permits and compliance with approved plans.

xxii. Assists subordinates with performing duties, as needed.

xxiii. Travel is primarily local during the business day, although some out-of-the-area and overnight travel may be expected.

 2. **Qualifications:**

i. Prefer Bachelor’s degree in public administration or related field or equivalent number of years of experience, plus professional related experience, or any equivalent combination of experience and training that provides the required knowledge, skills and abilities.

ii. Able to work with diverse cultures around the world.

iii. Must have strong bible base leadership skills.

iv. Can supervise over 100 leaders at the same time

v. Manage over 1000 people along with organization asset over 3.5 million dollars.

**Section 5: EOM Hospitality Program (HP).** Hospitality is a vital part of EOM’s vision and mission. EOM‘s goal is very simple, make all people feel welcome. As HP members you are the first welcoming face that represents the Body of Jesus Christ. You are the EOM’s Ambassadors making all people feel important and special giving them a desire to be a part of the Kingdom of God. The love of God in you should always help your guests to feel the love of God. EOM HP program should truly welcome them into God’s house through friendly and authentically gracious service. HP Includes but not limited to Ushers/Greeters, Welcome/VIP Committee, Food Service, etc.

a. **EOM Chief Hospitality Director (CHD):** The CHD will oversee and supervise the overall EOM hospitality program around the world. You must be creative and willing to serve all people developing an atmosphere of warmth and kindness. CHD is the chief ambassador for hospitality training and guiding others to do the same. CHD reports directly to Presiding Bishop or his appointed leadership.

b. **CHD Duties and Responsibilities:**

1. Oversee hospitality leadership, team members and execution of daily activities

2. Diffuse and teach other hospitality leaders to diffuse disruptive issues dealing with people.

3. Travel and be available for hospitality leadership worldwide.

4. Set the example for excellence in EOM organization.

5. Organize and conduct training for EOM hospitality leadership.

6. Work with EOM executive Leadership to improve the guest experience and by identifying potential issues.

7. Set goals and implement processes for improving hospitality team members.

8. Commitment to EOM’s organization Vision.

9. Provide leadership, direction and mentorship to the hospitality team.

10. Develops and implements standard operation procedures.

11. Fosters hospitality team member commitment to providing excellent service.

12. Models desired service behaviors in all interactions with all people.

13. Seek out volunteers and train them to become EOM hospitality representatives.

14. Develop and manage budget hospitality program.

15. Ensure compliance with all governmental standards and regulations.

16. Develop and update policies, procedures and directives in accordance with all governmental regulatory requirements, as well as ensure staff training and implementation of any updated policies

17. Foster teamwork and leadership.

 c. **Qualifications:**

 1. Prefer Bachelors Degree in Hospitality or Business.

2. 2+ years in a multi-unit operation that includes guest services, Housekeeping, food and beverage, as well as facility management operations.

3. Excellent interpersonal and communication skills with a strong client focus.

4. Willing and able to travel when required.

5. Strong experience in food & beverage

6. Self-starter with ability to work independently and lead a small team of hospitality members.

7. Sensitivity to cultural, religious, racial, disability and gender issues.

**Section 6: EOM Security Program (SP).** The purpose is to develop and implement strategies to safeguard the saints of God while attending EOM functions.

a. **EOM Chief Security Officer (CSO):** CSO has the responsibility for establishing and maintaining a secure place of worship as well as workplace for staff and visitors. Depending on the situations, the CSO will approach their responsibilities in a number of ways using available resources as needed. CSO reports directly to EOM Presiding Bishop/Chief of Staff or a delegated administrative assistant.

1. **Local Law Enforcement** – The CSO and security teams will reach out to and get to know local law enforcement. If possible invite them to conduct on site visits during EOM events. CSO and team are encouraged to open to recommendations related to good security practices.

2. **Security Team (ST)** – EOM is encouraging saints to join the volunteer ST. This team is often made up of military, off duty law enforcement or corrections officers. In many cases the church will have a firearm policy, encouraging off duty law enforcement to carry concealed weapons. These off duty law enforcement volunteers work directly with the CSO and security team to establish processes and procedures related to security.

3. **Children/Student Check-In** – The CSO will work with children’s and student ministries to establish check-in and check-out procedures that ensure the safety and security of children and students attending services. There are a number of Church Management Software applications that provide secure check-in and check-out. CSO and ST will try to find one that is suitable for the EOM organization.

4. **Background Screening** – All volunteers and staff working around children and students are required to be background screened in most churches. Oversight of this process is the responsibility of the executive pastor, especially when “issues” are discovered that may be cause for concern. In some extreme cases the CSO may even implement policy related to conditions under which an individual may attend the church as a result of something discovered during a background screening.

5. **Incident Reporting** – The CSO will also implement a formal incident reporting process. It’s important for security (and other) purposes to do a detailed job of documenting issues, especially as they relate to individuals attending the EOM events with backgrounds of concern.

6. **Emergency Response** – The organization’s procedures relative to emergency response (evacuation, intruder, lost child, etc.) are also the responsibility of the CSO.

7. **Security System** – The CSO will also have a notification security system in place for emergencies during EOM events.

##### b. **CSO Duties and Responsibilities:**

1. Serving as EOM’s Security Specialist providing the safest possible environment for children and adults attending and serving during all EOM’s events.

2. Devise policies and procedures regarding areas such as business continuity planning, loss prevention and fraud prevention, and privacy.

3. Oversee and coordinate security efforts across EOM worldwide.

4. Identify security initiatives and standards.

5. Oversee safeguarding of intellectual property and computer systems.

6. Develop procedures to ensure physical safety of members and visitors.

7. Manage the development and implementation of global security policy, standards, guidelines and procedures.

8. Ensure security is maintained and updated.

9. Create violence awareness and prevention programs.

10. If needed, implement video surveillance.

11. Prioritize security initiatives.

12. Develop network access and monitoring policies.

13. Maintain relationships with local, state, federal, and other countries law enforcement and other related government agencies.

14. Develop emergency procedures and incident responses.

15. Investigate security breaches.

16. Implement disciplinary procedures with approval from EOM Leaders.

17. Conduct audits to find holes in security platform.

18. Develop risk management assessments.

19. Create global security policy, standards, guidelines and procedures to ensure ongoing maintenance of security.

 c. **CSO Qualifications:**

1. Prefer someone with formal training such as military, police, security guard, correction officer, etc. with 2-3 years experience.

2. Must have permit for carrying weapon

3. Some criminal justice training.

4. Must be able to Lifting, Surveillance Skills, Deals with Uncertainty, Judgment, Objectivity, Dependability, Emotional Control, Integrity, Safety Management, Professionalism, Reporting Skills

 d. **Skill Needed:**

**1. Reading Comprehension** -- Understanding written sentences and paragraphs in work related documents.

**2. Active Listening** -- Giving full attention to what other people are saying, taking time to understand the points being made, asking questions as appropriate, and not interrupting at inappropriate times.

**3. Social Perceptiveness** -- Being aware of others' reactions and understanding why they react as they do.

**4. Speaking** -- Talking to others to convey information effectively.

**5. Monitoring** -- Monitoring/Assessing performance of yourself, other individuals, or organizations to make improvements or take corrective action.

**6. Writing** -- Communicating effectively in writing as appropriate for the needs of the audience.

**7. Critical Thinking** -- Using logic and reasoning to identify the strengths and weaknesses of alternative solutions, conclusions or approaches to problems.

**8. Time Management** -- Managing one's own time and the time of others.

**9. Coordination** -- Adjusting actions in relation to others' actions.

**10. Judgment and Decision Making** -- Considering the relative costs and benefits of potential actions to choose the most appropriate one.

**11. Active Learning** -- Understanding the implications of new information for both current and future problem-solving and decision-making.

**12. Instructing** -- Teaching others how to do something.

**13. Negotiation** -- Bringing others together and trying to reconcile differences.

**14. Complex Problem Solving** -- Identifying complex problems and reviewing related information to develop and evaluate options and implement solutions.

**15. Learning Strategies** -- Selecting and using training/instructional methods and procedures appropriate for the situation when learning or teaching new things.

**16. Management of Personnel Resources** -- Motivating, developing, and directing people as they work, identifying the best people for the job.

**17. Service Orientation** -- Actively looking for ways to help people.

**ARTICLE XVII: FISCAL MANAGEMENT**

**Section 1: Support.** Funds for the maintenance of EOM International shall be received by the voluntary practice of tithing and offerings. According to Scriptural precepts, provided by the faithful members and friends who make contributions to this Church, or by any other means; or source consistent with the principles and moral standards of the Church as determined by the CA, and shall be administered by the CFO under the direction of the CA along with the EGB. They shall be empowered to determine and to designate how and in what manner any and all contribution will be used to best serve the needs and interests to perpetuate the purposes of the Corporation. Since EOM International is a non-profit Corporation, any and all contributions to the Church may comply as deductible and be allowed as a tax-exempt contribution to any of its members or friends according to the 501(c)(3) code of the Internal Revenue Service.  ***(Malachi 3:10; Matthew 23:23; Luke 6:38; 1 Corinthians 16:1, 2; 2 Corinthians 9:6-8; Hebrews 7:4-9)***

**Section 2: Accounting.** The CFO and assistants will conduct all accounting per instructions from the CA or his designated leader.

a. **Records**.  All funds for any and all Church purposes shall be properly recorded on the books of the Corporation in accordance with generally accepted accounting principles by the CFO.

b. **Checks, Drafts and Signatories**. All checks, drafts or any other orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Corporation; shall be signed by such Officer or Officers or other person or persons as the EOM Board may from time to time designate subject to the final approval of the CA.

c. **Deposits**. All funds of the Corporation shall be deposited expeditiously to the credit of the Corporation in such banks, trust companies, investment bearing interest accounts, or other depositories as the CFO may deem suitable, subject to the final approval of the CA.

d. **Gifts**. The EOM Board may accept on behalf of the Corporation any contributions, gifts, bequest or devise for the general purposes or for any special purpose of the Corporation; and the EOM Board shall be empowered to determine and to designate how and in what manner any and all contributions, gifts, bequest or devise will be used to best serve the needs and interests to perpetuate the purposes of the Corporation subject to the final approval of the CA.

**Section 3: Annual Financial Audits.** At the close of each calendar year, from January 1st to December 31st, the Presiding Bishop with counsel from the EOM Board shall retain, or cause to be retained, a certified public accountant to:

a. Conduct an independent audit of the Corporation’s financial records and prepare a financial statement in accordance with generally accepted auditing standards.

b. Determine if the organization is complying with the Internal Revenue Code and the Rules and Regulation there under.

c. In addition, it shall be the duty of the CFO to ensure that the independent accounting firm receives such information and assistance as it may reasonably require of the EOM Board and employees of the Church.

**Section 4: Corporation Loans and Investments.** The corporation may borrow money and or mortgage property, and pursue investment opportunities, only upon the approval of the EOM Board, and subject to the final approval of the CA.  The EOM Board shall authorize the officers to execute all documents in this regard. The Corporation shall have the right to retain all or any part or any securities or property acquired by Corporation in whatever manner. The purpose is to invest and reinvest any funds held by it, according to the judgment of the EOM Board, and subject to the final approval of the CA. As permitted by the CA, the CFO along with the EGB will be permitted by law to make or any similar restriction, provided, however, that no action shall be taken by or on behalf of the Corporation if such action is a known prohibited transaction or would result in the denial of the tax exemption under Section 503 or 507 of the Internal Revenue Code and its regulations as they now exist or as they may hereafter be amended, or by an organization, contributions to which are deductible under Section 170(c)(2) of such code and regulations as they now exist or as they may hereafter by amended.

**Section 5: Contracts**. The EOM Board subject to the final approval of the CA and must be authorize in writing any officer or officers, agent or agents of the Corporation, in addition to the officers so authorized by these Bylaws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation and such authority may be general or confined to specific instances.

**Section 6: Financial and Fiduciary Responsibility and Confidentiality.** The finances and financial information of EOM International are sensitive and highly confidential matters, and any person dealing with or having knowledge of such matters is charged with the highest duty of confidentiality and fiduciary responsibility to the Church, and must protect the Church in all circumstances and at all times.  Neither intentional nor inadvertent disclosure of such information shall be permitted or tolerated.

a.   No Person authorized or permitted to make disclosure to any person, publicly or privately, of any Church financial information, of any type whatsoever, at any time, without the written permission of the CA whose written authority includes the authorization and delegations of persons to make selected disclosures of specific, limited Church financial information or data to designated persons.  (Examples of such types of disclosures might include mortgage or loan applications, domestic relations matters, properly responding to law enforcement or civic court process, subpoena, summons or order.)  In no event shall any Church payroll, salary, benefit, payment plan, wage plan, or other personnel financial information ever be divulged, disclosed, displayed, revealed, discussed or shared in any form with, by, between or among persons inside the Church, or between any such party and any person or entity outside the Church, without the express written permission of the CA, and in such circumstance any such disclosure shall be made or discussed only pursuant to the procedures of for the reasons described herein.

b. Any violation of the financial confidentiality provisions described in this section will be dealt with promptly as a serious breach of the Church’s trust.  Exceptions will not be permitted.  Membership in the Church is considered a privilege.  Disregarding the requirements of the Bylaws is a violation of the condition of membership.  At the discretion of the EOM Board Member, under guidance and subject to the final approval of the CA, persons committing violations of the Church’s financial confidences may be subject to discipline in accordance with the provisions of the Church Bylaws.  Such measure of discipline may include disqualifying an active member in good standing, as well as the termination and dissolution of membership in the Church.  Church membership may be terminated at the discretion of the EOM Board, under the guidance and subject to the final approval of the CA, in the event a person is found to have discontinued adherence to the Bylaws through a course of conduct indicating that the member no longer chooses to affirm and or agree to the Bylaws of EOM International.

**ARTICLE XVIII: PROPERTY**

**Section 1: Church Property.** All property of this Church, whether real or chattel shall be contracted for, purchased, received, or held in the corporate name of the Church.

**Section 2: Selling Property.** No property of the Church shall be sold, leased or mortgaged or otherwise disposed of without the same shall have first been a duly authorized decision of the EOM Board subject to the final approval of the CA at a regular meeting or special meeting of the Board called for that purpose.

**ARTICLE XIX: LIFE TIME BENEFITS for FOUNDERS**

**Section 1: Founders’ Benefits.** The founders shall have the following benefits until they are deceased: not limited to monthly salaries, royalties EOM’s products and services, life insurance, medical benefits, dental benefits, all applicable insurances, honorary status at all EOM ministries location nationally and internationally, and death benefits. The founders may request additional benefits with EOM International Board’s approval. The founders of EOM International are Apostle Lawrence C Dunbar and EOM Prophetess Debra A Dunbar. The EOM Board agrees to only install these benefits once the resources are available.

**ARTICLE XX: INDEMNIFICATION OF TRUSTEES**

**Section 1: Indemnification.** To the fullest extent permitted by law, this Corporation shall choose to indemnify and hold harmless each person who has served or shall hereafter serve as a EOM (Member of the Board) of the Church Corporation from and against any and all claims and liabilities to which such person shall have or may become subject by reason of having heretofore or hereafter been a EOM of the Church or by reason of any action alleged to have been heretofore or hereafter taken or omitted by EOM, and shall reimburse each such person for all legal and other expenses actually and necessarily incurred in connection with the defense of any threatened, pending, or completed action, suit or proceeding (including actions by or in right of the Corporation to procure a judgment in its favor); provided, however, that no such person shall be indemnified against, or be reimbursed for any expense incurred in connection with, any claim or liability arising out of gross negligence or willful misconduct in the performance of duty.

**Section 2:** The rights accruing to any person under the foregoing provisions of this Article shall not exclude any other right to which they may be lawfully entitle, nor shall anything herein contained restrict the right of the Church Corporation to indemnify or reimburse any person in any proper case even though not specifically herein provided for, and the Corporation may purchase and maintain insurance for the purpose of indemnification on behalf of any or all persons to the full extent permitted under applicable law.  The Church Corporation, its EOM Board Members, Officers, employees and agents, shall be fully protected in taking any action or making any payment under this Article, or in refusing to do so, in reliance upon the advice of counsel.

**ARTICLE XXI: CHURCH COUNCIL**

**Section 1: Church Council**. There shall be a Church Council which may consist of the EOM Board, Bishops, Elders, Ministers and Deacons, together with the appointed heads of ministries and departments.  The Church Council shall be called to periodically meet together during the year at the initiative of the CA who will act as Chairman of the meeting primarily for the purpose of sharing fellowship, of receiving church information and or visionary direction.

**ARTICLE XXII: MISSIONS**

**Section 1:**To develop and establish a comprehensive program to do missions outreaching both locally and globally in order to act on the Great Commission to make disciples of Jesus Christ, ***(Matthew 28:19-20)*** and to deploy faithful witnesses for Him who are led to do justice, to love kindness, and to walk humbly with our God ***(Micah 6:8)*** at home and throughout the world; and, in the process, to encourage EOM citizens to progress on their faith-journey as Christ-followers.

a. The Directorswill oversee all interim or longer term support of any and all missions in the United States and in other countries.

b. The incumbent relates to the CA as spiritual leaders, the Mission Department Directors as organizational peers and the church congregation as disciples and faithful witnesses now and in the future.

c. EOM missions are divided into departments; United States Mission and Multinational Missions. All support will be based on EOM available resources and will only be given after a comprehensive background check of individuals and ministries according with our Standard Operating Procedures (SOP)

**Section 2: Directors Duties and Responsibilities:**

a. Mission Strategy and Vision - develop a written long-range mission strategy that includes mission area focus, financial and program development goals.

1. Work with the mission committee to inform and present the long-range strategy to the Session for affirmation and remain focused on the achievement of these goals.

2. Work to coordinate mission activity with all program areas of our church.

Utilize overlapping interests to help create a connection between our church community and our mission partners in the world.

3. Develop relationships with other churches/ministries to encourage and assist them in developing a more vibrant and active mission program.

b. Communication - Serves as the conduit between the mission committee and the staff of EOM.

1. Initiates, advances and maintains communication for program promotion, organization and execution to the membership regarding mission campaigns, visiting missionaries, mission trips, interpretations and all other mission related events.

2. Maintain a mission committee database of all mission events and trip attendees with the intent of maintaining ongoing communication and involvement while assisting in retaining personal connections with our mission partners.

3. Invite, encourage and schedule our mission partners to visit and share with our church, as well as other churches, news of their work.

c. Education and Training - Serves to remain current on the ever-changing mission environment through mission conferences and ongoing training. Continuously updates the CA and General Board.

1. Identify, equip and develop logistical and spiritual mission leaders for the future while encouraging current leaders and assisting in their continued development.

2. Create educational opportunities for staff, leadership and the entire church community that include cross-cultural experiences, mission partnerships and teaching about Christ’s call to go forth and make disciples of all nations.

d. Leadership - Assume the position of a servant leader. Lead by example and work to find volunteers to participate in all opportunities for mission service.

1. Leads, directs and coordinates mission trips for EOM while seeking out lay volunteers to assist and be developed into future leaders.

2. Train, equip and support current and future leaders in their trip endeavors.

3. Look for opportunities within the congregation to be a sending church. Have specific conversations with high potential candidates.

4. Educate and inform about the mission field and assist in connecting inquiring members with appropriate contacts.

5. Encourage and nurture returning mission trip team members to remain connected by encouraging them to form a small group or a church work team.

e. Administration - Assist the mission committee to review, prepare and present an annual budget.

1. Oversee and handle the mission financial disbursements based on SOP after approval by CA with counsel from EOM General Board.

2. Oversee and coordinate all mission activities regarding scheduling and communication between the Staff, church office and mission committee as well as the congregation and Session.

3. Maintain and oversee the ongoing mission programs of Mission wares, Alternative Gift Market, The Mission Residence and various annual fund raising events.

4. Have meeting minutes recorded and have them filed with the EOM Administrative Office.

**Section 3: Qualification**

a. A mature Christian faith and commitment to the Christian life.

b. Strong verbal and written skills.

c. Leadership experience.

d. Able and willing to travel both domestically and internationally, experience preferred.

e. 3 or more years mission experience.

f. Working knowledge of MS Word, Excel and PowerPoint; MS Publisher helpful.

g. Have Bachelor’s Degree if less than 3 years experience.

**Section 4: Mission Directives Defining.** The ‘Mission Directives,’ term and support role of assistance from the Church shall be based upon the individual merits of each missionary endeavor, and such support shall also be contingent upon compliance to the specific ‘Mission Directives’ as determined by the CA accordingly.

**Section 5: Modified Mission Directives.** The CA may also initiate and modify the ‘Mission Directives’ as it applies to each unique missionary endeavor at any regular or special meeting of the Board and such modification shall supersede and immediately take effect in lieu of the ‘Mission Directives’ prior to that time.

**ARTICLE XXIII: BOARD OF ADVISORS**

**Section 1: Advisors and Responsibilities.** The CA may, if deemed necessary, create a Board of Advisors consisting of not more than thirty (30) persons. Advisors shall be responsible for supporting, promoting and advancing the purposes, objectives and public perception of the Church, nationally and or internationally as appropriate.  The Board of Advisors shall have no innate power or authority as a legal organization entity.

**Section 2: Appointment and Meetings.** The CA or one of his designated leaders and President of the Corporation will be responsible for inviting and appointing candidates to serve on the Board of Advisors. Advisors will generally not be expected to convene for regularly scheduled board meetings, but will serve in this capacity without vote or other formal authority over Corporation affairs.  The CA and President will be responsible for calling any Board meetings involving Advisors and or inviting Advisors to attend EOM Board meetings of the Corporation as appropriate.

**Section 3: Compensation and Tenure.** Advisors shall service without compensation. Advisors may serve for any period of time as mutually agreed between the CA and individual Advisor.  An Advisor may succeed himself without limitation as to the number of time periods served previously.  Any member of the Board of Advisors may be replaced or removed of his function and or service at any time deemed necessary by the CA.

**ARTICLE XXIV: NATIONAL AND INTERNATIONAL BOARDS**

**Section 1: National and International Boards**. When the activities of the Church in a particular country or nation makes it desirable, the CA may seek counsel from the EOM Board to create a National Board and or International Board to direct those activities.  The duties of a National or International Board will be to exercise such power and authority as had been specifically given to it by the CA, and all other activities that are necessary, and do not exceed that intended by the CA.  The National or International Board shall be responsible to see that its activities reflect the principles, nature and purpose of this Church.

**ARTICLE XXV: NEW TESTAMENT CHURCH OFFICES AND TITLES**

**Section 1: Church Structure.** An in-depth study into Biblical New Testament Church structure will reveal many ministries, but the only recognized offices are those of elders and deacons (servants).  It is imperative that the Church builds upon a Scriptural New Testament foundation of understanding the place and function of these offices. It was Paul an Apostle of Jesus Christ that brought organization to the New Testament Church. Following Paul’s’ example Apostle Peter along with the other apostles start teaching the structure to avoid confusion among the brotherhood. They taught to do all things in decency and order because God is not the author of confusion, ***(book of Acts, 1 Timothy, II Timothy, Titus, and Philippians 1:1)***.

**a. EOM Elders**. That is why in EOM we can recognize elders to be Apostles, Prophets, Bishops, Pastors, Evangelist, Ordain Elders, Ordain Deacons/Deaconess, and Missionaries. It is understood that some of these are gifts that Jesus gave to the body when he ascended on high, ***Ephesians 4:11-13***. In EOM we are led by the Holy Ghost to do the will of God in the here and now. So he told us to recognize the leadership ability in every gift and offices of the scriptures, ***1 Peter 2:9-10*** and combine them together to impact the souls around the entire world. The lord has given the people of EOM full authority to do that which is needed to save the souls of the people. All elders must also meet the stated criteria in the Holy Bible to be selected and confirmed by the EOM Office of Headship, Apostle, Bishops and Pastors along with EGB.

**b. EOM Offices.** EOM recognizes the divine office holy priesthood and headship to lead the people in this church body. These offices includes but not limited to CA, Global Apostle, and Presiding Bishop. In EOM women cannot hold these offices, 1 Corinthians 11:1-12. This structure is not meant to disrespect the holy women of God; the Lord told us to reestablish his holy man headship as the leaders of this church.

**Section 2: The Office of the Elder**

a. **The Meaning Of The Elder**. Six word forms in the Greek translation bring to light this ministry office in the Scripture.  These words may be familiar in their transliterated forms, but it’s important to look at their meanings and usage in the New Testament to establish a Biblical understanding as follows:“Presbuterion” literally means “assembly of aged men/women, or the order of elders.”  This word is used to refer to the council or senate among the Jews known as the Sanhedrin (Luke 22:66; Acts 22:5); the elders or bishops, overseers of a local Church (1 Tim. 4:14).  At times the King James Version translates it “presbytery” (1 Tim. 4:14).

1. “Presbuteros” simply means “elder, older person or senior.”  At times this word refers to a person who is merely older than others around them (Luke 15:25; John 8:9; Acts 2:7; 1 Tim. 5:2).  This word is also used to refer to the forefathers of Israel (Mt. 15:2; Mark 7:3-5; Heb. 11:2).  Those listed in Hebrews Chapter 11 are called elders.  The use we are most concerned about in this context, however, is when this term is applied to people of rank who are appointed officials.  Although this word had a general meaning among Jews, it also had specific meaning when it referred to members of local councils in individual cities (Josh. 20:4; Ruth 4:2) or members in the Sanhedrin (Mt. 16:21; 26:3; 27:41).  Among the early Saint Churches this word was also used of official spiritually, qualified leaders appointed to have spiritual oversight of the Churches.

2. “Episkopos” means “an overseer, superintendent, guardian, elder or bishop.”  It is a compound Greek word meaning “to oversee” or  “to watch over” and is used five times in the New Testament (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25).

3. “Episkopeo” is the verb form of the previous word and means “exercising the oversight, to oversee, to care for, to look at, to take care of.”  It is used primarily in regard to the ministry of elders (1 Pet. 5:2).

4. “Episkopee” literally means “charge or care” and is used of the office of an overseer (Acts 1:2; 1 Tim. 3:1).

5.  “Sumpresbuteros” is also a compound word.  It is used only once in the New Testament and means “fellow elders” or “co-elders” (First Peter 5:1).

b. **Elder and Bishop**. A careful study of the Bible indicates that there is a close connection between the word “elder” and “bishop.”  They refer to one and the same office.  “Bishop” is a word that describes an office, function, or a position, while “elder” refers to stature and spiritual maturity that the person who wills that office must possess.  This close relationship is easily seen in general passages where both Greek words are used.  Note the following verses where the original Greek word is in parentheses behind the English rendering:

1. “And from Miletus he sent to Ephesus, and called the elders (presbuteros) of the church…Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (episkopeo).”  (Acts 20:17, 28)

2. “And ordain elders (presbuteros) in every city…for a bishop (episkopos) must be blameless.”  (Titus 1:5, 7)

3.  “The elders (presbuteros) which are among you I exhort…feed the flock of God which is among you, taking the oversight (episkopeo) therefore.”  (1 Peter 5:2)

c. **Interchanges of Terms**. This interchange of terms continued in use to the close of the first century and still lingered toward the close of the second century.  But from the second century, the title of Bishop began to be confined to the presidents of these councils of Elders or Presbyters, and such Bishops came to be distinguished, both in honor and prerogative, from the Elders or Presbyters.  Therefore, historical Churches representing some of our contemporary denominations of today designate the Office of the Bishop to be distinguished and eminent from the Office of the Elder or Presbyter.

d. **Origin Of The Offices.** The establishment of the Office of the Deacon is clearly set out in ***(Acts 6:1-6)***.  The situation is quite different in relation to the Office of the Elder.  We find the first mention of this office in the New Testament in ***(Acts 11:30)*** as if the function of this office is clearly understood by all.

1. The office of the elder was not a new office to the New Testament Church.  In fact, it was very familiar to the people because it had been functioning for several hundred years.  It was an office common to every synagogue.  The earliest organization of the Saint Churches in Palestine resembled that of the Jewish synagogues, each of which was administered by a board of elders or presbyters.

2.We must look to the Old Testament to find the origin of this office.  The earliest definition of the office of elder comes under the ministry of Moses.  God’s plan for caring for the people was through plurality of oversight.  Moses’ problem was that he had to oversee more people than he could effectively handle.  Likewise, as a local Church congregation grows, every leader has to face this problem.  It can become a sensitive problem, because if not handled properly God’s work will not prosper.  Into Moses’ situation came the counsel of this father-in-law Jethro ***(Exodus 18)*** and later the counsel of God ***(Numbers 11)*** to appoint qualified leaders to help Moses with the responsibility God had given him to oversee the congregation of people.

3. The following examples help to serve as a pattern in understanding the Office of the Elder:

i. Elders are instituted as a matter of practical consideration.  In Moses’ situation the weight of the responsibility of leading God’s people had become more than he could handle.  Obviously there is no need to have an office if there is no function to go with that office.  A local Church needs as many elders as it requires to oversee the people effectively.  A smaller Church congregation may not need as many elders as a larger church congregation.  The demand to adequately give oversight should, for the most part, dictate the number of elders needed to give oversight.

ii. Elders are always plural in number.  Only in its beginning stages will a smaller Church require only one elder. There is no place in the New Testament where an established local Church is seen to have only one elder.  (Acts 11:30; 14:23; 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18; etc.)

iii. Elders have a specific function and charge.  When elders are referred to in an official sense, they always have specific duties that demand much of their time and energy.  They are not figureheads; they are active, functioning leaders of the Church congregation.

iv. The function of elders in the Old Testament seems to parallel and foreshadow that in the New Testament.  They were leaders in war, judges in disputes, men of good advice and counsel.  They represented and maintained the community and were the authorities of various cities.

v. It is necessary for elders to be in their place so that the people can find their place ***(Ex.18:23)***.  If every member is to find their individual placement of gifting and service in the local Church Body, it will require the leadership ministry of more than one elder, ***(Eph. 4:8-16).***

4. All through Jewish history, Israel operated their political and religious affairs under the supervision of elders.  Later, when Israel did not have political autonomy, they still maintained an eldership.  During their Babylonian captivity the synagogue was established as a means of keeping the people of God distinct in a foreign country.  Each synagogue had elders to guide, govern, and instruct the people.  This Old Testament pattern was fundamental to the New Testament Church pattern of eldership oversight.

5. Qualifications for Elders. The Bible is unmistakably clear that God is very particular in choosing who is to minister leadership in His House of worship.  Because it is His House, He is the one who divinely calls and enables individuals with proven ministry leadership that prepares them to be ordained as elders ***(Roman 1:1)***.  In addition, there are Scriptural qualifications to which a prospective elder has already made proof.  Therefore, the following qualifications found in ***1 Timothy 3:1-7 and Titus 1:5-9*** are not listed as potential achievements, but known godly character traits that qualify proven ministry leaders to be ordained to the eldership office.

**6. Moral Requirements for Elders:**

i. There are certain character qualities that must be manifest in the life of every individual who leads the people of God. Blameless, ***(1 Tim. 3:2; Titus 1:6)***.  This does not mean that an elder will never be blamed for things, but that he will not be guilty.  Jesus was falsely accused of many things, yet He was blameless.

ii. Temperate ***(1 Tim. 3:2; Titus 1:8)***.  An elder must have self under control.  Self-control is putting the human spirit under God’s control.  He should be a person of balance.

iii. Sober ***(1 Tim. 3:2; Titus 1:8)***.  The elder must be a person of discretion and sound mind.  He has his mind trained toward godly wisdom and sound judgment.

iv. Good Behavior ***(1 Timothy. 3:3)***.  This Greek word implies being orderly and modest and is closely related to the word meaning “adornment.”  The elder must be above reproach in all areas.

v. Not Given To Wine ***(1 Timothy. 3:3; Titus 1:7)***.  This is an obvious qualification.  Some ministers have fallen because of excessive behavior in this regard.

vi. Not A Striker ***(1 Timothy 3:3; Titus 1:7)***.  An elder is a minister in spiritual battles, not physical ones.  A violent person is not under the Lordship of Christ.

vii. Not Greedy Of Money ***(1 Timothy 3:3; Titus 1:7)***.  An elder who has committed himself wholly to the Lord will not be motivated or ruled by money.

viii. Not A Brawler ***(1 Timothy 3:3; Titus 1:7)***.  An elder must not be contentious, quarrelsome or argumentative.

ix. Not Covetous ***(1 Timothy. 3:3)***.  An elder has learned to be content in whatever situation God has placed him.  He is foremost “spiritually minded” and not motivated first by the desire for temporal things.

x. Not Self-willed ***(Titus 1:7)***.  A person who insists on his own way automatically limits God.  The Greek word implies a person who is not self-pleasing, not dominated by self-interest, not inconsiderate of others, and is not to be the opposite of gentleness.

**7. Domestic Requirements for Elder:**  The elder must not only control himself, but he must have his own home under control.  If he cannot rule effectively in his own home, how can he possibly rule in God’s house.

**i.** Faithful in Marriage, they must be a faithful husband or wife living in a pure marriage, without adulterous relationships or attitudes.  A man or woman who divides his/her natural affections will also be prone to divide his/her spiritual affections and commit “spiritual adultery.”

**ii.**  Hospitable (1. Tim. 3:2; Titus 1:3).  The breakdown of this Greek word could actually be translated “a lover of hospitality,” “to act friendly” and “a lover of strangers.”  To do so an elder must get involved with people on a personal level, those he relates to and those of a casual acquaintance.

iii. Rule His Own House Well (1 Tim. 3:4; Titus 1:6).  They must have a vision for their family members living in the home and training them with biblical principles. The Scriptural exhortation says, “For if a man or woman known not how to rule his or her own house, how shall he or she take care of the church of God?”

**8. Spiritual Requirements:**  The elder must have certain spiritual qualities if he or she is going to fulfill his ministry.  It takes more than just a good person or a good parent.  It requires that an individual is divinely called and equipped by God to minister.

i. Able To Teach (1 Tim. 3:2).  This does not necessarily mean that every elder must be a teacher as described under the five-fold ministry of Ephesians 4:11, but that every elder must be able to expound, proclaim, and communicate in such a way that others will learn and also be taught by example from his lifestyle.

ii. Not A Novice Or Young Convert (1. Tim. 3:6).  Spiritual age or maturity is more important than physical age.  A man who is newly or recently saved lacks the essential mature experience to lead others in the way of Christ by example of a proven Saint life-style.

iii. Have A Good Report Among The Unsaved (1 Tim. 3:7).  The church has a divine mandate to reach the unsaved.  To fulfill this ministry it is essential that the church has exemplified a good and reputable report to those outside the church.

iv.  Just (Titus 1:8).  The original Greek word denotes right conduct whether judged by God’s standards or by human standards.

v. Holy (Titus 1:8).  The original word used here is not the same \word that refers to the holiness of God.  It has the connotation of individuals who are cleansed from evil conduct, and who observe to do God’s will.

vi. Hold Fast The Faithful Word (Titus 1:9).  This tells us that an elder must be personally established in the truth of God’s Word, not blown about by unbalanced winds of doctrinal teaching.

vii. Able To Exhort And Convince In Sound Doctrine (Titus 1:9).  An elder must be able to apply Scriptural truth to everyday encounters with people.  Therefore, an elder is not just a source of academic information.

viii. Patient (1 Tim. 3:3).  A great amount of godly patience is required to help bring people to spiritual maturity.  An elder must be capable of working effectively with people at all levels of maturity.

**9. Age Requirement.** It is interesting that there is no age requirement for New Testament elders.  Since no age is mentioned, it must be assumed that when a person reaches the level of proven spiritual maturity necessary to qualify, he is old enough to govern in the House of God.  It is possible to be elderly in years of age and yet not wise (Ecclesiastes 4:13).  Likewise, it is possible to have wisdom beyond your years because of a heart of godly obedience (Psalm 119:99, 100).

e. **Number Of Elders**. The New Testament does not establish a set number of elders that is considered ideal.  However, in every local Church there seems to have been a plurality of eldership (e.g. James 5:14; 1 Tim. 5:17; 1 Pet. 5:1; Phil. 1:1; Acts 21:18). “For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” (Titus 1:5)  Plurality of elders does not necessarily mean that all elders will have the same responsibilities, the same influence or the same honor (1 Tim. 5:17).  Plurality does avoid the concept of a single ruler of a local Church congregation and it distributes authority as well as responsibility among several elders.  However, plurality of elders does not negate the fact that one elder will obviously carry the leadership and visionary responsibility of a chief position (a first among equals).  Among the children of Israel it was always Moses and the elders (Ex. 18:17-26; Deut. 1:14-17; Num. 11:16,17).  In the first century Jerusalem Church it was James and the elders (Acts 12:17; 15:4-7;12, 13, 22).  The Apostle Paul not only addresses the elders of the Church at Philippi, but later wrote and addressed one man who he called his “true yokefellow” or co-colleague (Phil. 4:1-3).  This was a man who submitted himself to the eldership, but who undoubtedly became the mouthpiece for the eldership as James was in Acts 15.

f. **Work of the Elders**. The elder’s primary responsibility is the oversight and care of the Church.  This involves three major areas:

1. Ruling (Rom. 12:8; 1 Thes. 5:12-14; 1 Tim. 5:17; Heb. 13:17,24).  This means “to be over, to superintend, to preside over, to care for, and to give attention to.”  Elders are to the Church what parents are to a family home.  As rulers, they stand accountable before God for the condition of the assembly (Hebrews 13:17).  This ruling must be done with a proper spirit and attitude.  Elders must remember that they are to provide an example for the saints to follow (Hebrews 13:7).  Such ruling may sometimes call for discipline (1 Thes. 5:12, 13; 1 Tim. 3:5), but every action taken by the elder must be with the best interest of overseeing the people. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. (Hebrews 13:17)

2. Shepherding (Acts 20:28; 1 Peter 5:2).  Some important responsibilities of shepherding or tending the flock is given in the following five areas.  They are:

i. Feed the flock (Acts 20:28)

ii. Watch out for wolves (Acts 20:29-31)

iii. Help the weak (Acts 20:35)

iv. Minister to the sick (James 5:14,15)

v.  Lead before the sheep as a good example (1 Peter 5:3) Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he had purchased with his own blood.  For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.  Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.  Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.  And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.  I have coveted not man’s silver, or gold, or apparel.  Yeah, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.  I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20:28-35)

3**. Instructing (1 Tim. 3:2; Titus 1:9)**.  Elders are the ones who bring stability to the Church, also exemplify and help bring a unity among God’s people.  It is essential that their teachings be firmly based on the Word of God (Heb. 13:7; 1 Tim. 5:17; 2 Tim. 2:2).  Priority should be placed on the eldership coming to a place of doctrinal unity on any questionable areas so that they can speak as one unified voice.

g. **Appointment, Tenure, Resignation and Removal**.

1. New Testament elders were never elected by popular or majority vote.  The Lord is responsible to call a person into ministry (Eph. 4:1-16), but Church leadership is responsible to recognize and ordain proven gifted ministers as elders when the need arises and as the Holy Spirit directs (Acts 14:23; Acts 20:28).  In the beginning of a New Testament local Church it seems to have been the ministry of the apostle who founded the work to also ordain the elders of the work.  After a work was established, new local elders were undoubtedly appointed and ordained by the existing elders.  Two Greek words shed light on this ordination process.  “Cheirotoneo” literally means “to stretch forth the hand” (Acts 14:23; 2 Cor. 8:19).  Elders are set into office by the laying on of hands.  “Kathisteemi” means “to ordain or appoint” (Titus 1:5; Acts 6:3).  It usually signifies to appoint a person to a position giving them a charge.  All through the Scripture when someone was appointed to a place of responsibility they were appointed or set in by those in authority, not by the people.  Thus, all rule came from God down through His Headship ministry and not from the people up (Ps. 133; Mt. 24:45; Acts 7:35; 1 Tim. 4:14; 1:18; Acts 6:6; 13:1-3).

2.  There is no record in the New Testament about the elder’s term of ordination.  Therefore, within this local Church, an elder is appointed by the CA and ordained to serve in the office of the elder.  Elders who reach an age or condition that they may only serve in a limited capacity due to a lack of physical strength or disability will always be highly esteemed.

3. An Elder may be dismissed during their tenure of service if he or she voluntarily resigns from either their membership standing or their office or ordination standing; or

4. If the CA along with EGB unanimously determines to remove an Elder at any special meeting duly called and held for such purpose:

i. that he or she does not faithfully and or satisfactorily perform their eldership ministry responsibilities; or

ii. that he or she is out of harmony with the Church teaching, ministries and or spiritual leadership of the EGB; or

iii. Scripturally disqualifies themselves.  Any such decision that is made by the CA, individually, or the Elder’s Council, unanimously, shall be conclusive and final, and shall not be subject to challenge by the Elder affected by such decision.

h. **Honor of Elders**. They have a serious charge before the Lord.  God holds them strictly accountable.  Jr. Bishops and Overseers/Elders who fail to fulfill their responsibilities will be dealt with by God.  However, the elder is not the only one who has responsibility.  Not only do the elders have an obligation before God to oversee the people, but the congregation also has responsibilities toward its eldership.  The people are exhorted to:

1. Know Those Who Are Over Them (1 Thes. 5:12).  The people are to appreciate the true value of their leaders.

2. Esteem Them Very Highly (1 Thes. 5:13).  This esteem is not based on emotions or sentiment.  It is deliberate respect for the calling of ministry and office that God has placed in the local church.

3. Submit Themselves To God’s Anointed And Appointed Leaders (Heb. 13:17).  The elders cannot fulfill their calling without the voluntary submission of the people to their leadership oversight.

4. Support The Local Church Ministry Financially (1 Tim. 5:17; Gal. 6:6; 1 Thes. 2:6, 9; 1 Cor. 9:11-14; Mal. 3:6-18; 1 Cor. 16:1,2; Heb. 7:1-10).  The elders should not have undue concern about their personal and the Church ministries financial support.  This is the responsibility of the local Church family in obedience to the Lordship of Christ.

5. Not Charge An Elder With Wrong-doing Too Hastily.  Elders are often exposed to misrepresentation and unjust criticism.  For this reason, God protects them by warning His people not to rebuke an elder (1 Tim. 5:1).  The people are also exhorted not to receive an accusation against an elder except on the evidence of two or three witnesses (1 Tim. 5:19).  If an elder does fall and is guilty of something worthy of Biblical rebuke, he is to be rebuked openly so that others may fear (1 Tim. 5:20).  The public nature of his office demands public discipline and repentance.

i. **Relationship of Elders and Deacons**. Due to Scriptural misinterpretations of some present-day concepts of elders and deacons, it is important to understand the Scriptural relationship as to how these two offices relate to each other.

1. In some respects, we see a pattern for this relationship in the Old Testament between the priests and Levites.  The priests were charged by God to sacrifice for the people.  However, there was constant preparation and clean-up that had to be done.  There were also other numerous tasks that had to be done.  To solve this concern, God gave the Levites to the priests to help them get everything done that was related to their service unto the Lord (Num. 3:5-10).

2. Likewise, God has given deacons to the elders.  The deacons are to serve the elders by assisting them to perform special services of ministry.  God has placed authority in His house in the hands of the elders.  They are able to delegate authority to the deacons to fulfill special functions of service in the Church (Acts 6:3).  The deacons are under the authority of the elders and answerable to them for their charge.  The authority of the deacons come by virtue of their appointment by elders.

**Section 3: EOM Leadership Structure and Meaning**

**a. Apostle and History.** There are many versions history on the origin of the Apostles. The most accurate accounts about the origin of the Apostles are found in the New Testaments; especially in four gospels. The books of Acts illustrate the many actions that the Apostles done by faith and being lead by the Holy Ghost. Other then the Holy Bible there has been other recorded accounts that Jesus still used Apostles after the book of Acts until now. However, you need to be carefully about some of these histories because many leaders became confused about the true role of an Apostle. Many have made the Apostle into titles and positions within their organization and the individuals that holds these titles and positions has not been called nor chosen by Jesus Christ. Therefore, study the New Testaments and there you learn the true role of the Apostle.

# 1. In general, the history of apostles started with Jesus and his disciples that are mentioned in the four Gospels (Matthew, Mark, Luke, and John). Jesus was thirty years old when he stated his ministry, (Luke 3:23) and choose his disciplines. *Selecting the 12 Disciples - please read Matthew 4:18–22; Matthew 10:1-4; Mark 1:16–20; Mark 3:13-19; Luke 5:1–11; and Luke 6:12-16.*

2. Jesus specifically trained his disciples to carry on the work that he started. Jesus knew the will of God because He dwelt in Jesus. Jesus knew exactly what he want to teach his disciples so that they can win souls teaching all mankind to have a relationship with God as Holy Father and God as creator of all things. Jesus taught his disciples for at least three years. Jesus was everything he needed to be for them according to the righteousness of God. Whatever Jesus taught them, he demonstrated and showed them how to use what they have learned (such as practical application or on the job training (OJT)).

3. Apostle meaning in Greek is apostolos: a messenger, one sent on a mission, represents Jesus Christ, special designated messenger. Their task is to establish and build churches; and represents specific church congregations. Apostles’ travel for the gospel sake, conduct outreach, evangelizes envoy, ambassador, a missionary, to reestablish order, and one that is all things to all people, etc.

4. An Apostle is a gift from Jesus Christ to the church body according to ***Ephesians 4:10***. Jesus gave them to the church for the purpose of perfecting of the saints, the work of the ministry, edifying of the body, to bring the saints into the unity of the faith, and the knowledge of the Son of God, ***Ephesians 4:12-13***.

5. According to Walter Bauer's Greek-English Lexicon of the NT "…Judaism had an office known as apostle. The Friberg Greek Lexicon gives a broad definition as one who is sent on a mission, a commissioned representative of a congregation, a messenger for God, a person who has the special task of founding and establishing churches. The UBS Greek Dictionary also describes an apostle broadly as a messenger. The Louw-Nida Lexicon gives a very narrow definition of a special messenger, generally restricted to the immediate followers of Jesus, or extended to some others like Paul or other early Saints active in proclaiming the gospel. There are other definitions for apostle; however, EOM embraces these meaning.

6. Jesus is the Chief of all Apostles, **Hebrews 3:12,** wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. Moses was compare to Jesus as Chief Apostle and High Priest; 2Who was faithful to him that appointed him, as also Moses was faithful in all his house. Jesus is the only one that can call and commission Apostles.

i. **Commission** focuses on the authority of the sender which is Jesus; Jesus gave apostles a charge, authority, and responsibly to do specific ***mandates*** centered on soul winning.

ii. **Mandates** are official orders to do something which means soul winning for the Apostles. An Apostle focus is on all people when it comes to winning souls. Apostles main purpose is to do the great commission going into the highways and hedges and compel people to come and receive salvation. An Apostle goes into areas where most people do not want to go such as gang areas, nursing homes, hospitals, detention centers, jails, prisons, etc.

**b. Apostle Preparation Process.** Jesus Called 12 main disciples and others like the seventy that followed him. Call in Greek means I call, summon, invite, to name; many are called but few are chosen, Matthew 22:14; 20:16, so the last shall be first, and the first last: for many be called, but few chosen.

**1.** The selecting of 12 men was essential to reestablishing God’s divine order in mankind through righteous and holy men. The New Testament is the only extensive source of information about the lives of the 12 disciples. Throughout the Bible there have been men, as well as women, whom God has chosen to accomplish His divine plans. Yet there were twelve men, specifically selected by Jesus, to travel with Him. The responsibility of the very words of the Master weighed like a heavy mantle upon them. The Twelve would continue representing Jesus long after He ascended into Heaven. Their dedication would impact the church long after their deaths.

2. In the Bible, twelve, like seven, frequently suggested completeness and perfection. In the Old Testament, twelve represented “all Israel” ([Genesis 49:28](https://ebible.com/query?utf=8%E2%9C%93&query=Genesis%2049%3A28&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [Joshua 13-19](https://ebible.com/query?utf=8%E2%9C%93&query=Joshua%2013-19&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). The Book of Revelation provides numerous references to twelve.

i. 12 tribes of Israel, which are sealed and protected ([Revelation 7:5-8](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%207%3A5-8&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [Revelation 21:12](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2021%3A12&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

ii. 12 stars in the woman’s (Israel) crown, symbolizing the 12 sons of Jacob ([Revelation 12:1](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2012%3A1&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [Genesis 37:9](https://ebible.com/query?utf=8%E2%9C%93&query=Genesis%2037%3A9&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

iii. 12 gates of the great high wall of the New Jerusalem ([Revelation 12:12](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2012%3A12&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

iv. 12 angels guarding the heavenly gates ([Revelation 12:12](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2012%3A12&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

v. 12 apostles of the Lamb, part of the church and body of Christ ([Revelation 12:14](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2012%3A14&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

vi. 12 pearls or precious stones of different colors, adorning the 12 foundations ([Revelation 21:14](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2021%3A14&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm), [Revelation 19-21](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2019-21&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

vii. 12 crops of fruit, continually producing wholesome and pleasant fruit ([Revelation 22:2](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2022%3A2&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

c. **Jesus Followers**. As Jesus’ immediate followers, the Twelve’s faithful obedience would be challenged repeatedly. A promise of eternal honor was extended to these chosen men. “Jesus said to them [disciples], ‘I tell you the truth, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel’” ([Matthew 19:28](https://ebible.com/query?utf=8%E2%9C%93&query=Matthew%2019%3A28&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). This promise shows the glory and status reserved for these saints who had suffered persecution on earth for the cause of Christ. “The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb” ([Revelation 21:14](https://ebible.com/query?utf=8%E2%9C%93&query=Revelation%2021%3A14&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)).

**d. The 12 Disciples.** After Jesus had endured the temptation in the wilderness, He “returned to Galilee in the power of the Holy Spirit.” He tried to speak in His hometown of Nazareth, but was rejected. So spiritually blinded were the people of the synagogue that they tried to kill Jesus by attempting to throw Him off a cliff. Jesus chose to establish His base and a new team in Capernaum, a beautiful town nearby, on the edge of the Sea of Galilee. The prophet, Isaiah, had prophesied that Jesus would live in Capernaum. “In the future he [Jesus] will honor Galilee of the Gentiles, by the way of the sea, along the Jordan” ([Isaiah 9:1](https://ebible.com/query?utf=8%E2%9C%93&query=Isaiah%209%3A1&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)).

The selection of the Twelve demanded the utmost deliberation as well as sacrifice. Prior to Jesus choosing these men, He fervently sought to fulfill the will of God, the Father. “. . . Jesus went out to a mountainside to pray, and spent the night praying to God” ([Luke 6:12](https://ebible.com/query?utf=8%E2%9C%93&query=Luke%206%3A12&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). These men would not only be His followers, but individuals who would be closest to Him. In every way, the Son of God chose to be vulnerable to these individuals. They would witness His fury against the moneychangers, His grief at a dear friend’s death, and His misery as they abandoned Him in the Garden of Gethsemane ([John 2:13-16](https://ebible.com/query?utf=8%E2%9C%93&query=John%202%3A13-16&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [11:35](https://ebible.com/query?utf=8%E2%9C%93&query=John%2011%3A35&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [Mark 14:32-42](https://ebible.com/query?utf=8%E2%9C%93&query=Mark%2014%3A32-42&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). Still these men were the sort of people God has always desired—the humble. Despite their faults, the Twelve were teachable. Jesus wanted men who could understand the struggles of the broken-hearted, the poor, and the afflicted.

**e. Disciples – Before and After.** Jesus could not have picked a more diverse group of men to accomplish His divine purpose. By human standards, the Twelve had very little in common with one another—one unpredictable fisherman, possibly one with a bias against Nazareth, a fanatic Jewish nationalist, a despised tax-collector, a skeptic/ pessimist, two “Sons of Thunder” with explosive tempers, and a covetous betrayer. They argued among themselves about which disciple would be the greatest ([Luke 9:46](https://ebible.com/query?utf=8%E2%9C%93&query=Luke%209%3A46&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [22:24](https://ebible.com/query?utf=8%E2%9C%93&query=Luke%2022%3A24&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). He showed displeasure when they contradicted Him ([Matthew 16:23](https://ebible.com/query?utf=8%E2%9C%93&query=Matthew%2016%3A23&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). Repeatedly, Jesus spoke of His betrayal, death, and resurrection ([Matthew 16:21-22](https://ebible.com/query?utf=8%E2%9C%93&query=Matthew%2016%3A21-22&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [Mark 9:30](https://ebible.com/query?utf=8%E2%9C%93&query=Mark%209%3A30&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm); [Luke 18:31-34](https://ebible.com/query?utf=8%E2%9C%93&query=Luke%2018%3A31-34&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)), yet the disciples faltered.

1. “All the disciples deserted [Jesus] and fled” ([Matthew 26:56](https://ebible.com/query?utf=8%E2%9C%93&query=Matthew%2026%3A56&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm))

2. “Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believer those who had seen him after he had risen” ([Mark 16:20](https://ebible.com/query?utf=8%E2%9C%93&query=Mark%2016%3A20&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)).

3. “Jesus himself stood among [the disciples] and said to them, ‘Peace be with you.’ They were startled and frightened . . . He said to them, ‘Why are you troubled, and why do doubts rise in your minds’” ([Luke 24:36-38](https://ebible.com/query?utf=8%E2%9C%93&query=Luke%2024%3A36-38&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)).

4. The Twelve would witness miracles of healing, power over nature, and of raising the dead. Yet it wasn’t until “after” Jesus’ death, resurrection, and ascension that the disciples’ were transformed. Prior to His Ascension, Jesus “opened the disciples’ minds so they could understand the Scriptures.” Upon returning to His Father, Jesus would fulfill God’s promise—clothing them with the Holy Spirit’s power ([Luke 24:45-49](https://ebible.com/query?utf=8%E2%9C%93&query=Luke%2024%3A45-49&translation=ESV&redirect_iframe=https://www.allaboutjesuschrist.org/bible.htm)). The Holy Spirit supplied the driving force, enabling the disciples to accomplish the mandate Jesus had entrusted to them. The Twelve testified of who they knew Jesus Christ to be: Lord of all creation, Redeemer of all who trust in His death for their deliverance from sin, and the Source of eternal life for all who accept Him as their Savior.

f. **Jesus’ Selection Process**. Jesus prayed before selecting them to be apostles, Luke 6:12, and it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. Luke 6:13, and when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles. Luke 10:1, after these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Luke 10:19, and when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

1. **Training.** Jesus taught them how to be all things to all people and told them to go into the entire world and preach the gospel to everyone. Jesus trained had the Apostle to do on the job training in evangelism, being Sheppards, uniying/fellowship and spiritual warfare.

2. **Observation and Validation**. Jesus had a personal relationship with all his Apostles. He observed them for three (3) years. They were validated through their dedication, suffering and their love for Jesus and kingdom (church body). Paul was Observed and Validated by the Apostles. Read Acts 9:25-31, the disciples did not believe that Paul was a disciple because he persecuted them in the past. Barnabas brought him to the Apostle and Paul had to spend time with them. During this time the Apostles observed him to ensure that he was a true believer of Jesus Christ.

3. **Dedication**: The Apostles learned dedication by their faith in Jesus Christ (the word of God made flesh) and the works that he did. They witness Jesus as he was committed to every word he spoke on a daily basis. Jesus did not waiver in his belief and values; he spoke and performed with authority at all times. The Apostles had to learn how to have that same dedication, Romans 12:1-2, Proverbs 3:5-6.

4. **Suffering**. Through suffering the Apostles had to be stripped of their fleshly identity. Suffering helped them to realize their full potential in Jesus Christ. They learned how to worship the Lord in spirit and in truth. Paul said it best in these scriptures, Galatians 2: 20, Philippians 3:10.

5. **Jesus Visitation**: Matthew 28:18, Jesus came stating all power is give to him in heaven and in earth after he resurrected and presented himself to his Father and heavenly host. Act 26:14, Jesus appeared to Saul (Paul)

6. **Jesus gives Mandates**: Jesus gave them mandates: go to the lost sheep of the house of Israel, Matthew 10:1-5-6; go teach all nations, Mathew 28:19. Baptize them in the name of the Father, and of the Son, and of the Holy Ghost, Matthew 28:19. Teaching them to observe all things whatsoever I have commanded you, Matthew 28:20. Jesus told Saul (Paul) go to the Gentiles and preach the Gospel so they may be saved from Satan, Acts 9:15; 26:17-18.

7. **Jesus Anoint Them** – On the day of Pentecost through the Holy Ghost (Succession Power and Authority), Acts 2:1-4. We note that Paul and Barnabas were being trained and observed by the other Apostles. Both did many works for Jesus Christ, Acts 9:1-31; 11:22-30. Both completed their required ministry (assigned missions) to become Apostles Read Acts 12:25. Both were validated and consecrated by the laying on of hands by the Apostles and released to continue doing their mandates given by Jesus. Read Acts 13:1-4

8. **Apostles’ Creed**. Before appointed and concentrated the Apostle must confess the following creed:

i. I believe in God, the Father almighty, creator of heaven and earth.

ii. I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried; he descended to hell. The third day he rose again from the dead. He ascended to heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

iii. I believe in the Holy Ghost, the holy church body of Jesus Christ, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

g. **Office of Chief Apostle.**

1. The word in Chief Apostle means more than just a title or rank. It means that this individual has and is willing to suffer. A Chief Apostle must have an expectation of great sacrifices being totally committed to Jesus Christ and his people, ***Romans 12:1-2***. Cannot be ashamed of the work of the ministry, I am not ashamed of the Gospel of Jesus Christ, ***Romans 1:16***. That I may know Jesus, the power of his resurrection, and the fellowship of his suffering, ***Philippians 3:10***.

2. To be called and selected as Chief Apostle/High Priest, is a person of great sacrifice and must be willing to yield oneself with the suffering of Jesus Christ. Has been proven by Jesus to lead other Apostles, Bishops, and Elders. Must be willing to be the first partaker of everything just like Jesus, Moses, Peter, Paul, James and other Apostles. The function of the Chief Apostle is to lead the Apostolic Church. On questions about the faith of New Apostolic Church members, he has the highest authority. Together with the other apostles CA determines the policy of the church being lead by the spirit of the Lord.

3. The Chief Apostle is the highest office of the church as god headship in the church, and has existed since 1896. The Chief Apostle can ordain new apostles or retire them. In EOM Chief means high meaning chief one; Chief Apostle is related to High Priest, “And whosoever will be chief among you, let him be your servant, Matthew 20:27”. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Timothy 1:15

4. Jesus: The term "Chief Apostle" was first used officially to describe **Jesus Christ** in the New Covenant Scriptures, book of **Hebrews 3:1** where he is also called the **High Priest**. Although certain Apostles are distinguished in scripture and tradition, for example, Peter, Paul, John, and James only Peter and Paul was considered chief apostles. This can be seen in the book of Acts seeing the labors of both Apostles Peter and Paul are the most told, the Church and the holy fathers, while revering the name of each of the Apostles, call these two Apostles chief. Calling these two Apostles chief in rank and labors, the Church impresses upon us that its head is Jesus Christ alone, and all the Apostles are His servants (cf. Col. 1:18).

h. **Office of Global Apostle**. All GA are mandated by Jesus Christ to do the great commission according to ***Matthew 28:19-20***. Additionally, to restore the three (3) core values taught by Jesus. The GA will always have authority and superiority over Apostles, Presiding Bishops, Bishops, Regional Overseers, and any other leadership positions within their region. As the GA you will be responsible for training Apostles, Bishops, Elders, Ministers, men, women and children about the Trinity and EOM International. You must be prepared to handle various situations such as domestic violence, sexual abuse, marriage, and family problems, child abuse, issues with gays/lesbians, people with substances abuse, etc. Your leadership will provide people with hope and strength.

1. Twelve (12) Global Regions. The Lord has given EOM charge to spiritually oversee the 12 regions of the world. ***One (1) Global Region*** includes 12 Zones. ***Each Zone*** includes twelve (12) Jurisdictions. ***Each Jurisdiction*** includes twelve (12) Provinces. ***Each Province*** includes twelve (12) Dioceses. ***Each Dioceses*** includes twelve (12) Sectors. ***Each Sector*** includes twelve (12) Districts. ***Each District*** includes twelve (12) Churches/Ministries. ***Each Church*** includes various departments to fulfill the needs of their community.

**Section 4: Bishops.**

a. Concerning the word bishop, the Shaff’s Bible Dictionary says:  “In the New Testament the term (bishop) is synonymous with presbyter or elder – that “bishop” is borrowed from the Greek and signifies the function, presbyter is derived from an office in the synagogue and signified the dignity of the same office.  These presbyters or bishops, elders, and overseers of the apostolic period were the regular teachers, pastors, preachers, and leaders of the congregation.”

 b. The Funk & Wagnalls Dictionary defines the word office as:  “A particular duty, charge, or trust; an employment undertaken by commission or authority; a post or position held by an official or functionary; specifically, a position of trust or authority under government.”

c. Bishop an overseer in apostolic times, it is quite manifest that there was no difference as to order between bishops and elders or presbyters ( Acts 20:17-28 ; 1 Peter 5:1 1 Peter 5:2 ; Phil 1:1 ; 1 Timothy 3 ). The term bishop is never once used to denote a different office from that of elder or presbyter. These different names are simply titles of the same office, "bishop" designating the function, namely, that of oversight, and "presbyter" the dignity appertaining to the office. The word is once applied to Christ himself, "unto the Shepherd and Bishop of your souls" (1 Peter 2:25).

1. **Office of Presiding Bishop**. PB along with his Cabinet and staff has the overall responsible of running the overall daily function of EOM main organization. PB carries out all administrative functions and leadership directive given by the Chief Apostle. He has the authority to appoint any leadership and administrative position for the needs of EOM main organization. He will be responsible for training and mentoring all leaders and staff in EOM Main organization. We would like for every Bishop that desires this office to understand that there can only be one Presiding/Senior Bishop. All EOM leaders are asked to respect him as the senior bishop obeying his instructions in the spirit of meekness, which is in accordance with the Word of God.

**Section 5: EOM Ordained Elders.** The only differs between an Elder and a Pastor is that not all Elders will be given the charge to shepherd over a congregation or a group of God’s peoples. All Elders need to be mindful that they may not be called to be a pastor and as members they must follow the leadership of their pastor with humility. Elders are ordained to fulfill leadership positions that is requires a leader within the EOM body.

**Section 6: Pastors**.  The word "pastor" derives from the Latin noun *pastor* which means "shepherd" and is derived from the verb *pascere* – "to lead to pasture, set to grazing, cause to eat". The term "pastor" also relates to the role of elder within the New Testament, but is not synonymous with the biblical understanding of minister. Many Protestant churches call their ministers "pastors".

a. Present-day usage of the word is rooted in the Biblical metaphor of shepherding. The Hebrew Bible (or Old Testament) uses the Hebrew word‎ (*roʿeh*), which is used as a noun as in "shepherd," and as a verb as in "to tend a flock." It occurs 173 times in 144 Old Testament verses and relates to the literal feeding of sheep, as in Genesis 29:7. In Jeremiah 23:4, both meanings are used (*ro'im* is used for "shepherds" and *yir'um* for "shall feed them"), "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD." ([KJV](https://en.wikipedia.org/wiki/King_James_Version)).

b. English-language translations of the New Testament usually render the Greek noun (*poimēn*) as "shepherd" and the Greek verb (*poimainō*) as "feed". The two words occur a total of 29 times in the New Testament, most frequently referring to Jesus. For example, Jesus called himself the "Good Shepherd" in John 10:11. The same words in the familiar Christmas story (Luke 2) refer to literal shepherds.

c. In five New Testament passages though, the words relate to members of the church:

1. John 21:16 - Jesus told Peter: "Feed My sheep"

2. Acts 20:17 - the Apostle Paul summons the *elders* of the church in Ephesus to give a last discourse to them; in Acts 20:28, he tells them that the Holy Spirit has made them *overseers*, and they are to *feed* the church of God.

3. 1 Corinthians 9:7 - Paul says, of himself and the apostles: "who feedeth a flock, and eateth not of the milk of the flock?"

4. Ephesians 4:11 - Paul wrote "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

5. 1 Peter 5:1-2 - Peter tells the *elders* among his readers that they are to, "Feed the flock of God which is among you, taking the oversight thereof"

d. Pastors are the scholars of God’s Holy Word and EOM International. Pastor’s overall responsibly is to train and lead people in righteousness. They have divine insight from God and are willing to provide leadership and training for all people to have good success. They should be willing to assume any of the roles of the five fold ministries for the perfecting of the church. Many saints believe that they should only fulfill roles/positions they like or are interested in which is an error. The Lord can call you to do whatever role/position He chooses. We encourage leaders to take the limit off of God and allow him to use them in whatever capacity he needs you. All should be Faithful, Available, and Teachable (FAT) in the Lord. You can do all things through Christ Jesus, who strengthens you for His work. To be recognized as an EOM Pastor you must obey CA, PB, leaders, and EOM Stated bylaws.

1. They will have the authority to perform all of the ordnances in the Holy Scriptures, start ministries, orchestrate programs/ceremonies, perform weddings, eulogies, visit the sick, go to prisons, lay-hands on people, and be an ambassador for EOM International.

2. Pastors primary responsibilities includes, praying and studying scripture; Ruling/leading the church; managing the church; caring for people in the church; giving account to God for the church; living exemplary lives; rightly using the authority God has given them; teaching the Bible correctly; preaching; praying for the sick; teaching sound doctrine and refuting false teachings; working hard; rightly using money and power; protecting the church from false teachers; disciplining unrepentant Saints; obeying the secular laws as the legal ruling body of a corporation; and developing other leaders and teachers.

**Section 7: The Office of the Deacon/Deaconess.** EOM deacons and deaconess assist the pastors in performing his or her duties in their local churches. If there are no elders and ministers, the deacon/deaconess will also serve as the pastor’s armor bears. They may be required to perform additional duties in the EOM parent and regional organizations as directed by the Presiding Bishop and Regional Bishops.

a. In addition to the Office of the Elder, the other office also designated and recognized by God, is the Office of Deacon.  The word deacon basically means a “servant”, and the word emphatically describes the function of the deacon.  Now we look at the second office in the New Testament Church to also realize that a Scriptural knowledge of the word deacon is imperative to understanding the place and function of this office.

b. **The Meaning of Deacon**. Four primary Greek words shed light on the ministry of a deacon in the Scripture.  They are “diakoneo,” “diakonia,” “diakonos” and “diako.”  The best way to study any concept in the Bible is to examine the root words that are used in connection with the concept.  Our English word “deacon” is not a translation of the Greek words, but is a transliteration.  That is, the translators used English letters for the Greek word without giving the actual meaning of the original word.  Whenever we find a word in the New Testament that is transliterated rather than translated, we can be almost certain that when the translating was done there was a theological question connected with that particular word.

c. Some instances of transliterated words are “baptism,” “bishop,” “apostle,” “evangelist” and “deacon.”  For example, the Greek word “baptism” literally means “immerse, dip or plunge.”  However, in the 1600’s when the Bible was brought into the English language, baptism was not practiced in Saints’ circles by dipping, plunging or immersing.  To avoid raising theological problems over the validity of other modes of baptism, the translators chose a neutral term that could be given any meaning desired by the interpretation.

d. This is also true of the word “deacon.”  The Greek word for deacon occurs many times in the New Testament and in most cases is properly translated.  Occasionally, however, when this same word is used in connection with an office in the Church, the words is not translated but transliterated.  To overcome some of these misunderstanding it is necessary to look at the Biblical words and see how they are used throughout the New Testament.  Following is a summary of the definition and usage of each of these words in the New Testament.

e. “Diakoneo” literally means “to be an attendant, to wait upon.”  In the New Testament it refers to waiting on someone at a table as a waiter (Luke 22:24-27); serving someone in any way (Matthew 4:11; 27:55; Acts 19:22; 2 Cor. 8:19); taking care of (2 Cor. 3:3; Acts 6:2); helping or supporting someone (Mt. 25:24; Luke 8:3; Rom. 15:25); the ministry of a Church official.“And let these also first be proved; then let them use the office of a deacon, being found blameless.” (1 Timothy 3:10)

f. This particular word is translated several way in the King James Version:  minister, serve, administer, and as the office of deacon.

g. “Diakonia” literally means “service or attendance as a servant.”  In the New Testament it is used to refer to all manner of service (Heb. 1:14; Eph. 4:12; Acts 6:4); the service necessary for the preparation of a meal (Luke 10:40); the service or function of all New Testament ministries (1 Tim. 1:12; Acts 20:24; 1 Cor. 12:5; Col. 4:17); aid, support or distribution especially of alms and giving it to the poor (Acts 11:29; Rom. 15:31; 2 Cor. 8:4); a specific ministry in the Body of Christ (Rom. 12:7).  This word is translated “serving,” “ministry,” “ministration,” “relief,” “office,” “service,” “administrations,” “ministering.

h. “Diakonos” literally means “a waiter, attendant, servant or minister.”  In the New Testament it refers to a personal servant (Mt. 20:26; 23:11; John 12:26); a helper or an encourager (1 Thess. 3:2; 1 Tim. 4:6); an official of the Church (Phil. 1:1; 1 Tim. 3:8).  This word is translated “minister,” “servant,” “deacon.”  The apostles and other prominent Saints are seen in this capacity (Col. 1:23; Eph. 3:7; 2 Cor. 3:6).

i. “Diako.”  Although this word is not found in the New Testament, it is significant to our understanding the word deacon because it is generally regarded as the root word from which the other three are derived.  It literally means “to run or hasten on errands.”

j. When viewed all together, it becomes evident that these words are closely related and that they are used in primarily two ways, an unofficial way and an official way.  In the general or unofficial sense, they refer to any kind of servant ministries.  At times they refer to the serving ministry in the home, the ministry of civil rulers, the ministry of angels, the ministry of various servants, and the ministry service of all believers regardless of their calling in the Body of Christ.  It is in this sense that every born-again believer is to have the heart, attitude, and characteristics of a servant.

k. These words are also used in an official way.  It is very clear from certain passages that these words are referring to an exceptional category of people by reason of prior proven service and were thus appointed “deacons” or literally “servants.”  These would obviously be people who had distinguished themselves in this capacity by their excellence of a heart to serve others and were involved in certain designated areas of needed responsibility.  This, then, became a specific office for which qualifications were set down.

l. **The Birth Of The Office Of The Deacon**

1.  And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables

3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4. But we will give ourselves continually to prayer, and to the ministry of the word.

5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6. Whom they set before the apostles: and when they had prayed, they laid their hands on them. (Acts 6:1-6) This passage in Acts tells us how the original of the office of the deacon emerged.  Although this fact is not specifically stated in the passage, the use of the Greek words, the prominent position of the passage, the spiritual qualities for these men, and historical Church tradition all implicate that this is the case.  If this is not the beginning of this new office, then we have no other Scriptural reference where the origination of this office is recorded.  From this foundational passage we can gather many insights and guidelines for the establishment of deacons in the Church.

7. Deacons were a matter of practical consideration.  The apostles appointed deacons to meet a particular need they could not meet themselves due to the growth of the church.  Part of the early development of the Church was in response to need.  As long as the Church was small in numbers there was no need for deacons.  As the Church grew and the responsibilities grew, the apostles realized that they could no longer adequately meet certain needs of the people and still be faithful to fulfill their commission of feeding and overseeing the flock of God.  The apostles were not being proud when they sought from someone else with whom to give this responsibility.  They were merely recognizing that their main ministry was handling the Word of God.  In this instance they would have to delegate “serving of tables” to others.  In doing so, they did not neglect their responsibility.  They were seeking to use men of proven character to first assist them by serving their needs which thereby would also serve the needs of the people.  This did not elevate these original seven men to equal status with the apostles or in any way establish a new realm of authority.  The deacons were given to the leadership to assist them, just as the Old Testament Levites were given to assist Aaron in the priestly office.

8. Deacons were initiated and set in office by appointment of the twelve elders with the affirming consensus of the people.  The idea for deacons did not come from the people.  God directed the leadership in solving a very real concern.  Those in leadership realized their need to first fulfill their calling, if they were to ultimately lead God’s people into finding their destiny in God.  The apostles communicated their discernment to the people, and involved the people to implement their unified direction of leadership. The apostles approved and set in their place of service those who had been affirmed by the people because they met the qualifications, which the apostles themselves had laid down.

9. Later many other Churches seem to have realized the divine order in the selection of deacons for they also set them in their Churches.  The Church at Philippi had deacons (Phil. 1:1). The Church at Ephesus seems to have followed this pattern because of Paul’s letter written to Timothy while he was in Ephesus (1 Tom. 3:8-13).  Early Church history also tells us that this became a universal principle among the Churches.

**m. Qualifications of Deacons.**  It is interesting that God does not want just anyone to care for and serve his people.  He does not want just anyone to “wait on tables.”  He does not take just anyone who volunteers for this ministry.  God is very particular about every person who has responsibility in His House.  When the apostles sought for helpers they asked for men of honest report, full of the Holy Spirit and wisdom (Acts 6:3).  As the function of deacons developed in the New Testament, Paul gave more concrete definitions to their required qualifications.  These qualifications are not put forth as ideals to be aspired, nor is the office to be given to someone so that these qualities can be cultivated.  Everyone who is set in as a deacon should already have proven that they possess these godly qualities.

1. Likewise must the deacons be grave, not double tongues, not given to much wine, not greedy of filthy lucre;

2. Holding the mystery of the faith in a pure conscience.

3. And let these also first be proved; then let them use the office of a deacon, being found blameless.

4. Even so must their wives be grave, not slanderers, sober, faithful in all things.

5. Faithful in Marriage, they must be a faithful husband or wife living in a pure marriage, without adulterous relationships or attitudes.  A man or woman who divides his/her natural affections will also be prone to divide his/her spiritual affections and commit “spiritual adultery.

6. For they that have used the office of a deacon well purchase to themselves a good standing, and great boldness in the faith which is in Christ Jesus. (1 Timothy 3:8-13)

7. These Scriptural requirements can be summed up in categories of moral, domestic, and spiritual qualifications.

n. **Moral Requirements**

1. **Not Double-tongued (1 Tim. 3:8)**.  One who is double-tongued says one thing to one person and gives a different view of it to another.  This would imply that a deacon must not gossip.

2. Not Given To Wine (1 Tim. 3:8).  This individual must be above reproach and excess in his personal habits.  Whatever he does will have great influence upon others.

3. Not Greedy Of Money (1 Tim. 3:8).  This is put in stronger terms than even in the qualifications for elders.  Perhaps, it is because when the deacons are in a place of assisting and helping others, they may be tempted to accept monetary gifts from those to whom they minister.

4. Proven (1 Tim. 3:10).  The word used here means “to test, scrutinize to see whether a thing is genuine or not.”  The office is not given to cultivate maturity.  Those given this position of ministry should already be living the life of a servant before they are entrusted with the title of the office.

o. **Domestic Requirements**

1. Faithful Husband or Wife (1 Tim. 3:12).  God’s laws are a priority for this man or woman who has undivided affections.

2. Ruling His Own House Well (1 Tim. 3:12).  This qualification is probably not to determine rulership ability, but to determine the nature of the deacon’s Saint walk.  The deacon must first be a good spouse and or parent in the home, doing a good job at home.

p. **Spiritual Requirements**

1. Full Of The Holy Ghost (Acts 6:3).  Natural ability is important, but secondary to the motivation and empowering presence of the Holy Spirit.  It is far better to use someone who is sensitive to God and lacking some natural abilities, than to have someone who relies on natural ability alone.

2. Full Of Wisdom (Acts 6:3).  Individuals may find themselves in situations where emotions are involved and there they are knowledgeable of some facts weather from leadership or otherwise, but not knowledgeable from a comprehensive level of eldership insight and they could unknowingly misrepresent the position of leadership.  Therefore, a deacon must know how to behave and act wisely.

3. Grave (1 Tim. 3:8).  This term denotes a seriousness of mind and character which will inspire the reverence, awe and respect of others.

4. Holding The Mystery Of The Faith In A Pure Conscience (1 Tim. 3:9).  This person must be spiritually right with God, so that along with material relief and service, he might also bring Spiritual encouragement.

q. These Scriptural qualifications indicate to us the importance that God places on all manner of service in the House of the Lord.  In the Old Testament only those who were set apart were to bear the vessels of the Lord (Isaiah 52:11; 1 Chronicles 15:12).  In the New Testament local Church the Lord is just as concerned over His House.

r. These qualifications in many ways closely resemble the qualifications that God has set down for elders.  One main difference is that there is no mention of requiring deacons to have an ability to teach or rule in the House of God (1 Tim. 3:2, 5, 12).  It is clear that deacons are not those in authority in God’s House, nor is the primary function of this office to be the teachers who handle the Word of God.  They are, as their name indicates, the committed servant order in the church.

s. **Work Of The Deacon**. The references in the New Testament make it clear that the general function of the deacons is to perform various and faithful services of a practical nature that are unique to every local church, and thus specifically, to relieve the elders of concerns that otherwise might detract and or hinder them from their ministry of spiritual oversight and corporate destiny.  The passage in Acts 6 reveals that the responsibilities of concern in this instance were mainly to aid in the distribution of relief to the poor, a practical service designed to free the apostles for the ministry of the word and prayer.  This passage seems to imply that these seven men did not necessarily do all the work themselves, but were also given the oversight to be accountable in these areas to make sure that the job was carried out in a systematic and impartial manner.  Act 6:3 mentions that the apostles were looking for men they could “appoint over this business.”

1.  In Philippians 1:1, Paul mentions this group of people in his greeting.  This is unusual because it is the only letter where Paul includes the deacons in his opening address to the church.  Paul had received a love offering from the Church at Philippi while he was in military custody at Rome.  Paul responded with a letter of encouragement and thanksgiving.  In addressing this letter to both the bishops (overseers) and the deacons (servants) he seems to be acknowledging that each office had an important role of service.

2. There are many practical responsibilities and ministries within the house of God that are particular needs of special concern which are unique to every local church.  God has provided the deacon office as a structure for faithful service to support the elders, whereby such responsibilities of concern will be performed in an orderly and accountable manner of excellence.

3. Therefore, in this assembly, deacons are the ministering servants of the Church family. Who are appointed by the various EOM Offices to assist them in the work to serve the people of God releasing leaders to give themselves more fully to the oversight and corporate destiny (national and international vision) of EOM International.

t. **Appointment, Term, Resignation and Removal**

1. A distinguishing factor in the office of deacons is the manner in which they are set into their place of service.  The only New Testament pattern of the setting in of deacons is in Acts 6 where they are set apart by appointment and the laying on of hands of the leadership, and with the affirmation of the assembly.

2. There is no record in the New Testament about the length of a deacon’s term in office.  Upon the expiration of a two year tenure, and only after taking a sabbatical period of between six to twelve months, Deacons of EOM International who have faithfully and satisfactorily served in office may request to be reinstated in office (by letter addressed to the EOM Board) for another two year term.  This option may reoccur in like manner after each two-year term a deacon services in office.

3. A Deacon of EOM International may be dismissed during their tenure of service, if he or she voluntarily resigns from either their membership standing or from their office of ordination standing; or

4. If the EOM Headship Offices along with the EGB unanimously determines to remove a Deacon, either for or without cause, at any regular or special meeting duly called and held for such a purpose: (a) that he or she does not faithfully and or satisfactorily perform their Deaconship ministry responsibilities; or (b) that he or she is out of harmony with the Church teaching, ministries and or spiritual leadership of EOM; or (c) Scripturally disqualifies themselves.  Any such decision that is made by the CA individually shall be conclusive and final, and shall not be subject to challenge by the Deacon affected by such decision.

u. **Honor And Reward Of Deacons**

1. “For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ (1 Tim. 3:13 KJV)

2. “Those who have served well gain an excellent standing and great assurance in their faith in Jesus Christ” (NIV)

3.  “Those who do well as deacons will be well rewarded both by respect from others and also by developing their own confidence and bold trust in the Lord.” (LIV)

4. For those who serve well there is honor and reward.  Serving well requires sincere diligence, faithfulness, responsiveness, sensitivity, thoroughness and sacrifice.  Stephen and Philip were such individuals.

5. Those who serve well purchase for themselves a good degree.  Not a bachelor’s or PhD degree.  This is a God-given degree or standing.  It may mean that they gain a good reputation and are held in high esteem by others.  It may also mean that in serving well, this office becomes a stepping stone to other levels of ministry (Mt. 25:21; 1 Tim. 4:12).  The Greek word here means “step” and may imply that the office, or at least the serving role of a deacon, is preparatory for eldership.  Many New Testament ministers began as servants.  Timothy served Paul (Acts 19:22).  John Mark served Paul and Barnabas (Acts 13:5).  Philip who began waiting on tables, who went above and beyond the call of duty, and ended up as a great evangelist (Acts 8:5, 6; 21:8).  The Old Testament suggests a similar pattern in the Moses/Joshua and Elijah/Elisha relationships (Ex. 24:13; Josh. 1:1; 1 Kings 10:19-21).

6. Those who serve well inherit great boldness in the faith.  Stephen is a striking example of this.  As he was faithful in small things, God promoted him to greater things.  He used many opportunities to share his faith and his testimony with others.  Soon Stephen appeared as bold as a lion, doing signs and wonders (Acts 6:8) as a consequence of his life of service and devotion to God.  Stephen went from faith to faith as a faithful servant in the church.

v. **Office of The Deaconess**.

1.  “Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things.” (1 Timothy 3:11 NASV)

2. There seems to be good evidence that many women served in the New Testament Church as deacons.  In the above Scripture verse Paul makes special admonitions to women who would function in this capacity.  The King James Version would lead us to believe that these admonitions are only for the wives of deacons.  However, carefully analysis of this passage seems to indicate that this is not the case, but that these qualifications also form an order of servants.  This becomes evident for some of the following reasons:

i. The Greek word translated “wives” in the King James may also be translated “women.”  Either translation is accurate and the word is translated these two ways consistently throughout the New Testament.  Whether “wife” or “woman” is used in any particular passage is the translator’s choice and can only be determined by the context.  The general rule applying to this word is that it should always be translated “woman” unless the context clearly implies that it is referring to a wife.  The King James translators felt it should be rendered “wives” in this case.  However, other versions such as the New American Standard, New Revised Standard, The Amplified Bible, The Jerusalem Bible, Wuest’s Expanded Translation of the Greek New Testament, etc. translate it “women.”  This is probably the more accurate choice, since there is really no grammatical justification to link them to the deacons that are mentioned in the previous verses of 1 Timothy 3:8-10.

ii. The term “likewise” that is used here is the same word used in verse 8 to introduce the deacons as contrasted to the elders.  In the context this term seems to be used to denote a transition from one order to another.  If so, this order in verse 11 would be that of a deaconess. (See also: 1 Timothy 2:9; Titus 2:3,6).

iii. It seems strange that Paul would state the qualifications for the deacon’s wife when he states no such qualifications for the wife of an elder.  Obviously the role of an elder is much more important in terms of authority and responsibility, yet Paul lists no qualifications for the wife of the elder.  This apparent inconsistency also suggests that these women in verse 11 form a category distinct from that of men.

iv. Some additional evidence that women did function in this capacity in the New Testament Church is that historical documents from the early second century reveals that there was an order of deaconesses in the early church.  One such example is found in a letter dated about 112 AD. This letter is about a report from the governor of Bithynia, a man named Pliny, to the Emperor Trajan in which he indicated that he had tortured two Saint handmaidens who were called “deaconesses” (See “Deaconess,” Interpreter’s Dictionary of the Bible, Vol. 1, pg. 786).  There also seems to be several women who serve in such an order in the New Testament.  In the following examples, a form of the Greek word “diakoneo” is used.

(a) Phoebe (Rom. 16:1,2,12).  Phoebe is the clearest example because she is obviously a woman (“our sister”) and she is called “a servant of the Church of Cenchrea.”  The word “servant” here is the same word translated “deacon.”  It also seems probably that Tryphena, Tryphosa, and Persis, whom he commends for their labor in the Lord, were deaconesses.

(b) The Ministering Women (Luke 8:1-3).  Several women who had been healed by Jesus evidently traveled with Jesus and the disciples at times to serve them in the areas of material substance.

(c) Dorcas (Acts 9:36-40).  This woman was vitally involved in ministering to the necessity of the saints.  The New Testament does not specifically call her a deacon, but the ministry she had related clearly to the function of a deacon.

(d) Considering some of these examples, it is easy to conclude that the New Testament Church had many women who functioned as “servants of the Church.”  To these women Paul adds a few additional qualifications (1 Timothy 3:11).

1-1. They Are To Be Grave (Reverent Or Dignified).  She must conduct herself in such a way that she commands the respect of others.

1-2. They Are Not To Be Slanderers.  This term denotes a person “given to fault-finding with the conduct of others, and spreading innuendoes and criticism.”

1-3. They Are To Be Sober.  This refers to a sound mind and good judgment, as opposed to emotional judgment.

1-4. They Are To Be Faithful In All Things.  A deaconess should be known for the fact that when she is given a responsibility she is always faithful to carry it out.

(e). There are many ministry responsibilities in the Church that could best be handled by godly women.  The First Century Church evidently found this to be the case.  Obviously today there are many areas where both men and women can be of tremendous assistance to the work of God.  Whenever we fail to use all of the ministries that God has set in the Body of Christ, we hinder the family of believers from reaching its corporate potential and destiny in God.  Whenever we fail to recognize true servanthood in an individual, we may hinder that person from reaching his or her individual potential and destiny in God.  Every believer should be a servant in the Body of Christ.  Members of EOM International who have demonstrated a true servant’s heart and attitude are prospective candidates for appointment by the CA to serve in the Office of Deacon/Deaconess.

**Section 8: Ministers.** EOM ministers are in training to be Ordained Elders and should take this opportunity to be Faithful, Available and Teachable (FAT) in the Lord. As you mature in the Lord, you may be called upon to assist the EOM Elders in performing their duties within the organization. Every minister must uphold the standards of our Lord and Savior Jesus Christ and EOM International. To be an EOM Licensed Minister, you must be willing to obey the CA, EOM leaders, and organization bylaws. Ministers’ primary focus is to study and learn God’s Holy Word until their Pastor or Jurisdiction Bishop/Overseer recommends them for ordination. If a minister is mature enough in the Lord, they may do some of the duties and responsibly as an Elder or pastor one of EOM ministries. License are available for any one that desires them as long as they are willing to obey the EOM Presiding Bishop, leaders, and stated organization bylaws.

**Section 9: Prophets**. EOM Prophets are massagers of God and they tell the people spiritual events/occurrences present and future. They may also give people divine insight about themselves on what God requires of them. Licenses are available for any one that desires them as long as they are willing to obey the EOM Presiding Bishop, leaders, and stated organization bylaws.

**Section 10: Evangelists.** EOM Evangelist will not be bound by a building except for when they are needed to do some specific duties such as being a pastor, teacher, or organizational leader. Their role is critical to the local ministry in various places international. Evangelist are outreach soul winners going into the streets, neighborhoods, highways, hedges, and any place where people need to hear the Word of God. Telling them about Jesus our Lord and Savior. Evangelists’ peach anointed persuasion messages about Jesus Christ with the intent of soul winning. Once a person accepts Jesus into their heart, the Evangelist should send them to one of EOM’s ministries to be taught by one of our pastors or contact the local EOM Regional Bishop/Overseer. If no EOM church is available, the Evangelist should send them to one of, the associate ministries, or consider starting a new EOM ministry under that EOM Regional Bishop/Overseer. Licenses are available for any one that desires them as long as they are willing to obey the CA and EOM leaders, and stated organization bylaws and articles.

**Section 11: Missionaries**. As Jesus Christ sent his disciples to preach in His name; we send EOM Missionaries into various regions and areas to do evangelism or ministries of service, such as education, literacy, social justice, health care and economic development.

**ARTICLE XXVI: EFFECTIVE DATE OF ADOPTION**

These Bylaws shall become effective immediately following their adoption by CA and immediately following their adoption by the EOM Board shall supersede and take effect in lieu of the Bylaws in effect prior to that time.

**ARTICLE XXVII: AMENDMENTS**

These Bylaws may be altered, amended, supplemented, superseded, or repealed and new Bylaws adopted by unanimous action at a regular or special meeting of the EOM Board to be called by the CA for that purpose, so long as they are not inconsistent with the provisions of the Articles of Incorporation.  Upon adoption by the EOM Board and final approval of the CA, the Amendments shall become effective.

**ARTICLE XXVIII: CERTIFICATION**

I Chief Apostle Lawrence C Dunbar do certify and approve these bylaws for EOM International. As the chief authority and director of this organization I have adopted these bylaws which supersede all other bylaws and amendments. These bylaws shall be enforced by the current leadership, EGB and its members until they are amended. These bylaws will be reviewed by the EOM Leadership and EGB for further amendments. Additionally, a new certification will be enforced once the EOM leadership and EGB complete any and all reviews and amendments. A signed copy of these bylaws is given to the EOM Presiding Bishop for enforcing and to EOM Chief of Staff, custodian of the EOM Administration.

Witness by my hands this 12 day of June 2019.

**Lawrence C. Dunbar** **Electronically Signed on June 12, 2019; Code: 02/27/2019-DFWCQP**

Apostle Lawrence C. Dunbar

Founder, Director, EOM, Chief Apostles