



ARTICLES OF ASSOCIATION AND BY-LAWS

SHOMAIR YISRAEL MESSIANIC JEWISH CONGREGATION

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ARTICLE I - Name:

1. The name of this association is Shomair Yisrael Messianic Jewish Congregation, and is organized as an association in the state of Tennessee, a non-profit organization. Hereinafter “the Congregation.”
2. The principal office of the Congregation shall be located at 3811 Boyds Bridge, Knoxville TN 37914, or such other place as the Board of Elders may designate from time to time.

ARTICLE II - PURPOSE:

1. Worship the God of Abraham, Isaac, and Jacob and express our worship in a Messianic Jewish context.
2. Communicate effectively the Gospel of Jesus (hereinafter referred to by His Hebrew name, Yeshua), the Messiah, to all people, with special emphasis to the Jewish people.
3. Foster the spiritual growth and maturity of all congregants and to promote a loving, supporting community of both Jewish and non-Jewish believers.
4. Promote the education and discipleship of our children, passing on a Godly heritage.
5. Identify with and support the State of Israel, and other significant causes that do not conflict with our faith.
6. Promote the restoration of the Church to its Jewish roots.

ARTICLE III - ARTICLES OF FAITH¹; WE AFFIRM THE FOLLOWING:

1. **There is one God**, who has revealed Himself as Father, Son, and Holy Spirit. Every divine action in the world is accomplished by the Father working through the Son and in the power of the Spirit. This God has revealed Himself in creation and in the history of Israel as transmitted in Scripture. (Gen. 1:1; 1 Cor. 8:6; Eph. 4:4-6)
2. **God is the Creator** of the heavens and the earth. He created humanity in the divine image to serve as creation’s priest and ruler. God’s intention for creation involves an order of differentiation, interdependence, and mutual blessing. (Gen. 1:26-28; 2:15; Eph. 1:4-6)

¹ The Articles of Faith represent adoption of the whole of the UMCJ Statement of Faith, (as adopted unanimously by its delegates on 19 July 2012) with a single addition included herein as paragraph 15

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3. **Through the exercise of free will**, human beings disobeyed God, tarnished the divine image, and abandoned their privileged vocation. As a result, God's consummating purpose for creation met with initial frustration, and all relationships within creation became subject to violence and disorder. (Gen. 4:8; 6:5-7; Rom. 8:20-22)
4. **God chose Israel**, the Jewish people, and entered into an everlasting covenant with them so they might be the first-fruits of a renewed humanity, who would mediate blessing and restoration to all the nations of the world. In gracious love, God gave to Israel the holy Torah as a covenantal way of life, and the holy Land of Israel as an inheritance and pledge of the blessing of the World to Come. (Gen. 12:1-3; Jer. 31:34-36, 35-37; Rom. 11:28-29)
5. **In the fullness of time, the Divine Son became a human being**—Yeshua the Messiah, born of a Jewish virgin, a true and perfect Israelite, a fitting representative and one-man embodiment of the entire nation. He lived as a holy tzaddik, fulfilling without blemish the mitzvot of the Torah. He brings to perfection the human expression of the divine image. (Isa. 7:14; John 1:14; Gal. 4:4; Heb. 1:1-4; 4:15)
6. **Yeshua died as an atonement** for the sins of Israel and of the entire world. He was raised bodily from the dead, as the firstfruits of the resurrection promised to Israel as its glorification. He ascended to heaven and was there enthroned at God's right hand as Israel's Messiah, with authority extending to the ends of creation. (Isa. 53:4-6; Ps. 110:1; Matt. 28:18; Mk. 14:61-62; 1 Cor. 15:3-8; Phil. 2:9-11)
7. **God poured out the Divine Spirit** on the community of Yeshua's followers, so that they might be joined intimately to the Messiah as His Body and become the preliminary representation of the New Covenant fullness promised to Israel. To this early Jewish community God added partners from among the nations, who heard the news of God's work in Yeshua and responded to the good news with faith. (Isa. 66:20-21; Acts 2:1-21; 10:44-48; 15:8-9; Eph. 1:13; 2:11-22)
8. **Messiah's community is a single community** expressed in diverse forms within the Jewish community and among the nations. All are called to a dedicated life of worship, neighborly service, and public testimony to Yeshua. Unity and love throughout the entire community confirm Yeshua's role, as the One sent by the Father, and God's purpose in Messiah for Israel and the Nations. (John 17:20-21; Acts 21:20; Gal. 2:7-8)
9. **Spiritual life is grounded in godly family units** within the relational framework of congregations, whereby persons are to be encouraged, trained, and disciplined. Families in Messianic Jewish congregations should be strengthened and established in their Jewish calling to covenant life. Messianic Jewish congregations are called to connect in Messianic Jewish associations, where they will find mutual enrichment and accountability. (Matt. 18:15-18; Gal. 6:1-2; Rom. 9:1-5; 1 Cor. 7:17-20)



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10. **The Torah is God's gift to Israel.** It serves as the constitution of the Jewish people and thus also of the Messianic Jewish community, which comprises Israel's eschatological first-fruits. The Torah does not have the same role for Messianic communities from the nations, though it does provide spiritual nourishment as a witness to the Messiah. The Torah also provides universal norms of behavior and practical life teaching for all. The Torah is to be applied anew in every generation, and in this age as is fitting to the New Covenant order. (Matt. 5:17-20; 2 Tim.3:16-17; 1 Cor. 7:17-20)
11. **Forgiveness of sins,** spiritual renewal, union with Messiah, the empowering and sanctifying presence of the indwelling Ruach Ha Kodesh, and the confident hope of eternal life and a glorious resurrection are now available to all, Jews and Gentiles, who put their faith in Yeshua, the Risen Lord, and in obedience to His word are joined to Him and His Body through immersion and sustained in that union through Messiah's remembrance meal. Yeshua is the Mediator between God and all creation, and no one can come to the Father except through Him. (Matt. 28:19-20; Lk. 24:46-48; Jn. 14:6; Rom. 6:22, 23; 1 Cor. 11:23-27)
12. **Messiah Yeshua will return to Jerusalem in glory** at the end of this age, to rule forever on David's throne. He will effect the restoration of Israel in fullness, raise the dead, save all who belong to Him, judge the wicked not written in the Book of Life who are separated from His presence, and accomplish the final Tikkun Olam in which Israel and the nations will be united under Messiah's rule forever. This restoration will bring everlasting joy for those who belong to Him. They will live forever in an order of mutual blessing and fellowship with God, in a cosmos perfected beyond description. (Isa. 9:4-5/5-6; Rom. 8:18-19; Rev.20:11-15; 21:1-4)
13. **The writings of Tanakh and Brit Hadasha are divinely inspired** and fully trustworthy (true), a gift given by God to His people, provided to impart life and to form, nurture, and guide them in the ways of truth. They are of supreme and final authority in all matters of faith and practice. (2 Tim. 3:16, 17; 2 Pet. 1:19-21)
14. **The Jewish tradition** serves as the living link that connects us as contemporary Jews to our biblical past and provides resources needed to develop a Messianic Jewish way of life and thought. Furthermore, **the Christian theological tradition** offers riches of insight into the revelation of the Messiah and His will, and Messianic Jews need to draw upon this wealth. (1 Thes. 2:15, Rom. 13:7; Jude 3)
15. **The present ministry of the Holy Spirit,** which includes all gifts of the Spirit, who indwells all believers and empowers them to live the Godly lives, to which they are called.

ARTICLE IV - MEMBERSHIP:

Section A - Purpose of Membership:

Full membership in the Congregation is a Godly expression of connection to the congregation. It is a



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formal recognition that an individual believer (which may include children), is covenantally connected to the congregational community and leadership. It is an expression of commitment on the part of an individual to make the congregation his/her primary place of worship, service and fellowship; and, a commitment of submission to the authority of the congregational leadership. Membership also includes a commitment on the part of leadership to reach out and minister to each member. It confers the right of input and suggestion, but not voting, or decision-making authority².

Section B - Criteria For Membership

In order to be received into membership, applicants must:

1. Be at least eighteen (18) years of age. Those who are younger are granted status³ if their family (parent-guardian) is received for membership.
2. Have repented of their sins and accepted Yeshua as their personal Messiah and Lord.
3. Have gone through mikvah (water immersion).
4. Be in agreement with the purpose and articles of faith of the congregation and be willing to abide by its by-laws.
5. Have gone through the membership class and completed the application for membership. The class may be waived at the discretion of the Board of Elders in the case of those transferring from another approved Messianic congregation.
6. Have met with the Elders and approved for membership.

Section C - Rights and Responsibilities:

1. Members should regularly attend services and other congregational functions, including but not limited to: Bible studies, small groups, and special events.
2. Members should support the congregation with their prayers, service, and finances (including tithing), and be part of the life of the Body.

² It is recognized there are other categories of commitment to the Congregation. Discussions of those other categories are not reflected in this context.

³ Status membership of those under 18 is limited to voice without a vote. It is understood that when the age of majority is reached, full membership may be granted on approval by the elders after request is made. (An informal request in writing is sufficient for the granting of membership, which is changed from that of status.)



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3. Members are submitted to the spiritual covering⁴ of the Board of Elder⁵ ⁶, in accordance with Scripture. (Heb. 13:17).
4. Affirm major decisions of Shomair Yisrael through prayer and careful consideration.

Section D - Discipline and Removal:

1. The purpose of the following procedure is to promote true repentance and therefore, it will be done with tenderness and in love.
2. The Board of Elders may discipline or remove a member in accordance with the principles of Matthew 18:15-17, which provides an outline for congregational discipline. A member may appeal the disciplinary ruling of the Board of Elders to the Tikkun Governing Council⁷.
3. The Board of Elders may remove an individual from membership for failure to attend services, apostasy from the faith, or conduct which is grossly unscriptural. In the cases of apostasy and gross misconduct, the judicial principles of Matthew 18:15-17 shall be followed.
4. A detailed description of procedures for discipline is attached as an appendix and is incorporated herein for referral and reference.

Section E -Meetings

1. The yearly business meeting is to be held each January at a time so designated by the elders.
2. A quorum consists of those present at a duly called meeting. A quorum shall not exist if the Chief Elder is not in attendance unless he waives his right to be in attendance, or is physically or mentally incapacitated, or refuses to attend at least two consecutive meetings.
3. Robert's Rules of Order may be used when necessary to govern the procedure at business meetings. This is to safeguard the input of all members.
4. Minutes of business, Elders, and committee meetings shall be kept. Meetings will be announced in the bulletin at least a month prior to the scheduled date, and will be held at a place designated by the Board to which it is attached.

ARTICLE V - SHAMASHIM (DEACONS)

Section A – Eligibility and Appointment:

⁴ See Judicial Appendix.

⁵ It is also understood that the Congregational Leader is the Chief Elder.

⁶ Submission to a spiritual authority is a scriptural requirement for every believer. Eph. 4:10-12; Heb. 13:17; 3 Jn. 1:9-10.

⁷ See the Judicial Appendix where, although an appeal is made, it is understood that final authority on such matters rests with the local congregation. However, the Board of Elders is instructed to take seriously the recommendations of the Tikkun Governing Council.



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1. A shamas⁸(deacon) must be a member of the congregation for one year prior to appointment and service and must meet the spiritual qualifications contained in 1 Timothy 3:8-13⁹.
2. A shamas will be appointed by the Board of Elders with input from the congregation, in accordance with Acts 6:1-6. The Board of Elders shall appoint the individual.

Section B – The Duties and Duration of Service:

1. The shamashim will oversee particular areas of ministry that have been assigned by the Board of Elders. They serve under the authority¹⁰ of the elders and shall routinely report to the elders.
2. The duration of service of a shamas will be as designated from time to time by the Board of Elders. Each shamas is accountable for his area of ministry.
3. The shamashim shall perform the duties of their offices, in cooperation with the membership, and are subject to the Board of Elders.
4. Shamashim may be removed by the Board of Elders for just cause (see judicial appendix).

ARTICLE VI BOARD OF ELDERS:

Section A - Interim Board:

Until a local Board of Elders is established, the congregation will be managed by the congregational leader in cooperation with the translocal Elders, deacons, and other ministry leaders of the congregation.

Section B - Eligibility and Appointment:

1. An Elder must be a member of the congregation, except that translocal Elders Scott Moore and Dan Juster are appointed from outside the congregation until such time as elders from within the congregation have been designated and confirmed and trained to handle their responsibilities.
2. An Elder must meet the scriptural criteria in I Timothy 3:1-7 and Titus 1:5-9.
3. The Congregational Leader shall appoint the initial Board of Elders. After the aforementioned initial Board of Elders is established, its successors will be appointed by the unanimous approval of the current Board of Elders and affirmed by the members of the congregation. Affirmation is not made through vote. Rather, members are given a two-week sounding period

⁸ It is understood that the scripture reference here speaks of specific qualifications with respect to the instructions given to Timothy. These aforementioned instructions were necessary to the prevention of problems based on the individual situation within setting in which Timothy dealt. Similarly, see 1 Corinthians 14, where a non-contextual understanding would prohibit women from speaking.

⁹ These qualifications do not necessarily disqualify women deacons. (See [FN 5].)

¹⁰ See [FN 5].



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of time prior to approval. Members are encouraged to go to the potential Elder and voice issues to rectify any opposition¹¹) Members are required to voice any opposition during the sounding period. After expiration of said sounding period, members are considered to have approved an elder.

(a) Elder candidates will be introduced at a duly called meeting for that purpose. During the following two-weeks, the membership has the opportunity to get-to-know the candidate Elder.

(b) At the close of this two-week period (should there be no complicating factors), another meeting will be held to voice affirmation¹² of support among the members for the candidate for Elder. Once affirmed, the serving Elders, including the Chief Elder, will anoint the new Elder into his new ministry.

4. Candidates for eldership must have demonstrated their fitness for office by prior service in the congregation. Therefore, the Board of Elders shall solicit extensive input from the membership before the appointment of an elder.
5. Candidates must have completed an application for eldership.

Section C – Responsibilities:

1. The Board of Elders shall provide the spiritual oversight for the congregation, which includes providing advice to and supporting the vision of the Congregational Leader.
2. The Board of Elders shall provide the highest authority in the congregation, manage the affairs of the congregation and oversee all the various areas of congregational activities and ministries.
3. Except where otherwise indicated herein, all decisions made by the Board of Elders, pursuant to the rules established herein, may only be ratified through unanimous decision.
4. At a meeting, where less than a majority of the Board of Elders is present, any action taken will be submitted to the other members of the Board of Elders in writing, including email, for their written approval.
5. Decisions made by the Board of Elders must be unanimous.
 - (a) Major decisions should also be made after affirmation by the members of the Congregation. This should be accomplished through invitation to a duly called meeting.
6. If, despite great effort to do so, unanimous consensus is not attained, the Chief Elder may act with the consensus of the majority of the Elders present, and/or with the advice of the Apostolic Covering, as dictated by the circumstances and the degree of urgency in the situation. Any

¹¹ The time period is designed to give an opportunity for a member a chance to mend the relationship with the potential elder.

¹² The voice affirmation is not a vote. Rather, it is meant to be a strong show of support and affirm the Elder's calling to that position within the congregation.



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action of the Chief Elder taken under these circumstances shall constitute a decision of the Eldership.

Section D – Duration and Removal

1. The term of an Elder is for an indefinite period until either resignation or removal by the Board of Elders.
2. An Elder (including the congregational leader) may be removed from office for just cause. Just cause is covered in more depth in the judicial appendix.
3. The removal of an Elder requires the unanimous recommendation of the other Elders. The Elder under consideration is ineligible to vote in this case.
4. Hearing may be held in accordance with judicial appendix.

Section E – Resolution

In the event of a conflict within the Board of Elders, which results in a deadlock, resolution may be sought through the Tikkun Governing Council. All parties in the conflict shall follow the Tikkun Governing Council's recommendation¹³. (Also see the Apostolic Covering section located herein below).

ARTICLE VII – CONGREGATIONAL LEADER:

The Congregational Leader is the spiritual leader of the congregation. He is the Chief Elder of the Board of Elders. His vision and leadership guides the congregational activities and mission. The position of Congregational Leader carries with it an understanding that it is more than merely the representative mouth piece of the Board of Elders. It is upon his suggestions and input that the Board of Elders, through prayer and biblical consideration and experience, will help operate and direct the Congregation.

The position of Congregational Leader carries with it the understanding that the rest of the congregation is covenanted under the spiritual authority of the office. Thus, under the Biblical hierarchy of leadership, the congregation follows his leadership and will benefit from his good spiritual leadership.

It is also understood that where the Congregational Leader makes mistakes, the congregation as a whole suffers. Thus, it is only through constant prayer and great Godly fear and trepidation that a congregational leader executes his office.

Section A – Selection:

When the congregation calls a congregational leader, he must be nominated by the Board of Elders. The Congregational leader must then be unanimously appointed by the Board of Elders. The selection

¹³ This requirement may be considered a general exception to the rule with respect to the Tikkun Governing Council.



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will be made after extensive input from the membership.

Section B – Compensation:

The congregational leader will receive compensation. This includes salary, insurance, travel and education expenses for conferences, seminars and other continuing educational opportunities. The amount of compensation will be determined by the Board of Elders through the finance committee¹⁴.

Section C – Duties and Responsibilities:

1. The Congregational Leader acts as the agent of the Board of Elders. (Also see the preamble under Congregational Leader above.)
2. The Congregational Leader shall be Chief Prayer Officer of the congregation.
3. He is the Chief Biblical Servant of the congregation.
 - (a) He is the Chief Scripture teacher within the congregation.
 - (b) He is the Chief Worship leader within the congregation.
 - (c) He is the Chief Exhorter to do good within the congregation.
4. He will have responsibility for the successful operation of the congregation. To this end, he shall:
 - (a) Ensure the Elders and Deacons are maintaining their responsibilities.
 - (b) Ensure the Congregation is protected from infiltration of foreign doctrine and practices which do not comport with the Bible and mission and vision of the congregation.
5. The congregational leader is an ex-officio member of every committee. He is a member of the Board of Elders and serves as its Chief Elder (also see above). He has the primary responsibility for setting the spiritual direction of the congregation. As spiritual leader, his sense of leading shall be carefully and seriously considered (also see above).

Section D – Removal:

The Congregational Leader may be removed. There are special removal procedures, which are outlined and identified in the judicial appendix.

Section E – Assistant to the Congregational Leader:

In support of the goals of Shomair Yisrael Messianic Jewish Congregation, Tikkun International, and the UMJC to provide for continuing leadership within the Congregation and the Messianic Jewish Movement, the Congregation will provide for the position of Assistant to the Congregational Leader.

¹⁴ The finance committee should be composed of at least three members. The finance committee need not be composed of only elders; however, it must be composed of congregational members and at least one elder.



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The assistant to the Congregational Leader is established as a discipleship and training position for future leadership. As a part time paid position, it is funded through both Shomair Yisrael and Tikkun, and through accepted and approved application, through UMJC.

The Board of Elders along with Tikkun and the UMJC will approve the position of assistant to the Congregational Leader. The responsibilities attendant to the position will be outlined by the Congregational Leader and may vary as is necessary.

ARTICLE VIII – APOSTOLIC LEADERSHIP

Shomair Yisrael recognizes covenant relationship to other leaders in the body of believers. As part of this, we recognize ourselves under authority to an Apostolic Covering which has leadership in the congregations beyond our own congregation*.

The Apostolic Covering may be removed from authority over Shomair Yisrael by the same process as the congregational leader.

*During an appeal to the Apostolic Covering due to a dispute involving the Elders as set forth above, the Eldership shall not change Apostolic Covering (Leadership) until the matter is resolved to the satisfaction of the existing Apostolic Covering.

The congregation, in furtherance of the above accountability, chooses to be under the apostolic authority of the Tikkun network.

ARTICLE IX – FINANCES:

1. The congregation will maintain a bank account and an investment account in its own name and will keep financial records according to internal accounting principles in compliance with the standards of practice and those of Tikkun International.
2. Deposits may be made by either the treasurer or others who may be so designated by the Board of Elders.
3. Checks may be drawn by either the treasurer or others who may be so designated by the Board of Elders.
4. The fiscal year will match the calendar year.
5. A yearly financial statement and a yearly budget will be prepared by the Finance Committee, subject to the approval of the Board of Elders, and presented for discussion during the annual business meeting.
 - (a) The members should receive notice a month prior to a duly called meeting for the purpose of presenting and affirming a budget for the following year. The notice should contain the information as to where the proposed yearly budget can be viewed.



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(b) During the intervening time between initial notice and the meeting, the proposed budget will be available during business hours to view by members of the congregation. Questions concerning the budget should be formally addressed to the Elders during this time.

(c) At the meeting, the budget should be affirmed by the members present, and the Board of Elders will approve the budget and record the affirmation.

6. The treasurer will provide a periodic record of congregational finances.

ARTICLE X – DISSOLUTION:

Dissolution will follow the winding down procedures required in accordance with the laws of the State of Tennessee for non-profit organizations.

The Board of Elders shall, after paying or making provision for the payment of all liabilities of the organization, dispose of all the assets of the organization exclusively for the purposes of the organization in such manner or to such organization or organizations organized and operated exclusively for religious purposes shall at the same time qualify as an exempt organization or organizations under Section 501(c)(3) of the Internal Revenue Code as the Board of Elders shall determine.

The Board of Elders shall specifically choose an organization involved in a Messianic Jewish ministry.

ARTICLE XI – AMENDMENTS:

Amendments to the by-laws must be formally submitted in writing, to the Board of Elders. The Board of Elders may appoint a committee composed of elders, shamashim, and members to study the proposed amendments and obtain input from the membership. The amendments will become part of the congregational by-laws upon the unanimous approval by the Board of Elders and two-thirds vote by the quorum of membership at a meeting duly called for said purpose.

ATTESTATION:

The undersigned, as Secretary of the congregation, does hereby attest that the attached by-laws are a complete and accurate copy of the by-laws which have been duly adopted by the association at an organization meeting of the Interim Board of Directors.

Dated: August 5, 2018

Maggie McNally, Secretary