

ARTICLE I - NAME

This church shall be called Family Bible Church, and is incorporated as a non-profit organization under the laws of the State of Georgia.

ARTICLE II - DESIRE

It is our desire to express our faith in the one true God – Who has revealed Himself in three persons: the Father, the Son and the Holy Spirit – through a love for Him (with all of our heart, soul and mind) and His Word (hiding it in our hearts, teaching it to our children and modeling it in our lives), and to share that faith with those we meet. (Deuteronomy 6: 4-9; 5: 14-16; 28: 19-20; Acts 1: 8)

ARTICLE III - STATEMENT OF FAITH

SECTION 1 - GOD

We believe there is one and only one living and true God, an infinite Spirit, the Maker and supreme Ruler of heaven and earth. We believe that He is inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love. We believe in what is classically referred to as the Trinity – that in the unity of the Godhead there are three Persons, the Father, the Son and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption. (Deuteronomy 6:4; Exodus 20:2-3; Isaiah 6:1-4; Isaiah 40:18-25; Isaiah 44:6; I Corinthians 8:6; Romans 9:5; Acts 20:28; Revelation 4:11)

- A. The Father. We believe that God the Father is preeminent within the Godhead. Christ declared the Father's preeminence as He sought to glorify the Father and perform His will. (I Corinthians 11:3; I Corinthians 15:20-28; John 5:30, 36; John 7:18)
- B. The Son.
 - 1. His Deity. We believe that Jesus Christ is of the same nature as God the Father and dwelt with the Father prior to His incarnation. We believe that He was the agent of creation and is the sustainer of life. (Philippians 2:5-11; John 1:1-14; John 17:1-5; Colossians 1:15-18; Romans 9:5)
 - 2. His Birth. We believe that Jesus Christ was incarnate by being begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of woman, and that He is both the Son of God and God the Son. (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14)
 - 3. His Death, Burial and Resurrection. We believe in the literal death, burial and bodily resurrection of Christ. We believe in His ascension into heaven, where He now sits at the right hand of the Father as our High Priest, interceding for us. (Matthew 28:5-7; Mark 16:6; Luke 24:2-6; I Corinthians 15:3-4; Luke 24:36-39; John 20:24-29; Luke 24:51; Acts 1:9-11; Revelation 3:21; Hebrews 12:2; Hebrews 7:25-27; I Timothy 2:5; I John 2:1)
- C. The Holy Spirit. We believe that the Holy Spirit is a divine Person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the Evil One until God's purpose is fulfilled; that He convicts of sin, righteousness and judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endues, guides, teaches, witnesses, sanctifies and helps the believer (John 14:16-17, 26; Matthew 28:19; Hebrews 9:14; Luke 1:35; Genesis 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5-6; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Ephesians 1:13-14; Romans 8:14,16, 26-27).

SECTION 2 - THE BIBLE

We believe that the Bible is the inspired Word of God and that it is the sole authority for faith and practice. We believe that it was verbally and completely inspired and is the product of Spirit-controlled men, and therefore is infallible and inerrant in all matters of which it speaks. We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed and opinions shall be tried. (II Timothy 3:16-17; II Peter 1:19-21; Psalm 19: 7-11).

SECTION 3 - CREATION

We believe the biblical account of the creation of the physical universe, angels and man. We believe that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process. We believe that man was created by a direct work of God and not from previously existing forms of life and that all men are descended from the historical Adam and Eve, first parents of the entire human race. We believe that God performed all of His creative work in six twenty-four hour days and rested on the seventh. (Genesis 1-2; Colossians 1:16-17; John 1:3; Psalm 24: 1-2; Psalm 104; Isaiah 40:28; Isaiah 42:5; Hebrews 11:1,3,6).

We believe that God created marriage to be the uniting of one man and one woman in covenant commitment for a lifetime. Through this marital relationship, God provided for the man and the woman the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. We believe that sexual intimacy is a wonderful gift of God that is only to be expressed between one man and one woman (as genetically defined), within the love and bonds of marriage. We believe that God designed marriage to reveal the union between Christ and His church. (Genesis 2:24-25; Matthew 19:4-6; Proverbs 5:15-19; I Corinthians 7:3-5; Genesis 1:28; Hebrews 13:4; Ephesians 5:21-33)

SECTION 4 - MAN

We believe that man was created in innocence (in the image and likeness of God) under the law of his Maker, but that by voluntary transgression Adam fell from his sinless and happy state, and all men sinned in him. Consequentially, all human beings are sinners by nature and by conduct, and therefore are under just condemnation without defense or excuse (Genesis 3:1-6; Romans 3:10-19; Romans 5:12,19; Romans 1:18,32).

SECTION 5 - SALVATION

We believe that salvation (deliverance from the condemnation for sins and the promise of eternal life in the presence of God) is a gift offered by God to all men. This gift of salvation is an offer of God's grace to be received through faith when a person recognizes their sinful state, consequential condemnation and the redemptive work of Jesus Christ.

We believe that this work was accomplished according to the plan of the Father. We believe that Christ voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience thus qualifying Himself to be our Savior. We believe that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin. We believe that His sacrifice consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree. We believe that true faith is an expression of true repentance – a change of mind and purpose toward God. (Romans 3:21-24; Ephesians 2:8-9; Romans 4:5,16; Acts 15:11; Romans 6:23; John 3:16-17; Matthew 18:11; I John 4:10; Philippians 2:5-8; Hebrews 2:14-17; Isaiah 53:4-7; I Corinthians 15:3; II Corinthians 5:21; I Peter 2:24)

SECTION 6 - SANCTIFICATION

We believe that sanctification is the divine setting apart of the believer unto God, accomplished in a three-fold manner. First, an eternal act of God based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior. Second, a continuing process in each saint as the Holy Spirit applies the Word of God to his/her life. Third, the final accomplishment of this process is at the Lord's return. (I Corinthians 1:2; Hebrews 10:10-14; John 17:17; II Corinthians 3:18; I Corinthians 1:30; Ephesians 5:25-27; I Thessalonians 4:3-4; 5:23-24; I John 3:2; Jude 24-25; Philippians 3:20-21)

In fulfillment of the second aforementioned manner of sanctification, the Bible clearly forbids the use of Christian liberty as an excuse for sinful living and carnality. We believe that the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and that separation from all religious apostasy, all sinful pleasures, practices and associations is commanded of God. (Romans 6:15-22; 13:13-14; Galatians 5:13-26; Titus 2:11-14; 2 Timothy 3:1-5; Romans 12:1-2; Romans 14:13; I John 2:15-17; 2 John 1:9-11; 2 Corinthians 6:14-7:1)

We believe that any form of sexual intimacy outside of marriage is both immoral and a perversion of God's gift (Leviticus 18:1-30; Proverbs 6:32; I Corinthians 6:18; Romans 1:26-27; I Thessalonians 4:3-8). Furthermore, we believe that any form of sexual immorality such as adultery, fornication, homosexuality, bisexuality, bestiality, incest, pornography, cohabitation (regardless of the age of the individuals involved), any attempt to change one's gender in disagreement with one's genetically defined gender, is sinful and offensive to God (Leviticus 18-20; Romans 1).

SECTION 7 - THE SECURITY OF THE SAINTS

We believe that all who are truly born again are kept by God the Father for Jesus Christ. (Philippians 1:6; John 10:28-29; Romans 8:35-39; Jude 1)

SECTION 8 - THE CHURCH

We believe that the church, which is the Body and the Bride of Christ, is a spiritual organism made up of all that place their faith in Jesus Christ. We believe that those who place their faith in Jesus Christ are immediately baptized by the Holy Spirit into the Church, of which Christ is the Head. (Colossians 1:18; Ephesians 1:22-23; Ephesians 4:1-6; Ephesians 4:11-16; Ephesians 5: 23-25; Acts 15:13-18; Galatians 3: 26-29; I Corinthians 12:12-13)

We believe that a local church is an organized congregation of immersed believers who gather together for corporate worship, fellowship, discipleship, and stewardship. We believe that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel. However, we also believe that it is scriptural for the true church to separate itself from worldliness and ecclesiastical apostasy. (Acts 2:41-42; I Corinthians 14:26-33; Acts 20:17-28; I Timothy 3:1-13; II Corinthians 6:14 - 7:1; I Thessalonians 1:9-10; Romans 16:17; I Timothy 6:3-5; II John 9-11)

SECTION 9 – ORDINANCES OF THE CHURCH

We believe that baptism is the single immersion of a believer in water in the Name of the Father, and of the Son, and of the Holy Spirit. We believe that the ordinance of baptism was given to publicly demonstrate our identification with the crucified, buried and risen Savior, through Whom we died to sin and rose to a new life. (Matthew 28:18-20; Acts 2:41-42; Acts 8:36-39; Romans 6:3-5; Colossians 2:11-12)

We believe that the Lord's Supper is the commemoration of His death until He come, and should be preceded always by solemn self-examination. (Matthew 26: 26-29; I Corinthians 11:23-28; I Corinthians 10:14-22).

SECTION 10 - GIVING

We believe that scriptural giving is not only of vital importance to the life of the church, but is also commanded of God. We believe that the Scriptures teach purposeful, proportionate giving – which should begin at the tithe that God declared to be His. We believe that true Christian giving is not only of income but also of time, talents, and our very lives. (Genesis 14:18-20; 28:20-22; Malachi 3:8-11; Matthew 23: 23; I Corinthians 16:1-2; II Corinthians 8:1-16; 9:6-8)

SECTION 11 - CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society. We believe that magistrates are to be prayed for, conscientiously honored, and obeyed, except in those things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience, and the coming King of kings. (Romans 13:1-7; I Timothy 2:1-2; I Peter 2:13-17; Acts 23:5; Revelation 19:11-16; 20:4-6)

We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith. We believe that each local church is independent and autonomous, and must be free from any interference by any ecclesiastical or political authority. Therefore, the church and state must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other. (Matthew 22:21; Acts 5:29; Acts 4:19-20)

SECTION 12 - ISRAEL

We believe in the sovereign selection of Israel as God's eternal covenant people. We believe that she is now dispersed because of her disobedience and rejection of Christ, and that she will be regathered in the Holy Land and, after the completion of the Church, will be saved as a nation at the second coming of Christ. (Genesis 13:14-17; Jeremiah 31:35-37; Hosea 6: 1-2; Romans 11:1-32; Ezekiel 37; Zechariah 8:7-8)

SECTION 13 - RAPTURE AND SUBSEQUENT EVENTS

We believe that according to Scripture the final “week” of the seventy weeks declared for Israel and Jerusalem (Daniel 9) is yet to come. Additionally, we believe that the church of Jesus Christ will be caught up in the air to meet Christ in the clouds prior to the beginning of that seven-year period. We believe that this “rapture” of the church can occur at any moment and when it does the dead in Christ shall be raised in glorified bodies and the living in Christ shall be given glorified bodies without tasting death. We believe that the tribulations declared for the earth at end time – before and during the final seven years of Daniel’s vision – will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom. (Daniel 9:25-27; Matthew 24:29-31; Acts 1:6-11; I Corinthians 15:42-44; Philippians 3:20-21; I Thessalonians 4:13-18; Isaiah 9:6-7; 11:1-9; Luke 1:30-33; Acts 2:29-30; Revelation 20:1-6)

SECTION 14 - THE RIGHTEOUS AND THE WICKED

We believe that those who are justified by faith in our Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His esteem while all such as continue in impenitence and unbelief are in His sight wicked and under the curse. We believe that this distinction continues after death in the everlasting happiness of the saved and the everlasting conscious suffering of the lost in the lake of fire. (Genesis 18:23; Proverbs 14:32; Daniel 12:13; Malachi 3:18; I John 5:19; Romans 6:23; Mark 9: 42-48; Luke 16:25; Matthew 25:34-41; John 8:21; Revelation 20:14-15)

SECTION 15 - THE DEVIL, OR SATAN

We believe in the reality and personality of Satan, also called: the Devil, Lucifer, Abaddon and Apollyon. We believe that Satan was created by God as an angel but through pride and rebellion became the enemy of his Creator. He has become the unholy god of this age, the ruler of all the powers of darkness, and is destined to the judgment of an eternal justice in the lake of fire. (Isaiah 14:12-14; Ezekiel 28:11-19; Matthew 4:1-11; II Corinthians 4:4; Revelation 20:10)

ARTICLE IV - STATEMENT OF COMMITMENT & ACCOUNTABILITY

Though each individual believer automatically becomes a member of the universal church at the moment they are transformed into a child of God (by God's grace through faith, by the blood of Christ and the sealing of the Holy Spirit), the Word of God places emphasis upon the ministry of the local church as an autonomous group of immersed believers who are committed to one another for the purpose of serving the body and maintaining accountability in the area of edification, evangelism, and personal purity.

SECTION 1 - REQUIREMENTS

- A. Eighteen years of age or older, or living independently from the authority of parents
- B. A personal, vital relationship with God through the person of the Lord Jesus Christ, i.e. salvation by grace through faith.
- C. Baptism by immersion in the Name of the Father, and of the Son, and of the Holy Spirit, after profession of faith in Christ.
- D. Demonstration of a Christian and biblical lifestyle.
- E. Demonstration of commitment to the church by consistent attendance and participation. (Note: providential hindrance of this attendance may provide an exception to this requirement.)
- F. Being in agreement with the church constitution.

SECTION 2 - PROCESS

Those desiring to publicly commit themselves to this fellowship of believers - to the service and accountability of this local body - will be brought before the assembly after they have taken the following steps:

- A. Satisfaction of the requirements in SECTION 1.
- B. Meeting with one of the elders to discuss the church constitution.
- C. Filling out of a Family Bible Church Statement of Commitment; stating their desire to 1) commit themselves to the service and accountability of this local body and 2) submit themselves to the church constitution as long as they fellowship at Family Bible Church.
- D. Recommendation by the elders to the congregation.
- E. Public testimony before the congregation of salvation in Christ and baptism by immersion.
- F. At the time of their public testimony, the congregation will be provided with the opportunity to commit themselves to the individuals in the reciprocal aspect of this service and accountability of the body. (i.e. that they would seek to serve the individual and be willing to be served, that they would seek to keep the individuals accountable before Christ and be willing to be kept accountable by the individuals.)

SECTION 3 - DISMISSAL

- A. By Erasure. Those individuals who have joined another like-minded church, have passed away, or who have requested in writing that they be removed from the rolls of this local body, may be removed by confirmation of the church. An individual who has been cited for disciplinary action may not be removed from the rolls at their own request.

- B. By Transfer. An individual leaving this church for good and proper reasons - to unite with another church of like faith and practice - may be granted a Letter of Transfer by the approval of the elders.
- C. By Discipline.
 - 1. Any individual who is involved in bringing reproach on the Name of Christ and His Church by disorderly conduct, heretical teaching, immorality or sowing discord and strife (as defined by but not necessarily limited to those activities described as unbiblical within the confines of Article III – Statement of Faith) shall be dealt with according to Matthew 18:15-18; Romans 16:17-18; I Corinthians 5; Galatians 6:1-5; Titus 3: 9-11; and II Thessalonians 3. Accordingly, if after being visited by the initial party and two or three witnesses the offending individual does not repent but rather persists in a rebellious attitude, the initial party shall approach the elders for a time to address the issue to the church. The church shall discipline the individual from the privileges of active fellowship by confirmation of the church in hope that they may count the cost of their sin and return.
 - 2. Any individual who is unfaithful in attendance to the regular services of the church for a six month period (unless he/she is considered providentially hindered) shall be visited “officially” by an elder of the church with an admonition not to forsake assembling with the brethren (Hebrews 10: 24-25). If the individual still does not attend, then he shall take two witnesses in an effort to encourage and exhort the believer. If the individual still persists in an unrepentant spirit the church shall discipline the individual from the privileges of active fellowship by confirmation of the church in hope that they may count the cost of their sin and return.

SECTION 4 - ADDITIONAL GUIDELINES

- A. Only individuals, 18 years of age and older, who have publicly committed themselves to this local church and are not under disciplinary action by the church shall be entitled to active representational service in the church (i.e. teaching Sunday School, singing in the choir, etc.)
- B. Associate Membership. Many churches offer what is referred to as associate membership. Though we do not have associate membership, individuals from other areas who are committed to another local church in that area, are encouraged to publicly commit themselves to this local church for the sake of service and accountability.
- C. Conflict Resolution. We believe that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (Matthew 18:15-20, I Corinthians 6:1-8). Hence, we require members to resolve conflict among themselves according to biblically based principles, without reliance on the secular courts. Additionally, we encourage the use of biblically based principles and the avoidance of suits of law to resolve disputes between the church and those outside the church, whether Christian or pagan and whether individuals or corporate entities. The elders shall prepare policy letters to be confirmed by the church that will help to govern conflict resolution in the church.

ARTICLE V - ORDINANCES

SECTION 1 - BAPTISM

Those professing saving faith in Jesus Christ shall, after consultation and instruction by one of the elders, be immersed in water once. An elder and/or some person authorized by the elders shall perform the baptism. An individual being immersed is not by implication also publicly committing themselves with this local church of believers. An individual who desires to make a publicly commitment to this local church, may do so at the same time, but by a separate and declared act, and as long as the requirements have been met (see Article IV, Section I).

SECTION 2 - LORD'S SUPPER

The church, at the discretion of the elders, shall perform a commemoration of the Lord's Supper, so long as it is at least once per month. Since it is the Lord's table, none that are His shall be banned. However, one of the elders shall frequently state the requirements of I Corinthians 11, and shall state our belief that a believer participating in the Lord's Supper should be baptized by immersion, in obedience to the Lord's command. Parents shall be responsible for the participation and instruction of the children in the Lord's Supper. The elements shall be unleavened bread and grape juice.

ARTICLE VI - CHURCH OFFICERS

The Bible teaches that there are two recognized positions of leadership in a local church: elders and deacons. Additionally, in submission to the regulations of the State of Georgia, the church shall recognize four men to be corporate officers.

SECTION 1 – ELDER(S) and PASTOR(S)

- A. **Qualifications.** An elder shall be a male believer in Jesus Christ, saved by grace through faith and living in close relation to Christ, having identified himself with Christ via immersion after his salvation. He shall measure up to the qualifications of I Timothy 3: 1-7, Titus 1: 5-9, and I Peter 5: 1-4. He shall be in full agreement with the constitution of Family Bible Church. If a recognized elder determines that he is no longer in full agreement with the constitution of Family Bible Church, he must present his differences to the elders and, subsequently, to the church for re-confirmation.
- B. **Call.** A man shall be officially recognized as an elder upon confirmation of the church. This calling may come in one of two ways: either upon the need of the church or upon the recognition of the church. When a man is called to the office of elder, the church will delineate at that time the role which he is expected to fulfill.
1. **Call based on the need of the church.** If it is deemed that there is a need on the council of elders for another man to serve, whether in a vocational or lay ministry, then the elders shall present this need to the church for confirmation. If the need is confirmed by the church, then the elders shall prayerfully seek a man to fill this need – first, by considering the men within this local body; then, by seeking a man from outside this local body. Only one man shall be presented to the body for confirmation at a time.
 2. **Call based on the recognition of the church.** If God raises up a man within this local body who – a) fulfills the qualifications of an elder, b) is recommended to and approved by the current elders to be an elder, and c) is willing to serve as an elder of this local body – he shall be presented to the church for confirmation.
- C. **Term.** An Elder that is confirmed by the church to serve in a specific pastoral position will be a member of the elder council as long as he serves in that position. Elders that are not confirmed to a specific position will serve on the elder council for a period of three years. A man may serve for continual terms on the elder council, but each time must receive the confirmation of the church.
- D. **Termination.** A man's recognition as an elder (whether in a vocational or lay capacity) may be terminated by personal resignation or by a decision of the church.
1. **By The Cessation of His Ministry.** If a ministerial position which a man was specifically chosen to fill is eliminated or the man is determined to not be fulfilling the needs of the church in that specific position then he will also be removed from the elder council. However, the church may choose to confirm him to a three-year term on the elder council. If the elder was serving in a vocational position and he, or the position, was terminated before a previously agreed upon time (i.e. the position was established for one year but is eliminated after three months) then the church should consider providing him with a severance package.
 2. **By Personal Resignation.** An elder may resign at any time by presenting a letter of resignation to the other elders that will then be presented to the church. If the elder is serving in a vocational ministry then the church should consider providing him with a severance package.
 3. **By Discipline of the Church.** If an allegation is made against an elder – whether moral or doctrinal – the other elders shall investigate the matter fully. If the allegation is found to be substantiated and the elder refuses to resign, then the matter shall be brought to the church in the form of church discipline.
- E. **Duties**
1. **ELDER COUNCIL.** The elder council shall be comprised of men confirmed by the church to a vocational or specific pastoral position, or to serve as an elder in an advisory capacity to the Senior Teaching Pastor. The elder council shall assist the Senior Teaching Pastor in the spiritual shepherding and oversight of the local body. They shall serve the church by: a) teaching and preaching of the Word, b) overseeing the various church services, ministries and ordinances, c) overseeing the church finances, and d) overseeing church discipline issues. Disputes regarding the interpretation of Scripture or this constitution shall be settled by a consensus of the elder council and Senior Teaching Pastor. Elders who have been licensed or ordained may conduct weddings and funerals upon their

discretion. However, use of the church facility must receive the approval of the elder council. Additionally, in light of our biblical beliefs, elders, pastors or any church employee will perform no same gender weddings or any other unbiblical weddings or ceremonies - whether in the church facilities or at any other location. In the same manner, no member or non-member parties will be allowed to use any of the church's facilities for same gender and/or sexually immoral weddings, wedding receptions, or other functions.

2. SENIOR TEACHING PASTOR. In the council of elders there shall be one man recognized as the Senior Teaching Pastor. This man shall be the predominant teacher and visionary for the church. The desire of the church is to financially support this man in order to provide him with ample time for prayer, study, discipleship and counseling. If the Senior Teaching Pastor position is vacant, then the remaining elders shall fulfill the duties of this position until another man is confirmed by the church to fill the position.
3. OTHER PASTORS. The church may confirm other pastors (whether vocationally or non-vocationally) to fill specific pastoral positions. These men shall be members of the elder council. There may be times when the church chooses to confirm a man to a pastoral-training position; in such situations, this man will not be considered to be a full member of the elder council.

SECTION 2 – DEACON(S)

- A. Qualifications. A deacon shall be a believer in Jesus Christ, saved by grace through faith and living in close relation to Christ, having identified himself with Christ via immersion after his salvation. He shall measure up to the qualifications of Acts 6: 3 and I Timothy 3: 8-13. He shall be in full agreement with the constitution of Family Bible Church. If a man serving as a deacon determines that he is no longer in full agreement with the constitution of Family Bible Church, he must present his differences to the Elder Council and, subsequently, to the church for re-confirmation.
- B. Call. If a need arises within the church for a man to assist the elders and the church in a particular ministry, the elders shall call upon the church to recommend a man that meets the qualifications of a deacon and demonstrates the gifts necessary to meet the specific need. Only one man shall be presented to the church for confirmation at a time. A man shall be officially recognized as a deacon upon the confirmation of the church.
- C. Termination. A man's active service as a deacon may be terminated by the cessation of his ministry, by personal resignation or by discipline of the church.
 1. By The Cessation of His Ministry. If the ministry to which a man was called upon by the church to perform is ended or the man is determined to not be fulfilling the needs of the church in that specific position, then his formal recognition as a deacon is ended as well. If the man was serving in a vocational position and he, or the position, was terminated before a previously agreed upon time (i.e. the position was established for one year but is eliminated after three months) then the church should consider providing him with a severance package.
 2. By Personal Resignation. A deacon may resign from his particular ministry at any time by presenting a letter of resignation to the council of elders that will then be presented to the church. If the man is serving in a vocational position then the church should consider providing him with a severance package.
 3. By Discipline of the Church. If an allegation is made against a deacon – whether moral or doctrinal – the elders shall investigate the matter fully. If the allegation is found to be substantiated and the deacon refuses to resign, then the matter shall be brought to the church in the form of church discipline.

SECTION 3 - CORPORATE OFFICERS

In accordance with the regulations for a non-profit organization incorporated in the State of Georgia, Family Bible Church shall annually seek to fill four corporate officer positions: Corporate Executive Officer (CEO), Corporate Financial Officer (CFO), Corporate Agent (AGT), and Corporate Secretary (SEC). The Corporate Officers shall serve in representing this corporation to the state. However, they shall not have authority to sell, lease, give away, or dispose of church property in any manner; nor to mortgage or encumber the same with debt, except by confirmation of the church.

- A. Qualifications.
 1. The CEO position shall be filled by an elder chosen by the elders and confirmed by the church. If there are no elders, then the position will be filled by a man who meets the qualifications of a deacon and who, when confirmed by the church, will be recognized as a deacon during his ministry of this position.

2. The CFO, AGT and SEC positions shall be filled by men in the church who meet the qualifications of a deacon and who, when confirmed by the church, will be recognized as deacons during their ministry of this position.

B. Specific Duties.

1. CFO: The CFO is responsible for administrating the finances of the church under the oversight of the elders. He shall be responsible for the accounting of funds received and distributed, the presentation of a proposed budget and the preparation of government tax forms. The CFO shall enlist whatever help is necessary, with the approval of the elder council, to fulfill his responsibilities.
 - a. The Accounting of Funds. The financial records of the church shall be public documents. The CFO shall prepare monthly financial reports detailing the receipts and expenditures for the month that shall be made available to anyone in the church upon request. Additionally, he shall prepare and have confirmed by the church a Policy Statement governing how the receipts of the church are counted and how the expenditures of the church will be paid. This Policy Statement should be presented to the church no later than the beginning of April of each new fiscal year.
 - b. The Presentation of a Proposed Budget. The church shall annually approve a budget to help guide the distribution of finances throughout the ensuing year. The CFO will prepare a proposed budget with the assistance of the individuals serving in the various ministries of the church that receive financial support. This proposed budget will be presented to the church for revision and confirmation.
 - c. The Preparation of Government Tax Forms. The CFO will be responsible to prepare and submit the various financial forms that the government requires.
2. AGT: The Agent is responsible for representing the church, as a corporation. Additionally, the AGT will serve as the moderator at all church business meetings.
3. SEC: The Corporate Secretary shall keep fair and accurate minutes of all business proceedings of the church, maintain a file of all records (both current and historical), keep a register of each person who has publicly committed him/herself with this local body, and perform such duties as may be prescribed by the church.

C. Termination. A man's active service will end at the conclusion of the current fiscal year although he may be confirmed for the ensuing year. Additionally, a man's term may be terminated prematurely by personal resignation or by discipline of the church. If a corporate officer's term is prematurely ended, the elders shall recommend a man to the church to fill the position until the beginning of the next fiscal year.

1. By Personal Resignation. A corporate officer may resign from his particular ministry at any time by presenting a letter of resignation to the council of elders that will then be presented to the church.
2. By Discipline of the Church. If an allegation is made against a corporate officer – whether moral or doctrinal – the elders shall investigate the matter fully. If the allegation is found to be substantiated and the corporate officer refuses to personally resign, then the matter shall be brought to the church in the form of church discipline.

ARTICLE VII - COMMITTEES

The elders may create committees, confirmed by the church, as are needed for the growth and well being of the church. Committees shall be led by an elder or a deacon. The committee leader shall recommend individuals for the committee to the church for confirmation. Committees shall only have the decision making power and authority that is granted to them by a confirmation of the church. A committee will be dissolved when its specific task is finished.

ARTICLE VIII - MEETINGS

SECTION 1 – ANNUAL MEETING

- A. Time of the Meeting. The Fiscal Year for the church shall begin on March 1st. The annual meeting of the church shall be held prior to the beginning of the next Fiscal Year.
- B. Agenda for the Meeting. The agenda for the Annual Meeting will include the confirmation of an annual budget, and the confirmation of corporate officers.
- C. Announcement of the Meeting. The time and agenda of the meeting shall be published in the Sunday bulletin for at least two Sundays prior to the date of meeting.

SECTION 2 – SPECIAL MEETINGS

- A. Called By The Elders. Special business meetings may be called at any time by the elders so long as the time and agenda of the meeting is published in the Sunday bulletin at least two Sundays prior to the date of meeting.
- B. Called By The Congregation. Ten individuals that have publicly committed themselves to this local body and are not currently undergoing any disciplinary action may call special business meetings. These individuals are required to present a signed petition to the elders and corporate agent before any public announcement of the meeting is made. The time and agenda of the meeting shall be published in the bulletin for at least two Sundays prior to the day of the meeting. If the purpose of this meeting is due to a conflict within the body, then these individual must have previously followed the guidelines in Article IV, SECTION 4, Paragraph C. Conflict Resolution.

SECTION 3 – QUORUM

Assuming that a meeting has been properly called, the quorum to transact business at any regular or special business meeting shall be a 51% representation of the households that are eligible to vote.

SECTION 4 – VOTING

- A. Only individuals who have publicly committed themselves to this local body (per Article IV – Statement of Commitment and Accountability) and are not under church discipline may exercise the privilege of voting. In a desire to endorse biblical headship, each household will be given the privilege of casting one vote. When an individual within a household advances beyond 18 years, begins living independently and commits himself/herself publicly to this local body, then that individual will be seen as establishing their own household and given the privilege of voting. In the case of a child living at home, the elders will make the decision whether he/she shall be considered as independent. (I Corinthians 11: 1-3; 14: 34-35; Ephesians 5: 22-24; I Timothy 2:11-12; I Peter 3: 1-6)
- B. Definition of Confirmation:
 - 1. For Constitutional Amendments. An 80% vote is required in order to amend this constitution. Votes to amend the constitution will be conducted by a hand count.
 - 2. For Policy Statements. A 67% vote is required to confirm policy statements.
 - 3. For Church Officers.
 - a. Confirmation to an Office. In order for a man to be confirmed as an officer (whether elder, deacon, or corporate officer) he must be approved by an 80% vote. Votes to confirm a man to an office will be conducted by a written ballot.
 - b. Termination from an Office. In order for a man to be terminated from an office by discipline (whether elder, deacon, or corporate officer) the termination request must be approved by a 67% vote. Votes to terminate a man from an office will be conducted by a written ballot.
 - 4. For Church Business. All other church business (i.e. confirmation of annual budgets, missionaries to financially support, committee members, etc.) must be approved by a 51% vote in order to be confirmed. Votes on general church business items shall be conducted by a voice or hand vote at the discretion of the moderator of the business meeting.
 - 5. For Church Discipline. A request for discipline or expulsion of an individual must be approved by a 67% vote.
- C. Proxy Voting. Any eligible individual who is providentially hindered from attending a business meeting or staying until its completion but has a desire to vote on a particular issue, may provide a proxy (a written authorization granting such power) to the individual of their choosing as long as that individual meets the criteria of voting in Paragraph A. Notification of such proxy must be given to the agent prior to the meeting or particular vote.
- D. Written Ballots. When votes are taken via a written ballot, the current corporate officers will count the votes immediately in the presence of the congregation.
- E. Abstention. Votes of abstention will not be tallied into the percentage count as a positive or as a negative. Rather they will be recorded as the number of households present who chose not to vote.

F. Rules of Decorum.

1. Moderator.

- a) The Corporate Agent will serve as the moderator for all business meetings until another Corporate Agent is confirmed. A newly confirmed Corporate Agent will begin serving as the moderator at the next business meeting.
- b) In the event that the Corporate Agent is providentially hindered from attending a business meeting or he is unable to moderate the meeting due a church discipline issue, another of the corporate officers may be enlisted by the elders to moderate the meeting. In the event that all of the corporate officers are unable to moderate a business meeting, the elders will select a man currently serving as a deacon to moderate the meeting. If there are no men currently serving as deacons who can moderate the meeting, then the elders will select an elder from among themselves to moderate the meeting.
- c) Outside of those issues considered by this constitution, the moderator's decision is final on matters of decorum during a business meeting.
- d) At any regular business meeting, the moderator, if so disposed may request individuals who have not publicly committed themselves with this local fellowship of believers to leave the meeting.

2. Prayer. All the business meetings of the church shall be begun with a season of prayer to seek the mind and will of Christ.

3. Finalization of the Agenda. After prayer, the agenda for the meeting will be announced. An opportunity will be afforded at this time for any additional items for discussion to be added to the agenda. These additional items will not be able to be voted upon. If the individual who suggested the agenda item desires to bring the issue up for vote, he should ask the corporate agent to also include the issue on the agenda of the next business meeting.

4. Minutes from the Previous Meeting. The minutes from the previous business meeting shall be read. At the conclusion of the reading of the minutes, the moderator will provide an opportunity for corrections to be made to the minutes – the minutes should then be confirmed.

5. Individual Agenda Items. Each item on the agenda will be considered in order. In the consideration of each agenda item, only one person at a time shall speak; the individual shall address the moderator, and be recognized by the same. While speaking, the individual shall confine himself to the subject under discussion and shall in no way maliciously defame the character of another person, or have an unchristian attitude, or show anger without biblical cause, but shall fairly state his view. Any individual violating these rules or at any time manifesting a spirit contrary to scriptural demeanor shall be deemed out of order by the moderator and may be asked to leave the meeting. After appropriate discussion, a motion will be made to either table the item or to proceed with a vote.

6. Adjournment. After each item on the meeting's agenda has been considered, a motion for the meeting to adjourn is in order.

SECTION 5 – UNAUTHORIZED MEETINGS

An unauthorized meeting is defined as a meeting in which official church business and/or voting occurs without being properly called. Business meetings cannot be conducted without the Senior Teaching Pastor or an appointed representative being present. However, if a representative of the elders does not attend a properly called meeting, then the meeting can occur by confirmation of the church.

ARTICLE IX - MISSIONS

This church shall give a minimum of 10% of all tithes and offerings to the support of missions that are involved in biblical and Christ-centered ministries.

ARTICLE X - ORDINATION AND LICENSURE

Family Bible Church reserves the right to license and/or ordain men not only as elders and deacons of this church but also to specific ministries into which the Lord has called them. The elders may, by confirmation of the church, call a council of ministers and brethren to conduct an examining council to recommend the advisability of proceeding with ordination. The church may also at the discretion of the elders hold special services for the installation and/or ordination of elders, deacons and other ministers.

ARTICLE XI - AMENDMENTS

This constitution may be amended, altered, or revised at any regular or special business meeting by confirmation of the church. A historical copy of each revision of the church constitution shall kept on file in the church office. Additionally, a listing of each constitutional amendment shall also be kept on file in the church office.

ARTICLE XII - DISSOLUTION

In the event of the dissolution of the corporation any and all assets of the corporation must be distributed to other non-profit, fundamental, Christian organizations. The method of distribution and receivers of assets shall be decided upon by the confirmation of the church.

AMENDMENTS

1. October 20, 2013. The constitution was amended in five separate locations.
 - a. Article III – Statement of Faith; Section 3 – Creation was amended to include a second paragraph defining our belief regarding marriage.
 - b. Article III – Statement of Faith; Section 6 – Sanctification was amended to include a more detailed explanation of individual sanctification and separation in the present age.
 - c. Article IV – Statement of Commitment and Accountability; Section 3 – Dismissal; Paragraph C. By Discipline, was amended to add a statement which alludes to Article III – Statement of Faith being our initial location regarding a definition of disciplinary issues.
 - d. Article VI – Church Officers; Section 1 – Elder(s) and Pastors(s); Paragraph A. Qualifications was amended to add the word “male” to make clear our belief that elders and pastors should be men.
 - e. Article VI – Church Officers, Section 1 – Elders(s) and Pastor(s); Paragraph E. Duties; Sub-Paragraph 1. Elder Council, was amended to add statements which (i) identified the elder council as the governing body that is our church’s authoritative interpreter of scripture for the assembly and (ii) limited the leaders and facilities from being involved in unbiblical weddings, ceremonies and functions.