

Constitution of

**FAITH BAPTIST CHURCH  
Greenville, South Carolina**

**PREAMBLE**

We the members of Faith Baptist Church of Greenville, South Carolina, hereby adopt the following Constitution, which is based on biblical principles. This Constitution is neither a substitute for nor a supplement to the Word of God. It is simply a systematic review of the doctrines and their application to practical matters as taught by the Faith Baptist Church of Greenville, South Carolina. It is a guide to aid in the application of biblical principles to church polity. The Word of God shall be the first and final authority on all church matters, and any issue whereon this Constitution is silent shall be governed by the clear statement of the Word of God.

**ARTICLE ONE**

**CHURCH CREED**

This congregation accepts the Bible as its absolute authority in matters of faith and practice. We believe in the verbal, plenary inspiration of Scripture; in one God eternally existing in three Persons; in the creation of all things, including man, as the direct act of God; in eternally secure salvation by grace through faith in the shed blood of the Lord Jesus Christ; in the incarnation and virgin birth of Christ, and in His bodily resurrection; in the personal, bodily, pre-millennial return of the Lord Jesus Christ and His millennial reign on earth. We believe in a literal Heaven and a literal Hell, and that Satan is a person. We believe in the bodily resurrection of the dead. We believe in the autonomy of the local church, in baptism by immersion, and in the celebration of the Lord's Supper by all obedient believers. We are a fundamental, separated, missionary-minded group of Bible-believing Christians, striving to maintain a balanced, Spirit-filled life.

**ARTICLE TWO**

**CHURCH COVENANT**

Having been led by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with each other as a local assembly of the body of Christ. We shall ever seek to allow the Holy Spirit full freedom to do His work of convicting, converting, cleansing, empowering, teaching, comforting, and guiding.

We determine, by the power of the Holy Spirit, that ours shall be a faith that is balanced in every area of life; that we shall maintain a spiritual walk in practical matters as well as spiritual matters. With the help of God, we shall strive for our services to be fervent and scriptural; for every member to be a witness, and every preacher to be a prophet of the whole counsel of God.

We determine to walk together in Christian love; to work for the advancement of this church in holiness, knowledge of God's Word, and soulwinning; to be faithful in its worship, ordinances, discipline, preaching of the truth and doctrines; to give cheerfully and regularly to the support of the ministry, to the relief of the poor, and to the spread of the gospel throughout the world.

We determine to maintain personal and family devotions and to train our children in the fear of the Lord; to seek the salvation of our loved ones and acquaintances; to live separated from that which is worldly; to be honest and faithful in our business; to walk daily in a manner that honors the Lord Jesus Christ, and to avoid participation in activities that would bring reproach to His name; to be zealous in our love and service for the Lord; to discern our spiritual gifts and employ them in this local church.

We further determine to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to be slow to take offense, but always ready for reconciliation.

We moreover determine that if we remove from this place we will, as soon as possible, unite with some other church where we can carry out the principles of the Word of God.

### ARTICLE THREE

#### STANDING RESOLUTIONS

The positions and procedures of the Faith Baptist Church of Greenville, South Carolina, not specifically stated or explained in the Creed and Covenant of this assembly shall be included as standing resolutions, which shall be adopted by the church body at its discretion. Standing resolutions may be adopted or rescinded at any time by the action of a majority of the membership. These standing resolutions, when in effect, shall be considered as a part of Article Three of this Constitution.

- I. **STATEMENT OF PURPOSE:** Resolved, that this congregation, which shall be known as the Faith Baptist Church of Greenville, South Carolina, shall have as its primary purpose the fulfillment of the Great Commission given in Matthew 28:19-20: go, win, baptize, and teach converts until Jesus Christ returns.

- A. **Go**: We believe it is the responsibility of the church to reach the lost through every scriptural means, such as personal soulwinning and tract evangelism, and not to rely merely on evangelism from the pulpit. It is the responsibility of every Christian to seek opportunities to witness for Christ.
- B. **Win**: Soulwinning is not a responsibility reserved for the pastors and deacons but is to be accepted as the responsibility of all members of this body. Soulwinning is not merely witnessing or testifying; it is making disciples.
- C. **Baptize**: Immersion of the believer in water is a testimony of the convert's identification in the death, burial, and resurrection of Jesus Christ and should be the first act of obedience following salvation. Those believers saved through personal soulwinning efforts or in the public invitation during the preaching services should be baptized as soon as they are able to give a clear testimony of their salvation.
- D. **Teach**: Regular services and classes shall be held for the purpose of teaching the Word of God to the believers. Teaching shall include doctrines, principles, commandments, and facts found in the Word of God. The King James Version shall be used in all public reading of the Scriptures.

II. **CHURCH GOVERNMENT: Resolved**, that we believe in the autonomy of the local church and shall never submit to the ecclesiastical authority of any man or group of men (other than the prayerfully chosen pastors of this local assembly) or to any ecclesiastical or human decree that is contrary to the Word of God.

- A. **Concerning Authority**: The **Word** of God shall be the supreme law of this church. The Will of God shall be the supreme guide. All members in full fellowship shall have opportunity to express their desire without fear of intimidation or coercion. The Will of God shall be determined by the clear statement of Scripture, when possible, or by the leadership of the pastors under the direction of the Holy Spirit. Decisions, both spiritual and temporal, will be made "in one accord"; not self-willed, but seeking God's Will. When there has been genuine discernment of God's Will and sufficient teaching of God's Word, there will be one accord among the pastors and a majority of the assembly.
- B. **Concerning Officers of the Church**: We believe the Scripture teaches that there are two offices of the local church: pastor (also called "elder" and "bishop") and deacon. The pastors have the spiritual authority and responsibility of the church and shall be the directors of the corporation. The senior pastor shall be the president or chief executive officer, and the pastors shall select the other corporate officers. The deacons are ministering servants under the authority of the pastors. Although these are the only offices discussed in Scripture,

other offices shall be authorized, as necessary, for the proper administration of church business. These offices, while not mandatory, may include clerk, treasurer, and trustee.

- C. **Concerning Pastors:** While the Bible does not command a plurality of elders for the local church, it is permissible and advisable for the leadership of a larger local church to be provided by more than one elder (pastor). The qualifications for elders are given in I Timothy 3:1-7, Titus 1:5-9, and I Peter 5:1-4. The ruling elder (pastor) leads and teaches the congregation (I Timothy 5:17-18), and receives the "double honor" of (1) being an elder and (2) receiving material compensation sufficient to meet his needs. There shall be a senior pastor and, as necessary, other pastors. Although the congregation shall have opportunity to express their desire on any issue and to vote on certain issues, the leadership of this assembly shall be provided by the pastors.
1. **Calling or Dismissing the Senior Pastor and Associates:** **The senior pastor and associates** shall be generally recognized Baptist ministers who believe, without reservation, the creed, covenant, and standing resolutions of this church. A call or dismissal shall be by the vote of 80% of the voting members present. When the office is vacant, a competent pulpit committee consisting of any existing pastor or spiritual men selected from among the deacons shall present to the congregation no more than one name at a time for consideration by the congregation.
  2. **Senior Pastor's Authority and Responsibilities:** The senior pastor shall be a preacher and teacher of the Word, a shepherd, and shall have the oversight of the church. He shall preside over the gatherings of the church and act as the leader of the congregation. He shall have the complete and final authority, under God, in any matter directly affecting the spiritual program of the church.
  3. **Responsibility of the Church to the Senior Pastor:** The deacons shall determine, with all due consideration for his private affairs, a reasonable rate of compensation and benefits for the senior pastor. (The senior pastor shall have the authority to establish a schedule of compensation for all other pastors or employees.)
- D. **Concerning Deacons:** The **congregation** shall select prospective deacons for approval by the pastors. Their qualifications are listed in I Timothy 3:8-13.
1. **The Selection of Deacons:** After having **been** interviewed by the pastors, those names receiving unanimous approval will be posted for 30 days. The election will be held in a general business meeting. The term of office shall be for a period of three years. A majority of deacons shall not be elected at one time.

2. **Authority and Responsibilities:** The deacons are servants and have no scriptural authority to establish matters of policy. They are not corporate officers. They shall function as practical ministers by taking care of the physical aspects of the ministry to free the pastors to give their full attention to their responsibilities as listed above, and by providing research and recommendation on committees, when necessary. They are to serve, witness, preach, and contend for the faith as demonstrated in Acts 4-8.
  3. **Deacons' Meetings, Committees, Etc.:** The pastors shall determine when it is necessary for the deacons to act in concert and **shall** outline with them an agenda of business to be discussed. Committees of deacons for research and recommendation shall be authorized and shall work under the leadership of one or more pastors.
- E. **Concerning a Church Clerk:** The clerk shall be a pastor, whose duties shall be to ensure that accurate records of business meetings and an up-to-date membership roll are maintained. He shall sign financial and church documents as "clerk." Staff secretaries will generally perform the routine duties of the clerk.
- F. **Concerning a Treasurer:** The treasurer shall function as the business manager of the church. He shall be appointed by the pastors. His term of office shall be indefinite. He shall have authority to receive, disburse, and manage all money belonging to the church or committed to its trust in accordance with the budget or approved programs of the church. He shall keep accurate records of all receipts and expenditures and make regular quarterly reports to the church. He shall ensure that the financial records are audited annually. He shall prepare financial reports for the senior pastor and project budget adjustments, when necessary. He shall collect and verify information necessary for the preparation of the church budget. He shall have the assistance of staff secretaries or bookkeepers as available and necessary.
- G. **Concerning Trustees:** The State of South Carolina does not require the office of trustee. If in the future the church is required to fill this office, the pastors shall become the trustees. It shall be the duty of the trustees to represent the church in certain legal matters, as required by law, and to hold in trust the property of the church.
- H. **Concerning Business Meetings of the Church:** Business will be handled through the pastors, trustees, deacons, employees of the church, or members, as applicable to their sphere of responsibility. Voting members shall be at least 18 years old. All business will be handled through prayer and humility of spirit. When major decisions are being made, such as those involving budget approval, missions support, major expenditures, election of officers, adoption or rescission of standing resolutions, and calling or dismissing the senior pastor and/or associates, the pastors shall call a general business meeting.

The dates and times of all business meetings shall be announced in a regular service preceding the business meeting. Twenty per cent of all voting members shall constitute a quorum for the transaction of business. Parliamentary procedure not mentioned in this Constitution shall be governed by the current edition of Robert's Rules of Order.

I. **Concerning Dissolution of Corporation and Liquidation of Property:** In the event that the dissolution of the Faith Baptist Church of Greenville, South Carolina should ever become necessary, the elected officers and active members remaining at the time of dissolution shall have full authority to enforce this provision.

1. **Concerning Authority to Dissolve:** All active members shall be notified, in writing, at least ten days prior to a meeting called for dissolution of the corporation.
2. **Concerning Disposition of Assets:** In the event of dissolution, the residual assets of the organization will be turned over to one or more churches or other religious organizations which themselves are exempt as organizations described in Sections 501(c) (3) and 170(c) (2) of the Internal Code of 1954 or corresponding sections of any prior or future Internal Revenue Code, for their religious purposes. No person associated with this corporation may derive benefit or gain from this assignment of assets.
3. **Concerning Selection of a Recipient of Assets:** In the event of dissolution, the elected leaders remaining, or an authorized group from within the remaining active membership, shall propose a worthy recipient to be approved by a majority vote of those who attend the meeting called for dissolution of the corporation. Should any ministry of the church be able to continue as a separate corporation, it shall receive priority in this consideration.

### III. **CONCERNING PERSONNEL AND EMPLOYEES OF THE**

**CHURCH: Resolved,** that since no man can serve two masters, there must be a clear line of authority for each employee of the church. The senior pastor will establish the organizational structure for the church employees. He will work in conjunction with the other pastors and the budget committee in the establishment of working schedules, vacations, rates of compensation, and benefits for the employees, and other related matters.

A. **Concerning Hiring and Dismissing Personnel:** The senior pastor shall have the authority to employ needed personnel at his discretion, within the approved budget of the church. He may hire and/or appoint pastoral assistants. He shall have the authority to dismiss or replace any employee of the church. He may delegate this responsibility to other managers as necessary.

- B. Concerning Loyalty, Complaints, and Appeals:** The leadership of Faith Baptist Church stands for internal harmony and while friendly to constructive criticism from employed staff, will not tolerate destructive criticism. Every employee will be informed that at any time he or she has any cause for complaint, he/she may come to the senior pastor or one of the other pastors involved and make his/her complaint; but no complaint is to be made to anyone with whom he/she associates in the church or anyone away from the church, as long as this person is employed by the church or its related ministries. No employee will criticize the administrative policies of the church, except to the pastor or proper executive to whom he/she is responsible.
1. If after presenting a complaint and after the matter has been discussed and the pastor or other executive has made a decision, if a decision is not satisfactory, the employee must be loyal to the pastor and to the policies of the church if he is to remain as an employee. If he cannot remain as an employee and be loyal to the pastor and the administrative policies, then his relationship as an employee ends immediately. This policy will be a part of the agreement that every person enters into when he is employed by Faith Baptist Church, or its related ministries.
  2. The pastor of the church (or another pastor holding his authority in his absence) is directed to discharge anyone who, while in the employment of this church, criticizes the administrative policies or fails to cooperate in maintaining the position of the church regarding doctrine, evangelism, and discipline.
  3. If at any time an employee is discharged and feels that he has not been treated justly, such a person may present his/her complaint to the pastors and deacons in a meeting called for that purpose. The employee is ensured that the case will be judged in a frank and unbiased way by the pastors and deacons, but there will be no appeal beyond the decision of this group.
  4. The wife or husband of an employee of Faith Baptist Church, or its related ministries, is to be as loyal to all the positions set forth in the creed, covenant, and standing resolutions as the employee is; and if it is found that the husband or wife of the employee has a critical attitude toward the church, or its related ministries, and is not cooperating and maintaining the positions set forth therein, the employee shall be discharged.
  5. The pastors and other executives of the church, and its related ministries, are not authorized to elect anyone to the executive committee of Hidden Treasure Christian School who does not agree to cooperate in all the positions outlined in this section. It is further directed that any member of the Hidden Treasure Christian School executive committee must resign his or her position forthwith if the time ever comes when the member cannot give

full approval and support and loyal cooperation to the enforcement of the standing resolutions and/or any explanatory rules and regulations approved by the executive committee for the operation of the school.

- IV. **FINANCES OF THE CHURCH:** **Resolved**, that the entire program of this church shall be supported by free will tithes and offerings. At no time may this church be permitted to use any unscriptural method or methods for raising funds. This outlaws all suppers for pecuniary gain, all profitable sales of tickets, chances, or merchandise, and all other profit-making methods that are not supported by God's Word. Real property or equipment owned by the church may be sold for replacement or liquidation.
- A. **Concerning Financial Records:** The financial records of Faith Baptist Church shall be open for inspection by any member, for any reason, at any time, consideration for normal business activities having been given.
- B. **Concerning an Audit/Review:** Financial statements shall be audited or reviewed annually by a competent certified public accountant.
- C. **Concerning Contributions:** A systematic record of contributions will be maintained by the treasurer or his authorized representative. These records will be sent to the contributors regularly. No records can be maintained for a single contribution, but a receipt will be sent for any gift upon request of the contributor. Funds may be received and distributed for designated purposes in accordance with the approved program of the church. All gifts received for any purpose are received as charitable contributions to the Faith Baptist Church and its auxiliary ministries. The duly elected authorities of this non-profit corporation shall have final authority for the distribution of all contributions received.
- D. **Concerning Financing:** Extreme restraint should be exercised whenever it becomes necessary to secure financing for any church project. Tithes and offerings, as well as other property, belong to God and will be treated as His property. Every available means of securing necessary funds for approved projects will be exhausted prior to borrowing money. Money shall not be borrowed for depreciating items unless a cost analysis shows the investment to be profitable despite the depreciation of the actual value of the item requested. Money should not be borrowed on the basis of projected growth or increase in income alone.
- E. **Concerning an Annual Budget:** An annual budget shall be presented to the pastors by the treasurer of the church, using information provided by the individuals responsible for the various ministries of the church. The projected budget should include all existing and projected ministries. Although growth may be occurring, the budget should not exceed the clearly indicated growth pattern. The annual budget and

adjustments shall be approved by the pastors and congregation and shall guide the expenditures of money received by the church.

- F. **Concerning the Finances of Hidden Treasure Ministries:** The Hidden Treasure Christian School and related ministries to the handicapped serving under the direction of the Hidden Treasure Executive Committee should utilize the structure of the business manager's office, the budget committee, and congregational business meetings to maintain accountability for its finances. It may utilize means other than tithes and offerings to raise funds for its operations. Gifts to scholarship and project funds and other contributions may be solicited with the Executive Committee's approval.

- V. **MEMBERSHIP: Resolved,** that we believe that just as the ordinances are physical pictures of spiritual facts, so is membership in a local church a physical picture of a spiritual fact. Every believer who has been spiritually baptized into the spiritual body of Christ should be physically baptized into a local body. Since the Bible teaches that all true believers are baptized into the body of Christ by the Holy Spirit, let it be determined that Faith Baptist Church shall seek to have fellowship with all believers of like mind and doctrine and that we will abstain from fellowship with that which is ungodly, worldly, or otherwise contrary to the Word of God.

- A. **Concerning Reception of Members:** All applicants for membership must give public testimony of their salvation and must be living a life consistent with this profession. They must be in agreement with the creed and covenant of Faith Baptist Church. They must be (or must have been) baptized by immersion following salvation. Baptized believers desiring membership in this church are to present themselves as candidates for membership in the public invitation at the end of the service. Their testimony will be heard by a pastor or authorized counselor, and they will be presented to the church as candidates for membership. The church having given its positive response to their membership application, they will on the following Sunday become official members with full privileges and responsibilities. Every believer baptized by a pastor at Faith Baptist Church becomes a member at the time of his baptism.
- B. **Concerning Discipline of Members:** Members who persist in sin after the scriptural procedures found in Matthew 18:11-22 have been exercised are to be excluded from the fellowship of the church and from the Lord's table, as commanded in II Thessalonians 3:6-15, Titus 3:10-11, and I Corinthians 5:4-8. Mere termination of membership is not scriptural discipline. All excluded brethren are to be held up in prayer and encouraged to repent at every contact with another member of this church.
- C. **Dismissal of Members:** Upon request, a letter of dismissal to another church of like faith and practice will be granted to any member in

fellowship. Any member who absents himself from the services of this church for three months, unless providentially hindered or having notified the church of his intentions, shall be removed from the membership of the church.

- D. **Concerning Associate Members:** To meet the needs of temporary residents of our area who wish to officially associate with Faith Baptist Church and participate in its activities (other than voting and business matters), while still retaining membership in a church of like faith and practice outside of the Greenville area, an associate membership is established. The associate member status is not intended for and may not be used as a trial membership at Faith Baptist Church.
1. **Eligibility** for associate membership is determined by the description above and is limited to members in good standing of a fundamental church outside of the Greenville area who are temporary residents of this area. For purposes of this section, a temporary resident is one who will be in the Greenville area for less than one year, or in the case of a student, one who will leave this area when school is not in session (i.e. during summer breaks).
  2. **Examples** of individuals eligible for associate membership include, but may not be limited to the following:
    - a. missionaries in the Greenville area while on deputation, furlough, or leave of absences
    - b. students who are in the Greenville area only while school is in session (Students who will remain in the area year round should seek regular membership.)
    - c. individuals who are in the Greenville area on a temporary job assignment
  3. **Expiration** of associate membership, except for students, shall occur when an associate member leaves the area for a period of greater than 60 days, when the provision of [church discipline] or [dismissal of members] above are applicable, or when a student fails to return to school for two consecutive semesters. Associate membership may be renewed or entered into by any eligible person an unlimited number of times. Associate members may become full voting members of Faith Baptist Church by following the procedure outlined in [reception of members] above.

- VI. **MINISTRIES OF THE CHURCH:** **Resolved**, that in order to fulfill the scriptural purpose of this church, various ministries will be necessary other than the general public services. The following resolutions shall be the guidelines for these ministries:

- A. **Concerning the Preaching Ministry:** The preaching ministry is to be conducted by the pastors under the direction of the senior pastor. The preaching of the Word of God is the primary ministry of the church. No other ministry or activity is to take precedence over the preaching, and no pastor is to neglect his responsibilities to pray and to study the Word, regardless of his other responsibilities. All other obligations shall be subordinate to this one.
- B. **Concerning Ministry Priorities:** Soulwinning and discipleship shall have priority in the schedule and finances of the church, under the direction of the Holy Spirit through the pastors of the church. Specialized ministries to reach the lost, in accordance with the Word of God, may be organized or discontinued as necessary.
- C. **Concerning Education:** The Bible teaches that the proper education of children is the responsibility of the parents and the concern of the church. Education shall be accomplished in the following manner:
1. **Teaching from the Pulpit:** The pulpit ministry of the church shall be aimed at the goal of teaching the whole counsel of God through Bible exposition, topical emphasis, and Bible content studies. Practical application shall be an important aspect of the preaching. Although evangelism should be included in most messages from the pulpit, the primary thrust should be to teach.
  2. **Teaching in the Sunday School:** A Sunday school is advantageous and should be utilized to the fullest extent to reinforce the father's or spiritual guardian's teaching in the home. The Sunday school can never take the place of this teaching and should be subordinate to it. Graded or specialized classes and curricula can be used profitably when competent and willing instructors are available to teach and set an example and are not to be neglected when it is possible to use them. Curriculum materials are most effective when prepared locally, but curricula that are true to the principles of the Word of God and that are consistent with the philosophy presented in this Constitution may be considered, if necessary. The evangelistic thrust of the educational ministries of the church will be centered primarily in the Sunday School, and non-members shall be encouraged to attend.
  3. **Teaching by Other Means:** Day care centers, kindergartens, and Christian day schools offering graded classes through secondary education, Bible institutes, colleges, etc., for both normal and specialized groups, are within the responsibility of the local church, and may be organized and operated as necessary. Whenever a directing body or board is required to govern the activities of any educational ministry of the church, the pastors shall appoint qualified persons.
- D. **Concerning Missions:** Any missionary or missions enterprise sup-

ported in part or in whole by this church must be of like faith and practice.

1. **Responsibilities of Missionaries:** Only faith missions which strengthen or build indigenous local churches shall be considered for support.
  2. **Missions Support:** The senior pastor shall invite supported and prospective missionaries to speak at the church at his discretion. Total missions support should be maintained at a minimum of 10% of annual receipts. The missions committee will propose missions policies to guide the missions support.
- E. **Concerning Music:** The music ministry of the church shall be under the authority of the senior pastor and shall be conducted in a manner that glorifies God, rather than attracting attention to man or his fleshly nature.
- F. **Concerning Hidden Treasure Ministries:** Because of the church's emphasis on submission to the sovereign plan of God in the physical design of each individual, the Hidden Treasure Ministries, including the Hidden Treasure Christian School and other related outreach programs to the afflicted, are an integral part of Faith Baptist Church. These ministries are integrated auxiliaries to Faith Baptist Church, sharing a common program, common standards, and a common structure of financial accountability and/or budget.
1. The academic program of Hidden Treasure Christian School exists solely as an adjunct to facilitate the student's effectiveness as a witness for Christ. The primary purpose of teaching purely academic subjects is to equip the afflicted to glorify God through as productive a life as possible.
  2. The Executive Committee of Hidden Treasure Christian School shall include the pastors of Faith Baptist Church and other qualified professionals appointed by the pastors.
  3. The advisory and cooperating boards of Hidden Treasure Christian School may include non-members of Faith Baptist Church who are in agreement with the creed of Faith Baptist Church. These boards will be elected by the Executive Committee of Hidden Treasure Christian School to successive one-year terms of service.
  4. The Advisory Board of Hidden Treasure Christian School shall consist of professionals who attend the annual board meeting and other meetings, as possible, to provide counsel and expertise on matters related to special education.
  5. The Cooperating Board of Hidden Treasure Christian School shall consist of professional people and public figures who will provide whatever guidance and/or influence to the school that they have time to provide.

6. After election by the Executive Board, the advisory and cooperating board members shall be notified, in writing, of their rights and responsibilities as board members of Hidden Treasure Christian School.
7. Other provisions of these Standing Resolutions may be used to clarify or direct the activities of the Hidden Treasure Ministries, as applicable.
8. Other ministries operated under the auspices of Faith Baptist Church for the purpose of evangelism or edification of the afflicted may be included as a part of Hidden Treasure Ministries. All such ministries shall submit an annual budget or financial report for the review of the Faith Baptist Church budget committee and approval of the congregation.

- G. **Concerning Other Ministries:** This church shall have authority to establish any other necessary ministry in accordance with procedures outlined in this Constitution. This includes bookstores, bus ministries, and support activities for any other ministry, such as school lunch programs, transportation, etc.

VII. **SEPARATION AND STANDARDS:** **Resolved,** that because the Bible teaches "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron", we believe it is necessary to state our sincerely held beliefs on certain issues that are leading people astray and dividing the brethren. As Baptists, we believe in soul liberty--that each man must give an account of himself to God--and in no way intend, by clarifying these beliefs, to deprive any person of his liberty or rights under God or the laws of the United States.

- A. **Concerning the Ecumenical Movement:** We believe that attempts for church unity, such as the National and World Council of Churches and denominationalism, which foster accommodation with the Roman Catholic Church, are satanic in origin and objective; and we call upon all regenerate believers to separate from this apostasy.
- B. **Concerning Neo-Orthodoxy:** We believe that any theology which teaches that the Bible **contains** the Word of God, rather than the clear statement that the Bible **is** the Word of God, is a false theology.
- C. **Concerning New Evangelicalism:** We believe that New Evangelicalism has encouraged disobedience to the plain teachings of Scripture concerning separation and that it has changed the message, mood, method, morals, and music of those who formerly were known as fundamentalists, and is to be rejected. New Evangelicalism is characterized by an attitude of infiltration, rather than separation.
- D. **Concerning Formalism, Modernism, and Liberalism:** We reject all

trends toward formalism, modernism, and liberalism, which are characterized by Roman practice and false doctrine.

- E. **Concerning the Charismatic Movement:** We believe that the so-called charismatic movement is a counterfeit of true Christianity and a catalytic agent in the formation of the one-world church of antichrist.
- F. **Concerning Calvinism/Arminianism:** We reject the position which negates or eliminates human responsibility in either the proclamation of or the reception of the gospel, whether this position is openly taught or subtly suggested. We also reject the teaching that man can lose his salvation or the suggestion that "believing" is a merit of salvation. We are neither Calvinist nor Arminian.
- G. **Concerning the King James Version:** We believe that the teaching that proclaims the inspiration of the King James translation of the Bible is an overreaction to the trend of mistranslation and perversion of Scripture by the modernists and is to be rejected. We do believe that the King James Version of the Bible carries the full authority of the original autographs.
- H. **Concerning Humanism:** We believe that by its own statement in **The Humanist Manifestos** of 1933 and 1973, secular humanism is a religion and that, according to the Word of God, it is satanic in origin. We hold to the traditional dogmatic and authoritarian position condemned by humanism, and we are intolerant of the acceptance of any contrary doctrine.
- I. **Concerning Worldliness:** We believe that worldly activities practiced by some believers are a reproach to the Lord and are to be avoided by the membership of this church. These activities include the use of alcohol as a beverage, activities which emphasize the sensual nature more than the spiritual, such as dancing, attendance at Hollywood movies, viewing immoral or worldly movies or television programs, gambling, and other activities which are generally associated or identified with these.

## **Addendum**

### **Marriage Policy for Faith Baptist Church**

Marriage is an exclusive God-ordained institution between one man (husband) and one woman (wife) in a mutually consented “one-flesh” relationship, consisting of mutually supportive companionship and physical union (Genesis 1:27; 2:24; Mark 10:6-9; 1 Corinthians 7:1-6; Romans 1:26-27).

As such marriage is a life-long, monogamous, heterosexual, covenant relationship between the man and the woman, publicly entered into before God as witness (Proverbs 2:17; Malachi 2:16; Matthew 19:4-6) and normally recognized by God’s institution of human government (Deuteronomy 22:13-17; Genesis 29:25-26; Romans 13:1; Matthew 22:21). The marriage covenant is authoritatively based on divine law and typically sanctioned by civil law. Thus, marriage is not a matter of mere social convention, but rather is a sacred bond between one man and one woman, defined by God alone in the Sacred Scriptures.

Based on the biblical definition of marriage and its necessary implications, the following convictions represent the clear teaching of Scripture and, therefore, are the sincerely held religious beliefs of Faith Baptist Church and all its ministries.

Marriage is the legal joining of one man (born anatomically male) and one woman (born anatomically female) in an exclusive union (Scripture cited above).

Any sexual activity outside of the biblical definition of marriage is clearly prohibited by Scripture, including fornication (“any sexual activity outside of marriage” 1 Corinthians 7:2; 1 Thessalonians 4:3), adultery (“with someone other than one’s own spouse” Exodus 20:14; Matthew 5:28; Luke 16:18), homosexuality (“any same-sex sexual activity” Genesis 19:5-7; Leviticus 18:22; Romans 1:27; 1 Corinthians 6:9; 1 Timothy 1:10; Jude 7), obscene behavior (Ephesians 5:3-4), pornography (Matthew 5:28; Mark 7:21-22; Galatians 5:19-21; 1 Thessalonians 4:5; Revelation 18:9), prostitution (Proverbs 5:1-23; 7:4-27; 1 Corinthians 6:18), transvestitism (Deuteronomy 22:5; 1 Corinthians 11:1-16), or criminal sexual behavior (incest, rape, molestation, pedophilia, bestiality, polygamy, necrophilia, pederasty, etc. Romans 13:1-6; Leviticus 18-22; Genesis 1-2; Deuteronomy 24:1-4).

Since all human beings are God’s creation offspring (not children necessarily), any attempt to change or refusal to conform to one’s biological sex is clearly prohibited by Scripture (Deuteronomy 22:5; 1 Corinthians 11:1-16).

Due to the image of God in all people, it is the clear will of God for all human beings to abstain from immorality. This is especially true for professing believers in Christ (1 Thessalonians 4:1-8). His image-bearers must abstain from immorality and refrain from approving immoral behavior (Romans 1:21-32). Those who *practice* sexual sin and/or give approval of such will not inherit the Kingdom of God (Ephesians 5:3-5; Romans 1:21-32; cf. Galatians 5 and 1 Corinthians 6).

Thankfully, God in His grace offers His gospel to all sinners. All human beings are sinners; there is none righteous (Romans 3:23). God promises to spiritually cleanse, sanctify, and justify any sinner who comes to Him with repentant faith in the Person and Cross-work of our Lord and Savior Jesus Christ. Though sexual sin carries severe consequences in this life and eternal judgment in the life to come, all sin, including sexual sin, can be forgiven *via* the grace of God available to all people on account of Christ's infinite atonement for sin (1 Corinthians 6:9-11; Acts 17:30-31; 1 John 1:9; Romans 6:1-7).

We believe that in order to preserve the functional integrity of our church and related ministries as a local representative of the Body of Christ and to provide a biblical role model to our church members and local community, it is imperative that all individuals employed by our church, Christian School, as well as all church members, parents or legal guardians of students, students, and volunteers abide by and agree to this Statement on Marriage/Sexuality.

Because of our Scripturally-based beliefs, we reserve the right to refuse to provide any marriage related services in situations that do not adhere to this biblical view of marriage. These services include but are not limited to conducting premarital and marriage counseling, officiating wedding ceremonies, or using our facility/property for showers, weddings, marriages, receptions, and other related events.

We also believe that every person must be afforded grace, compassion, love, kindness, respect, and dignity regardless of our theological disagreements. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the church (Matthew 7:12; 22:39; Luke 10:25-37; Romans 12:18; 1 Peter 2:17).