

# ***CONSTITUTION***

**Christ Bible Church  
2721 Rochester Road  
Cranberry Twp, PA 16066**

**Adopted April 25, 2004**

**Amended January 4, 2010**

**Amended September 26, 2010**

**Amended April 28, 2013**

**Amended July 5, 2015**

**Amended April 18, 2021**

**Amended April 28, 2024**

**Amended November 3, 2024**

## TABLE OF CONTENTS

Preamble .....	2
Article I – Name.....	2
Article II - Statement of Faith.....	2
Article III – Purpose.....	9
Article IV – Government .....	9
Article V - Employment.....	9
Article VI – Membership.....	10
Article VII - Elders .....	12
Article VIII - Deacons .....	14
Article IX – Other Officers, Boards, Councils and Committees .....	15
Article X – Pastor.....	16
Article XI - Auxiliary Organizations .....	17
Article XII – Finances.....	17
Article XIII – Teachers .....	18
Article XIV – Meetings .....	18
Article XV - Ordinances .....	19
Article XVI - Property Rights.....	19
Article XVII– Amendments.....	20
Article XVIII – Glossary of Terms.....	21

# Constitution of Christ Bible Church

## Preamble

As servants of our Lord Jesus Christ, we band together to mutually strengthen ourselves for the ministries He has appointed for us and hereby establish the following constitution to which we voluntarily submit ourselves.

## Article I – Name

The name of this church is Christ Bible Church, located in Cranberry Twp, PA., hereinafter referred to as “Christ Bible Church,” or “CBC.” It is a Pennsylvania religious non-profit corporation with the principal offices at:

2721 Rochester Road, Cranberry Twp. PA.

## Article II - Statement of Faith

We believe:

### 1. OF THE HOLY SCRIPTURES

We believe the Holy Scriptures are God’s written revelation to man, and thus the 66 books of the Bible constitute the plenary (inspired equally in all parts) Word of God (I Cor. 2:7-14; 2 Pet. 1:20-21). We fully accept the writings of the Old and New Testaments as the very Word of God (God-breathed), verbally inspired in all parts and therefore without error as originally given by God, altogether sufficient in themselves as our only infallible rule of faith and practice. (Matt. 5:18; Jn. 10:35, 17:17; II Tim. 3:16; II Pet. 1:21; Jude 3; Deut. 4:2; Prov. 30:5-6; Ps. 119:9)

### 2. OF THE GODHEAD

We believe in the One Triune God: who is personal, spirit, and sovereign (Mk. 12:29; Jn.4:24; 14:9; Ps 135:5); perfect, infinite, and eternal in His being, holiness, love, wisdom, and power (Ps. 18:30, 147:5; Deut. 33:27); thus He is omnipotent, omniscient, omnipresent (Jer. 23:24; I Jn.3:20; Rev. 19:6); absolutely separate and above the world as its Creator; yet everywhere present in the world as the Upholder of all things (Gen. 1:1; Ps. 104); self-existent and self-revealing in three distinct persons--the Father, the Son, and the Holy Spirit (Jn. 5:26; Matt. 28:19; II Cor. 13:14); each of whom is to be honored and worshipped equally as true God (Jn. 5:23; Acts 5:3-4); therefore 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 (Jn. 6:44; 14:6; Eph. 1:13, 2:22).

### 3. OF THE PERSON AND WORK OF CHRIST

We believe in the Lord Jesus Christ: who is the second person of the Triune God, the Eternal Word and the Only-Begotten Son, our great God and Savior (Jn. 1:1-2, 3:16; Tit. 2:13; Rom. 9:5); that, without any essential change in His divine Person (Heb. 13:8), He became man by the miracle of virgin birth (Jn. 1:14; Matt. 1:23); thus to continue forever as both true God and true man, one Person with two natures (Col. 2:9; Rev. 22:16); that, as man, He was in all points tempted like as we are, yet without sin (Heb. 4:15; Jn. 8:46; I Pet. 1:19); that as the perfect Lamb of God He gave Himself in death upon the cross, bearing the sin of the whole world, and suffering its full penalty of divine wrath in our place (Isa. 53:5-6; Matt. 20:28; Gal. 3:13; Jn. 1:29; Heb. 10:12-14); that He arose again from the dead and was glorified in the same body in which He suffered and

died (Lk. 24:36-43; Jn. 20:25-28); that as our great high priest He ascended into heaven, there to appear in the presence of God as our Advocate and Intercessor (Heb. 4:14; 9:24; I Jn. 2:1).

#### 4. OF THE PERSON AND WORK OF THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person, possessing all the attributes of deity; and, that in essence He is equal with God the Father and God the Son and of the same nature (Acts 5:3-4, II Cor. 13:14; Matt. 28:19); that the Holy Spirit is the Supernatural Agent in regeneration and sanctification, baptizing all believers into the body of Christ, indwelling equally and permanently every believer, and sealing them unto the day of redemption and in so doing He empowers, guides, teaches, bears witness to, and helps the believer as He convicts of sin, of judgment, and of righteousness (Rom. 8:9; I Cor. 6:11; 12:12-14; Eph. 1:13-14); that every unregenerate person, the moment he exercises faith in Christ as Savior and Lord, immediately possesses the Holy Spirit (Rom. 8:9; I Cor. 3:16; Gal. 4:6; I Thess. 4:8); that He is the divine Teacher who guides believers into all truth; that He sovereignly bestows a spiritual gift upon each believer; and that these gifts are sufficient for the perfecting of the saints today.

We believe that there were two kinds of gifts given the early church: *miraculous gifts* of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Heb. 2:3-4; 2 Cor. 12:12); and *ministering gifts*, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (I Cor. 13:8-12). Miraculous gifts can be counterfeited by Satan so as to deceive even believers (I Cor 13:13-14; Rev. 13:13-14). The only gifts in operation today are those nonrevelatory equipping gifts given for the edification of the church (Rom. 12:6-8).

We believe that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Lk. 18:1-6; Jn. 5:7-9; 2 Cor. 12:6-10; James 5:13-16; 1 Jn. 5:14-15).

#### 5. OF THE PERSONALITY OF SATAN

We believe in the existence of Satan; who originally was created a holy and perfect being, but through pride and unlawful ambition rebelled against God (Ezek. 28:13-17; Isa. 14:13-14); thus becoming totally depraved in character (Jn. 8:44), the great adversary of God and His people (Matt. 4:1-11; Rev. 12:17), leader of all other evil angels and spirits (Matt. 12:24-26; 25:41; Eph. 2:2), the deceiver and god of this present world (Rev. 12:9; II Cor. 4:4); that his powers are supernaturally great, but strictly limited by the permissive will of God, who over rules all his wicked devices for good (Gen. 50:20; Job 1:1-22; Rom. 8:28,37-39); that he was defeated and judged at the cross, and therefore his final doom is certain and he shall be eternally punished in the lake of fire (Jn. 12:31-32, 16:11; Rev. 20:10); that we are able to resist and overcome him by the blood of the Lamb, by the word of God, and in the armor of God (Eph. 6:12-18; Rev. 12:11).

#### 6. OF CREATION

We believe in the Genesis account of creation and that it is to be taken literally; that God created the heavens and the earth in six literal twenty-four hour days and then rested on the seventh (Gen.1:5,8,13,19,23,31; 2:1-3); that man was created directly in God's own image and after His own likeness (Gen. 1:26-27); that all animal and vegetable life was made directly, and God's established law was that they should bring forth only "after their kind." Thus, man was the direct creation of God, spirit and soul and body, not in any sense the product of an animal ancestry or evolution, but made in the Divine image. (Gen. 1:1-31; 2:7; 18-24; Matt. 19:4; Jn. 1:3; Col. 1:16).

## 7. OF THE FALL OF MAN

We believe that man was created in complete innocence (untested creature holiness) under the law of His Maker, but by voluntary personal disobedience to the revealed will of God, became a sinful creature and the progenitor of a fallen race (Gen. 3:1-24, 5:3; 6:5; Rom. 5:12,15,17,18,19), who are universally sinful in both nature and practice (Eph. 2:1-3; Rom. 3:9-19,23; 5:12), alienated from the life and family of God (Eph. 4:18; Jn. 8:42-44), under the righteous judgment and wrath of God (Rom. 1:18; 3:19), and have within themselves no possible means of recovery or salvation (Mk. 7:21-23; Matt. 19:26; Rom. 7:18).

## 8. OF THE VIRGIN BIRTH

We believe that Jesus Christ was 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 (Matt. 1:18-25).

## 9. OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace; through the mediatorial work of the Son of God. Who, by the appointment of the Father, freely took upon Himself our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full vicarious atonement for our sins; that His atonement consisted not of giving us an example by His death as a martyr, but was the 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; that, having risen from the dead, He is now enthroned in Heaven and uniting in His wonderful person the tenderest mercies with divine perfection, He is in every way qualified to be a suitable, all compassionate, and all-sufficient Savior (Rom. 3:24, 5:8; Isa. 53:5-6; Matt. 20:28; Jn. 1:29; Lk. 24:36-43; Jn. 20:25-28; Heb. 4:14, 9:24; I Jn. 2:1).

## 10. OF GRACE IN THE NEW CREATION

We believe in salvation by grace through faith: that salvation is a free gift of God (Rom. 3:24, 6:23), neither merited nor secured in part or in whole by any virtue or work of man (Tit. 3:5; Rom. 4:4-5), but received only by personal faith in the Lord Jesus Christ (Jn. 3:16; 6:28-29; Acts 16:30-31; Eph. 2:8-9), in whom all true believers have as a present possession the gift of eternal life, a perfect righteousness, sonship in the family of God, deliverance and security from all condemnation, every spiritual resource needed for life and godliness, and the divine guarantee that they shall never perish (I Jn. 5:13; Rom. 3:22; Gal. 3:26; Jn. 5:24; Eph. 1:3; II Pet. 1:3; Jn. 10:27-30; that this salvation includes the whole man, spirit and soul and body (I Thess. 5:23-24); and apart from Christ there is no possible salvation (Jn. 14:6; Acts 4:12); that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and is not a process; that in the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our willing obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith, newness of life and good works (II Cor. 5:17; Jn. 3:3; Rom 6:1-6).

## 11. OF THE FREENESS OF SALVATION

We believe in God's electing grace; that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by sincere, penitent, and obedient faith, that failure to do so is the result of nothing but their own inherent depravity and willing rejection of the Gospel, which rejection results

in an eternal condemnation in hell (Matt. 5:22,29-30; 11:28; 13:11; Jn. 3:16,27; 6:37,39,44,65; 15:16; Rom. 6:23; 8:28-30; 9:13,16-23; 1 Cor. 6:9-10; Eph. 1:4-5,11; II Thess. 2:13; II Tim. 2:10; I Pet. 1:1-2; Rev. 21:8).

## 12. OF JUSTIFICATION

We believe that the great gospel blessing which Christ secured to everyone who believes in Him is justification; that justification includes the pardon of sin, the gift of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's Blood. His righteousness is imputed to us (Rom. 3:21-28; 4:25; 5:1, 16,18; Eph. 2:8-9).

## 13. OF REPENTANCE AND FAITH

We believe that repentance and faith are solemn obligations, and are inseparable graces, produced in our souls by the quickening Spirit of God; thereby being deeply convinced of our sinfulness, guilt, condemnation and complete helplessness, and the way of salvation by Christ, we turn to God with genuine repentance, confession, and supplication for mercy at the same time heartily receiving the Lord Jesus Christ, and openly confessing Him as our only all-sufficient Savior (Isa. 55:6-7; Jn. 6:44; Eph. 2:8-9; Acts 2:38; 17:30; Rom. 10:9-13; 2:4, Lk. 13:3).

## 14. OF THE DOCTRINE OF ELECTION

God is totally sovereign in salvation and chooses (or elects) of His own free will (unconditionally) every person who will ever be saved (I Pet 1:2, 20; John 1:13). He did this before the creation of the world (Eph 1:4; II Tim 1:9) and predestines every chosen person to believe the gospel (Eph 1:5; John 10:16, 26; Acts 13:48). Every chosen person who is predestined for salvation will be saved (John 6:37; Acts 13:48).

Through election, God awakens a person spiritually who was dead in trespasses and sin (Eph 2:1, 5). To each person who is chosen (elect), God grants to each of them repentance from sin and unbelief (II Tim 2:25), and faith to believe the gospel (Eph 2:8-9; John 6:65; II Thes 2:13,14). *Everyone* who is awakened spiritually by God is drawn to Christ and comes to Him (John 6:44; John 6:37; John 10:27-28). Unconditional election overcomes total depravity and reverses the effects of sin.

God elects people to salvation entirely of his own free grace and mercy (Eph 1:5; Titus 3:5; Rom 9:14-18). He is not constrained to save anyone for any reason (Eph 2:8-9; Rom 9:10-13; 14-18; John 1:13). Everything God does in the process of salvation (Rom 8:29-30), He does of His own free will, for His own purposes and pleasure, and for His own glory (Eph 1:5, 6, 9, 11). Salvation is not the result of the will of man, but the will of God (John 1:13). See Rom 8:28-30; Eph 1:4; 2:8-9; Titus 3:5; I Pet 1:2, 20; John 1:13; 10:16, 26; 6:44, 65; Acts 2:39; Rom 9:1-31; Acts 2:23, 39; 4:27-28; I Co 1:26-31; II Tim 1:9; 2:25; John 6:37.

## 15. OF THE CHURCH

We believe in the one true church; the mystical Body and Bride of the Lord Jesus (Eph. 4:4, 5:25-32), which He began to build on the day of Pentecost (Matt. 16:18; Acts 2:47), and will complete at His second coming (I Thess. 4:16-17); and into which all true believers of the present age are baptized immediately by the Holy Spirit (I Cor. 12:12-13 with 1:2); that all the various members of this one spiritual body should assemble themselves together in local churches for worship, prayer, fellowship, teaching, united testimony, and the observances of the ordinances of the Lord (Acts 2:41-47; Heb. 10:25). And we believe that a visible church of Christ is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel; observing the ordinances of Christ, governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its officers are Elders (also called bishops, pastors or overseers) and Deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe that the primary purpose of the church is to glorify God and enjoy Him forever (1 Chron. 29:11-12; Ps. 115:1; Rom. 11:36; I Cor. 10:31; Eph. 3:21; Phil. 4:20; Col. 1:15-17; 1 Tim. 1:17; Jude 1:25; Rev. 1:5-6; 4:10-11; 5:12-14).

We believe the church is to exalt the supremacy of Christ through the glad submission of our hearts to him (Matt. 13:44-46; II Cor. 4:5-6; II Pet. 3:18; Rev. 19:6-7). We believe that the secondary purpose of the church is found in the Great Commission; to make disciples, to teach and to instruct, and to build up the church. We hold that the local church has the absolute right of self-government and that the only superintendent of the church is Christ through the Holy Spirit (Acts 14:23; 20:17,28; Eph. 5:23; I Tim. 3:1-13; Tit. 1:5-9; James 5:14; I Pet. 5:1-4).

#### 16. OF BAPTISM

We believe the baptism of the Holy Spirit is the placing of the believer into the body of Christ. It occurs at the moment of salvation when the Holy Spirit places (or baptizes) the believer into the body of Christ, making him one with Christ (John 17:21) and joining him to the church, which is his body (Eph 1:23). We believe that “baptism by water” was ordained by Jesus Christ to be performed and received by God’s children as an act of obedience (Matt. 3:11; Acts 8:36-39, 10:47-48). We believe that Christian baptism into the name of the Father, the Son, and the Holy Spirit is the believer’s immersion in water, which demonstrates (in a solemn and beautiful emblem) our faith in a crucified, buried, and risen Savior, and our death to sin and resurrection to a new life in Christ. In Scriptural order, baptism precedes the privilege of church membership, and is a public recognition of the Lordship of Jesus Christ (Matt. 28:19; Acts 8:26-39; Rom. 6:3-5).

#### 17. OF THE LORD’S SUPPER

We believe that the Lord’s Supper is a memorial service in which the elements of bread (representing the broken body of our Lord) and cup (representing the shed blood of our Lord) remind us of the love of God in Christ Jesus, “Who spared not His own Son but delivered Him up for us all”; that this ordinance is to be observed in anticipation of His coming and preceded always by solemn self-examination (I Cor. 11:23-34).

#### 18. OF THE PERSEVERANCE OF THE SAINTS

We believe that such only are real believers who endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare. We believe because of the eternal purpose of God, because of the nature of the Word and promise of God, and because of the immutability of the unchangeable covenants of God, that all the redeemed, once saved, are kept by the power of God through faith unto eternal salvation, indwelt by the Holy Spirit, and interceded for by Christ and are therefore secure in Christ forever (Jn. 6:37-40, 10:27-30, 17:11; Rom. 8:1, 29, 30, 38, 39); that God as a holy and righteous Father of all the redeemed, cannot overlook the sin of His children, and when they persistently sin, will chasten and correct them in infinite love (I Cor. 11:27-32; Heb. 12:5-11). We believe that it is the universal privilege of believers to rejoice in the assurance of their salvation through the Holy Spirit (Rom 8:16) and the testimony of God’s Word; which truth excites within His children tender love, gratitude and obedience (Rom. 13:13-14; II Cor. 5:6-8; Gal. 5:13; Tit. 2:11-15; I Jn. 5:10-13; 3:14).

#### 19. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such as only through faith are justified, in the name of the Lord Jesus, and sanctified by the Spirit of 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; and this distinction holds among men both in and after death, in the everlasting joy and happiness of the saved and the everlasting conscious suffering of the lost (Ps. 58:11; Prov. 11:21; Rom. 6:23).

## 20. OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order of human society; that government leaders and magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and the coming Prince of the kings of the earth. (Rom. 13:1-7; I Tim. 2:1-3; Rev. 11:15-17).

## 21. OF THE RESURRECTION AND RETURN OF CHRIST

We believe in and accept the Scriptures upon these subjects in their full face value. Of the Resurrection, we believe that Christ arose bodily, that He ascended unto the right hand of the throne of the Father (Mk. 16:19; Acts 7:55-56); that He alone is our High Priest in things pertaining to God (I Tim. 2:5; Heb. 4:15, 9:11-12); that this same Jesus shall come in like manner as He went away, bodily, personally, and visibly (Acts 1:11; I Thess. 4:13-18); that the dead in Christ shall rise first; that the living saints shall be taken up and changed in a twinkling of an eye at the last trumpet (I Cor. 15:51-52; I Thess. 4:13-18); that the Lord God shall give unto Him the throne of His father David (Lk. 1:32); that the Lord Jesus Christ shall reign a thousand years in righteousness until He has put all enemies under His feet. (Matt. 24:1-51; I Thess. 4:16; Rev. 19:1-20; 20:1-8).

## 22. OF SEPARATION FROM THE WORLD

We believe in separation from the world; that since our Christian citizenship is in heaven, as the children of God we should walk in separation from this present world, having no fellowship with its evil ways (Rom. 12:1-2; II Cor. 6:14-18; Eph. 5:11; Phil. 3:20), abstaining from all worldly entertainment and unclean habits which defile the mind and body (Lk. 8:14; I Cor. 6:19-20; Eph. 5:3-18; Col. 3:17; I Thess. 5:22; I Tim. 5:6; I Pet. 2:11).

## 23. OF THE ETERNAL STATE

We believe in the future life, bodily resurrection, and eternal judgment: that the spirits of the saved at death go immediately to be with Christ in heaven (II Cor. 5:8; Phil. 1:21-23), where they abide in joyful fellowship with Him until His second coming, when their bodies shall be raised from the grave and changed into the likeness of His own glorious body (I Cor. 15:35-58; Phil. 3:20-21; I Jn. 3:2), at which time their works shall be brought before the judgment seat of Christ for the determination of rewards, a judgment which may issue in the loss of rewards, but not the loss of the soul (I Cor. 3:8-15); that the spirits of the unsaved at death descend immediately into Hades where they are reserved for punishment until the final day of judgment (Lk. 16:19-31; II Pet. 2:9), at which time their bodies shall be raised from the grave, they shall be judged according to their works, and cast into the place of final and everlasting punishment (Mk. 9:43-48; Jude 13; Rev. 20:11-15, 21:8).

## 24. OF BIBLICAL MANHOOD AND WOMANHOOD

We believe that both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (Gen 1:26-28). These distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (Gen 2:18-25). Both Old and New Testaments also affirm the principle of male headship in the family and in the Church of Jesus Christ.

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to



provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, Christ Bible Church will only recognize marriages between a biological man and a biological woman. Further, the pastors, ministers and staff of Christ Bible Church shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of Christ Bible Church shall only host weddings between one man and one woman.

The Fall introduced distortions into the relationships between men and women (Gen 3:16-19).

- In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
- In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.

Redemption in Christ aims at removing the distortions introduced and caused by the curse.

- In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.
- In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (1 Tim 2:12-14).

In all of life Christ, as revealed in Holy Scripture, is the supreme authority and guide for men and women. No earthly submission should ever imply a mandate to violate Scripture, whether it be domestically, religiously, or in the civil sphere of life (Acts 5:29; Rom 13:1-7; 1 Cor 6:9-11; Gal 5:19-21).

## 25. OF GENDER IDENTITY

We believe and teach that God created mankind in his own image and likeness (Gen 1:27; 5:1; 9:6). God created two, only two distinct genders, male and female: Adam the male, Eve the female. All the characteristics of maleness and femaleness were designed by God and define each gender (cf. Gen 18:10; Ps 139:13). This is God's original design for humanity and any attempt to redefine humanity beyond male and female is in direct opposition to the Creator. There are no accidents in God's good design.

We believe and teach that the gender of each image bearer is assigned by God at conception (Gen 1:27). God's assigned gender for each individual is not contingent upon the individual, society or culture and the confusion of genders God opposes (cf. 1 Cor 11:14-15). Differences between men and women are complementary, immutable, and most clearly revealed in bodily differences. We faithfully and unapologetically confess this biblical ethic. Transgenderism is a claim to be the opposite sex from physical birth. The claim is a false rebellion against God's holy purposes in creation and redemption and not a valid alternative lifestyle.

Gender dysphoria is the resultant distress, confusion, and discomfort because a person wants to be the opposite sex from physical birth. It too stems from human sinfulness. Any effort to alter one's biological sex (e.g., reassignment surgery and cross-sex hormone therapy) is an affront to God's good design and directly conflicts with human flourishing.

All sin is within the grace of God to forgive. We invite everyone to attend church services. The same redemption is available to every sinner, regardless of the sin. However, since transgenderism is a sin, the unrepentant transgender person is not eligible to be baptized, become a member, or serve in any capacity at Christ Bible Church.

### **Article III – Purpose**

**Purpose Statement:** “Christ Bible Church exists to glorify God by equipping disciples to know Christ and to make Him known through evangelization, teaching His Word, praying by His Spirit, and modeling His example.”

The above statement reflects the theological thrust of both the Old and New Testaments. The vision is to *passionately* pursue God and reach out to people.

We will achieve the purpose of the church by the following activities:

- Preaching the Word
- Prayer
- Corporate Worship
- Evangelism
- Missions
- Defending the Faith
- Fellowship
- Instruction & Teaching
- Discipleship
- Ministry (through exercising spiritual gifts, exercising love toward one another and serving one another)

Every ministry, activity, or program undertaken by CBC must have as its primary purpose to glorify God by obeying the teachings of God set forth in the Bible in accordance with and through the above principles and activities.

### **Article IV – Government**

The government of this church, under the leadership of the Holy Spirit, is vested in the body of believers who compose its membership and the Board of Elders which has the delegated authority to serve as overseers of the church according to the explicit statements contained in this constitution. The church may at the official meetings or at special meetings overrule any decision made by the Elders of the church by two-thirds (2/3) vote of the active members present.

This church acknowledges only the Lord Jesus Christ as its Head and accepts the Holy Scriptures as the only infallible guide in matters of faith, church order, and discipline, and is subject to no other ecclesiastical body.

### **Article V – Employment**

It is the policy of Christ Bible Church that all church positions, whether paid or voluntary, skilled or unskilled, and all clerical and professional positions, including those of Elders, Deacons, and church officers, are intended to promote and further the purposes and mission of CBC, which include:

- the furtherance of biblical principles and teaching
- providing for children a biblically based foundation and the protection of children from teaching and influence that is contrary to biblical teaching and the mission of purposes of CBC
- to reflect and promote a biblical view of marriage. The practices of fornication, cohabitation without marriage, adultery, incest, homosexuality, marriage or civil unions between two

persons of the same gender, bestiality, and polygamy are all contrary to biblical teaching and to the mission and purpose of CBC.

Accordingly, in order to effectuate and promote these purposes, the religious beliefs and practices of every applicant for every church position whether paid or voluntary, skilled or unskilled, and all clerical and professional positions, including those of Elders, Deacons, teachers, church officers, and music and worship leaders, will be a primary consideration in the determination whether to hire, or continue or terminate the employment or service of any person.

## **Article VI – Membership**

### **Section A: Active Membership**

Active membership in Christ Bible Church shall be open to all persons eighteen years of age or older who confess Christ as Savior and Lord and who joyfully submit to the conditions of membership outlined below.

### **Section B: Conditions of Membership**

Each member shall:

1. Have confessed Jesus Christ as his personal Savior and Lord (John 1:12; Romans 10:9-10; I Peter 1:23).
2. Have been water baptized as an act of obedience not for the purpose of salvation nor prior to saving faith.
3. “Have demonstrated consistent obedience to Scripture, i.e., no repeated pattern of behavior contrary to Scripture (1 John 3:9; 5:18).”
4. Have agreed to be subject to the Statement of Faith and the constitution of Christ Bible Church.”
5. Not be under the Biblical discipline of another church.

### **Section C: Admission to Membership**

1. Persons desiring membership in CBC shall attend New Membership Class.
2. Persons desiring membership in CBC shall complete a “Request for Membership” form and submit it to an Elder.
3. Evaluation of applicants shall be made by at least two Elders to determine if they meet the conditions of membership (see Section B).
4. The names of new member candidates, having been approved by the Elders, will be posted in the bulletin or newsletter for at least two weeks prior to being accepted into membership.
5. The Elders shall introduce approved applicants to the church at which time they shall become members.
6. When a staff Elder has been installed, he and his spouse shall automatically become active members of the church.

### **Section D: Responsibilities & Privileges of Members**

Each member shall:

1. Be continually devoted to the Word of God, fellowship of believers, evangelizing the lost and the breaking of bread and prayer (Acts 2:42).
2. Maintain the unity of the Spirit in the bond of peace through submission to one another and to the authority of the local church (Eph. 4:1-3; 5:21; 1 Pet. 3:8-12; Heb. 13:17).
3. Pray for and with one another, sharing our burdens, sorrows and joys (Gal. 6:1-5).

4. Be thoughtful and courteous to one another, to be slow to take offense, and to be quick to forgive and seek forgiveness (Eph. 4:32; Col. 3:12-17).
5. Be accountable to one another (Matt. 18:15-18; 1 Cor. 5:6-7,11-12; Heb. 3:13; 10:23-25).
6. Demonstrate faithful stewardship by exercising their God-given resources, including time, talents, finances, spiritual gifts, and prayer for the benefit of the kingdom of God and the local church (Eph. 4:7-16).
7. Be faithful and regular in attendance (Heb. 10:23-25).
8. Serve in positions of responsibility and leadership.
9. Be prayerful, biblical and responsible in exercising their voting privileges. Active members have the privilege of voting on items which will include the following:
  - a. Approving the yearly church budget by two-thirds vote cast by the active members present at an official or special meeting (See Article XII – Finances).
  - b. Approving every conveyance, sale, or mortgage of real church property by a two-thirds vote cast by the active members present at an official or special meeting (See Article XII – Finances).
  - c. Approving any financial expenditure not already provided for in the annual budget in excess of 3% of the total annual expenditures of the then current budget by a two-thirds vote cast by the active members present at an official or special meeting, except in the case of emergency (See Article XII – Finances).
  - d. Approving any Amendments to this Constitution (not including policies, doctrinal statement, or position papers approved by the Elders that may complement this Constitution) by a two-thirds vote cast by the active members present at an official or special meeting (see Article XVII– Amendments).
  - e. Voting for any motion put before the congregation.
10. Be prayerful, biblical and responsible in evaluating the qualifications of Elders and Deacons.
11. Active members have the privilege of affirming the following items: (i.e. The congregation agrees with the assessment of the Elders as to the person’s qualifications.)
  - a. Affirming the qualifications of Elders (See Article VII - Elders)
  - b. Affirming the qualifications of Deacons (See Article VIII - Deacons)

### **Section E: Discipline of Attendees**

The purpose of church discipline is to restore a member and regular attender who is brought under church discipline. Members of this church and all professing Christians who regularly attend any ministry with this church, who are found to walk in persistent, unrepentant sin, or to teach contrary to the Word of God, or the Statement of Faith of this church, shall be lovingly admonished according to the Word of God as outlined in Matthew 18:15-17 and Titus 3:9-11. The key concerns that guide us in this process are: (a) the holy character of God, (b) the testimony of the flock, (c) the effect upon the unity and purity of the flock, and (d) the edification and restoration of the individual. Once the member has been so notified that the church discipline process has begun, he or she may not resign or withdraw from membership until the completion of the church discipline process. If there is no change in attitudes or actions, upon the sole and final decision of the Board of Elders, his membership shall be terminated (I Cor. 5:13). The terminated member shall be given a written notification.

### **Section F: Restoration**

Members who have been removed from the church membership may be restored to church membership by giving satisfactory evidence of repentance and reformation to the Elders. Upon approval of the Elders, their membership shall be restored to the church. Regular attenders who give satisfactory evidence of repentance will also be welcomed back by the elders.

### **Section G: Termination of Membership**

1. A member may withdraw membership by stating such a desire in a letter to the Board of Elders or by joining another church (membership ceases automatically when they join another church without notifying this church) PROVIDED HOWEVER that no member is in the process of church discipline. The church

discipline process shall be deemed to have commenced at the time the member is notified the process has begun; the church discipline process shall be deemed completed upon the issuance of a written statement of determination from the Elders.

2. The Elders shall be responsible for maintaining a current list of members.
3. The membership roll shall be reviewed periodically. If a member has not attended services during the preceding three (3) months, the member will be given an inactive status and will forfeit his or her voting rights. Continued inactivity for an additional three (3) months, and after contact by the Elders (or person(s) appointed by the Elders), will result in the termination of membership upon the unanimous decision of the Elders.
4. Any member, who has been found unworthy of membership at a meeting of the Elders, may be dismissed according to the procedures of Article VI – Membership – Section E.

## **Article VII - Elders**

### **Section A: Qualifications of Elders**

The qualifications of Elders are set forth in I Timothy 3:1-7 and Titus 1:5-9. Elder qualified members who have been active in ministry at CBC for a minimum of one (1) year are eligible to serve on the Board of Elders. Newly selected staff may be eligible for appointment as an Elder upon employment at the discretion of the current Board of Elders.

### **Section B: Number of Elders**

There shall be a plurality of elders; the number determined by the leading of the Holy Spirit (Acts 20:28). At least one Elder must be a layman.

### **Section C: Selection of Elders**

Ultimately the Holy Spirit is the One who selects the Elders of a local church (Acts 20:28). The office of an Elder is open to any male believer who “aspires” to this office and meets the biblical qualifications outlined in Titus 1 and I Timothy 3. The Elders shall continuously observe the members for potential Elders and they shall encourage individuals who are gifted and qualified to prayerfully consider joining the Board of Elders. The congregation may recommend the Elders consider a particular man for Eldership at anytime simply by expressing that recommendation to any of the Elders. The following is an outline of the process to become an Elder at Christ Bible Church:

- An Elder qualified male must sense the calling of the Holy Spirit to be an Elder which is manifested by 1) a subjective desire to serve as an Elder (1 Tim. 3:1; 1 Pet. 5:2) and 2) objective evidence that he meets the biblical qualifications to be an Elder (1 Tim. 3:2-7; Titus 1:6-9; 1 Pet. 5:1-4). Upon sensing this call, he shall make his desires known to the Elder Board. The Elder Board shall then conduct an initial interview with the man to investigate his motives and desires. He then may be given an Elder application.
- Upon the completion and submission of the Elder Application the Elders will examine the application and initiate another interview. Not seeing any obvious reason why the man should not continue to pursue Eldership, he shall be presented to the church body as an intern-elder so that they may observe his life and family for a minimum of six months. During this time, the church members are strongly encouraged to get to know the intern-elder by personally asking him questions about his doctrine and ministry goals. Individuals within the church body will be responsible to communicate with the Elders any concerns pertaining to the man’s qualifications. Any accusation that a man is disqualified to be an Elder will be thoroughly investigated. If the accusation is found to be true, and further if the Elders determine it to be warranted, the intern-elder will be asked to remove himself from the process of Eldership until such issues can be resolved.

- Also during this internship, the intern-elder will be assigned to a current Elder of Christ Bible Church to mentor him in the knowledge and skill of being an Elder. The intern-elder will be expected to attend all Elder meetings and should feel free to give his input when appropriate, although he will have no official vote. Toward the end of the internship, the intern-elder will be examined by the Elder Board. The intern-elder is expected to demonstrate a level of proficiency in his knowledge of the Word as well as a God-centered approach to the ministry. In addition, the intern-elder will be given a public opportunity to address written questions from the congregation regarding the intern-elder's doctrinal beliefs and ministry goals.
- After successfully completing a minimum six month internship, the intern-elder will be brought before the church to be affirmed (i.e., the congregation agrees with the assessment of the Elders as to the person's qualifications.) This affirmation will take place by a private ballot where each church member must affirm this man's Elder qualifications or express a written explanation why this particular man is not qualified to be an Elder.
- Upon affirmation, the current Elders of Christ Bible Church will lay hands upon the intern-elder and formally commission him to the office of Elder (1 Tim. 5:22).
- The Elders will be expected to review one another's qualifications on an ongoing basis.

#### **Section D: Scriptural Duties of the Elders**

1. The Elders shall consult together regarding doctrinal questions that arise in the church (Acts 15:4-6).
2. The Elders shall seek to protect the church from those who would teach false doctrine (Acts 20:29-31).
3. The Elders shall lead the way in helping the needy (Acts 20:35).
4. The Elders shall admonish those who stir up trouble in the church (1 Thess. 5:12).
5. The Elders are to direct the affairs of the church (1 Timothy 3:5; 5:17).
6. The Elders shall oversee the preaching and teaching ministry of the church (1 Timothy 5:17).
7. The Elders are to keep watch over the spiritual well-being of individuals within the church (Hebrews 13:17).
8. The Elders are to pray for the sick (James 5:14).
9. The Elders are to care for the church the way a shepherd cares for his flock (1 Peter 5:1,2).
10. The Elders are to be examples to the flock (1 Peter 5:3).

#### **Section E: Practical duties of the Elders**

1. The Elders are responsible to lead the church in such a way as to equip the church to fulfill its stated purpose.
2. The Elders shall coordinate goals for the church and plan for their realization.
3. The Elders shall share responsibility for the pastoral oversight and care of the congregation.
4. The Elders shall oversee the work of the committees of the church.
5. When it is expedient to do so, the Elders of the church may delegate responsibilities to qualified Deacons.
6. The Elders shall oversee the Deacons in the financial affairs of the church. Any expenditure not included in the annual budget shall be approved by the unanimous decision of the Elders.
7. The Elders shall meet at least monthly, and as often as necessary, to effectively carry out their work. For special, non-scheduled meetings, a quorum shall consist of two thirds of the Elders.
8. The Elders shall annually elect their own chairman and secretary. The chairman or his designee may serve as moderator of both Elder and informational meetings. The Elders shall serve as ex-officio members of all committees.
9. The Elders shall consider the question of additional ministerial staff when the need arises and present their findings to the congregation for input.
10. The Elders shall develop and administer policies consistent with this Constitution.
11. The Elders shall receive, consider and recommend to the church all amendments to the Constitution.
12. The Elders shall assume responsibility regarding the reception, care and termination of members.

13. The Elders shall consider recommendations regarding the support of new missionary candidates and organizations and bring such before the church for input.
14. The Elders shall serve in areas of responsibility as best fits their individual giftedness. The staff Elders, particularly the Pastor/Teacher, will generally fill the pulpit on Sunday mornings due to time, giftedness and experience. However, the Pastor/Teacher should seek to fill the pulpit occasionally with other gifted Elders in the church, in order to devote time to other areas of the ministry, for the benefit of developing a lay Elder's spiritual giftedness, for variety for the sake of the congregation, and for the benefit of the congregation to learn what God has placed on a particular Elder's heart.

## **Section F: Terms of Office of an Elder**

An Elder shall serve for an indeterminate term or until the individual no longer meets qualifications of an Elder. An Elder may resign his office by giving written notice of such to the other Elders of the church. He may also be removed from office by the active members of the church for serious neglect of duties. Prior to such action the Elders shall provide him with a written statement of the complaints against him and allow him a reasonable time to improve in the performance of his duties. If there is not satisfactory improvement the Elders shall recommend his dismissal to the active members at a special meeting of the church called for that purpose. A two-thirds vote of the active members present at this meeting shall be required for his removal.

An Elder may be relieved of his duties immediately when charges against him of immorality or doctrinal infidelity have been thoroughly investigated and proved to the satisfaction of the Elders of the church. In such a case, the Elders shall provide a written statement of the charges against him and allow opportunity for him to speak in his own defense.

An Elder may be temporarily relieved of his official duties by taking a sabbatical with the approval of the other Elders.

## **Article VIII - Deacons**

### **Section A: Qualifications of Deacons**

The qualifications of Deacon are set forth in I Timothy 3:8-12. Members who are biblically qualified and who have been active in ministry at CBC for a minimum of one (1) year are eligible to serve on the Board of Deacons. The office of a Deacon is open to both men and women (cf. 1 Tim. 3:11). The male Deacons shall guide and protect the female Deacons from being in situations where they may potentially violate 1 Tim. 2:11-12, where women are clearly prohibited from teaching or exercising authority over men.

### **Section B: Number of Deacons**

There shall be as many Deacons as necessary to aid the Elders of the church in effectively carrying out the work of the church.

### **Section C: Selection of Deacons**

Ultimately the Holy Spirit is the One who selects the Deacons of a local church. The office of a Deacon is open to any male or female believer who desires to serve Christ in this way and meets the biblical qualification outlined in 1 Timothy 3:8-12. The Board of Elders shall continuously observe the members of the congregation for potential Deacons and they shall encourage individuals who are gifted and qualified to prayerfully consider joining the Board of Deacons. The congregation may recommend the Elders consider a particular man or woman for Deaconship at anytime simply by expressing that recommendation to any of the Elders. The following is an outline of the process to become a Deacon at CBC:

1. A biblically qualified male or female must have a desire to serve Christ in the capacity of a Deacon and meet the objective qualifications set forth in 1 Timothy 3:8-12. Upon sensing this desire, he or she shall submit a Deacon application to the Elders.
2. The Elders and Deacons shall then conduct an immediate evaluation as to the objective qualifications of the person to determine if there is any obvious reason why they are not qualified.
3. Not seeing any obvious reason why the person should be disqualified for the office of Deacon, the person shall be presented to the church body as an intern-Deacon so that they may observe his or her life and family for a minimum of six months (1 Timothy 3:10). Individuals within the church body will be responsible to communicate with the Elders any concerns pertaining to the individual's qualifications. Any accusation that a person is disqualified to be a Deacon will be thoroughly investigated. If the accusation is true, the intern-Deacon will be asked to remove himself/herself from the process of becoming a Deacon until such issues can be resolved.
4. Also, during this internship, the intern-Deacon will be assigned to a current Deacon of CBC to mentor him or her in the knowledge and skill of being a Deacon. The intern-Deacon will be expected to attend all Deacon meetings and should feel free to give input when appropriate, although he/she will have no official vote.
5. After successfully completing a minimum six month internship and upon approval by the Elders, the intern will be brought before the church to be affirmed (I.e., the congregation agrees with the assessment of the Elders as to the person's qualifications.) This affirmation will take place by private ballot where each church member must affirm this person's qualifications to be a Deacon.
6. Upon affirmation, the intern-Deacon will be publicly recognized as a Deacon at CBC.
7. The Deacons will be expected to review one another's qualifications on an ongoing basis.

#### **Section D: Duties of Deacons**

Following the New Testament pattern, Deacons are those who perform various services of a practical, temporal or material nature to the body of Christ, relieving the Elders of responsibilities which might detract from their ministry of the Word, prayer and spiritual oversight (Acts 6:2). Under the direction of the Elders, the Deacons shall look after the practical needs of the church (e.g. administrative, financial, stewardship of the church properties). They are ministers of mercy to the body of Christ. Deacons are expected to exercise sound judgment and wisdom in their relationships with the opposite sex. Generally speaking, men should minister to the personal needs of other men and women should minister to the personal needs of other women.

The Deacons will annually select a Chairman, who must be male, to facilitate the Deacon's meetings. He will also report to the Elders concerning the progress and affairs of their ministry. The Deacons also will annually select a secretary to record the minutes of the meeting. The Deacon Board will be responsible to develop a set of internal policies concerning their individual roles and responsibilities as well as procedures for various tasks they regularly perform.

#### **Section E: Terms of Office of Deacons**

A Deacon shall serve for an indeterminate term or until the individual no longer meets the qualifications of a Deacon. A Deacon may resign his office by giving written notice of such to the Elders of the church. He may also be removed from office by the Elders for serious neglect of duties. Prior to such action the Elders shall provide him with a written statement of the complaints against him and allow him a reasonable time to improve in the performance of his duties.

A Deacon may be relieved of his duties immediately when charges against him of immorality or doctrinal infidelity have been thoroughly investigated and proved to the satisfaction of the Elders of the church. In such a case, the Elders shall provide a written statement of the charges against him and allow opportunity for him to speak in his own defense.



A Deacon may be temporarily relieved of his official duties by taking a sabbatical with the approval of the Elders.

## **Article IX – Other Officers, Boards, Councils and Committees**

### **Section A: Councils and Committees**

To promote efficient and effective handling of church matters, and in order to permit the Elders to focus on prayer, the ministry of the Word, and general oversight responsibilities, the Elders may appoint various boards, councils and committees from within the church membership (Acts 6:2-4). Unless otherwise stated in this constitution, these councils and committees shall perform tasks solely in accordance with the duties, powers and duration specifically determined by the Elders. Information concerning any new council or committee will be communicated to the church.

### **Section B: Officers**

The Elders may appoint various officers of the church. These may include, but are not limited to a treasurer, clerk, head usher, etc.

## **Article X – Pastor**

### **Section A: The Call of the Pastor**

When it has been determined that the office of Pastor will become vacant, the Elders of the church shall appoint a Search Committee. This committee shall consist of the Elders and other active members of high standing in the church as the Elders deem appropriate.

The Search Committee shall thoroughly investigate and prayerfully consider all candidates. As the Holy Spirit leads, they shall present the name of one candidate at a time to the full body of Elders. The Elders shall undertake similar prayerful consideration of the candidate. If there is unanimous agreement among the Elders of the church, the candidate will be brought before the church for consideration. A special meeting of the church shall be called for the purpose of voting by secret ballot whether to call the candidate. The Elders shall weigh the vote of the church. If an overwhelming majority approves the candidate, and the Elders are still unanimous in their agreement that the Holy Spirit has so led, the Elders shall extend a call on behalf of the church. Should the call be accepted, the staff Elder shall be installed in a public service of the church. Should the candidate not be extended a call or should the call be refused, the Search Committee shall seek out another acceptable candidate.

### **Section B: Qualifications**

A Pastor must be a man of mature spiritual experience and understanding, capable of shepherding God's people and overseeing God's work. He must meet the scriptural qualifications found in 1 Tim. 3:1-7, Titus 1:5-9, and 1 Peter 5:1-4.

### **Section C: Duties**

The Pastor shall serve as an Elder of the Church (See Article VII - Elders). In addition to those duties, the Pastor shall:

1. Feed the flock by reading, expounding, and preaching the Word;
2. Administer the ordinances;
3. Pray for and with his flock;
4. Serve as moderator of the congregation.

#### **Section D: Tenure of the Pastor**

The Pastor's term shall be indefinite. The Pastor may resign his office by giving at least one month written notice to the Elders of the church. He may be removed from office by vote of the active members of the church for serious neglect of duties. Prior to such action the Elders shall provide him with a written statement of the complaints against him and allow him a reasonable time to improve in the performance of his duties. If there is no satisfactory improvement, the Elders shall recommend his dismissal to the active members at a special meeting of the church called for that purpose. A two-thirds vote of the active members present at this meeting shall be required for his removal.

The Pastor may be relieved of his duties immediately when charges against him of immorality or doctrinal infidelity have been thoroughly investigated and proved to the satisfaction of the Elders of the church. In such case, the Elders shall provide a written statement of the charges against the Pastor and allow opportunity for him to speak in his own defense. Termination of the Pastor by the Elders shall be immediate. When such action is taken, a discreet explanation will be made to the membership as soon as possible at a special meeting called for that purpose.

#### **Section E: Other Ministry Staff**

At the recommendation of the Elders, and by vote of the membership, other full time paid pastoral positions may be employed by the church. Full time is defined as 30 hours or more a week. Part-time (less than 30 hours a week) pastoral positions as well as all non-pastoral positions shall be appointed by the Elders.

Individuals holding the title of "Pastor" must fulfill the scriptural qualifications of an Elder, and may serve as an Elder of the church (See Article VII - Elders). All other ministry staff must fulfill the qualifications of Deacon.

The term of office for ministry staff personnel shall be indefinite. Employment may be terminated by either party under the same provisions as stated above in Section D.

### **Article XI - Auxiliary Organizations**

#### **Section A: Auxiliary Organizations**

No organization shall use the name of this church in connection with its organization before its sponsors have submitted their plans to the Board of Elders for sanction and approval and such sanction has been granted.

#### **Section B: Leadership**

Presidents and/or chairpersons of all auxiliary organizations shall be active members of the church.

### **Article XII – Finances**

#### **Section A: Church Finances**

The yearly church budget shall be approved by two-thirds of the vote cast by the active members present at an official meeting. In the event that a new church budget shall not have been approved by the start of the current fiscal year, the previously approved budget shall continue in force until replaced by an approved budget for the current fiscal year.

## **Section B: Supervision**

There shall be a Finance Committee composed of Elders, the treasurer and any other church members that may be appointed by the Elders. They shall have responsibility of preparing the annual budget and the supervision of the church finances subject to the authority of the Elders. Every conveyance, sale or mortgage of real church property, must be approved by a two-thirds vote cast by the active members present at an official or special meeting. Any financial expenditure not already provided for in the annual budget, and in excess of 3% of the total annual expenditures of the then current budget, must be approved by a two-thirds vote cast by the members present at an official or special meeting, except in the case of an emergency.

## **Section C: Audit**

The Audit Committee (Three Persons) will be appointed by the Elders. -A financial audit of Christ Bible Church shall be conducted once every two years and a written report submitted to the Elders prior to being submitted to the church.

## **Article XIII – Teachers**

All teachers shall be required to complete a teaching application form and be evaluated as to their spiritual qualifications by the Elder in charge or by his appointee for that area of ministry. All teachers must be members unless specifically approved by the Board of Elders.

## **Article XIV – Meetings**

### **Section A: Worship and Ministry**

1. The church shall meet each Lord's Day for worship and instruction.
2. The church shall operate a Sunday School.
3. The church shall provide regular meetings for our youth for the purpose of Christian education, leadership training and Christian fellowship.
4. Other meetings will be held as the Elders decide for the purposes of worship, instruction, fellowship and prayer.

### **Section B: Business**

1. Quorum: A quorum necessary for voting purposes at any official or special church meeting shall be sixty percent (60%) of the active membership of the church.
2. Voting: A two-thirds vote of the active members present at any official or special meeting shall decide all matters except where otherwise stipulated in this Constitution.
3. Official Meetings: The church will meet annually (typically in October). All meetings must be announced to members on two successive Sunday morning services (either through an announcement from the pulpit or within the bulletin) before being held. An official meeting of members shall be held during the first quarter of the new fiscal year. The fiscal year of the church shall be from October 1 to September 30.
4. Special Meetings: Special meetings may be called by the Elders of the church when announced as described in 3 above.
5. Items for Discussion: The Elders shall bring the following matters before the congregation for decision:

- Non-budgeted expenditures out of the General Fund in excess of two percent (3%) of the annual budget (See Article XII – Finances);
- Approval of annual budget;
- The call of a Pastor or Elder, and affirmation of Deacons and other officers of the church;
- The purchase, sale, or mortgaging of church property;
- Appropriate matters of church discipline;
- Support of all new missionary candidates;
- Amendments to the Constitution;
- Any other matter on which they deem wise to have the church act.

### **Section C: Rules for Meetings**

An Elder or his designee shall preside at all official and special meetings. In cases of parliamentary question or dispute, Robert's Rules of Order (Latest Edition) shall be the parliamentary manual of this church except where it is contrary to this Constitution or the Word of God.

### **Section D: Absentee Ballots**

Absentee ballots shall be available for all issues requiring a vote (unless otherwise stipulated in this constitution) as long as request is made to the church office at least five (5) days prior to the date of the vote. Absentee ballots must be signed by the voting member. The absentee ballot will be considered as present when establishing a quorum. Voting by proxy will not be permitted.

## **Article XV - Ordinances**

### **Section A: Communion**

The Lord's Supper shall be observed once per quarter, following a calendar year. We believe that the Lord's Supper is a memorial service setting forth, in a sacred and symbolical manner, the death of the Lord Jesus Christ on our behalf. The emblems used are not literally the body and blood of Christ, nor do they contain His flesh and blood, but are simply symbols (I Cor. 11:23-30). All born again Christians who are living in obedience to the Scriptures shall be invited to partake.

### **Section B: Baptism**

The Ordinance of Baptism, the immersion of a believer in water, shall be offered periodically (Matt. 28:19; Act. 2:38).

## **Article XVI - Property Rights**

### **Section A: Property**

This church shall have power to buy, own, and sell real and personal property in its own name. It is understood that individual members of this church have no rights to the church property, and upon termination of membership, they shall be entitled to no interest in the assets.

### **Section B: Succession**

If a division occurs in the church, the name and all property shall be retained by those who uphold this Constitution. Should any controversy arise as to who is abiding by this Constitution, the question shall be

submitted to a pastor or group of pastors from likeminded churches whom both sides of the controversy agree to act as a mediator. The decision of the mediator shall be final.

### **Section C: Dissolution**

Upon the dissolution of this church as a tax-exempt, non-profit entity, after paying or making provision for the payment of all liabilities of the church, all assets of the church shall be disposed of by transferring such remaining assets to an organization or organizations organized and operated exclusively for charitable, educational, religious or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501 of the Internal Revenue Code (or corresponding or similar provisions of the United States tax laws). Such disposition shall be made by a two-thirds vote of the active members present at an official or special meeting. In addition, those particular missionaries being supported by the Church shall have first priority in the transfer of remaining assets upon such dissolution and the members present at the final meeting shall make all prudent attempts to utilize the remaining assets for the missionaries, without violating tax-exempt status of the Church. The intent of this paragraph is to: (a) prevent the transfer of any surplus funds, in the event of dissolution, for private inurnment to any individual, which could violate Christ Bible Church's tax-exempt status, and (b) allow for the remaining assets to be used for the continuing work of the Church of Jesus Christ.

### **Article XVII– Amendments**

The Elders shall receive, consider and recommend to the church all amendments to the Constitution. Amendments to this Constitution may be made at official or specially called meeting of the church by a two-thirds vote, provided a quorum is present and further provided that notice of such proposed amendments have been presented in written form to the church and announced from the pulpit on the previous two successive Sundays at the morning services prior to the time of the vote. At no time can any amendment be adopted that would be contrary to the Statement of Faith.

## **Article XVIII – Glossary of Terms**

**Affirming** – This is a process by which the congregation expresses their agreement or disagreement with the proposed decision of the Elders. This is different from “approving,” by a vote. In each situation where the congregation is asked to affirm a decision of the Elders, they are asked to write on a private ballot “yes,” they agree with the Elders or “no,” they disagree with the Elders. With a “no” response, the congregation is asked to give their reasoning. This is for evaluation purposes. Perhaps the Elders may not be aware of a situation that a church member has brought to light. The reasoning given will aid in further investigation and discernment to see whether a man is qualified to serve in particular role. The ballots will be prayerfully evaluated to aid in discerning God’s will on a particular decision. After this prayerful, thorough, and thoughtful evaluation of the congregation’s response, when the Elders are assured of God’s direction, of unity in the church family, and that any former objections have been dealt with properly, a decision will be made according to the unanimous decision of the Elders.

**Approving** – The Elders have designated some specific items for the congregation to vote upon. The reasoning for this is financial accountability and to ensure that the congregation is in full support of any amendments to this Constitution. The outcome of a vote on these particular items will determine the decision.

**Lay Elders** – These are Elders who serve in the local body, but are not remunerated financially. They are equal in authority, responsibility and position with any of the staff Elders.

**Pastor/Teacher** - This is simply a helpful designation of the staff Elder who is primarily gifted in teaching and preaching and who regularly preaches on Sunday morning or other services. The term “Pastor/Teacher” does not indicate a higher rank or authority than other Elders; He is equal in responsibility and authority with all the other Elders, lay or staff.

**Regular Attendance** – This refers to the faithful attendance of the believers who attend CBC. In keeping with Hebrews 10:25, believers are expected to attend church on Sunday to worship with other believers and hear God’s Word. While there is no hard and fast rule at CBC of how many times a year or month a member is expected to attend, it is reasonable that the members of CBC will attend the Sunday morning or Sunday evening service as often as they can except those times of sickness, conflicts with jobs, vacations or other related scheduling conflicts.

**Staff Elders** – These are Elders who are remunerated financially by the church due to giftedness, biblical knowledge, experience and time according to 1 Timothy 5:17-18. The staff Elders may vary in giftedness, knowledge and experience, but they are equal in authority and responsibility with the lay Elders.