

DISCOVER MEMBERSHIP



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DISCOVER MEMBERSHIP

WE HELP
PEOPLE
FIND &
FOLLOW
JESUS

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WELCOME TO GRACE

We hope that our Discover Membership class will provide you with a glimpse of what Grace is all about and what you can expect to experience as a member.

God's Family

Jesus welcomes everyone who believes in Him into His family, the Church. He is the Head of the family and we are brothers and sisters in Him. Grace Bible Church is a local expression of God's family. We are a diverse community of people committed to following Jesus together across multiple campuses in Bryan-College Station, TX.

A Place to Belong

We know that in a church of our size it can be easy to remain unknown and even to feel disconnected. But that is not how the family of God is meant to be experienced. We want to help you to find your place at Grace, and Discover Membership is a great place to start!

OUR MISSION

Why do we exist?

We Help People Find and Follow Jesus

The mission of Grace Bible Church remains timeless and unchanging until Jesus returns. Our mission, given to us by Jesus Himself, is the same for every local church. Simply put, we exist to live out the Great Commandment while actively participating in the Great Commission.

Great Commandment

"And He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.'" **Matthew 22:37-39**

When we believe in Jesus, we experience the restorative love of God through the indwelling of the Holy Spirit. As we yield to His loving work of transformation in our lives, we learn to love Him above all other things. Day by day, we become more and more like Jesus, maturing into strong and faithful disciples. Out of the overflow of His love in us, we love people selflessly and sacrificially. We learn to live for more than just ourselves and our lives become others-focused.

Great Commission

"And Jesus came up and spoke to them, saying, 'All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age.'" **Matthew 28:18-20**

Our world is broken and we have the message of eternal life! Individually and as a community, we partner with God in His great work of reconciliation. We actively engage people with the love of Jesus in our spheres of influence, where we live, learn, work and play. We cross boundaries and borders, locally and globally, to reach people who are far from God and introduce them to Jesus. We help those who already know Jesus to grow into spiritual maturity, intentionally living to know Christ and make Him known.

OUR VISION

What do we focus on?

Multiplication: We Make Disciples and Multiply Churches

Not only has Jesus given us a mission, He has given us a method. It is the same method He used in His own ministry on earth. The method is life-on-life, intentional relationships that produce disciple-makers.

Disciple-makers are people who love and follow Jesus while actively helping others to do the same. This is spiritual multiplication as described in 2 Timothy 2:2.

Our Vision Goals

By God's grace and in His power, we seek to prioritize the following.

- **Fidelity:** Our church's foundation was established many years ago, and to this point, we have remained faithful to our calling. Having added campuses, members, and staff, we will take steps to remain consistent with our theological and strategic commitments through intentional alignment and leader development.
- **Facilities:** We will address the needs of aging facilities at 3 of our campuses, as well as the significant maintenance needs at our newest campuses, after 5 years of use. We will also explore opportunities for greater ministry at our campuses if we are able to expand and/or improve current facilities.
- **Future:** We feel the Lord is leading us to dream about a future that is larger than our current impact. While maintaining the healthy growth that is happening at each of our four campuses in Bryan-College Station, we are sensing the Lord's leading to steward our experiences and reach beyond the boundaries of our community by planting churches in university towns similar to our own.
- **Finances:** Over the years, the Lord has multiplied our reach in Bryan-College Station, helping people find and follow Jesus. Our current budget doesn't yet incorporate the costs of future multiplication efforts in church planting, church consulting, or additional missions opportunities. We will pursue a series of new strategies to expand our financial capacity to meet current needs and future opportunities. Building our fundraising strength will platform the next generation of Grace elders and staff for even greater things.

OUR VALUES

What is most important to us?

Four Pillars

The values of Grace Bible Church have historically been referred to as our “four pillars” and have guided us since the beginning of our church.

1. God’s Word

We are a church that emphasizes the knowledge of, passion for, and obedience to God’s word. We believe that the Bible is true and reveals who God is. God’s word changes us as we hear it preached, study it for ourselves and obey it in our everyday lives (Isaiah 55:11; Psalm 119:160; Hebrews 4:12; 2 Timothy 3:16-17).

2. God’s Grace

We are a church committed to the power of God’s grace. His grace rescues us from separation from God. It transforms our lives as we abide in Jesus Christ and allow His Spirit to work in us and through us. Our right standing and ongoing relationship with God is an absolutely free gift - undeserved and unearned in any way. (Ephesians 2:8-10; John 15:1-5).

Whereas our first two pillars are theological in nature, our second two pillars are strategic in nature. Building our ministries around these second two pillars enables us to most effectively fulfill our vision based upon our unique ministry context.

3. Next Generation

As the future leaders of every area of society, we believe college students are a strategically important constituency that God has placed before us. At the same time, we are a church that views mature adults/families as the foundation of our church, through whom we reach university students, our community and the nations. We intentionally integrate adults and students in worship, serving and small groups.

4. Every Nation

We are a church sacrificially dedicated to reaching our world with the Gospel of Jesus Christ. This value is reflected in our strategic goals, staffing, and budget. This has remained true of our church since its foundation in 1965. We consistently dedicate a significant percentage of our annual budget to Global Outreach for salaries, trips and resourcing. (Philippians 4:15-20)

OUR HISTORY

The Beginning

Grace begins in Bryan, TX with 10 families stepping out in faith.

—1965—



—1974—

Move near TAMU

Seeking to better reach students and families, Grace moves closer to Texas A&M.

Anderson

With worship services at max capacity, the Anderson Campus expands with a new building and starts a Chinese Fellowship.

—1995—



—2008—

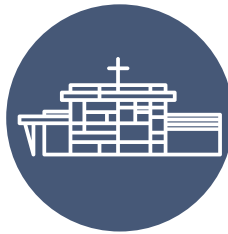
Southwood

God makes it clear that Grace can no longer effectively reach our community from a single location. Grace multiplies to two campuses.

Creekside

Rapid growth and the need for Gospel-centered churches in South College Station motivates the establishing of our Creekside Campus.

—2015—



—2021—

Midtown

Our multi-ethnic and bi-lingual Midtown Campus seeks to reach the many Hispanic TAMU students and the local community of Bryan, TX.

OUR LEADERSHIP

At Grace, we believe that Jesus Christ leads the universal Church and our local church. He has authority over all things and is our Head. While on earth, Jesus modeled servant leadership and exercised His authority in humility - the opposite of typical human leadership. (Matthew 20:25-28)

Jesus now leads His Church through delegated leadership. As the early Church multiplied, the apostles appointed local leaders (elders and deacons) to be responsible for keeping the church focused on its mission and for the spiritual care of the people. The qualifications for these leaders were centered around excellent moral character, devotion to God and His Word, and wise living. (1 Peter 5:1-3, 1 Timothy 3:1-7, Titus 1:5-9)

Grace Leadership Structure

The leadership of Grace Bible Church follows the pattern that Jesus and the New Testament Church initiated. We appoint servant leaders who exercise delegated authority to pursue the mission of the church and to provide spiritual care for our people.

Elders: Provide strategic and spiritual oversight.

Each Grace campus has a team of elders who are elected for a term of three years and govern that campus. Additionally, there is a strategic team of elders that governs the Grace Bible Church organization as a whole.

Deacons: Serve by tending to the logistical and practical needs of the church.

Each Grace campus has a team of deacons appointed by the elders to serve for a term of three years. The duties of the deacons include managing logistics during the Sunday morning gatherings, serving on the financial team, and being available to meet physical needs of members.

Pastors, Church Staff & Lay Leaders: Serve according to their gifting to equip members to build and multiply the church.

The Grace staff includes men and women serving in both ministerial and non-ministerial roles. Pastoral positions are voted on by the membership.

Grace Leader Development Programs

The Servant Leader Internship Program: Designed to expose leaders to the biblical functions of the Elder Board, to the issues the Board must address, and to the personal characteristics necessary for someone to function as an Elder at Grace Bible Church. There are two purposes for the program. The first is to remove some of the mystery that surrounds the work of the Elders. The second purpose is to ensure that leaders at all levels have fully and wholeheartedly embraced the vision and mission of Grace Bible Church. Each year, selected couples who have invested deeply in the ministries of Grace Bible Church are given the opportunity to further grow and develop through this program.

Grace Fellows Program: A two-year educational and ministry leadership program designed for college graduates men and women who desire to explore vocational ministry. Fellows serve on the front lines of various ministry departments to discover and hone their spiritual gifts and to develop practical ministry skills, while getting credit from Dallas Theological Seminary.

Ministry Residency Program: Designed for those already enrolled in a seminary degree program, a two- or three-year departmental residency provides needed experience and networking to ensure viable full-time placement (within Grace Bible Church or another church) when the contracted term is completed. The church planting residency is a one- to two-year program designed for those who have already completed their seminary education and desire to be equipped to plant a church in a new context or a new Grace Bible Church campus within our community.

JOIN US





WHY MEMBERSHIP?

At Grace, we invite people to join a local body of believers for three reasons:

1. Christ

Membership serves as a tangible expression of our intention to mature spiritually, to become like Jesus in all aspects of our life, and to be unified under the Headship of Jesus Christ.

2. Community

Membership serves as an outward expression of our intention to fully participate in the mission and vision of the church and to be linked in belonging and accountability to the other family members, under the leadership of our elders.

3. Commitment

Membership provides a point in time for us to agree to:

- Participate in the life of the church (connecting, growing, engaging)
- Share in the responsibility of the church (praying, giving, serving, voting)
- Support the unity of the church (its doctrine and leadership)

MEMBERSHIP PROCESS

Eligibility

To become a member of Grace Bible Church, a person must have trusted in Jesus Christ alone for the forgiveness of his or her sins, professing Him alone as personal Savior.

A person must have been baptized as a believer, which is an outward and public profession of internal faith. While we recognize that some people have been baptized or dedicated as infants, we require believers' baptism for membership. If you have not yet been baptized as a believer, you are welcome to do so in an upcoming baptism at a Grace Sunday service.

A person must also agree to be in submission to the governance of our elders and must have indicated agreement with our doctrinal positions for the purpose of maintaining doctrinal and spiritual unity.

STEPS

1. Attend a Discover Membership Class

Learn about:

- Mission, Vision, Values
- History, Leadership, Doctrine
- Why Membership?
- What Members Do

Ask questions and get to know Grace staff, leadership and fellow new members.

2. Affirm Eligibility

- I am a believer (I have trusted in Jesus Christ alone for the forgiveness of sins).
- I have been baptized as a believer.
- I agree to be in submission to the governance of Grace elders.
- I agree to support Grace's doctrinal positions for the purpose of unity.

3. Schedule New Member Interview

- Meet with an elder to discuss membership eligibility and desire to join Grace.
- Get final questions answered.

4. Final Steps

- Elders approve membership recommendation.
- Membership recommendation appears in bulletin/campus newsletter.
- One week later, approval of membership announced in bulletin/campus newsletter.

Welcome to Membership at Grace Bible Church!

WHAT MEMBERS DO

Connect, Grow, Engage



We encourage every member of Grace to fully participate in the life and mission of the church by doing the following:

CONNECT Relationally

Biblical community is built on a foundation of trust and authenticity. As believers, our relationships are not primarily based on interests, nationality, ethnicity or gender. Our connection is based on our eternally secure status as brothers and sisters in the family of God.

We strongly encourage every member to not only attend our large group worship gatherings but to participate in a Grace Group where we can be known, supported and challenged to grow in our faith.

See the **Events** section of our website or scan the QR code on this page.

GROW Biblically

We want every member to be able to “feed themselves” from God’s word and not be solely dependent on the learning and teaching of others. Further, we don’t want people to simply acquire knowledge but to put into practice what they learn by obeying God’s word and helping others to know God through His word. We offer many resources (classes, curriculum, Bible studies) to equip you to grow individually and in groups.

See the **Resources** and **Join a Group** sections of our website or scan the QR code on this page.

ENGAGE Missionally

As we connect relationally and grow biblically, we also are to engage our world with His love and truth. We challenge every member to become a disciple-maker together with the people in their small group community, praying for and supporting each other to reach the people in our spheres of influence and beyond. We have created a simple process with helpful tools to equip you to make disciples.

See the **Become a Disciple-Maker** page on our website or scan the QR code on this page.

Pray, Give, Serve, Vote

We encourage every member of Grace to share in the responsibility of the church by consistently doing the following:

PRAY Faithfully

We believe in the power of prayer and ask members to faithfully pray for all aspects of our church. We also faithfully pray for prayer requests from members and attenders of Grace submitted via our website.

Prayer Ministry: Weekly, men's and women's prayer groups meet to intercede for current requests and needs. To participate in one of these groups, contact your campus office.

GIVE Generously

We believe that giving is an act of worship. Each of us is called to worship God with our entire life, including our time, talent and money. Giving generously is an excellent way to worship the Giver of all good things. The leadership of Grace pledges to be a good steward of your gifts, taking great care in how we manage and track the resources entrusted to us.

See the **Give** page on our website for specific methods and opportunities to give to Grace.

SERVE In Your Gifting

The Holy Spirit has given every believer one or more spiritual gifts. These gifts are supernatural, given to us to serve God, to draw others to God and to build up the church. Each person's gifts are valued and necessary as we work together with God to accomplish His mission.

We want every member to know their gifting and to use it to serve God's family and God's world. There are many opportunities to serve at Grace and in our city. We'd love to help you discern where and how God might be leading you to serve.

See the **Serve** page on our website or scan the QR code on this page.

VOTE at Grace Family Gatherings

Our church holds business meetings (Grace Family Gatherings) twice a year where our members and regular attenders gather to celebrate what God is doing in and through us, receive updates on vision goals, and vote on pastor, elder and missionary candidates.

Grace Family Gatherings typically happen in early spring and early fall each year.





DOCTRINE

BASIC DOCTRINE

Bible

We believe the Bible to be the verbally inspired Word of God and the supreme and final authority in doctrine and practice (2 Timothy 3:16-17; 2 Peter 1:21; John 17:17). Though Scriptural truth is spiritually discerned (1 Corinthians 2:13, 14), it is not subjective or a matter of personal opinion (2 Peter 1:20). Ultimately, its reliability rests on the promises of God that it is powerful, will endure, and will accomplish what God pleases (Isaiah 40:8, 55:11; Matthew 5:18; Hebrews 4:12).

Trinity

We believe in one God eternally existing in three equal persons -- Father, Son and Holy Spirit, who have the same nature and attributes, but who are distinct in office and activity (Matthew 28:19; 2 Corinthians 13:14). God is immutable (Psalm 102:26, 27; Malachi 3:6), eternal (Psalm 90:2; Isaiah 57:15), omnipotent (Psalm 115:3), omnipresent (Psalm 139:7-12), omniscient (Psalm 147:5), and too holy to look upon sin (Habakkuk 1:13). Yet, He is not wishing that any should perish (2 Peter 3:9). He is the Lord of history, declaring the end from the beginning (Isaiah 46:10) and working all things according to the counsel of His will (Ephesians 1:11).

Jesus Christ

We believe that the Lord Jesus Christ, the eternal Son of God (John 1:1; 17:5, Hebrews 13:8) became man without ceasing to be God (Hebrews 2:17, 18; John 1:1, 14; Philippians 2:5-10), having been conceived of the Holy Spirit and born of the virgin Mary (Luke 1:35), in order that He might reveal God (John 8:19; 14: 7, 9) and redeem sinful man (Galatians 3:13; 4:4, 5). We believe that He accomplished our redemption through His death on the cross as a substitutionary sacrifice (2 Corinthians 5:21). We believe that our redemption and salvation are guaranteed by His literal physical resurrection from the dead (Romans 4:25; 1 Corinthians 15:1-4, 17, 20). We believe that the Lord Jesus Christ is now in heaven, where as High Priest He fulfills the ministry of intercession and advocacy for His people (Hebrews 1:3, 3:1, 7:23-25; 1 John 2:1-2).

The Holy Spirit

We believe that God-the Holy Spirit is a person (John 14:16, 17, 26) who convicts people of sin (John 16:8), regenerates those who receive Christ as savior (John 3:5-8), baptizes them into the church (1 Corinthians 12:13) the body of Christ, indwells them permanently (Romans 8:9; 1 Corinthians 6:19), seals them unto the day of redemption (Ephesians 1:13, 4:30) and fills those yielded to Him (Ephesians 5:18). To those who live in submission to the Spirit, He leads, gives assurance and prays for them (Romans 8:14, 16, 26). He also bestows spiritual gifts on each one in order to equip for

ministry and edify the church (Ephesians 4:11, 12). These gifts are not for personal gratification (1 Corinthians 14:12), but for the benefit of the believing community and the world.

We believe that some gifts of the Holy Spirit, such as speaking in tongues, miracles, and healings were given in the early church as signs authenticating the gospel message (1 Corinthians 14:22-24; Hebrews 2:4). The same scriptural purposes apply to and limit their practice today. Therefore, we believe that they are not normative today, in an established local church context (being manifest primarily in “missionary contexts”). We do believe, however, that in all contexts, God answers prayer for the healing of the sick in accordance with His will (1 John 5:14-15; James 5:15-16).

Creation and The Fall

We believe all things in heaven and earth were created by God and exist by His power (Genesis 1:1; Psalm 8:3, 19:1; Job 26:7; Isaiah 45:12; John 1:3, 10; Colossians 1:16-17). We believe that Satan was created as a perfect being until iniquity was found in him (Ezekiel 28:12-15) and that Satan is the origin of sin. We believe that God created mankind, male and female, in His image (Genesis 1:27). Accordingly, we also believe that marriage is a divine institution defined once-and-for-all in Scripture. God created marriage to be a life-long commitment between one man and one woman (Genesis 2:18, Matthew 19:4-9). We believe that man was created innocent, but that he was led into sin by Satan (Genesis 2:17, 3:6-19) and so death was spread to all men because all sinned (Romans 5:12, 15, 19). Satan is still the god of this world (2 Corinthians 4:4) who with great power (1 Peter 5:8) is waging war against the saints (Ephesians 6:11, 12) while blinding the lost (Ephesians 4:18; 2 Corinthians 4:4) and deceiving the nations (Revelation 20:10), but his doom is sure (Hebrews 2:14; Revelation 20:10). Because of the fall, natural man is dead in trespasses and sin, and incapable of understanding (Ephesians 2:1; Romans 3:11) and it is impossible for him to come to Christ unless the Father draws him (John 6:44).

Salvation

We believe that salvation is a gift of God (Romans 5:15, 6:23) and is received by man through personal faith in Jesus Christ and His sacrifice for sin (2 Corinthians 5:21) We believe that man is justified by grace through faith apart from works (Romans 3:21-28; Galatians 2:16; Ephesians 2:8-10; Titus 3:5). We believe that all true believers, once saved, are kept secure in Christ forever (Romans 8:1, 38-39; John 10:27-30) having been called according to His purpose and grace which was given us in Christ before there was time (2 Timothy 1:9).

Sanctification

We believe that at salvation we are justified, declared righteous and set apart or sanctified on the basis of the finished work of Christ (Romans 5:1, 16; 4:5; 1 Corinthians 1:2; Hebrews 10:10). Experientially, however, believers may be immature (Hebrews 5:12-14). The faithful Christian's life is characterized by a walk of faith (Romans 14:23; 2 Corinthians 5:7; Galatians 3:11; Hebrews 11:6) in the Spirit (Galatians 5:16-18) toward the upward call of God in Christ Jesus (Philippians 3:14). Thus, we may be His disciples as we abide in His word (John 8:31). Experiential sanctification (Ephesians 4:7-15; 5:26, 27; 1 Thessalonians 5:23; 2 Timothy 2:21) or discipleship is not to be equated to the possession of eternal life. A disciple bears much fruit (John 15:8) but, unfortunately, there are carnal believers (1 Corinthians 3:1) who not having the joy of faithfully abiding in Christ (John 15:9-11; Galatians 5:22; Philippians 4:4-7) have not produced good fruit, but at the Judgement Seat of Christ they are saved, yet as through fire (1 Corinthians 3:11-15).

The Church

We believe that the Church, the Body and Bride of Christ (Ephesians 1:22, 23; 2 Corinthians 11:2), is a spiritual organism, made up of all born-again persons of this present age (Ephesians 2:19-22; 3:6-10; 4:4, 5; Colossians 1:18; Hebrews 12:23). We believe that the Church began at Pentecost (John 7:39; Acts 2:4) and that a believer is placed into the Church by the baptizing work of the Holy Spirit (1 Corinthians 12:13). We believe that the Church is distinct from Israel (Ephesians 3:3-6, 9, 10; Romans 11:1, 11, 25-29).

We believe that the local church is an assembly of professed believers in Jesus Christ who are voluntarily joined together in one locality (Romans 16:1-5, 23; 1 Timothy 3:5) for the purposes of worship, study of the Word of God, observance of the ordinances, Christian fellowship, and to be equipped for Christian service (Acts 2:42; Ephesians 4:11-13).

Ordinances

We believe that Christ instituted the ordinances of water baptism and the Lord's Supper which are to be observed by believers until He returns (Matthew 28:19-20; 1 Corinthians 11:23-26).

We believe that water baptism is a picture of our identity with Christ in His death and resurrection. It depicts the death of the old man and new birth in newness of life and thus is for believers only (Romans 6:3-6; 1 Peter 3:21). This precludes infant baptism.

We believe that the Lord's Supper is a memorial of Christ's death, the elements being symbols of His body and blood. We believe that every Christian has a right to partake of the elements of the Lord's Supper but that participation must always be preceded by solemn self-examination (1 Corinthians 11:23-29).

End Times

We believe in the pre-millennial return of Christ followed by the Judgement of the Nations and the establishment of His kingdom (Revelation 20:1-6; Matthew 25:31-46). At this time all Israel will be saved (Romans 11:25-27). There is a resurrection of the believing dead (Revelation 20:4) and Christ will reign on the throne of David over Israel and the nations (2 Samuel 7:16; Psalm 89:3, 4, 34-37; Isaiah 9:7; Zechariah 14:9, 16, 17; Ezekiel 37:14, 21-28; Luke 1:32-33) through the Church (Luke 22:30; 2 Timothy 2:12; Revelation 20:6). We believe that all believers will appear at the Judgement Seat of Christ to answer for what they have done in the flesh (2 Corinthians 5:10), but as all have trusted Christ, none are lost (1 Corinthians 3:10-15). The unbelieving dead are resurrected following the millenium and judged at the Great White Throne (Revelation 20:7, 11-15; 21:8) and condemned to the lake of fire.

FREQUENTLY ASKED QUESTIONS





Q. What is Grace Bible Church's perspective on financial giving?

A. We have a biblical, New Testament approach toward giving. Periodically, teaching will emphasize the biblical approach to the subject, and financial updates will provide our members with the current status of our budget. The following summarizes our perspective:

- Giving should be systematic and consistent. Paul's admonition was that we give "on the first day of every week" (1 Corinthians 16:2). Our giving should not be haphazard or an afterthought. It is not to take place after meeting our own personal needs. Paul's wording suggest the idea of regular, careful planning. This concept of planning and giving should be communicated and instructed to our children.
- Giving is to come from the first fruits of our labor (Proverbs 3:9-10).
- Giving is to be an individual matter (2 Corinthians 9:6,7; 1 Corinthians 16:2). This applies to all believers. Others cannot assume this responsibility for us (2 Corinthians. 9:7). Specifically, every believer is to be a steward.
- Giving should be according to ability. Christian giving is to be in proportion to how much has been received. Each week, we are to observe how much or how little we receive, and on that basis, determine how to give. According to how much God has blessed us with, we should give back to Him in proportion to that. This may be called the principle of proportion (Deuteronomy 16:17; 1 Corinthians 16:2; Acts 11:29; 2 Corinthians 8:12). The basis is to be according to personal prosperity. Periodic, personal, proportionate giving is not to be mere legalistic giving. It is rather a gracious giving of all, on the basis of love for the Savior.

Q. How does this perspective on giving fit in with the concept of tithing?

A. When one explores the issue of giving, the question of tithing invariably arises. The New Testament does not command tithing. Tithing began with Abraham, not the law. The tithe was developed and maintained as a rule under the law (Genesis 14:20; Genesis 28:22; Malachi 3:10). In Romans 4 and Hebrews 7, Abraham is exalted to a place of paramount importance as an individual after whom a life should be patterned. If God clearly prompts you to maintain a specific percentage in your giving and you do not carry it out, then you are not following His will, but no set percentage is biblically mandated for the believer in Christ. God does lead many believers today to tithe, while many others are led to give more, or less. But above all, God expects each of us to give proportionately to how He

has blessed us. Giving is to be a private matter. Paul didn't want his presence to bring pressure on the Corinthian Church (1 Corinthians 16:2) because giving is to be a matter of personal decision. There is to be no constraint, no pressure, and no high-powered, clever methods. Joyful, spontaneous gratitude to God for what He has done for us in Christ alone can make a "cheerful" giver. (2 Corinthians 9:7). This is the kind of giving which delights God because it is motivated by love.

Q. Does Grace Bible Church believe in the equality of men and women in church leadership?

A. The Scripture teaches that both men and women are created in the image of God (Genesis 1:27). Paul writes in Galatians 3:28-29, "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female, for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise." As joint heirs in Christ, it is the desire of Grace to equip and encourage men and women "to know this love (of God) that surpasses knowledge that you may be filled to the measure of all the fullness of God" (Ephesians. 3:19). In His love, we will be able to carry out the ministry of His church in the unity of Christ.

We not only affirm the biblical teaching on the equality and worth of all persons, but we also believe the Bible teaches that God created man and woman to fulfill different but complementary roles which are rooted in their unique sexual identity (Genesis 2:17-25). Both men and women serve in significant leadership roles on our staff and throughout the various areas of ministry in the church. Each man and woman is encouraged to serve in the area of his/her gifting within the bounds of Scriptural authority. Particularly, Paul admonishes that a woman should not teach a man or have authority over him (1 Timothy 2:11-12). He goes on to reinforce the point with theological material (vs. 13-15), not a cultural appeal.

In Ephesians 5:22-24, Christ is described as the Head of the Church. The Grace family hopes to submit every decision under our Lord's guidance and wisdom through worship and obedience (James 4:7-10). Under Christ, the governing body of the church is in the offices of Elder and Pastor, which are filled by biblically qualified men, as outlined in Scripture and the Constitution. The Elders oversee the affairs of the church (1 Timothy 5:17), and the Pastors teach and shepherd the church.

We encourage each member to find his/her spiritual gifts and live out their function in the body of Christ (1 Corinthians 12). There is much room for cultivated leadership within this church. 2 Timothy 2:21-26 outlines spiritual qualifications for a church leader as one who is:

Holy, an instrument for noble purposes
Useful, prepared to do any good work
Pursuing righteousness, faith, love, peace, a pure heart
Not in quarrels and arguments
Kind, able to teach, not resentful
Gently instructing those who oppose the truth

Men and women in leadership are each held to these standards. Our leadership is encouraged to see every opportunity for service in light of obedience to God's Word. There should also be a spirit of obedience and submission to God in carrying out the unlimited potential of every ministry.

For more on the role of men and women in ministry, we recommend you read this article:
<https://www.grace-bible.org/resources/article/11/what-are-men-and-womens-roles-in-ministry>

Q. What does Grace believe about marriage, divorce and same-sex marriage?

A. We understand that the current statistics in America reflect that one out of every two marriages end in divorce. Our desire is to be sensitive to this growing need in the lives of people today. We desire to minister to families in every phase of life. We believe that God's grace is able to encompass any situation and are prayerful that our church will be effective in being used to be ambassadors of His grace. We want to be proactive in the building of strong marriages through teaching and godly accountability through community groups and other ministries in the church. We also want to be available in helping others deal with the family struggles that divorce creates.

We believe that a truly healthy marriage, and any kind of healthy relationship for that matter, cannot be accomplished without God working through us continually. We acknowledge our weakness and dependency on Him to be in control of our marriages and relationships as we seek to learn how to live as His faithful children. We are all in process.

On the subject of when divorce and remarriage are allowed by Scripture, we recommend you listen to Brian Fisher's sermon on this topic:

<https://www.grace-bible.org/resources/sermon/1822/marriage-matters>

For Grace Bible Church's view on same-sex marriage, we recommend you read this article:

<https://www.grace-bible.org/resources/article/5/how-does-grace-bible-church-view-same-sex-marriage>

Q. Are we a “charismatic” church?

A. The Greek term *charismata* is translated “gifts” in the New Testament and refers to all the various spiritual gifts. We believe that spiritual gifts are conferred by the Holy Spirit on all believers. However, we do not believe that any one of the gifts is always conferred on all believers, or that any particular spiritual gift is an indication of superior status.

The modern Charismatic Movement emerged around 1960 but traces its origins to the Pentecostal movement of the turn of the century, and even earlier to the Methodist Church. While there are many variations and branches, the modern Charismatic Movement places great emphasis on the experience of the filling of the Holy Spirit in believers. Particular emphasis is placed on the gifts of tongues, healing, signs and miracles as indications of the true spiritual status of a believer.

Today, the Charismatic Movement has crossed over denominational lines. People adhering to Charismatic Theology are found not only in charismatic churches, but also in almost every major Protestant denomination and within the Catholic Church. By emphasizing the experience of tongues, miracles and healing and with less of an emphasis on cohesive theology, the movement has been able to draw from very diverse groups. It tends to unify people around common experiences rather than around the comprehensive truth of Scripture. Most segments within the broader Charismatic Movement teach that the baptism of the Holy Spirit is a “second blessing,” an experience that is sometimes simultaneous with conversion, but often follows it. Different charismatics describe this experience as “receiving” or “being filled with” the Holy Spirit. Believers are often encouraged to seek this deeper experience for themselves.

Most charismatic churches view the spiritual gift of speaking in tongues as being always or often associated with the baptism of the Holy Spirit...even teaching that this gift is the only true evidence of that baptism. The gift of tongues is generally regarded by charismatics as a supernatural ability to speak in unknown languages. These languages often appear to be an ecstatic repetition of basic syllables. It is sometimes referred to as a “prayer language.” Many charismatics believe this sort of “tongues” is normative to Christian experience, and that all “Spirit-filled” believers should have and exercise the gift.

The leadership of Grace believes and teaches that the baptism (indwelling) of the Holy Spirit is not a “second blessing” that follows regeneration, but is itself inseparable from regeneration. It is a once and for all experience that involves one’s permanent identification with Christ and His church (1 Corinthians 12:13). All believers, regardless of their level of maturity (even the immature Christians

described in 1 Corinthians), have received the baptism of the Holy Spirit. No one can have Christ without having the Holy Spirit (Romans 8:9). We therefore do not believe that some believers have more of the Holy Spirit than others do. However, we do believe that the Holy Spirit has more of some believers than others.

While the baptism of the Holy Spirit is a once and for all experience that occurs at regeneration, we believe that the “filling of the Holy Spirit” properly refers to the moment by moment process of yielding oneself to the Spirit’s control (Ephesians 5:18). Therefore, while a person may be indwelt by the Holy Spirit at regeneration, the filling (being controlled by) of the Holy Spirit is not a permanent condition. We therefore do not think that the terms “baptism” and “filling” of the Spirit are interchangeable. We believe that the gift of tongues, as described in the New Testament, is a supernatural ability to speak in human languages (not ecstatic utterances) unknown to the speaker, with the primary purpose of authenticating God’s power and program to nonbelievers in their own language (Acts 2, 1 Corinthians 14:21-22). Speaking in tongues is one of many spiritual gifts listed in the New Testament, none of which is intended for every believer (1 Corinthians 12:27-32). No gift, including tongues, is ever regarded in Scripture as being a symbol of maturity. That was a Corinthian mistake corrected by Paul (1 Corinthians 13). Furthermore, among all the gifts, tongues is considered of secondary, not primary importance (1 Corinthians 12:28; 14:1-5). It is referred to in seven of the 260 chapters of the New Testament, and the great majority of space given to it is devoted to correcting the widespread abuse of the gift at one particular church (1 Corinthians 12-14). While the biblical gift of tongues is legitimate, the one church in which we are told that tongues was prominent was also by far the most immature church described in the entire New Testament. This does not mean that the gift is unspiritual, but it should surely lay to rest the misconception that tongues are a sign of maturity.

Many groups within the Charismatic Movement also place great emphasis on the power of faith to change life’s circumstances or overcome life’s difficulties. Yet biblically, the presence or absence of health, wealth, success, or happiness is not an indicator of the level of faith or lack of faith of a believer. While Scripture does indicate that faith has power (Matthew 17:20) and clearly charges us to pray regarding our circumstances (Matthew 7:7-8; James 5:13-18), we also find that believers are not promised a trouble free life (2 Corinthians 11:17-30; book of Job). Even Paul was not able to cause his “thorn” to be removed (2 Corinthians 12:7-10). We also find that we are not promised “success” in the world’s terms (Matthew 6:19-34).

Tongues, miracles, and healing are all “authentication” or “sign” gifts, part of a particular group of spiritual gifts bestowed by God to confirm or authenticate the spoken message of the gospel (Hebrews 2:3,4). We believe it can be demonstrated that these sign gifts became increasingly less

purposeful and prominent, historically, as the church became more established. However, we equally believe that nowhere in the New Testament can it be established that these sign gifts have permanently ceased. In fact, stories of “signs and wonders” are still prevalent in missionary contexts throughout the world, where their authenticating purpose still accompanies the gospel message as it forges into new territory. Their appearance or lack of appearance in the church today is determined by the Holy Spirit who “distributes to each one individually just as He wills (1 Corinthians 12:11).

From what we have indicated, it is obvious that we at Grace differ with those who are commonly labeled “charismatics.” Most of our charismatic brothers are sincere and committed Christians. We know we can be inspired and encouraged by their emphasis on passionate worship, their bold witnessing, their outspoken faith in God, and their belief that God is still powerfully active in our lives and in the world. While we disagree with them in a number of key areas, there are also areas in which we agree. Most charismatics would agree with us on the fundamentals of the faith, and where there is this agreement, areas of dispute should not be over-emphasized, especially when that dispute could hinder the advance of the gospel or tarnish the glory of God.

Q. Does Grace allow speaking in/praying in tongues to be practiced during our meetings or services?

A. No. First, it should be noted that a distinction seems made in the New Testament between the manifestation of tongues at Pentecost (Acts 2), the practice of speaking in tongues in worship gatherings (1 Corinthians 12-14), and Paul’s reference to “praying in a tongue” (1 Corinthians 14:14) which today is often called a “prayer language.” As noted in the previous Q/A, tongues spoken in a known language with interpretation were gifts that served to authenticate the gospel message to unbelievers, and we see this as their primary purpose. Grace, as an established local church is most likely not going to be in need of such authentication. The same was probably true in Corinth, but tongues (probably, according to the context, all forms noted above – including praying in a tongue) were being regularly used...and misused to the point that Paul had to write an entire chapter (1 Corinthians 14) of guidelines. We base our position (of excluding practice of these gifts at Grace gatherings) upon the belief that their primary role is that of authenticating the gospel message in “new” contexts...and, in “established church” contexts (like ours) we refer to Paul’s limitations:

1. The practice is self-edifying...not church edifying (1 Corinthians 14:4).
2. We are to focus on building up others, not ourselves (1 Corinthians 14: 9,12).
3. The practice confuses unbelievers in established churches (1 Corinthians 14:23).
4. In the church, clear communication is ideal (1 Corinthians 14:19-20).

Q. How do we respond to a church member who is willfully continuing in sin?

A. Grace Bible Church's leadership team is committed to coming alongside others in love to encourage them to walk in Christ's truth and love. Our priority is to see people come to know Christ in a personal relationship and then to equip them to grow in the grace and knowledge of God's Word. With this comes the responsibility of encouraging members away from sin and toward the truth (1 John 1:8-2:2) when they are misguided, deceived, or rebellious. This process is to be conducted in love and wisdom (Galatians 6:1, Colossians 3:12-17).

It is clear from Matthew 18:12-20 that the believers in a local assembly are part of a family – the family of God. We have been sovereignly placed by Christ into a spiritual relationship with one another that carries with it certain responsibilities. The New Testament commands us to love one another (1 Peter 1:22), encourage one another (1 Thessalonians 5:11), care for one another (1 Peter 4:9), bear one another's burdens (Galatians 6:2), teach and admonish one another (Colossians 3:16), confess our sins to one another (James 5:16), and many other things. It is not a passive relationship, but an active one motivated by the love we have for our brothers and sisters in Christ.

So when a believer who is a part of our family is deceived and sins (a major offense) against God, we are to take it very seriously. As our Constitution says, "We hereby believe the local church has the authority to administer discipline to any of its members for immorality (1 Corinthians 5:1-13), for false doctrine (1 Timothy 6:3-5; 1 Timothy 1:19-20; 2 Timothy 2:16-18), for a disorderly walk (2 Thessalonians 3:6,14), for divisive tendencies (Romans 16:17-18), and for an unrepentant attitude toward sin (Matthew 18:15-17)." In administering that discipline, we have responsibility to pursue the one caught in sin for the purpose of restoration to fellowship (Matthew 18:12-20, 2 Corinthians 2:6-8). The process derived from these passages forms the steps our leadership follows when a member needs correction/restoration. If the person is unresponsive, the process would ultimately lead to his or her removal from the fellowship of the church.

Q: How do church members who are in conflict facilitate reconciliation?

1. Pray for wisdom. (James 1:5-6)
2. Be filled with the Holy Spirit. (Ephesians 5:18)
3. First and foremost, seek to forgive. (Colossians 3:12-15, Romans 12:18)
4. If you feel certain that the source of conflict or offense is severe enough that the issue must be confronted, seek to follow the admonition of Matthew 18 (outlined below) and try not to bypass any

step of it. If you have any questions/red-flags in your mind, ask a ministry leader or pastor for advice and/or assistance, but seek earnestly to do so privately and without gossip.

5. Matthew 18:15-20 is very specific in its advice for handling difficulty in a relationship:

“Now if your brother sins, go and show him his fault in private; if he listens to you, you have gained your brother. But if he does not listen to you, take one or two more with you, so that on the testimony of two or three witnesses every matter may be confirmed. And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, he is to be to you as a Gentile and a tax collector. Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven. Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, I am there in their midst.”

- a) Go to the perceived offender personally and privately (no email!)
- b) If they hear you and respond, rejoice and put it behind you.
- c) If they do not, take one or two (mature!) others with you.
- d) If they still do not respond and the others are in agreement with you, take it to the church.
- e) If they still do not hear, the church should deal with them severely.

6. These instructions are for situations wherein you perceive that a fellow believer has “sinned against you;” however, they are useful steps to follow in a number of potential situations of conflict or misunderstanding.

7. If you find that at Step c, the persons you choose are not in agreement with you on the matter, then you will have learned something and will benefit.

8. A general principle is that the fewer people who get involved, the better. Do others have a “need to know?”

9. If it is necessary to go as far as Steps c-e above, it is wise to involve a pastor as soon as necessary. To “take it to the church” in the context of Grace Bible Church, is to take the issue to the Elder Board. However, involvement of one of the pastoral staff may help keep it from becoming such a severe issue. The pastor will also have a clearer understanding of when and if to involve the Elder Board.

10. We stress confidentiality in our groups and ministries, so are we breaking confidence by talking to the person above us? Not if we have followed all of the steps above. In some cases we have a greater responsibility to do so, perhaps even for the greater good of the offending party, the church, or even we ourselves.

11. Always ensure you follow these steps when involved in conflict – beginning at the very top of the list!



CONSTITUTION

P R E A M B L E

Recognizing the God-ordained responsibility of the Local Church

1. To stand for the fundamentals of the faith;
2. To teach the Word of God;
3. To evangelize the world;
4. To glorify Jesus Christ;
5. To administer the ordinances;
6. To project orderliness in all things;

(For amplification of the above purposes, please turn to Article II, section 8B2).

We the members of Grace Bible Church of College Station, Texas, submit to the government for our church as outlined in the following Articles, which form our constitution.

A R T I C L E I - N A M E

The name of this church shall be Grace Bible Church of College Station, Texas, a Texas Corporation having its principal headquarters at 700 Anderson Street, City of College Station, 77840, County of Brazos, State of Texas, hereinafter referred to as the church.

- “The Corporation is a non-profit Christian organization established for purposes as set forth herein. The term for which the Corporation is to exist is perpetual.
- “The church is organized and operated primarily for the purpose of engaging in religious worship or promoting the spiritual development or well-being of individuals.
- “The church is and shall be operated in a way that does not result in accrual of distributable profits, realization of private gain resulting from payment of compensation in excess of a reasonable allowance for salary or other compensation for services rendered, or realization of any other form of private gain.
- “The church does hereby pledge its assets for use in performing the church’s religious functions.
- “On discontinuance of the church by dissolution or otherwise, the assets are to be transferred to the state of Texas or to a charitable, education, religious, or other similar organization that is qualified as a charitable organization under Section 501 (c) (3), Internal Revenue Code of 1954, as amended.”

ARTICLE II - DOCTRINE

SECTION 1: THE HOLY SCRIPTURES

A. Inspiration of the Scriptures

1. Its definition: We believe inspiration to be defined as God superintending human authors so that using their own individual personalities they composed and recorded His revelation to man without error in words of the original manuscripts (Mark 13:11; John 5:39; Acts 1:2,16; 26:22-23; 28:23; Romans 15:4; 1 Corinthians 2:13, 10:11; 2 Timothy 3:16, 2 Peter 1:21).

2. Its extent: We believe this divine inspiration extends equally and fully to all parts of the Bible's writings - historical, poetical, doctrinal, and prophetically - as appeared in the original manuscripts (Mark 12:26, 36; Luke 24:27,44; John 5:39; Acts 17:2,3; 18:28; 26:22-23; 28:23).

B. Interpretation of the Scriptures

1. The Bible interpreted by the illumination of the Holy Spirit: We believe the only true interpreter of Scripture is the man who has trusted the person and finished work of Christ for his salvation and as a result receives knowledge of the things of God by the illuminating work of the Holy Spirit (1 Corinthians 2:1-16; John 14:17,26; 16:13, 1 John 2:27).

2. The Bible interpreted historically: We believe the Bible was written in an historical framework and is not properly understood until the historical background is first considered.

3. The Bible interpreted grammatically: We believe since "all Scripture is inspired of God" that the Bible ought to be considered from a grammatical point of view, that is, understanding the language in which the books of the Bible were written thereby being able to discern the intent of the author as he wrote under the guidance of the Holy Spirit.

4. The Bible interpreted contextually: We believe that any passage in the Bible, to be correctly interpreted, must come under the scrutiny of the immediate and wider contexts of the passage under study.

5. The Bible interpreted Scripturally: We believe that the Bible is in harmony with itself and the interpretation of all Scripture ought to include the comparing of Scripture to Scripture.

C. The Outworking of Biblical Interpretation

1. The Dispensations

a. A definition: We believe a dispensation to be a distinguishable responsibility in the outworking of God's program.

b. An explanation: We believe that the dispensations are stewardships or responsibilities given to man by God by which He administers His purposes on the earth. We believe

that the sequence in the dispensational dealings of God with man is: (1) A God-given responsibility or stewardship to man; (2) A failure on the part of man to be obedient to the given responsibility; (3) A change of stewardship because of disobedience to the former responsibility. We believe an example of this sequence may be observed in the dispensation or stewardship or responsibility of the Mosaic Law: The God-given responsibility of keeping the Law was given to the children of Israel (Exodus 19:3 ff); the nation Israel was not obedient to the Law (Deuteronomy 9:7-29; Judges 2:11-13; 3:5-7; 6:1,7-10; et. al.; 1 Kings 6:11-13; 9:3-9; 13:33-34; 14:7-9; et. al.); they followed their own righteousness and forsook the righteousness of God (as a comparison of Romans 10:2-4 and Galatians 3:24-25 would show); therefore God removed the nation Israel as a steward and established a new dispensation or stewardship or responsibility, the Church of the New Testament (Romans 9-11; Ephesians 2:11-22; 3:6; Galatians 6). This sequence is found throughout Biblical History and is key to understanding God's dealings with men throughout history. We believe also that the basis of salvation in every dispensation is the death of Christ; the requirement for salvation in every age is faith; and the content of faith changes in the various dispensations. For example: Abraham believed the promises of God and it was accounted to him for righteousness (Genesis 15:6; Romans 4:3) but it is certain that he did not understand the Death of Messiah as clearly as the New Testament believer. Therefore, the content of faith between those two dispensations is different... Abraham believed specific promises from God and we believe specific promises from God, but they are different promises therefore having different content. Abraham and the Believer come into a relationship with God by Faith but the content of that faith differs with each stewardship or dispensation. We believe that God has always been gracious, regardless of the ruling dispensation, but that man has not at all times been under a stewardship of grace as is true in the present dispensation (1 Corinthians 9:17, Ephesians 3:2, 3, 9, Romans 6:14, John 1:17).

2. Christian doctrine, Correction, Instruction: We believe all the Scriptures were designed for "All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for training in righteousness; so that the man or woman of God may be fully capable, equipped for every good work." (2 Timothy 3:16-17).

SECTION 2: THE NATURE OF GOD-THE GODHEAD OR THE TRINITY

A. God's Attributes

We believe that God is eternal (Psalm 90:1-4), immutable (Psalm 102:26,27), the creator of all things, and that nothing exists apart from Him (Psalm 8:3, 102:25, John 1:3). He is omnipotent (Psalm

135:6), omnipresent (Psalm 139:3-12, Jeremiah 23:24), omniscient (Isaiah 46:10, Colossians 2:3), and inscrutable (Isaiah 55:8,9). Being infinite in all His attributes and with perfect foreknowledge, He will not change His mind or repent (Numbers 23:19), but will accomplish His eternal purpose (Isaiah 46:10, 11; 55:11).

B. A Definition of the Trinity

We believe that there is only one God, (Deuteronomy 6:4) but in the unity of the Godhead there are three eternal and co-equal persons, the same in essence but distinct in function.

C. An Explanation

We believe that the Scriptures substantiate the above definition: the Father is God (John 6:27; Ephesians 4:6); Jesus Christ is God (John 8:58; Hebrews 1:8); the Spirit is God (Acts 5:3-4); and all three are associated equally as one (Matthew 28:19; 2 Corinthians 13:14).

SECTION 3: THE ANGELS

A. Their Origin

We believe that the angels were originally created Holy (Jude 6) by Jesus Christ (Colossians 1:16), before the foundation of the world (Job 38:6-7).

B. Their Makeup

We believe that the angels are spirit beings (Hebrews 1:14); that they are without power to reproduce after their kind (Mark 12:25); that they do not die (Luke 20:36); that they are distinct from human beings (Psalms 8:4-5); and that they have great power (2 Peter 2:11).

C. The Fall of Some

We believe that although the angels were created holy, some left that holy estate because of sin (Jude 6; 2 Peter 2:4). We believe because of sin, these fallen angels are commonly referred to throughout Scripture as demons (Matthew 12:24; 25:41; Ephesians 6:11-12).

D. Satan

1. His Origin: We believe that originally Satan was among the creation of angels (Colossians 1:16) and was esteemed highly in the eyes of God (Ezekiel 28:11-15); however, when he tried to exalt himself over God he was deposed by God along with a host of angels that followed him in the same rebellion (Isaiah 14:12-20; 2 Peter 2:4; Jude 6).

2. His Person and Work: We believe in the person and personality of Satan, not as some nebulous

designation for evil or for evil influence, but as a created being who is the author of sin and the cause of the fall of man; that he is the open and declared enemy of God; that he is currently the ruler of all spiritual wickedness and counterfeiting of Christianity; and that he will ultimately be cast into the lake of fire along with his angels and all men who have rejected Jesus Christ as their Savior (Genesis 3:1-5; Job 1:6-7; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 4:2-11; 25:41; 2 Corinthians 11:13-15; Revelation 20:10).

SECTION 4: MAN

A. His Origin

We believe that God originally created man, in the image and after the likeness of God (Genesis 1:26; 2:7).

B. His Fall and the Results

We also believe that man fell through sin, and as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of Satan. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but from God's point of view is essentially and unchangeably bad apart from divine grace (Genesis 3:1-24; 6:5; Psalms 14:1-3; 51:5; Jeremiah 17:9; John 3:6; 5:40; 6:53; Romans 3:10-19; 5:12-21; 8:6-7; Ephesians 2:1-3; 1 Timothy 5:6; 1 John 3:8).

SECTION 5: JESUS, THE CHRIST

A. His Pre-existence

We believe that the Lord Jesus Christ eternally existed with God the Father and God the Holy Spirit prior to His incarnation (John 1:1,2,14; 6:33, 38, 41, 50, 51, 58, 62; 8:58; 17:5).

B. His Incarnation

We believe that Jesus Christ was conceived of the Holy Spirit (Matthew 1:16,18,20; Luke 1:34-35) and was born of the Virgin Mary (Matthew 1:18, 22-23; Luke 1:24, 34-35). In this He took upon Himself the likeness of man (Philippians 2:6-11) while retaining His divinity, so that being wholly man and wholly God, He was tempted in every way and yet without sin (Hebrews 4:15). Being sinless He bore our sins on the cross allowing God to be just and also the justifier of those who believe (Romans 3:26; 2 Corinthians 5:21).

C. His Purpose

Jesus Christ came into the world to do the will of the Father (John 6:38), to glorify God the Father (Philippians 2:11), and to be highly exalted (Philippians 2:9). He also came in order that He might reveal God (John 5:19-30), redeem sinful mankind (John 12:27, Matthew 1:21, Romans 3:23-24, 2 Corinthians 5:21, Ephesians 1:7), provide an example for Christian Living (1 Peter 2:21), destroy the works of Satan (1 John 3:8), be merciful High Priest (Hebrews 5:1-2), and fulfill the Abrahamic (Galatians 3:8,14), Davidic, and New (1 Corinthians 11:25), Covenants (Luke 1:31-33).

D. His Death and Resurrection

We believe that Jesus Christ accomplished our redemption through His death on the cross as a vicarious, substitutionary sacrifice, and that our redemption is made sure by His literal, physical resurrection from the dead (Romans 3:24-25; 4:25; 2 Corinthians 5:21; Ephesians 1:20; 1 Corinthians 15).

E. His Ascension and present Session

We believe that Jesus Christ has ascended to heaven and is now exalted at the right hand of God the Father, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9-11; Ephesians 1:20; Hebrews 9:24; 1 Timothy 2:5; 1 John 2:1,2).

F. His Transfer of the Church, Second Coming, Millennial Reign, and Eternal State

(see under Section 9: Future Things).

SECTION 6: THE HOLY SPIRIT

A. His Person

We believe that the Holy Spirit is the third member of the Trinity (see under Article II, Section 2).

B. His Work

We believe that the Holy Spirit, in relation to Salvation, is the Person who convicts the world of sin, of righteousness, and of judgment; and is the Supernatural Agent in regeneration, baptizing all believers into the Body of Christ, indwelling and sealing them unto the day of complete redemption; and sovereignly bestowing spiritual gifts upon all believers (John 1:13; 3:3-6; 16:8-11; Romans 8:9,14; Titus 3:5; 1 Corinthians 12:12-14; 6:19-20; 2 Corinthians 3:6; Ephesians 1:13-14; 4:30; 1 Corinthians 12:4-11).

SECTION 7: SALVATION

A. The Need for Salvation

We believe that man is universally and totally depraved. We believe this does not mean that man is as bad as he could be but simply means that man is tainted with sin in every facet of his personality and cannot, apart from saving Grace through Faith, come to knowledge of the righteousness of God and/or enter into the kingdom of God. We believe that this means that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven apart from a new nature imparted from above. This is a new life implanted by the Holy Spirit through the Word, which is absolutely essential to salvation, and only those thus saved are sons of God (Isaiah 64:6; Jeremiah 17:9; Romans 1:21-32; 3:10-18, 23; 5:12; Ephesians 2:1-3, 8, 9; Romans 10:13-17; Philippians 3:4-9; John 3:5, 18; 1 Peter 1:23; James 1:18). It is impossible for anyone to come to Christ unless the Father draws him (John 6:44), yet all whom the Father calls will come to him (John 6:37).

B. Election

The Father's choice is referred to as "election" (Romans 9:11; 11:5, 7, 28) or predestination (Romans 8:29-30, Ephesians 1:5). God also desires all men to be saved (1 Timothy 2:4, 2 Peter 3:9). Christ died for the whole world (1 John 2:2), and whoever calls up on the name of the LORD will be saved (Romans 10:13). This doctrine is a great mystery, but must be viewed from the juxtaposition of God's sovereignty as seen in Romans 9 and man's responsibility as found in Romans 10. It is no more mysterious than the fact that the God who declares the end from the beginning (Isaiah 46:10), and does not change (Malachi 3:6), can accomplish His will in response to our prayers (1 Timothy 2:1,2, James 5:16). This doctrine of election is a great comfort to those who believe, since what God predestines cannot be set aside by man or anything else (Romans 8:35-39).

C. The Basis for Salvation

We believe that the death of Jesus Christ provided the necessary payment for the price of sin and that our Salvation is based upon our trust in His Person and His finished work upon the cross (see Article II, section 5C; Leviticus 17:11; Matthew 1:21; Luke 1:35; Ephesians 1:7; Romans 3:23-25; Galatians 3:23; 1 Corinthians 15:3; 2 Corinthians 5:19,21; Hebrews 10:4, 10-12; 1 John 2:2; 4:10).

D. The Pre-requisites for Salvation

1. What will save a person: We believe that a new birth of a believer comes only by grace through faith in the person and finished work of Christ and that repentance (that is, to change one's mind about the person and finished work of Christ) is a vital part of believing, and is no way, in itself,

a separate and independent condition of salvation; nor are any other acts such as baptism, or faithful service, to be added to believing as a condition of salvation. We believe that faith or belief is based upon the knowledge of the Word of God, (John 3:15-18; Acts 13:39; 16:31; Romans 4:5; 10:13-17; Ephesians 2:5, 8, 9; 1 John 2:6).

2. What will not save a person: We believe that since our redemption has been accomplished solely by the blood of our Lord Jesus Christ (see Article II, sections 5D and 7C), no feeling, no good resolutions, no sincere efforts, no commitment, no amount of subsequent good works, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the Apostles, can add in the very least degree to the value of the blood of Christ, or to the merit of the finished work wrought for us by Him who united in His person true deity with perfect and sinless humanity (Romans 3:10-18, 23; Ephesians 2:5,8,9; Galatians 2:16; 3:2, 11; John 1:1-2, 14; 2 Corinthians 5:21).

E. Some Results of Salvation

1. Assurance of Salvation: We believe it is the privilege not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior from the ultimate judgment of sin; and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God and His written Word, exciting within His children filial love, gratitude, and obedience (Luke 10:20; 21:32; Romans 12:1-2; 2 Corinthians 5:1; 6-8; 2 Timothy 1:12; Hebrews 10:22; 1 John 5:13).

2. Eternal Security: We believe that (1) because of the eternal purpose of God toward the objects of His love; (2) because of His freedom to exercise grace toward the meritless, on the ground of the propitiatory blood of Christ; (3) because of the very nature of the divine gift of eternal life; (4) because of the present and unending intercession and advocacy of Christ in heaven; (5) because of the immutability of the covenants of God; (6) because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Romans 3:24-25; 8:29; 9:6; 1 Corinthians 6:19; Ephesians 1:4, 13-14; 2:4,5,8,9; 1 Timothy 2:5; 1 John 2:1-2; 5:13).

3. Chastisement of the Believer: We believe that God is a holy and righteous Father and since He cannot overlook the sin of His children will chasten them and correct them in infinite love if they persistently sin. We believe, in keeping with our eternal security, God the Father has undertaken to save His children and keep them forever, apart from all human merit and since He cannot fail will present every believer faultless before the presence of His glory and conformed to the image of His Son (1 Corinthians 11:27-32; Hebrews 12:5-11; Galatians 4:6-7; Ephesians 5:27; Colossians 1:22; Jude 24).

SECTION 8: THE CHURCH

A. The Universal Church

We believe that the Universal Church, which is the body and the espoused Bride of Christ, is a spiritual organism made up of all born-again persons of this present Age of Grace, irrespective of their individual organizational affiliation (Ephesians 1:22-23; 5:24-27, 30,32; 1 Corinthians 12:12-14; 2 Corinthians 11:2).

B. The Local Church: What it is and what it does.

1. What it is: We believe that the Universal Church (the Body of Christ) is to have its primary expression in local assemblies (or churches) whose membership is made up of professing Christians (see Article II, section 7) and whose governments are to be autonomous and independent of any denominational association except for the purposes of participation in God-honoring, cooperative efforts and Spirit-guided fellowship, always recognizing the headship of Christ in every aspect of the life of the church. We further believe that the government of the local church is made up of God-ordained leaders to carry on the responsibilities as they are listed below (see Article II, section 8B2 and Article III; Revelation 1:4; 1 Corinthians 1:2; 2 Corinthians 1:1; Acts 11:22; 13:1; 1 Corinthians 5:12-13; Ephesians 1:22; Colossians 1:18).

2. What it does: We believe the responsibilities of this local church are (1) to stand unequivocally for the fundamentals of the faith as contained in the Holy Scriptures and Article II of this constitution (1 Timothy 3:15; 2 Timothy 3:14-17; 4:1-2); (2) to teach the Holy Scripture for the maturing and edifying of the saints for the work of the ministry (Acts 20:27; Romans 15:1-2; 1 Corinthians 14:12; 2 Corinthians 1:4; Galatians 6:1-2; Ephesians 4:11-16; 2 Timothy 2:2; Titus 2:1-3; 3:8; Hebrews 10:24-25); (3) to evangelize the world, namely, giving the world an opportunity to hear the Word of God and the claims of Jesus Christ (Luke 24:46-48; Matthew 28:18-20; Acts 1:8; Romans 10:13-17); (4) to glorify Jesus Christ, namely, to do all things in the name of and for the honor and glory of our Savior, the King of Kings, Lord of Lords, even Jesus Christ (Philippians 2:10-11; Galatians 6:14; 1 Corinthians 10:31; Revelation 19:16); (5) to administer the ordinances of Water Baptism and the Lord's Supper (see Article 2, section 10); (6) to realize the Scriptural injunctions namely to do all things decently and in order (1 Corinthians 14:40), with love (1 Corinthians 16:14), for edification (1 Corinthians 14:26), and in the name of the Lord Jesus (Colossians 3:17). We hereby believe the local church has the authority to administer discipline to any of its members for immorality (1 Corinthians 5:1-13), for false doctrine (1 Timothy 6:3-5; 1 Timothy 1:19-20; 2 Timothy 2:16-18), for a disorderly walk (2 Thessalonians 3:6, 14), for divisive tendencies (Romans 16:17-18), and unrepentant attitude toward sin (Matthew 18:15-17).

SECTION 9: FUTURE THINGS

A. The Transfer of the Church

We believe that the next great event in the fulfillment of prophecy will be the coming of the Lord Jesus in the air to receive to Himself the dead in Christ and the believers that are alive at His coming, otherwise known as the rapture (1 Corinthians 15:51-57; 1 Thessalonians 4:13-18; Titus 2:11-14).

B. The Tribulation

We believe that this present age of grace will be followed by a period of tribulation for the world, which will be consummated by the literal, bodily, second advent of the Lord Jesus Christ to the earth (Matthew 24:25; Revelation 6:17; 19:11-16; Joel 2:3; Zechariah 14; Acts 1:11; etc.)

C. The Millennial Reign of Christ

We believe that, following and dependent upon the second advent of the Lord Jesus Christ, God in His sovereign control of history will faithfully keep His covenants with Israel to restore them to and bless them in their “promised land”, under the dominion of the perfect son of David, Jesus Christ, in a heavenly kingdom rule (commonly known as the millennium), which will likewise bring blessing to the whole earth (Genesis 12:1-7; 15:17-21; 17:1-8; Deuteronomy 30:1-5; 2 Samuel 7:12-16; Psalm 87; Psalm 105; Isaiah 9; Micah 4:5; Joel 3; Amos 9; Zephaniah 3; Romans 11:26-29; Revelation 20).

D. Man’s Destiny Beyond the Grave

We believe that at the death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast unto the lake of fire, not be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (Luke 16:19-31; 23:42,43; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7-9; Jude 6,7; Revelation 20:11-15).

SECTION 10: THE ORDINANCES

A. Water Baptism

We believe that baptism by immersion is but a symbolic representation of a spiritual transformation within and has no saving power. It is the logical conclusion to the New Birth (see Article II, section 7; Acts 2:38; 10:47; 16:31-33; 1 Corinthians 1:13-18; Ephesians 2:8,9; Matthew 3:13-17; etc.).

B. The Lord's Supper

We believe that fellowship among all true members of the Body of Christ should be encouraged, and that such fellowship includes participation in the Lord's Supper, the elements of which are but symbolic representations of the sacrificed body and blood of Christ, a memorial service to Christ's death (Luke 22:19,20; 1 Corinthians 10:16; 11:23-26).

SECTION 11: THE RESPONSIBILITY OF BELIEVERS

A. To Live a Holy Life of Service and Obedience

We believe that it is the responsibility and privilege of all Christians to live a Christ-centered life. We believe that normal expression of this kind of life is individual ministry according to each believer's gift(s) and attitudes, which edify the entire Body of Christ, not bringing reproach upon the Name of Jesus Christ. We believe any Christian who is not so living is subject to the chastening hand of the Father and the discipline of the local church (Romans 12:1-21; 1 Corinthians 11:28-32; 2 Corinthians 6:14-17; 7:1; 5:10; Galatians 5:16, 25; Ephesians 6:10-18; Colossians 2:6-7; Hebrews 12:1-15).

B. To Pray and Give

We believe that it is the obligation and privilege of every Christian to remember the work of the Lord in prayer, and to support this work with their means as the Lord has prospered them (1 Corinthians 16:2; Ephesians 6:18; 1 Thessalonians 5:17; Galatians 6:6; 2 Corinthians 9:7).

C. To Witness

We believe that it is the obligation and privilege of every Christian to witness by life and by word to the truth of the Holy Scriptures according to their spiritual gift(s) (Acts 1:8; Matthew 28:19-20; 2 Timothy 2:2; Romans 12:1-21).

ARTICLE III – GOVERNMENT

SECTION 1: OFFICERS

The Officers of the church shall consist of a Senior Pastor, other Pastors as needed, a Board of Elders, and a Board of Deacons.

SECTION 2: QUALIFICATIONS OF OFFICERS

The Board of Elders, excluding the other officers of the church, is to consist of a minimum of five (5)

spiritually mature male members of the church. The Board of Elders and the other officers of this church (as listed in Article III, Section 1) should have the spiritual qualification outlined in 1 Timothy 3:1-6 and in Titus 1:5-9:

1. Blameless (a reputation above reproach)
2. One-woman Man (faithful husband of one wife)
3. Temperate (not given to extremes)
4. Sober minded (not frivolous, but serious minded)
5. Having orderly behavior
6. Given to hospitality
7. Apt to teach (founded well enough in the Scriptures to lead others)
8. Not addicted to wine
9. Not a striker (not given to the use of violence)
10. Not fond of dishonest gain
11. Patient
12. Not a brawler (peaceable, not contentious)
13. Not covetous
14. Ruling his own house well
15. Not a novice (not spiritually immature)
16. Having a good reputation before the world
17. Not self-willed, stubborn, or arrogant
18. Not quick-tempered
19. Loving that which is good
20. Just
21. Holy (devout, pious)
22. Holding fast the faithful word (defenders of sound doctrine)

SECTION 3: DUTIES OF OFFICERS

A. The Duties of the Senior Pastor shall be to exercise general oversight of the spiritual life of the church under the authority of the Board of Elders. This includes but is not limited to the following:

1. Living an exemplary life, serving as a model of holiness, godly conduct and sacrificial service for the church.
2. Leading the corporate worship of the church.
3. Accurately and faithfully teaching and preaching the Word of God,
4. Leading the staff toward the fulfillment of the mission and vision of the church as established

by the Board of Elders.

5. Serving as an ex-officio member of all the boards and committees of this church.

B. The Duties of the Other Pastors will be specified by the board of Elders and will be under the supervision of the Senior Pastor, including but not limited to:

1. Living an exemplary life, serving as a model of holiness, godly conduct and sacrificial service for the church.
2. Accurately and faithfully fulfilling their assigned responsibilities.

C. The Duties of the Board of Elders shall be to administer the affairs of this church. They should specifically:

1. Live exemplary lives, serving as models of holiness, godly conduct and sacrificial service for the church.
2. Prayerfully lead and manage the church wisely, according to biblical principles and consistent with the church's mission, vision and values. This includes, but is not limited to the following:
 - a. Serve as the designated earthly authority for all matters confronting the church, including the church's mission, ministries, organizations, programs, personnel, finances, etc. These responsibilities may be delegated as appropriate.
 - b. Assure biblical teaching according to sound doctrine and protect the church from heresy in all settings.
 - c. Assist the pastors in shepherding the church by giving counsel and comfort to those in need; by keeping order in the assemblies of the church; by acting for the church in the reception and dismissal of members as outlined in Article V; and by overseeing and evaluating the ministries of the church.
 - d. Oversee the progress in spiritual maturity of the church.
 - e. Protect and promote the mission, vision and values of the church.
 - f. Interpret the Constitution.
3. Conduct the administrative responsibilities of the Board in a timely and orderly manner, including but not limited to:
 - a. Present a semi-annual report of its activities to the church.
 - b. Elect from their own number at the first meeting of the Board after the January Church Business Meeting, a Chairman, a Vice-Chairman, and a Secretary.
 - c. Annually determine and/or review the responsibilities that shall be delegated to the Deacon Board.
 - d. Approve the budget.
 - e. Give final approval to major financial decisions (such as hiring of new senior staff) that

create additions to already approved budgets.

D. The Duties of the Board of Deacons shall be to serve the church in the administration and care of needs and concerns that the Elders shall designate. Deacons shall operate in cooperation with the staff operations director and under the general supervision of the Board of Elders in the various service areas the Elders designate.

1. Deacons shall live exemplary lives, serving as models of holiness, godly conduct and sacrificial service for the church
2. Any change in the customary policy of the Deacons shall be approved by the Board of Elders.
3. The Deacons shall elect a chairman from among their own membership each year. The Chairman shall see to it that the Board of Deacons is well organized around the tasks designated by the Elders.
4. The Deacons shall meet with the Board of Elders periodically at the discretion of the Board of Elders. Between such meetings, in order to ensure the efficient function of the Board of Deacons, the Deacon Chairman and Elder Chairman shall communicate with one another regarding the decisions and discussions of their respective boards.

SECTION 4: ELECTION OF OFFICERS

A. A Candidate for the Position of Senior Pastor or Any Other Pastor of this church shall be considered only after he has subscribed in writing to the doctrinal statement and constitution of the church indicating any disagreements or reservations he may have. He shall be recommended to the Members by the Elder Board and called to serve by affirmative votes of at least four fifths (4/5) of the Members voting on that position in a duly called business meeting.

B. The Election of the Board of Elders shall be at a business duly called meeting of the church.

1. Leadership Training Program: Nominees for the leadership training program may be recommended by the Board of Elders or any member of the church. The Board of Elders will choose the interns from this group.
2. The Preparation of the Election: A candidate for Elder must be a male member of Grace Bible Church, who is at least forty (40) years old. The Board of Elders will choose those who in the judgment of the Board best meet the biblical requirements for Elders and possess the gifts and talents most needed to perform the oversight and leadership responsibilities of the Board. At least two (2) weeks prior to the election, a list of recommended candidates must be posted or in the hands of the members of the church. At any time before the election, any man on the list of

candidates may withdraw his name by contacting the Chairman of the Board of Elders.

3. The Election: The election of the Elders shall be by secret ballot. A candidate shall be elected to the Board by receiving affirmative votes from at least four-fifths (4/5) of the members voting on that position at a duly called business meeting. If for any reason an insufficient number of candidates are elected to fill the openings on the board, then the board may operate with less than five (5) members until the next election is called by the Board.

4. The Term of an Elder: An Elder shall be elected for a term not exceeding three (3) years. The term of approximately one-third (1/3) of the Elders shall expire each year. An Elder who has served a three (3) year term may be eligible for re-election.

5. Elder Emeritus: Certain senior members or former members of the Board of Elders may be awarded the status of Elder Emeritus by the elected Elder Board. An Elder Emeritus will not be elected nor can he vote on issues before the Elder Board. He will not be expected to attend board meetings, but may at the Board's discretion. He may, however, provide pastoral care and may at the pleasure of the Board participate in other activities and responsibilities of the elected Board members. This office will be open to Board members or former board members who are at least sixty (60) years old and who have served at least five (5) terms as an elected board member during the previous twenty-five (25) years. The office may be held indefinitely by consent of the elected board.

C. The Selection of the Board of Deacons

1. The Procedure of Selection: The Board of Elders shall be responsible to select able men to carry out the duties of a Deacon. This selection shall be made at the first of every year.

2. The Number of Deacons: The number of Deacons shall be determined by the Board of Elders and Deacon Chairman, according to the nature and number of responsibilities given to the Deacons.

3. The Term of a Deacon: A Deacon shall be selected for a term of three (3) years rotating so that not more than a third (1/3) of the Board's membership expires at any given time.

4. Deacon Emeritus: Certain senior members or former members of the Board of Deacons may be awarded the status of Deacon Emeritus by the elected Elder/Deacon Board. A Deacon Emeritus will not be elected nor can he vote on issues before the Deacon Board. He will not be expected to attend board meetings, but may at the board's discretion. He may, however, continue to function in a Deacon role and may at the pleasure of the board participate in other activities and responsibilities of the elected board members. This office will be open to board members or former board members who are at least sixty (60) years old and who have served at least five (5) terms as an elected board member during the previous twenty-five (25) years. The office may be held indefinitely by consent of the elected board.

SECTION 5: THE REMOVAL OF OFFICERS

The leaders of Grace Bible Church are accountable to God, fellow leaders, and fellow Christians they serve. If a leader exhibits conduct or beliefs contrary to Scripture and the policies of Grace Bible Church, that individual will be removed from office. The provisions listed below describe how leaders in various offices will be addressed. In the unusual event that normal procedures do not work special provisions allow the congregation to intervene.

A. The Removal of Pastor(s)

The dismissal of any Pastor supported by this church shall not be considered until the Pastor in question has been approached relative to the reason(s) for proposed dismissal by a delegation of at least two elders. Any reason(s) for dismissal shall be consistent with requirements for a Pastor (Article III, Section 2) and/or current human resources policy. The Pastor under consideration shall be notified in writing of the reason(s) for the recommended dismissal, and at his discretion may be represented by two members, introduce evidence, and present and cross examine witnesses. If, after examination, the Board of Elders recommends dismissal by an affirmative vote of at least four-fifths (4/5) of the total number of the Elders, two (2) weeks notification will be given to the congregation in order to solicit additional information that might overturn the vote for dismissal. The Board of Elders shall meet again after the two week period and either overturn or uphold the previous vote. Notification of the vote will given to the congregation the following Sunday.

B. The Removal of Elder(s):

Any Elder may be removed from office for conduct contrary to the Word of God at any duly called Elder meeting. If an elder is perceived to have conduct or beliefs incompatible with the requirements for an Elder (Article III, Section 2), at least two witnesses, not man and wife, shall bring this to the attention of the Board which will investigate the charges. If the charges are substantiated, the Board will dismiss the offending member by a majority vote of the entire remaining elder board. If it becomes obvious to church members that the board is failing to act on legitimate charges, a petition signed by 1/3 of the voting membership of the church and presented to the Board will automatically remove the offending Elder.

C. The removal of other Officers:

Any officer, teacher or employee appointed by the elders or whose office or position requires the approval of the Elders, may be removed by the Elders. Employees whose position does not require approval of the Elders may be removed by the appropriate staff supervisor, according to human resources policy in effect at the time.

SECTION 6: VACANCIES OF THE OFFICERS

The position of any other officer of the church shall be considered vacant upon the occasion of one of the following:

1. Death
2. Resignation
3. Refusal to serve
4. Removal as stipulated above
5. By becoming an inactive member

SECTION 7: FINANCIAL DIRECTIVES TO CHURCH OFFICERS

Pertaining to financial matters of the church which may be delegated by the Elder Board to other Officers or staff, it shall be the responsibility of the church Officers and staff to carry out such duties subject to the following limitation: every purchase and sale of real property shall be approved by a majority vote of the members present at a business meeting.

ARTICLE IV - CHURCH BUSINESS MEETINGS

SECTION 1: ANNUAL MEETING

The Board of Elders shall decide upon the frequency of the business meetings with a minimum of one per annum. The annual business meeting shall be held on a date determined by the Board of Elders and announced to the congregation in the manner prescribed for duly called business meetings.

SECTION 2: QUORUM

A quorum for the transaction of business in all duly called business meetings shall consist of the members present who are in good and regular standing and have attained to the age of eighteen (18) years.

SECTION 3: SPECIAL BUSINESS MEETINGS

Any regular or duly called business meetings may be constituted a meeting for the transaction of business, providing announcement of said meeting be given on two Sundays preceding the appointed time of said meeting. Special meetings of the congregation may be called at any time by the Board of Elders or upon written request to the Board of Elders by twenty (20) percent of the

members who are eligible to vote.

SECTION 4: PRESIDING OFFICER

In all business meetings the Chairman, the Vice-Chairman, or one whom the Board of Elders shall designate shall preside at the church business meetings.

SECTION 5: PLACE OF MEETING

All business meetings of the Members shall be held at a principal place of worship of the church unless otherwise specified in the notice.

ARTICLE V - CHURCH MEMBERSHIP

SECTION 1: QUALIFICATIONS FOR MEMBERSHIP

A. A person must profess Jesus Christ as personal Savior.

B. A person must agree to be in submission to the Elders as they govern by this constitution and, in particular, a person must:

1. Have experienced a believer's baptism (either by sprinkling or immersion, however, sprinkling will be received only if a believer has experienced this mode of baptism prior to presenting himself for membership in this church, otherwise baptism will be done by immersion).
2. Have indicated that his attitudes and/or beliefs will not disrupt either the doctrinal or the spiritual unity of the church.
3. Have a manner of life that is not contrary to the Word of God.

SECTION 2: PROCEDURE FOR MEMBERSHIP

A. Acceptance of the inquirer: Any person desiring to become a member of the church and who makes such a request to the Pastor or to any Elder, and who meets the qualifications of this article, shall be received as a member into the fellowship of the church.

B. Acceptance procedure: The procedure that shall be followed in receiving new members shall be as follows:

1. Attend all required membership classes;
2. An initial interview by one or more of the Elders (left to Elder discretion);
3. A unanimous approval of a quorum of the Elders;
4. An announcement of the candidacy to the church on Sunday, allowing the church to bring any

Scriptural objections to the attention of the Elders;

5. In the absence of any objections, automatic approval of membership will be established and shall be announced the following Sunday.

SECTION 3: INACTIVE MEMBERS

Any person not in attendance for four consecutive months shall automatically be declared inactive and forfeit his voting rights. Such members shall be reinstated as active members at the discretion of the Board of Elders.

SECTION 4: EXAMINATION OF THE MEMBERSHIP ROLLS

It shall be the duty of the Pastors and the Elders to examine the membership rolls at least annually. Any member who has been absent from the services of the church for a period of one year or longer, and who fails to give satisfactory reason for such absence, may be removed from the membership rolls of the church or placed on the inactive roll at the discretion of the Board of Elders.

SECTION 5: ACTIVE VOTING MEMBERSHIP

Those active members who are eighteen (18) years of age and over shall be considered active voting members, and shall have the right to participate in those actions which this Constitution requires to be brought before the church.

SECTION 6: NON-VOTING MEMBERS

Those under 18 may obtain non-voting membership status by satisfying the requirements listed in Article V, Section 2 and 3. Upon reaching the age of 18 the non-voting member may become a voting member upon request.

SECTION 7: DISCIPLINE

Any member of the church may come under the discipline of the church for action contrary to the Word of God (see Article II, section 8B2).

ARTICLE VI - MISSIONARIES

SECTION 1: SUPPORT AND SELECTION

It is expected that full or partial support of missionaries will be undertaken in an expanding fashion as the church grows and as the Lord leads. The Board of Elders shall recommend missionaries to the voting members at a duly called business meeting and they in turn will accept or reject the recommendation by a simple majority vote. No missionary or missionary organization shall be supported unless the missionary or missionary organization shall subscribe to the doctrinal statement of the church.

SECTION 2: REMOVAL OF SUPPORT

If a missionary or a mission organization fails to maintain the standards of the doctrinal statement of this church, or for some other good reason, the Board of Elders may recommend a removal of support for either the missionary or the mission board or both, which in turn shall be presented to the voting membership at a duly called business meeting and shall be acted upon by a simple majority vote.

ARTICLE VII - AMENDMENTS AND ADOPTION OF THIS CONSTITUTION

SECTION 1: AMENDMENTS

These articles may be amended, repealed, or altered in whole or in part by a two-thirds (2/3) majority vote of a quorum of the active voting members in a regular business meeting of the church providing the alteration has been conspicuously posted in written form or a letter sent to the members.

Section 2: Adoption of this Constitution

This Constitution supersedes all by-laws, articles of faith and amendments to the by-laws, made prior to its adoption. Adoption shall be by a two-thirds majority vote of a quorum of the church's active voting members in a duly called business meeting of the church.

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