



CHRIST THE KING

AUGUSTA, GA

CONSTITUTION

Article 1. Name

This church will be known as Christ the King Church, established on August 14, 2016.

Article 2. Affiliations

Christ the King is voluntarily affiliated with the Acts 29 Church planting Network.

Article 3. Mission

We strive to be a people who spread a passion for the supremacy of God in all things through Jesus Christ.

Article 4. Core Values

Our core values are the guiding principles of our church. These are practical applications of our stated mission. Our core values flesh out our mission and indicate the ways in which we will seek to fulfill that mission.

WORD

We believe that when the word of God is preached, Jesus is lifted up high, and when He is lifted up, He draws all men and women to Himself. We believe that every page of scripture proclaims Jesus and His gospel. This gospel of grace transforms lives and culture. And the more we understand the gospel, the more we come to find that the gospel is not just the ABC's of our faith, it is the A to Z. We never outgrow it and move on to other things. The Bible must never be reduced to mere moralistic teaching, but Jesus must be seen as central (even when preaching from the Old Testament). In order to spread a passion for the supremacy of God and bring redemption to the world, the church must embody this gospel message.

COMMUNITY

Martin Luther did not like to use the word "church" to describe a church, because just like today this word had come to mean a building or an institution. He preferred to use the words "community" or "assembly." This puts the emphasis back on the church being a people instead of a building. As much as possible, we want to do the same. A building or place doesn't define who we are.

Our desire is for our church to be visible out in the community where unbelievers are and to meet in peoples' homes for prayer and Bible studies. By meeting in our current location and in people's homes throughout the week, we hope to remind ourselves that the church is not a place you go but who you are. We believe that one of the greatest assets our church has is our homes and the openness of them. In addition, we do not wish to have our money tied up in pursuit of a large building but strive to use our money for missions, helping those in need, and to make a better community, all for the glory of God.

MISSION

Seeking the Welfare of our City

Our aim is not just a great church, but great communities within a great city. Throughout scripture, we see that God has a tremendous heart for the city because this is where people are concentrated. The Bible begins in a garden but ends in a glorious city. In heaven, we will live in a city for all of eternity. Worshiping God together in the midst of community is the goal. So as Jeremiah teaches, we want to identify ourselves with the city and to seek its welfare. We believe that the gospel can transform the culture and people of a city and all the communities within it into a people who reflect the glory and goodness of God.

The priesthood of All Believers



Every person who is a part of a church has been given gift(s) by the Holy Spirit to use for the edification of the body. We all minister to one another in one capacity or another. Peter said that we are all priests – meaning that we can now confess to one another, intercede for each other, encourage and if necessary, rebuke one another. We assemble together to both minister and to be ministered to.

Keeping it Simple

As much as possible, we strive to keep the rhythm of our church simple – corporate worship on Sundays and weekly gatherings in our homes for Bible study and prayer. We do not offer many additional programs or have numerous activities to keep ourselves busy, but hope to free up our members to be involved in their communities, get to know their neighbors, and find ways to live out and share the gospel with those around them. We are conscious of the dangers of a church becoming so inwardly focused that they become a holy huddle and isolate themselves from the world around them.

Article 5. Statement of Faith

1 - The Bible

We believe that the Holy Bible was inspired by God, written by men and is completely free from error. It is a perfect treasure of heavenly instruction and reveals the principles by which God will judge us. It includes within it the only way of salvation. It will remain to the end of the world the supreme standard and final authority by which all matters of life and doctrine should be tested. (2 Tim. 3:16-17; 2 Peter 1:21; Prov. 30:5-6; Rom. 2:12; 1 Jn. 4:1)

2 - The True God

We believe that there is only one living and true God. He is the eternal, infinite Creator and supreme Ruler of heaven and earth. He is merciful, just, and loving and governs all things according to His sovereign will for His glory. He is inexpressibly glorious in holiness, and is worthy of all possible honor, confidence, and love. (Ps. 83:18; Rom. 1:20; Rev. 4:11; Mk. 12:30; Ex. 15:11)

3 - The Trinity

We believe that there is only one God, who exists eternally as three distinct persons-- the Father, the Son, and the Holy Spirit; each is fully God and equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. (Mk. 1:9-11; Matt. 28:19; Jn. 10:30; Acts 5:3-4; Eph. 2:18; Rev. 1:4-5)

4 - The Fall Of Man

We believe that all the human race is created in the image of God and that through the voluntary sin of our first parents Adam and Eve, we are all born in sin. As a result, all mankind are now sinners, not by constraint but by choice; being by nature utterly void of the holiness required by God and completely inclined to evil. Therefore, the human race is unable to turn to God and is under just condemnation to eternal punishment, without defense or excuse. (Gen. 1:27; Gen. 3:6-24; Rom. 5:12; Rom. 1:20; 3:19).

5 - The Way of salvation



We believe that the salvation of sinners is only by the grace of God through the work of Jesus Christ, the Messiah, the Savior of the world. He is fully God and fully man, conceived by the Holy Spirit, born of a virgin and lived a sinless life in obedience to the Father. He taught the way of God's kingdom, worked miracles, suffered, died and rose from the dead. In His death He made full atonement for our sins and became our sacrificial substitute, forgiving our sins, absorbing the wrath of God and adopting us into the family of God. (Eph. 2:5; Jn. 3:16; Phil. 2:6-7; 2 Cor. 5:21; Is. 53:4-5; Gal. 4:4-7)

6 - Justification

We believe that justification is the blessing in which those who believe in Christ are declared righteous. It includes the pardon of sin, and the promise of eternal life on the basis of Christ's righteousness. It is given freely by God, not in consideration of any works of righteousness which we have done, but solely through faith in the work of Christ. This brings us into peace and favour with God, and secures every other blessing needed for time and eternity. (Jn. 1:16; Rom. 5:9; Matt. 9:6; Rom. 5:21; Rom. 3:24-26; 1 Tim. 4:8)

7 - The Freeness Of Salvation

We believe that the blessings of salvation are made free to all by the gospel, and that it is the immediate duty of all to accept the gospel by a penitent and obedient faith. There is nothing that prevents the salvation of the greatest sinner on earth but his own depravity and voluntary rejection of the gospel, which results in condemnation. (Rev. 22:17; Mk. 1:15; Rom. 1:15-17; Jn. 5:40; 2 Thess. 1:8)

8 - Regeneration

We believe that in order to be saved sinners must be regenerated, or born again. Regeneration consists in God giving a holy disposition to the mind, and it is effected by the power of the Holy Spirit in a manner beyond our comprehension. This is in connection with divine truth, so as to secure our voluntary obedience to the gospel. Its proper evidence appears in the holy fruits of repentance, and faith, and newness of life. (Jn. 3:3;6-7; Ezek. 36:26; Jn 1:13; Eph. 4:20-24; Gal. 5:16-23; Matt. 7:20)

9 - Repentance and Faith

We believe that repentance and faith are sacred duties, brought about in our souls by the Holy Spirit in regeneration, whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with sincere remorse, confession and supplication for mercy. At the same time we heartily receive the Lord Jesus Christ as our Prophet, Priest and King, and rely on Him alone as the only and all-sufficient Savior. (Acts 11:18; Eph. 2:8; Acts 2:37-38; Ps. 51; Rom. 10:12-13; Heb. 4:14)



10 - Sovereign Grace

We believe that it was the eternal purpose of God, which He graciously planned before creation, to choose some people to be regenerated and saved, not on account of any foreseen merit in them, but only because of His sovereign good pleasure. This is perfectly consistent with the free agency of man, and is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable. It utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy. It is the foundation of Christian assurance. (2 Tim. 1:8-9; 2 Thess. 2:13-14; Acts 13:48; Eph. 1:11; Eph. 2:8-9; Rom. 8:28-30)

11 - Sanctification

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness. It is a progressive work that is begun in regeneration and is carried on in the hearts of believers by the presence and power of the Holy Spirit, who is the Sealer and Comforter, in the continual use of spiritual disciplines, including reading and hearing the word of God, self-examination, and prayer. (1 Thess. 4:3; 5:23; Phil. 2:12-13; Eph. 6:18; 2 Cor. 13:5)

12 - The Perseverance of Saints

We believe that genuine believers are only those who endure to the end. Their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors. A special providence watches over their welfare and they are kept by the power of God through faith unto salvation. (1 Jn. 3:9; 5:18; 1 Jn. 2:19; Matt. 13:20-21; Phil. 1:6; Heb. 13:5; Jude. 24-25)

13 - The Church

We believe that the invisible church is the communion of God's people drawn from every tribe, language, people, and nation throughout all the ages. It is made visible in local churches, which are marked by the right preaching of God's word and right administration of the sacraments. It is governed by the word of God, which teaches that its offices are Elders and Deacons, whose qualifications, claims, and duties are defined most clearly in the Epistles to Timothy and Titus. The mission of the church is to be a corporate display of God's glory to the world by preaching the gospel and making disciples. (Jn. 14:15; Acts 6:1-4; 1 Tim. 3; Titus 1; Matt. 28:18-20)

14 - Baptism and The Lord's Supper

We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Spirit; to show forth our faith in the crucified, buried, and risen Savior in a solemn and beautiful symbol. It symbolizes our death to sin and resurrection to a new life and it is a response to the command of Christ. The Lord's Supper takes place as believers by the sacred use of bread and wine/juice, are to commemorate together the dying love of Christ; preceded always by solemn self-examination. (Matt. 28:19; acts 8:12; Rom. 6:4; 1 Cor. 11:23-26; Luke 22:14-20)



15 - Civil Government

We believe that civil government is of divine appointment, for the interests and good order of human society, and that officials are to be prayed for and conscientiously honored. They are to be obeyed except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth. (Rom. 13:1-7; Deut. 22:21; Titus 3:1; 1 Tim. 2:1-8; Dan. 3:15-18; Rev. 19:16)

16 - The World To Come

We believe that it is only those who through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God who are truly righteous in His esteem. At the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be judged and sentenced to endless conscious punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. Those belonging to Jesus will have eternal life in the new heavens and the new earth and live in ever-increasing joy to the glory of God. (Acts 1:11; Rev. 1:7; Luke 14:14; Jn 5:28-29; Matt. 25:35-41; Rev. 21:9-27; 22)

17 - Race & Justice

We believe that all people are created in God's image (Gen. 1:26-28) and are therefore valuable and have worth regardless of race, color, ethnicity, gender, or class. Our church longs for the day when believers both past and present from all tribes and nations will worship Jesus in eternal glory (Psalm 67:4-5; Phil. 2:10-11;; Rev. 7:9).

18 - Marriage

We believe that marriage was created by God in the beginning and that it is a sacred union between one man and one woman as defined by the Scriptures (Gen. 1:26-27; 2:18-24; Matt. 19:5,6; Mark 10:1-12).

19 - Human Sexuality

We believe that God created human beings in his image in two embodied sexual kinds—male and female. These two distinct biological sexes are given to us by God, and these two complementary genders together reflect the image and nature of God. Denial of one's biological sex, therefore, is a denial of the image of God within that person (Gen. 1:23-24; Gen. 1:27; Gen. 2:18-22; Lev. 18:22; Romans 1:26-27; 1 Cor. 6:9-10; 1 Cor. 11:14-15).



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Article 6. Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior; And on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit.

We do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness, and comfort;

To promote its prosperity and spirituality, to sustain its worship, ordinances, discipline, and doctrines;

I will commit to follow the elders of Christ the King Church. I will trust their leadership as they submit to Christ, and I will bear with their failings. I recognize that they are assuming responsibility for me before God as shepherds of his flock. I further recognize that their authority is derived from Holy Scripture, and they are accountable before God to faithfully proclaim the Scriptures and to guard and protect the faith.

I will commit to the Lord a consistent portion of my income to Christ the King Church. I will give generously and cheerfully to support the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We engage to maintain family and private devotions; to religiously educate our children; to seek the salvation of our family and our neighbors.

I commit to strive for unity in the body of Christ. I will guard against disunity, strife, slander, and gossip. I will believe the best in others and forgive when wronged. I will love my brothers and sisters as well as my enemies, for this is what Christ instructed us to do. I further recognize that conflict in the church is inevitable, but Christ cancels former divisions and surpasses former unities.

I commit to devote my time to Christ the King Church. I will faithfully worship with the body of Christ corporately and faithfully serve the body and my community through my Missional Community.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.



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Article 7. Membership

The membership of this church will consist of persons who confess faith in the Lord Jesus Christ as personal Savior, who give evidence of regeneration by living consistent with their profession, who affirm and submit to the views of faith, doctrine, and practice of this church, who have been baptized as believers, and who have been received to its membership according to the By-Laws of this Church.

Article 8. Governance and Leadership

Under the authority of Jesus Christ and the Word of God, the congregation of the church is the final authority within this local church. The officers of the church will be elders and deacons. The purpose of the officers of the church is to lovingly govern, serve, care for, and equip the membership to do the work of the ministry.

The leadership of the church will be vested in the council of elders who are responsible for governing the church, teaching the Word of God, and tending the flock of God in this church. The elders will be equal in authority but may be specialized in function.

Deacons will assist the council of elders by performing services of advice, administration, and implementation.

Article 9. Amendments

The Constitution, Articles of Faith, and Church Covenant may be amended by a three-quarters vote of the members present and voting at a members' meeting, provided the amendment will have been offered in writing at the previous members' meeting and will have been announced from the pulpit at church services two successive Sundays prior to such a vote.



BY-LAWS

Article 1. Purpose of the By-Laws

The purpose of these by-laws is to guide the church in governing herself under the direction of the Holy Scriptures. These by-laws are intended to liberate the church to move swiftly and safely in fulfilling her purpose in the world, and they are also intended to protect her from unbiblical and destructive abuses of power. Each individual article must be read in light of the whole set of by-laws, and in light of our Constitution, Articles of Faith, and Church Covenant.

Article 2. Membership

Section 1 – Qualifications for Membership

A. To qualify for membership in this church, a person must repent of his or her sins, confess faith in Jesus Christ as Savior and Lord, give evidence of regeneration by means of living consistently with his or her profession, have been baptized following his or her regeneration, and wholeheartedly believe in the Christian faith as it is revealed in the Bible. Each member must not hold settled convictions that are contrary to the teaching of Scripture as expressed in the Articles of Faith, and each member must promise to keep the commitments expressed in the Church Covenant.

B. The elders will be responsible for determining each person's qualification for membership by personal interview. In making their determination, they will rely on the person's confession of repentance and faith, evidence of regeneration in his or her life, and, when possible, a letter from the person's previous church.

Section 2 – Admission of Members

A. The admission of members will be by a vote of the church upon recommendation of the elders. This vote may take place at any regular or special meeting of the church, and it will require a three-quarters vote of the members present to admit a new member into the church. Once admitted, members will relinquish their membership in any other church.

B. Baptism will be administered to a candidate for membership who is recommended to the congregation by the elders and who meets the above qualifications for membership (excluding baptism). At any regular or special meeting of the church, a three-quarters vote of the members present is required for a candidate to be admitted for baptism. The candidate will then be baptized at the church's earliest convenience and will become a member upon receiving baptism.

If the one baptized is a child they will become a non-voting member of the church until they are old enough to discern the business of the church (usually 18+ years of age).

Section 3 – Duties and Privileges of Membership

A. Members will be expected to participate actively in the life of the church by regularly attending its scheduled meetings, Sunday worship gatherings and Missional Community gatherings, by faithfully observing its ordinances, namely baptism and the Lord's Supper, by conscientiously giving to support its work and causes, by submitting to its discipline and instruction, by attending its members' meetings, and by voting in the election of officers, on decisions regarding membership, and on all other matters submitted to the congregation's vote.



B. A New Testament Christian is a minister. Membership is a ministry. Each member is expected to be faithful to a New Testament Christian life as outlined in the Church Covenant and to recognize that he or she is the basic minister of the church. Therefore, each member will diligently seek to discover his or her gifts and areas of ministry in order to become equipped for and to fulfill that ministry.

C. Only members of this congregation will be entitled to serve in the ministries of the church; non-members may serve when necessary or needed with the approval of the elders. Non-Members may also serve the church for purposes of administration, maintenance, professional consultation, and construction, at the discretion of the elders.

Section 4 – Associate Membership

A. Those who are living in the Augusta area temporarily and are members of an evangelical church may apply for Associate membership. The qualifications are identical to those of full membership with the exception that the individual must retain membership in his or her home church. A letter of commendation will be sought from the applicant's home church. Associate membership will immediately end upon the termination of residence in the Augusta area.

B. Disciplinary measures will be the same as those for full members except the home church will be notified of the actions taken. While Associate members are encouraged to participate in the meetings and ministries of the church, *they will not be eligible to vote or stand for any office.*

Section 5 – Church Discipline

A. Formative discipline is inherent in the preaching, teaching, and exercise of other ministries in the church. When formative discipline fails due to sin, corrective discipline is then necessary.

B. Corrective discipline is for the good of the church and the member who has sinned. It should never be entered into lightly, and the goal of corrective discipline is always redemptive, that is, the goal is always the salvation and holiness and good of the one being disciplined. If any member is consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ or His church may be dishonored, then that individual will be subject to corrective discipline. Corrective discipline will be carried out under the authority and guidance of Scriptures pertinent to it, including but not limited to Matthew 18:15-17, I Corinthians 5:1-8, Galatians 6:1-2, I Thessalonians 5:14. Such discipline may include admonition by the elders or congregation, suspension from communion for a definite period, deposition from office, and excommunication. Excommunication from the membership of the church may occur by recommendation of the elders and a three-quarters vote of the members present and voting at a members' meeting. It is desirable in the case of public sin that a confession is made before the church so that the church can freely extend forgiveness. Such public confession is especially necessary in the case of elders and deacons (I Timothy 5:19-20; Galatians 2:11-14).

C. The purpose of corrective discipline should be:

- For repentance, reconciliation, and spiritual growth of the disciplined party (see Hebrews 12:1-11; Matthew 18:15-17; I Corinthians 5:5; Galatians 6:1-5);
- For instruction in righteousness and the good of other Christians as an example to them (see I Corinthians 5:11, I Timothy 5:20; Hebrews 10:24-25);
- For the purity of the church as a whole (see I Corinthians 5:6-7; Ephesians 5:27; Revelation 21:2, 7-8)



- For the good of our corporate witness to non-Christians (Matthew 5:13-16; John 13:35; Acts 5:10-14); and
- Supremely for the glory of God by reflecting His holy character (see Deuteronomy 5:11; John 15:8; Ephesians 1:4, 5:27; I Peter 2:12).

Section 6 – Termination of Membership

Termination of membership will be recognized by the church following the death of a member or upon his or her transfer of membership to another church. Membership may be terminated as an act of corrective discipline upon the recommendation of the elders and a three-quarters vote of the members present and voting.

Article 3. Gatherings

Section 1 – Worship Gathering

Worship services will be held each Lord's Day and may be held throughout the week as the church determines. The pastor may cancel any worship service on a specific occasion due to inclement weather or special occurrence(s) if he sees fit. In his absence, the elders may act with discretion.

Section 2 - Missional Community Gatherings

A. Missional Community Gatherings will be held weekly on the day decided by each individual Missional Community, being led by their appointed leaders and in conjunction with Elder recommendations and approvals.

B. The Elders may disband or reorganize any MC gathering at any time, as they deem necessary to the health and mission of the church at large (i.e. not enough members, no leader, unresolvable conflict amongst members).

Section 3 – Members' Meeting

A. In every meeting together, members will act in that spirit of mutual trust, openness, and loving consideration that is appropriate within the body of our Lord Jesus Christ.

B. A regular members' meeting will be held at least once a quarter and at a time agreed upon by the elders and acceptable to the church. The date, time, and purpose of all regular members' meetings must be announced *at Sunday services for at least two weeks prior to the meeting*. Provided all constitutional provisions for notification have been met, a quorum will be understood to be met by those members present.

C. The chairman of the elders will moderate members' meetings. In the absence or incapacity of the chairman of elders, the elders will appoint another elder to perform these duties.

D. An annual members' meeting will be held for the election of officers and approval of the new year's budget no more than three nor less than one month prior to the new year. The fiscal year will commence on January 1.

E. Special members' meetings may be called by the elders or at the written request, submitted to the elders, of 10% of the membership. If a special meeting is called for by 10% of the members, this meeting will take place within one month of the request.

F. Emergency members' meetings may be called by a majority of the elders.

All resolutions passed at emergency meetings are subject to review at the next regular members' meeting.



G. Meetings will be run according to Robert's Rules of Order. On any matter that is brought to vote, a two-thirds vote is needed for it to pass (unless the Constitution or By-Laws specifies otherwise). Abstentions will not be considered as votes cast.

H. Votes will always be taken on these three main areas of the church as we see them in Scripture: Membership and Discipline, Leadership, and matters of Doctrine. Other areas that we choose to vote on for the sake of further accountability are the budget and rules (constitution and by-laws).

Article 4. Officers

Section 1 – General Statement

A. The biblical offices in the church are elders and deacons. All officers must be members of this church prior to taking office or assuming their responsibilities. No one may hold more than one of these two offices in the church at the same time.

B. Any officer of the church who is correctively disciplined will also be removed from the office that he or she holds at the discretion of the elders.

Section 2 – Elders

A. In keeping with the principles set forth in Acts 6:1-7, 20:28-31; I Timothy 3:1-7, 5:17; Titus 1:5-9; Hebrews 13:17; James 5:14; and I Peter 5:1-4, the elders will provide general oversight for the ministry and resources of the church. They will seek the mind of Christ through the guidance of the Holy Spirit and the Word of God as they shepherd the flock of God. They will be given to prayer, study, and teaching the Word; they will gladly and honorably shepherd the flock, teach and exhort, refute those who contradict the truth, pray for the sick, and care for the souls of the church members.

Elders will also be responsible for interviewing candidates for membership, examining and recommending all prospective candidates for offices, overseeing the work of the deacons as well as appointed church officers and committees, coordinating and promoting the ministries of the church, conducting worship services, administering baptism and the Lord's Supper, equipping the members for the work of the ministry, providing guidance and counsel to those who desire to pursue full-time Christian ministry, encouraging sound doctrine, directing the process of church discipline, and mobilizing the church for world missions.

The elders are further to ensure that all who minister the Word to the congregation, including outside speakers, share our fundamental convictions.

B. The elders will be no less than three men who meet the qualifications of the office as set forth in I Timothy 3:1-7 and Titus 1:6-9. Only men can serve as elders in accord with I Timothy 2:12, 3:2-7; Titus 1:5-9, and following the example elsewhere in Scripture. Elders may or may not be in the regular pay of the church. If an insufficient number of qualified men are available then the church is not required to have three elders and should seek the leadership of a biblically qualified preaching elder, Titus 1:5.

C. Upon election, these men will be recognized by the church as gifted and willing to serve in this calling, and they will be received as gifts of God to the church and set apart as elders. This recognition will be reaffirmed by the church triennially. After a lay elder has served two consecutive three-year terms, he will not be eligible for re-election to the eldership for at least one year.



D. Elders may establish and oversee ministry positions and committees to assist them in fulfilling their responsibilities. They may propose paid staff positions and will present a job description for such positions for a congregational vote. The elders will have responsibility for the employment, supervision, evaluation, and termination of all staff members. They may act without congregational approval in the employment and termination of non-pastoral staff.

The employment and termination of the pastoral staff will take place upon the recommendation of the elders followed by a congregational vote. Should the need arise, the elders may appoint a member to an “acting office,” excluding the office of elder. This appointment would then be subject to a congregational vote at the next members’ meeting.

E. An elder’s term of office may be terminated by resignation or dismissal. Any member with reason to believe that an elder ought to be dismissed should express such concern to the elders, and, if need be, only afterward to the congregation. Any such action ought to be done in accordance with the instructions of our Lord Jesus in Matthew 18:15-17 and the Apostle Paul in I Timothy 5:17-21. Any elder may be dismissed by a two-thirds vote of the members at any formally called members’ meeting of the church.

F. The elders will elect a chairman who will chair all elders’ meetings and act as the moderator in members’ meetings. In his absence, the elders will appoint another to fill his place. For the purpose of compliance with the nonprofit corporation laws of the state of Georgia, the chairman of the elders will serve as the president of the corporation.

G. From time to time the church may grant an elder an appropriate sabbatical, which must be passed by a three-quarters vote of the members present at formally called members’ meetings.

Section 3 – Pastor (Preaching Elder)

A. The pastor will perform the duties of an elder described in Section 2, above. He will be recognized by the church as particularly gifted and called to the ministry of preaching and teaching the Word of God. In the absence or incapacity of the preaching elder, the other elders will assume the responsibility for his duties, any of which can be delegated.

B. The office of the pastor will not be subject to the triennial reaffirmation or to the term limitation set out in Article 5, Section 2, for the elders.

Section 4 – Deacons & Deaconesses

A. In keeping with the principle set forth in I Timothy 3:8-13 and Acts 6:1-7, deacons will be given to serving the temporal needs of the church so that the elders can be given to prayer and the ministry of the Word. The temporal needs of the church include but are not limited to mercy ministries, accommodations for public worship, administration, and overseeing the properties of the church. The responsibilities of deacons do not include preaching, teaching, or the spiritual or financial oversight of the church, which are responsibilities of the elders.

Deacons exercise a ministry of service, not a ministry of spiritual leadership. Although they may teach and preach in contexts in which they are not infringing upon the oversight duties of elders (Acts 6-7:53; Titus 2:3), the responsibility of the deacons is to serve the church by assisting the elders.



B. At the recommendation of the elders, the church may recognize deacons to serve in specific capacities as needs arise in the church. The number of deacons will be determined by the needs of the ministry and the qualifications of men and women in the church. The deacons may be organized by the elders in the most fitting way to accomplish their mission. With the agreement of the elders, each deacon may assemble a team of members who will assist him/her in fulfilling his/her particular ministry.

C. Men and women may serve as deacons in accordance with I Timothy 2:12, 3:8-13, and Acts 6:1-7. These men/women will be received as gifts of God to the church and set apart as deacons/deaconess. This recognition will be reaffirmed triennially. After a deacon has served two consecutive three-year terms, he/she will not be eligible for re-election to the diaconate for at least one year.

D. A deacon's term of office may be terminated by resignation, discipline, dismissal, or when the elders judge that a particular deacon's area of ministry is no longer needed. In the absence of a needed deacon, the elders may appoint an "acting deacon." The appointment of an "acting deacon" will be subject to a congregational vote, requiring a three-quarters approval, at the next members' meeting.

Article 5. Election of Officers

Section 1 – Principles

The election of officers ought to be undertaken with substantial prayer both individually and corporately, and the process ought to express that spirit of mutual trust, openness and loving consideration that is appropriate within the body of our Lord Jesus Christ.

Section 2 – Selection of Officers

A. The election of officers will be held at the annual members' meeting of the church. The elders should seek recommendations and involvement from the general membership in the nomination process. Names of the nominees to serve as elders, deacons, clerk, or treasurer will be presented by the elders.

B. The elders will present to the church a list of nominees for offices at least two weeks prior to voting. Any member with reason to believe a candidate nominated by the elders is unqualified for an office should express this concern to the elders as soon as possible and as far in advance as possible before the relevant church members' meeting at which the church votes on the candidates.

C. The chairman of the elders will declare elected all persons receiving a three-quarter majority of all votes cast for any office. The persons elected will assume office at the beginning of the fiscal year unless another date has been specifically designated. Elections to fill any vacancies that may occur during the course of the year may be held upon the recommendation of the elders at any members' meeting. In order to ensure the smooth flow of ministries and to assist the creation of new ministries, the elders may appoint a member to an "active position" until the congregation can vote on this decision.



Section 3 – Calling of a Pastor (Preaching Elder)

A. In calling a man to this position, the same basic process outlined for calling an elder must be followed.

B. In addition, the church must be given adequate opportunity to assess the gifts and spiritual life of any potential preaching elder. In selecting a pastor his gifts in preaching and teaching and his commitment to minister personally to the members of this church will be prerequisites. The ability to preach will be assessed with particular care. Before voting, the church must receive assurance from the elders that, having interviewed the man concerned, they are in no doubt as to his wholehearted assent to the Articles of Faith and Church Covenant.

C. Only one man may be recommended at a time to the church for a given position. Following a candidate's nomination to serve as pastor, a notice of a pending church vote must be given at least two Sunday morning services prior to the vote at a members' meeting. A preaching elder must receive a vote of at least three-quarters of the members present to be elected.

D. No person will be selected to serve as a pastor who has not first been recognized by the church as an elder. A person may be received as a member, recognized as an elder, and selected as a preaching elder in three separate motions during a single members' meeting.