

Faith Baptist Church of Palm Bay Constitution

Original Adoption: January 1980

Last Revision by Constitutional Committee: November 8, 2021

Formally Updated Revision: January 8, 2022

Our Church Covenant

Having received the Lord Jesus Christ as our own personal Savior, and on the public testimony of our faith in Him – having been immersed, we do now covenant with each other as one body in Christ and by the Holy Spirit the following:

To walk together in Christian love; to strive for the advancement of this church in knowledge, holiness, and comfort; to promote its spirituality and prosperity; to sustain scriptural worship, ordinances, discipline, and doctrines; to give the church sacred pre-eminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel throughout all nations.

We also pledge to maintain family and personal devotions, to educate our children in the Lord, to seek the salvation of our kindred acquaintances; to walk circumspectly in the world, to be just in our dealings, faithful in our engagements, and exemplary in our manner of living, to abstain from all activities contrary to Biblical faith, and especially all activities that lead to life dominating sin, and to be zealous in our efforts to advance the Kingdom of our Savior.

We further pledge to watch over one another in brotherly love, to remember each other in prayer, to aid each other in sickness and distress, to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense but always ready for reconciliation, mindful of the rules of our Savior to secure it without delay.

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

Preamble

We, the members of Faith Baptist Church of Palm Bay do ordain and establish the following articles, to which we voluntarily submit ourselves:

Article I: Name

The name of this church shall be FAITH BAPTIST CHURCH OF PALM BAY. The church is incorporated as a non-profit corporation under the laws of the state of Florida.

Article II: Purpose

This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of section 501(c)(3) of the Internal Revenue Code (IRC) of 1986.

The purpose of this church is to glorify God through salvation of the lost and edification of believers. This is accomplished by:

1. Promotion of spiritual worship. (John 4:24; II Timothy 4:1-5)
2. Teaching and preaching of the Word of God to all the world. (Mark 16:15-16; Luke 24:46-48; Acts 1:8; Galatians 1:8-9)
3. Administration of the ordinances of the church. (Matthew 28:19-20; 1 Corinthians 11:23-26)
4. Ordaining qualified men to the gospel ministry for the purpose of service in the church (Acts 14:23; 2 Timothy 2:1-2)
5. Defense of the faith once for all delivered unto the saints. (Jude 3; Hebrews 10:23)

We further reserve the right to establish ministries and institutions as a part of the ministry of Faith Baptist Church. (II Timothy 2:15)

Article III: Articles of Faith

The statement of faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the statement of faith accurately represents the teachings of the Bible and, therefore, is binding upon all members, staff, and volunteers. All literature, whether print or electronic, used in the church shall be in complete agreement with the statement of faith. All activities permitted or performed in any facilities owned, rented, or leased by this church, or engaged in by any member of the church staff (volunteer or paid), and all decisions of the administration of this church shall not conflict with the statement of faith.

Section 1: Of the Scriptures

We believe that the Holy Bible as originally written was verbally inspired and is the product of Spirit-controlled men, and therefore has truth without any mixture of error in its matter. We believe that it is the true center of Christian union and the only infallible rule for all human conduct, creeds and opinions (II Peter 1:19-21; II Timothy 3:16-17). We further believe that the most accurate translations of the bible are formally equivalent to the original languages.

Section 2: Of the True God

We believe that there is only one living and true God, infinite in every excellence; that in the unity of the Godhead there are three personal distinctions; the FATHER, the SON, and the HOLY SPIRIT; one in substances and equal in every Divine perfection (Exodus 20:2-3; 1 Corinthians 8:6; 1 John 5:7; 1 Timothy 3:16; Revelation 4:11).

We believe in the absolute Deity of the Son, the Lord Jesus Christ, that He was Divine as no other man can be, being very God of very God, existing from all eternity co-equal with the Father and the Holy Spirit; that He never ceased to be God for one instant and that His humiliation did not consist of laying aside His Deity; that as a man He was miraculously begotten of the Holy Ghost and born of the Virgin Mary (John 1:1-2; 1 John 5:20; Matthew 1:20; Luke 1:26-38).

We believe that the Holy Spirit is a Divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness and of judgment; that He bears witness to the truth of the Gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endures, guides, teaches, witnesses, sanctifies and helps the believer (John 14:16-17; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5-6; Ephesians 1:13-14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27).

Section 3: Of the Devil or Satan

We believe that Satan is a distinct personality; that he is the god of this age, author of all the powers of darkness and sin, and that he is destined to the judgment of eternal justice in the lake of fire (Matthew 4:1-3; II Corinthians 4:4; Revelation 20:10).

Section 4: Of the Creation

We accept the Genesis account of creation and believe that man came by direct creation of God and not by evolution (Genesis 1 and 2; Colossians 1:16-17; John 1:3).

Section 5: Of Man

We believe that man, in the person of the first Adam, was created in innocence but, by voluntary transgression, fell into sin thus plunging the whole race into condemnation and death, so that now all mankind is born in sin and become willful sinners with the first expression of personal choice and so are without excuse before God (Genesis 3:1-6; Romans 5:10-19; Romans 1:18, 32).

We believe that the creation of man as male and woman as female reflects analogically the unity and diversity that exists within the Trinity. As it differentiates the gender role relationships, the Bible specifically states that mankind is made in the image of God (Genesis 1:26; 1 Corinthians 11:7). We believe that this distinction has been embedded by God in the very biology of the human race, and since there are distinctions between the masculine and feminine roles, God's good design is determined by biological sex and not by one's self-perception (Romans 1:26-27).

We believe that marriage is an institution ordained by God and prescribed by Scripture as one man with one woman for one lifetime (Proverbs 12:4; 18:22; 31:10; Ecclesiastes 9:9; Malachi

2:13-16; 1 Corinthians 7:1-16; Ephesians 5:21-33; Colossians 3:14-19; Hebrews 13:4; 1 Peter 3:1-7; Matthew 19:4-6; Mark 10:1-9).

We commit to loving all our neighbors, continually seeking their good, and welcoming them into our church. We further commit to receiving into our church membership anyone willing to repent of their sins and follow the Lord in the waters of baptism (2 Corinthians 5:18-19; Galatians 5:14).

Section 6: Of the Virgin Birth

We believe that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born of woman, and that He is both the Son of God and God, the Son (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:4).

Section 7: Of the Atonement for Sin

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, Who, by appointment of the Father, freely took upon Him our nature, yet without sin; honored the Divine Law by His personal obedience, and by His death made full and vicarious atonement for our sin; that His atonement consisted not in setting us an example by His death as a martyr, but by voluntary substitution of Himself in the sinner's place, the just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree, having risen from the dead is now enthroned in Heaven, uniting in His wonderful person the tenderest sympathies with Divine perfection and that He is in every way qualified to be a suitable, compassionate and all-sufficient Savior (Ephesians 2:8; Acts 15:11; Romans 3:24-25; John 3:16; Matthew 18:11; Philippians 2:7; Hebrews 2:14; Isaiah 53:4-7; I John 4:10; I Corinthians 15:3; II Corinthians 5:21).

Section 8: Of Grace in the New Creation

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and sins is made a partaker of the Divine nature and receives eternal life, the free gift of God; that it is solely by the power of the Holy Spirit in connection with the Divine truth, and our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life (John 3:3; II Corinthians 5:17; I John 5:1; John 3:6-7; Acts 16:30-33; II Peter 1:4; Romans 6:23; Ephesians 2:1; II Corinthians 5:19; Colossians 2:13; John 3:8).

Section 9: Of Justification

We believe that the great Gospel blessing which Christ secures to such as believe in Him is Justification.

1. That Justification includes the pardon of sin and the gift of eternal life, on principles of righteousness.

2. That it is bestowed not in consideration of any works of righteousness which we have done; but that solely through faith in the Redeemer's blood, His righteousness is imputed to us (Acts 13:39; Isaiah 53:11; Zechariah 13:1; Romans 8:1; Romans 5:1, 9).

Section 10: Of Faith and Salvation

We believe that faith in the Lord Jesus Christ is the only condition of salvation (Acts 16:31).

Section 11: Of Sanctification

We believe that sanctification of the believer is the Divine setting apart of the individual unto God, accomplished in a threefold manner: first, an eternal act of God based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saints as the Holy Spirit applies the Word of God to life; third, the consummation of this process at the Lord's return (Hebrews 10:10-14; Hebrews 3:1; John 17:17; Ephesians 5:27; II Corinthians 3:18; I Corinthians 1:30; Ephesians 5:25-26; I Thessalonians 4:3-4, 5:23-24; I John 3:2; Jude 25:25; Revelation 22:11).

Section 12: Of the Church

We believe in the unity of all true believers in the church - the Body of Christ - which was established on the Day of Pentecost; and that all Believers from Pentecost to the Rapture, both Jew and Gentile, are added to this church by the baptism of the Holy Spirit.

We believe that this church is manifested through the local church, which is a congregation of born-again and immersed believers associated by covenant of faith and fellowship in the Gospel, observing the ordinances of Christ and governed by His laws; exercising the gifts, rights and privileges invested in them by His Word, and that its officers are pastors and deacons whose qualifications, claims and duties are clearly defined in the Scripture.

We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity.

We hold that the local church has the absolute right of self-government, free from interference of any hierarchy of individuals or organizations; that the one and only superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with one another in contending for the faith and for the furtherance of the Gospel; that each local church is the sole judge of the measure and method of such cooperation; and that in all matters of membership, of polity, of government, of discipline, and of benevolence, the will of the local church is final (Ephesians 3:1-6; I Corinthians 12:12-13; Acts 2:41-42; I Corinthians 11:2; Ephesians 1:22-23, Ephesians 4:11; Acts 20:17-28; I Timothy 3:1-7; Colossians 1:18; Acts 13:13-18).

Section 13: Of Separation

We accept the Scriptural command to separate from worldliness, ecclesiastical compromise, and apostasy, and from any individual or group that threatens or interferes with the Church's ministry to glorify Jesus Christ. (II Corinthians 6:14-17; I Timothy 6:3-6; Romans 16:17-18; I

Timothy 4:1-2; II Chronicles 19:2; Matthew 7:15-20; Acts 20:28-31; Revelation 18:4; II Thessalonians 3:6-14).

Section 14: Of Baptism and the Lord's Supper

We believe that there are two church ordinances: Baptism and the Lord's Supper. Baptism is the public, single immersion of a believer in water and depicts our death to sin and resurrection to a new life by the finished work of Christ. Baptism is a prerequisite to church membership. The Lord's Supper is a commemoration of our Lord's death until He comes and our continual fellowship with Him, and should logically be preceded by Baptism and always by careful self-examination (Acts 8:36; Romans 6:3-5; I Corinthians 11:23-32).

Section 15: Of the Security of the Believers

We believe that all who are truly born again are kept by God the Father for Jesus Christ, and that no power of heaven or earth may alter their eternal destiny (Philippians 1:6; John 10:28-29; Romans 8:35-39; Jude 1).

Section 16: Of the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that only those who through faith are justified in the name of the Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His esteem, while all who continue in impenitence and unbelief are in His sight wicked and under the curse; that this distinction holds among men both in and after death in the everlasting joy of the saved and the everlasting conscious suffering of the lost (Malachi 3:18; Genesis 18:23; Romans 6:17-18; I John 5:19; Romans 7:6; Romans 6:23; Proverbs 14:32; Luke 6:25; Matthew 25:34-41; John 8:21).

Section 17: Of Civil Government

We believe that civil government is of Divine appointment for the interest and good order of human society; that civil leaders are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and the coming Prince of the kings of the earth (Romans 13; II Samuel 23:3; Exodus 18:21-22; Acts 23:5; Matthew 22:21; Acts 5:29; Acts 4:18-20; Daniel 3:17-18).

Section 18: Of Israel

We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be completely regathered in the Holy Land after the completion of the church and will be saved as a nation at the Second Advent of Christ (Genesis 13:14-17; Romans 11:1-32; Ezekiel 37).

Section 19: Of Last Things

1. The Second Advent of Christ: We believe in the "Blessed Hope" - the personal, imminent, pre-tribulation and pre-millennial coming of the Lord Jesus Christ for His redeemed ones, and his post-tribulation return to earth with His saints to establish His

millennial kingdom (I Thessalonians 4:13-18; II Thessalonians 1:6-12; Revelation 20:1-6; Titus 2:13).

2. The Judgment Seat of Christ: We believe that every saved person will appear before the Judgment Seat of Christ to be judged by the Lord in regard to faithful service (I Corinthians 3:11-13; II Corinthians 5:10).
3. The Eternal State: We believe in the bodily resurrection of all men - the saved to eternal life and the unsaved to judgment and everlasting punishment; that the souls of the redeemed are, at death, absent from the body and present with the Lord where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be forever glorified with the Lord; that the souls of the unbelievers after death remain in conscious misery until the second resurrection, when with spirit, soul, and body reunited they shall appear before the Great White Throne to be judged and cast into the Lake of Fire, not to be annihilated but to suffer everlasting conscious punishment (Luke 16:19-26; Matthew 25:46; John 5:28-29; Philippians 1:23; II Corinthians 5:8, 10; Revelation 20:1-6, 12-15).
4. The Millennial Kingdom: We believe that the Millennial Kingdom on earth will be ruled by Jesus Christ from the throne of David (Luke 1:32; Acts 2:21, 30; Isaiah 9:6-7).

Section 20: Of Being a Baptist Church

1. The Authority of the Scriptures for Faith and Practice – We are to organize and operate our church according to the Word of God and not by traditions or man-made creeds (II Timothy 3:16-17).
2. The Soul Liberty of the Believer – Each believer is directly accountable to God and is subject to the Word of God. No man can force his beliefs on another person or church without being contrary to God's Word, except in matters wherein that person's actions affect the local church, and then he is under the discipline of the local Church (Acts 5:29; Romans 14:5).
3. The Priesthood of the Believer – Each believer as a priest can draw near to God in full assurance of faith in our tasks for God, in prayer, in worship, and in confession of sins (I Peter 2:5).
4. A Regenerate, Baptized Membership – The Word of God clearly indicates that only regenerate, immersed believers should be received into the local Church (Acts 2:41; 8:36, 37, 38).
5. Autonomy of the Local Church – Each church is independent and governed by the people (Acts 2:42, Outlined in Article IV, Section 1).
6. The Separation of the Church and State – God's Word gives no indication of one having authority over the other, but each one's duties or authority is given separately (Matthew 18:15-17; Romans 13:1).

Section 21: Of Lawsuits Within the Church

We believe that Christians are prohibited from bringing civil lawsuits within the church. We do believe, however, that a Christian may seek compensation for injuries from another Christian's

insurance company as long as the claim is pursued without malice or slander (1 Cor. 6:1-8; Eph. 4:31-32).

Section 22: Of Protection of Children

We believe that children are from the Lord and must be absolutely protected within the church from any form of abuse or molestation. The church has zero tolerance for any person, whether paid staff, volunteer, member, or visitor, who abuses or molests a child (Ps. 127:3-5; Matt. 18:6, 19:14; Mark 10:14).

Article IV: Standing Resolutions

The positions and procedures of Faith Baptist Church of Palm Bay, not specifically stated or explained in the Statement of Faith or Covenant shall be included as a standing resolution, which shall be adopted by the church body at its discretion. Standing resolutions may be adopted or rescinded at any time according to the procedures set forth in Article IX. These standing resolutions, while in effect, shall be considered as a part of the Constitution.

Section 1: Church Government

Resolved, that, with Christ as our head, this congregation will be pastor-led and deacon-served. We further believe in the autonomy of the local church and shall never submit to any outside ecclesiastical authority or any human decree that is contrary to the Word of God.

1. Concerning Authority: The Word of God shall be the supreme law of this church.
2. Concerning Officers: We believe Scripture teaches that there are two offices of the local church: pastor (also called “elder” and “bishop”) and deacon. As an accommodation to legal relationships outside the church, the pastor shall serve as president and a director of the corporation; a assistant pastors shall serve as a director of the cooperation; the chairman of the deacons shall serve as vice president and a director of the corporation; the church clerk shall serve as secretary of the corporation; and the church treasurer shall serve as treasurer of the corporation. The deacons shall be ministering servants under the leadership of the pastors. Although pastor and deacon are the only discussed offices in Scripture, other officers (including church clerk and treasurer) shall be authorized by the pastors and deacons with authority delegated, as necessary, for the proper administration of church business.

Section 2: Concerning Our Pastors

While the Bible does not command a plurality of elders (pastors) for the local church, it is permissible and advisable for the leadership of a larger local church to be provided by more than one elder (pastor). The qualifications for elders are given in 1 Timothy 3:1-7, and 1 Peter 5:1-4.

A pastor or pastors may be called by 85% affirmative vote of the membership present at a business meeting of the church, announced for this purpose on the two consecutive previous Sundays. This vote will be taken by written, secret ballot at a meeting at which the candidate is not present.

1. When calling a senior pastor, the following procedure shall be followed:
 - a. The pulpit committee shall consist of the deacons and two (2) other members, male or female, elected by the church after the manner of the selection of deacons.
 - b. The prospective pastor will visit, coming as a supply pastor. If approved by the pulpit committee, he shall be invited back as a candidate, bringing his family with him. It should be understood that the candidate will preach a minimum of four (4) times during these two (2) visits.
 - c. If he has served in other churches, his ministry there should be explored with a bona fide attempt to determine that he meets the qualifications set forth for a pastor in I Timothy 3 and Titus 1. Letters of recommendation shall be requested from any and all churches he has served in during the past five (5) years.
 - d. He shall be required to state in writing his acceptance of and adherence to the Articles of Faith, the Constitution, and the Covenant of this Church. He shall be required to provide the church with a written doctrinal statement, including the ten doctrines of theology: Theology Proper, Bibliology, Christology, Pneumatology, Angelology, Anthropology, Hamartiology, Soteriology, Ecclesiology, and Eschatology.
 - e. He shall also state in writing any differences which he holds regarding or relating to any groups and associations with which this church is in fellowship. Further, he shall be required to state in writing all associations he has been affiliated with during the past two (2) years.
 - f. The pulpit committee shall, by 85% affirmative vote, present only one (1) man at a time for consideration and vote by the church. A prospective candidate shall be made aware of the voting tally when he is invited to candidate.
2. When calling an assistant pastor, the procedure for calling a senior pastor shall be followed, except that:
 - a. The pulpit committee shall consist of the deacons and existing pastors, with the senior pastor presiding as chairman.
 - b. He shall not be required to visit as a supply pastor prior to being invited as a candidate.
3. A written proposal shall be presented to the prospective pastor by the deacon chairman, budget committee chairman, and church treasurer. This proposal shall set forth in detail the salary, housing allowance, insurance, vacations, etc.
4. A pastor shall have three (3) weeks annual vacation, which shall not exceed two Sundays, with pay, the time to be agreed upon by the pastor and the deacons. At the end of two years of his ministry, the annual vacation shall be increased to four (4) weeks, not to exceed three (3) Sundays.

5. A pastor shall be free to conduct meetings outside the church as the Lord leads, but not more than three Sundays per year excluding vacation time, except with the consent of the deacon body. At such times the pastor and deacons will obtain a speaker for the Sunday services, compensation remuneration to be determined by the budget committee.
6. A pastor's salary shall be reviewed and determined at least once a year, giving consideration to rising costs of living.
7. A pastor shall continue in office until he resigns by giving the church notice in writing not to exceed thirty (30) days and not less than fifteen (15) days. The church may, by a majority vote, accept his resignation and declare the pulpit vacant. Should the church desire by majority vote, the pastor may be granted three (3) weeks salary in lieu of notice, in which case the pulpit will be vacated immediately.
8. If at any time a pastor differs with any of the Articles of Faith or Pastoral Qualifications above, mentally or otherwise, this shall be called to the immediate attention of the deacons; and appropriate action shall be taken by the deacons including airing before the congregation as necessary. If he refuses to repent of these views or actions, he shall be subject to immediate dismissal by a majority vote of the members present at a regularly-called business meeting.
9. While the pulpit is vacant, the following procedures should be followed, in sequence:
 - a. The pulpit committee should begin their search for a new senior pastor by first considering the qualifications of all the current assistant pastors.
 - b. If an assistant pastor desires to become a candidate for senior pastor, he must declare as such to the pulpit committee in writing within two (2) months. In the event that such a candidate is rejected by either the committee or by the church, he shall be expected to terminate his position within six (6) months of such rejection.
 - c. An outside interim senior pastor should be sought if at all possible. The interim senior pastor shall not be a candidate for any long term position (including senior pastor) while he is the interim senior pastor, but shall otherwise be considered the senior pastor for the purposes of this document. The interim senior pastor's position shall be terminated after a new senior pastor is called, following any transition period which the new senior pastor deems necessary.

Section 3: Concerning Our Deacons

1. The Qualifications of Deacons: Deacons shall meet the Scriptural qualifications of the offices as set forth in 1 Timothy 3:8-13 and Acts 6.
2. The Selection of Deacons: Deacons shall be "chosen out" from among the congregation by election (Acts 6). The nominating of deacons shall be done through a secret ballot collected from a quorum of the current voting members. The men receiving the highest number of votes who are biblically qualified shall be contacted to determine their willingness to serve. Should an individual decline, the man who received the next largest share of the nominations will be contacted. The office of deacon shall be confirmed with majority vote by secret ballot within three Sundays after the nominations.

3. The Term of Deacons: The term of deacons shall be three (3) years and be so arranged so that approximately one-third of the deacon body shall be elected annually. The church may, by majority vote, declare an emergency in order to extend the term of a sitting deacon by up to one (1) year at a time. After completing his term, in full or in part, a former deacon shall not be eligible to hold the office of deacon again for a period of one (1) year. In the case of any vacancy occurring in the deacon body, the unexpired term shall be filled by a special election called by the church, of which at least two (2) weeks notice shall be given from the pulpit.
4. Authority and Responsibilities: The deacons are servants and have no scriptural authority to establish matters of policy (though they should be considered trustworthy advisors on such matters) and are not corporate officers with the exception of the deacon chairman who serves as vice president and a director of the corporation (see Article IV, Section 1). They shall function as practical ministers by taking care of the physical aspects of the ministry to free the pastors to give their full attention to their responsibilities, as listed above, and by providing research and recommendation on committees, when necessary. They are to strive, witness, and contend for the faith as demonstrated in Acts 4-8. It shall be the duty of the deacons to:
 - a. Engage actively in all the spiritual work of the church.
 - b. Seek out such members as they need special help and encouragement.
 - c. Visit the sick.
 - d. Prepare and distribute the elements of the Lord's Supper.
 - e. Inquire into the fitness and qualifications of prospective members of the church under the leadership of the senior pastor.
 - f. Assist the pastor(s) in the evangelistic program of the church.
 - g. Advise and aid the pastor(s) in all the interests of the church.
 - h. Act as members of the Pulpit Committee when bringing on a pastor in any position.

The deacon body shall not have authority to sell, lease, give away or dispose of church property in any manner to exceed eight hundred and fifty dollars (\$850.00) in value nor to mortgage or encumber the same with debt to exceed the above amount except as the church shall order in the same by a corporate act.

5. Deacons' Meetings, Committees, Etc: The pastor(s) shall determine when it is necessary for the deacons to act in concert and shall outline with them an agenda of business to be discussed. The senior pastor or his designee will serve as moderator for these meetings. Committees of deacons may be authorized at times for research and recommendation. These committees shall be chaired by one or more pastors, or their designee.

Section 4: Concerning Church Clerk

The church clerk shall be a member in good standing, whose duties shall be to ensure that accurate records of business meetings and an up-to-date membership roll are maintained. He/she shall be appointed annually by the pastors and deacons.

1. The clerk shall provide the treasurer with a transcript of the minutes of business meetings promptly in which authority is granted for the disbursement or transfer of funds.
2. The clerk shall certify annually to the bank, names of persons who are authorized to have access to the safety deposit boxes and to sign the checks for disbursement of funds.

Section 5: Concerning the Treasurer

The treasurer shall function as the business manager of the church. He/She shall be appointed annually by the pastors and deacons.

1. The treasurer shall be responsible for the recording of all financial transactions in permanent records and shall create monthly and annual reports for the church.
2. The treasurer or their designee shall pay the bills of the church. He/she shall write, sign, record, and mail all checks. All checks shall be cosigned by a person authorized by the pastor(s) and deacons.
3. The pastor(s) and deacons shall, by majority vote, appoint an emergency designee in the event of the Treasurer's absence.

Section 6: Concerning The Financial Secretary

1. It shall be the duty of the financial secretary, together with one or more deacons, to count and record in a permanent record all monies received in the offerings of the church.
2. The financial secretary or their designee shall be responsible for depositing all funds in the bank, including monies received from organizations within the church or from individuals.
3. The financial secretary or their designee shall provide the treasurer and pastor(s) with a record of all monies received and deposited, specifying the distribution into various funds, as indicated by the donors or by special offerings.
4. The pastor(s) and deacons shall, by majority vote, appoint an emergency designee in the event of the Financial Secretary absence.

Section 7: Concerning Business Meetings of the Church

1. The official church year shall begin the first day of January and close the thirty-first day of December. An annual church business meeting shall be called within the first sixty (60) days of the beginning church year.
2. All business shall be handled through prayer and humility of spirit.
3. Business meetings, including the annual business meeting and special meetings, may be held by electronic video means for the transaction of any business normally conducted during in-person church business meetings. Voting shall be conducted by any means deemed acceptable by the pastors and deacons.
4. Notice of business meetings and other notice required by these bylaws shall be provided by email, the church website, social media site, text message, and/or other methods deemed by the pastors and deacons to be most likely to reach church members. Such

notice shall be given at least 2 weeks before the meeting if at all possible. Attendance at the meeting without protest shall be deemed waiver of notice.

5. A quorum shall be twenty (20) percent of the voting membership.
6. The pastor or his designee shall call church business meetings and serve as moderator. In the temporary absence of the pastor, or if the office of pastor is vacant, the chairman of the deacons or his designees shall serve as moderator. In the event of a conflict of interest, a representative of the deacons shall substitute as moderator.
7. The moderator shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard on a matter. The moderator is the final authority on questions of procedure, and his decision is final and controlling.

Section 8: Concerning the Dissolution of Corporation and Liquidation of Property

In the event that the dissolution of Faith Baptist Church of Palm Bay, Florida should ever become necessary, the elected officers and active members remaining at the time of dissolution shall have full authority to enforce this provision.

1. Concerning Authority to Dissolve: All active members shall be notified, in writing, at least ten (10) days prior to a meeting called for dissolution of the corporation. Authority to dissolve goes to all the membership at the time of dissolution.
2. Concerning Disposition of Assets: All of the debts shall be fully satisfied. None of its assets or holdings shall be divided among members or other individuals, but shall be irrevocably designated by corporate vote prior to dissolution to such other non-profit religious corporations as are in agreement with the letter and Spirit of the Articles of Faith, adopted by this church, and in conformity with the requirements of the United States Revenue Service Code of 1986.

Article V: Membership

Resolved, that we believe that just as the ordinances are physical pictures of spiritual facts, so is membership in a local church a physical picture of a spiritual fact. Every believer who has been spiritually baptized into the spiritual body of Christ should be physically baptized into a local body.

Section 1: Concerning Reception of Members

1. Anyone professing faith in the Lord Jesus Christ as personal Savior, giving evidence of a change of heart and declaring himself (or herself) in accord with the principles, practices and doctrines of this church, and having been baptized by immersion following salvation, may become a candidate for church membership.
2. Voting members shall be at least 18 years old.
3. In most cases, it is recommended that the new candidates attend a membership class to be taught by the senior pastor or someone appointed by him.
4. After making his/her request for membership known to the pastor(s), the candidate shall appear personally before the senior pastor and an additional member of the senior

pastor's choosing, who shall pass upon his/her qualifications and prescribe any restrictions they may deem advisable for the best interests of the church.

5. At the recommendation of the senior pastor, the member shall be accepted or rejected by majority vote during a regularly scheduled worship service.

Section 2: Concerning Discipline of Members

1. When a member becomes aware of an offense of such magnitude that it hinders the spiritual growth and testimony of an individual in the local church or the body as a whole, he or she is to go to the offending party and seek to restore the offender. Before going, the confronter should first examine him or herself and go with a spirit of humility and the goal of restoration.
2. If reconciliation is not reached, a second member is to accompany the one seeking to resolve the matter in going again to the offending party. This second step should also be preceded by self-examination and exercised in a spirit of humility with the goal of restoration.
3. If the matter is still unresolved after taking the steps outlined in subsections 1 and 2, the two members aware of the offense shall, in keeping with Matthew 18, bring the issue before the pastors and deacons.
4. If a majority of the pastors and deacons agree with the member that subsections 1-3 of this disciplinary process have been appropriately followed and that the offending conduct is of such magnitude that it hinders the spiritual growth and testimony of the member or the body as a whole, the pastors shall attempt to confront the offending brother or sister.
5. If repentance and reconciliation are not reached, the pastors shall bring the matter to the church as a whole, who shall attempt to confront the offending brother or sister for the purpose of repentance and reconciliation.
6. If repentance and reconciliation are still not reached, the church shall terminate the offending individual's membership by majority vote without further notice to him or her.
7. The pastors and deacons shall be entitled to the same steps as other church members and be subject to the same discipline. If the pastor or deacon is the subject of a disciplinary matter, he shall not be permitted to vote on his own membership termination.
8. For any memberships terminated in accordance with this provision, the pastor may cause a letter to be written informing the prior member of the termination, although he is not required to do so.
9. Following termination, members of the church shall continue to seek to reconcile and restore terminated members, reaching out to them and treating them as they would an unsaved person.
10. The procedures provided in this section are based on Matt. 18:15-20; Rom. 16:17-18; 1 Cor. 5:1-13; 2 Cor. 2:1-11; Gal. 6:1; 1 Thess. 5:14; 2 Thess. 3:6, 10-15; 1 Tim. 5:19-20; and Titus 3:10-11.

Section 3: Concerning Dismissal of Members

1. The membership of any individual member shall be automatically terminated without notice if the member in question has not attended a regular worship service of the church in the preceding six months. This provision may be waived at the discretion of the pastoral staff upon the showing of good cause.
2. Since agreement with the church's statement of faith is a requirement for membership, members are prohibited from adopting opinions - verbally, in print, or in any other manner or medium - that are in direct contravention to the church's statement of faith. Such non-conforming statements will be treated as grounds to begin the process of church discipline outlined in Article V, Section 2.
3. Letters of dismissal may be granted to any member in good and regular standing, upon request by either that member or the new church they are joining themselves to. Such letters shall be valid only for six months from the date the member last attended this church.
4. The membership of an individual member shall be automatically terminated without notice if a member files a lawsuit in violation of Article III, Section 21.

Section 4: Concerning Associate Members

To meet the needs of temporary residents of our area who wish to officially associate with Faith Baptist Church of Palm Bay and participate in its activities, while still retaining membership in a church of like faith and practice outside of the Palm Bay area, an associate membership is established. The associate member status is not intended for and may not be used as a trial membership at Faith Baptist Church. Eligibility for associate membership is determined by the description above and is limited to members in good standing of a church of like faith and practice outside of the Palm Bay area.

Article VI: Finances of the Church

The systematic giving of money for the support of the work of the Lord is worship as well as duty. It must be kept on the plane of voluntary, free-will offerings, untarnished by any hope of material gain. All members are expected to give regular systematic financial support to the church according to the guidance of the Holy Spirit and teachings of the Word of God, but such gifts shall always be a matter between the member and the Lord.

From time to time the church, in exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. If the church receives a designated contribution for these funds or for any other designated purpose, the church will attempt to honor the designation; however, all designated contributions shall be deemed advisory rather than legally mandatory and shall remain subject to the exclusive control and discretion of the leadership of the church. No fiduciary obligation shall be created by any designated contribution to the church other than to use the contribution for the general furtherance of any of the purposes stated in Article II.

Section 1: Concerning Audit/Review

Financial statements shall be audited, reviewed, or compiled annually. Audits shall be conducted by certified public accountants or those who have experience in the field, as chosen by the pastors and deacons.

Section 2: Concerning Contributions

A systematic record of contributions will be maintained by the treasurer or his authorized representative. A statement of each donor's account shall be made available to him by the financial secretary.

Section 3: Concerning the Budget Committee

1. The budget committee shall consist of two (2) deacons, the financial secretary, the treasurer, the senior pastor, and two (2) other members of the church recommended by the pastors and approved by the church.
2. With counsel from the officers of the deacons, the budget committee (absent the senior pastor) will make recommendations to the congregation regarding pastoral salaries.
3. The duties of the committee shall be to prepare the budget for the ensuing year for presentation to the church for its approval before the annual meeting.
4. The committee shall function throughout the year to recommend budget revisions to the church as may be deemed necessary.

Section 4: Concerning Annual Budget

An annual budget shall be presented to the pastors by the budget committee, using information provided by the individuals responsible for the various ministries of the church. The projected budget should include all existing and projected ministries. Although growth may be occurring, the budget should not exceed the clearly indicated growth pattern. The annual budget and adjustments shall be approved by the pastors and the congregation and shall guide the expenditures of money received by the church.

Article VII: Ministries of the Church

Resolved, that in order to fulfill the scriptural purpose of this church, various ministries will be necessary other than the general public services. The following resolutions shall be guidelines for those ministries.

Section 1: Concerning the Preaching Ministry

The preaching ministry is to be conducted by the pastors under the direction of the senior pastor. The preaching of the Word of God is the primary ministry of the church. No other ministry or activity is to take precedence over the preaching, and no pastor is to neglect his responsibilities to pray and to study the Word, regardless of his other responsibilities. All other obligations shall be subordinate to this one.

Section 2: Concerning Ministry Priorities

The discipleship of the saints and the evangelism of the lost shall have priority in the schedule and finances of the church, under the direction of the Holy Spirit through the pastors of the

church. Specialized ministries to reach the lost, in accordance with the Word of God, may be organized or discontinued as necessary.

Section 3: Concerning Missions

Any missionary or missions enterprise supported in part or in whole by this church must be of like faith and practice.

1. Responsibilities of Missionaries:

Only faith missions which strengthen or build indigenous local churches shall be considered for support.

2. Missions Support:

The pastoral staff shall invite supported and prospective missionaries to speak at the church at their discretion. Total missions support shall be maintained by a minimum of 10% of annual receipts plus Faith Promise giving.

3. Missions Committee:

A subcommittee of no less than four (4) members of the pastors and deacons may be formed to assist in proposing any missions policies and to help guide missions support. Other members at large may be added to the committee as is deemed desirable by the pastors and deacons. It shall draft an annual missionary budget to be submitted to the budget committee for its action at least six (6) weeks before the annual budget is brought to the church.

4. Missions Policies:

- a. When a missionary changes fields, boards, directives, or retirement status the missions committee shall evaluate the missionary's new ministry as if he is a new candidate.
- b. Missionaries shall be regularly examined by the missions committee in order to assure that those who are supported continue to demonstrate positional and practical fidelity with our church.
- c. It is expected that all supported missionaries shall be transparent with regard to their personal and ministry support.

Section 4: Concerning Education

The Bible teaches that the proper education of children is the responsibility of parents and the concern of the church. Education shall be accomplished in the following manner:

1. Teaching from the Pulpit: The pulpit ministry of the church shall be aimed at the goal of teaching the whole counsel of God through Bible exposition. Practical application shall be an important aspect of the preaching.

2. Teaching by Formal Lecture:

- a. Children's Classes: A Sunday School type class is advantageous and should be utilized to the fullest extent to reinforce the father's or spiritual guardians' teaching in the home. These classes should never take the place of this teaching and should be subordinate to it. Graded or specialized classes and curricula can be used profitably when competent and willing instructors are available. All lesson plans shall be selected or approved by the pastor(s) or their delegate.

- b. Adult Classes: All adult classes should operate under the guidance and supervision of the pastor(s).
3. Teaching by Other Means: Whenever a directing body or board is required to govern activities of any educational ministry of the church, the pastor(s) shall appoint qualified person(s).

Section 5: Concerning Other Ministries

This church shall have the authority to establish any other necessary ministry in accordance with procedures and doctrine outlined in this constitution.

1. All officers and all teachers shall be members of the church.
2. All such organizations are self-governing but are subject finally to the control of the church in accordance with its constitution and voted-church policies.

Article VIII: Tax-Exemption Provisions

Section 1: Private Inurement

No part of the net earnings of the church shall inure to the benefit of or be distributable to its members, trustees, officers, or other private persons, except that the church shall be authorized and empowered to pay reasonable compensation for services rendered to make payments and distributions in furtherance of the purposes set forth in Article II.

Section 2: Political Involvement

No substantial part of the activities of the church shall be the carrying on of propaganda or otherwise attempting to influence legislation. To the extent prohibited by law, the church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of (or in opposition to) any candidate for public office.

Section 3: Nondiscrimination Policy

The church shall not discriminate against members, applicants for membership, students, or others on the basis of race, color, nationality, or ethnic origin; however, as a religious institution it reserves the right to deny or terminate employment or to deny or terminate any other status of persons whose lifestyle, words, actions or otherwise do not align with the church's statement of faith, standard of conduct or other policies of the church. This policy statement is not intended to waive the ministerial exception or any other exception or exception to federal, state, or local antidiscrimination laws or regulations.

Section 4: Limitation of Activities

Notwithstanding any other provision of these bylaws, the church shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes stated in Article II.

Article IX: Amendments and Bylaws

This constitution may be amended, altered or revised at a specially called business meeting for that purpose by three-fourths (3/4) vote of the members present and voting. It may be clarified by adopting bylaws and standing resolutions, which may be added, removed or amended by a majority vote of the members present and voting in a similarly called special business meeting.

All proposed amendments to the constitution, bylaws or standing resolutions shall be made available to all church membership in writing thirty (30) days prior to the special business meeting. Amendments and bylaws shall become effective immediately upon the vote approving the same.