

PREAMBLE

Since it pleased Almighty God, by His Holy Spirit, to call certain of His servants to unite in 1889 under the name Powell Station Baptist Church, for the worship of God and the spread of the gospel of Jesus Christ, and He has sustained and prospered this work to the present day;

Whereas, we the members of First Baptist Church of Powell, Tennessee (“FBC”), under the Lordship of Jesus Christ, having searched the Scriptures under the guidance of His Spirit and with much prayer, have recognized the need to reconstitute ourselves to more closely conform to His will for the church in this age and prepare ourselves for greater efforts in His name;

Now therefore we, the members of FBC, do hereby organize ourselves as a Tennessee “not-for-profit” religious organization, registered as a 501(c)(3) entity with the IRS, and adopt this Constitution as our articles of governance, to be interpreted at all times to reflect the character of and bring glory to Jesus Christ, as revealed in the Holy Scripture (“the Bible”) and articulated in the standards set forth in “What We Believe” (2011), Statement of Faith, and “Covenant” (2017) of this church. We also uphold the Abstract of Principles, as set down by James Petigru Boyce, and the Baptist Faith and Message of 2000.

Doctrine and practice, whether in the home or the church, are not to be determined according to modern cultural, sociological, and ecclesiastical trends or according to personal emotional whims; rather, the Bible is to be the final authority in all matters of faith and conduct (2 Timothy 3:16-17, Hebrews 4:12, 2 Peter 1:20-21).

ARTICLE I: NAME

The name of this incorporated organization shall be: “First Baptist Church of Powell, Tennessee.”

ARTICLE II: PURPOSE

FBC exists by the grace of God, for the glory of God, which shall be the ultimate purpose in all its activities. This church glorifies God by loving Him and obeying His commands through: worshiping Him, equipping the saints through Bible instruction and study, proclaiming the gospel of Jesus Christ through preaching and personal evangelism, and any other means consistent with the teachings of the Bible; encouraging, supporting, and participating in missions work, local, domestic, and international; administering the ordinances of baptism and the Lord’s Supper; encouraging biblical fellowship among believers; serving individuals and families by providing for physical, emotional, and spiritual needs in the name of Jesus Christ.

FBC Elders shall maintain a written Mission Statement that is available for church membership and public distribution. The Mission Statement may be revised and updated as deemed necessary by the Elders.

ARTICLE III: MEMBERSHIP

FBC considers membership to be consistent with Scripture and therefore a serious matter. The procedures for receiving and dismissal of members, as well as disciplinary considerations, will be in accordance with the most current Elder-approved publication of the church's Membership Policies. The Membership Policies may be changed at any regular or special called Members' Meeting by a majority of those voting in accordance with the requirements set forth in Article VI. Any motion to change the Membership Policies must originate with the Elders.

ARTICLE IV: CHURCH GOVERNMENT

Section 1: Church Incorporation. The Biblical offices in the church are Elders and Deacons. In addition, FBC recognizes corporate officers under this Constitution including president, vice president, treasurer, and secretary. All officers must be members of FBC prior to assuming their responsibilities.

- The **President** of the corporation shall either be the Senior Pastor or an Elder of FBC who has been unanimously approved by the Elders to occupy this position.
- The **Vice President** of the corporation shall be an Elder of FBC who has been approved by a majority of the Elders to occupy this position.
- The **Treasurer** of the corporation shall be a member of FBC who has been approved by a majority of the Elders to occupy this position. The Treasurer shall be responsible for financial oversight of the church's business. The Treasurer has the duty of receiving and disbursing by appropriate means upon proper authority, all money and assets that are given to the church in accordance with instructions from the church. The Treasurer shall keep at all times an itemized account of all receipts and disbursements, rendering an account to the Finance Committee monthly. The Treasurer's books shall be reviewed annually by a third party (outside of the church) accounting agency, and the result of the review will be given to the Finance Committee. All books and records kept by the Treasurer shall be the property of the church. The Treasurer shall be a member of the Finance Committee. The Treasurer shall provide oversight of the financial and accounting activities of the church, shall not have custody of church funds, and shall ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as appropriate. The Treasurer shall also be responsible for presenting regular reports of the account balances, revenues and expenses of the church at each regularly scheduled Members' Meeting. This responsibility may be delegated with the approval of the Elders. The Treasurer shall also see that full and accurate accounts of receipts and disbursements are kept in books belonging to the church, and that adequate controls are implemented to ensure that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church. The Treasurer shall render to the Elders, whenever they may require it, an account of all activities as Treasurer and of the financial condition of the church.

- The **Secretary** of the corporation shall be selected by the Personnel Committee from among the full-time church administrative staff and approved by a majority of the Elders to occupy this position. The corporation Secretary will also fulfill the function of Church Secretary. The Secretary will issue letters of transfer of membership as authorized by the church and keep an accurate record of all church business transactions. The Secretary may designate another member to serve as “recorder” in church Members' Meetings. The Secretary shall ensure that dated copies of the most recent revision of this Constitution shall be available for all church members. In the absence or incapacity of the Secretary, the Elders shall appoint a member to perform the duties of the Secretary.

- The corporate officers shall execute all contracts, deeds, mortgages, or other instruments when authorized to do so by the church Elders in accordance with this Constitution. All documents requiring signatures must be signed by any two of the designated corporate officers.

Section 2: Church Elders. FBC is Elder led. It is the responsibility of the Elders, as described in Acts 20:28, to “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.” According to Scripture, shepherding includes both the care and correction of the sheep.

- The Elders shall include both staff (church employees) and lay (non-staff) elders. The number of lay Elders must be greater than that of staff Elders, but in the event the number of lay Elders is less than staff Elders, the Elder body may still function in an interim basis so long as a new lay Elder(s) is actively being sought.

- All Elders have equal authority in church matters. Staff Elders will be the Senior and Associate Pastors. “Senior staff” are Senior and Associate Pastors. The Senior Pastor, Associate Pastors, Assistant Pastors, and Pastoral Assistants are considered “pastoral staff” as defined in the Employee Handbook.

- The Elders shall be comprised of not less than five men who are selected from the adult male membership of the church as led by the Holy Spirit and affirmed by the church membership. Prospective Elders must have given evidence of spiritual maturity and service for an extended period of time and will be examined according to the qualifications for the office of Elder set forth in I Timothy 3:1–7 and Titus 1:6–9. A man will be nominated to the office of Elder by the church membership. Elder candidates must be approved by seventy-five percent (75%) of the current Elders. Upon such approval, the congregation will have the opportunity to examine the nominees. The nominees will then be presented to the church for election at any regular or called Members' Meeting. A seventy-five percent (75%) vote of approval by the membership will affirm the Elder’s call to office.

- The Elders will work with various church leadership teams for counsel. The Elders are accountable to the church membership through the Finance Committee regarding church

finances and through the Personnel Committee regarding the Employee Handbook. Church Elders have ultimate discretion or final say concerning any committee's suggestions or decisions.

- No man shall hold the office of Elder and Deacon simultaneously.
- Subject to the will of the congregation, the Elders shall oversee the ministry and resources of the church. In keeping with the principles set forth in Acts 6:1–6 and 1 Peter 5:1–4, the Elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God's flock.
- The Elders shall take particular responsibility to examine and instruct prospective members, examine and recommend all prospective candidates for offices and positions, oversee the work of the Deacons and appointed church agents and committees, conduct worship services, administer the ordinances of baptism and communion, equip the membership for the work of the ministry, encourage sound doctrine and practice, admonish and correct unsound doctrine and practice, oversee the process of church discipline, coordinate and promote the ministries of the church, and mobilize the church for world missions. Further, the Elders should seek to ensure that all who minister the Word to the congregation, including outside speakers, affirm our fundamental gospel convictions and do not teach our church anything contrary to the church's stated doctrines of belief.
- The Elders may establish ministry positions or committees to assist them in fulfilling their responsibilities.
- The Elders may propose funding for new paid staff positions. The membership shall approve all candidates to fill the positions of senior and associate pastor. The scope and approval of job descriptions for any staff position shall be outlined in the Employee Handbook.
- The Elders, after consultation with the Finance Committee, shall present to the church an annual budget. This budget shall be presented for discussion at a regular or specially called budget meeting and called up for a vote at the following Members' Meeting. No money shall be solicited by or on behalf of the church or any of its ministries without the approval of the Elders.
- The Elders shall elect a chairman of Elders' meetings and shall also elect one of their number to serve as moderator of Members' Meetings.
- The Elders shall vote to approve candidates for Christian Schools, seminaries, and Christian organizations that require church approval.
- An Elder's position can be declared vacant for any of the following reasons:

1. An Elder's death or resignation. 2. An Elder's health prohibits him from carrying out the duties of his office. 3. An Elder's life ceases to meet the qualifications as set forth in this Section. 4. An Elder departs in his teaching or in practice from the Constitution and Bylaws for FBC. 5. An Elder's leadership has deteriorated beyond repair due to an ongoing lack of wisdom and/or discernment.

- In the event that an Elder's health prohibits him from carrying out his office, following discussions with him by the Elders, and upon a seventy-five percent (75%) vote of the Elders (the Elder in consideration recused), the office of that Elder may be declared vacant by a seventy-five percent (75%) vote of the members in a Members' Meeting called for that purpose.

- In regard to the disqualifying matters addressed in numbers 3-5 above, and in agreement with 1 Timothy 5:19, an accusation against an Elder must be presented by two or more witnesses. If this occurs, the Elders will meet with the Elder in consideration to discuss the accusations. If warranted, upon a seventy-five percent (75%) vote by the Elders (the Elder in consideration recused), a recommendation will be made to the members for the vacating of the Elder's position. A Members' Meeting will be held for the purpose of this vote. Upon a seventy-five percent (75%) vote of those present the Elder shall be removed from office.

Section 3: Deacons. The office of deacon is described in Acts 6:1-6 and 1 Timothy 3:8-13. The church shall recognize, in accordance with the constitutional provisions on elections, men who are giving of themselves in service to the church, and who possess particular gifts of service.

- The number of Deacons needed shall be determined by the current Deacon body at the discretion of the Elders. Prospective deacons will be nominated by the church membership and reviewed by the current Deacon body and Elders to examine whether they meet the scriptural qualifications of a deacon listed in 1 Timothy 3:8-13. The Deacons will prioritize the nominees and send them a packet containing the qualifications and responsibilities of a deacon. A current Deacon will be assigned to contact each nominee to answer any questions he may have and to find out his decision about serving as a deacon. All approved nominees will then be presented to the church for a vote. Each nominee who receives a minimum of seventy-five percent (75%) "Yes" votes will be considered elected. Terms and procedures shall be determined by the Elders and current Deacon body.

- Deacons shall care for the temporal needs of members, attend to the accommodations for public worship, and encourage and support those able to help others and those with gifts of administration.

- The Elders, with assistance from the Deacons, shall receive, hold, and disburse a fund for benevolence, reporting on its use to the Elders at their request, and reporting to the church its total receipts and total disbursements only.

Section 4: The Congregation will vote on the following:

- Membership, including granting church letters to other churches;
- The annual budget;
- Changes to the adopted budget that involve an increase in the budget total;
- Approval of the quarterly financial report;
- Property purchases not in the budget (with the exception noted in Article XI, Section 2);
- Building projects not in the budget;
- The calling of Senior Pastor, Associate Pastors, and Elders;
- The installation of Deacons;
- Changes to the Constitution;
- Messengers to conventions and annual meetings;
- Licensing and ordaining men to the ministry;
- Matters pertaining to the establishment and termination of revitalization partnerships;
- Membership of the Personnel Committee, Finance Committee, and School Board;
- Membership policies;
- Items that the Personnel Committee or Finance Committee, under the authority of the Elders, determine need to be voted on by the church; and
- Any matter not included above that the Elders deem necessary for a Congregation vote.

ARTICLE V: ELECTIONS

Section 1: Principles. The process for church elections shall be interpreted and carried out to fulfill the following principles:

- Substantial prayer, both individually and corporately, shall be an integral part of the election process;
- Nominations shall only proceed with the support of the Elders;
- The election process shall 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 Elders and Deacons.

- The election of Elders and Deacons shall be held at a Members' Meeting of the church. Names of nominees to serve as Elders or Deacons shall be presented by the Elders at the previous Members' Meeting (providing that previous meeting occurred at least two weeks prior), and the election shall proceed as directed by the moderator.
- The Elders shall seek recommendations and involvement from the general membership in the nomination process. Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the Elders. Members intending to speak in opposition to a candidate should express their objection to the Elders as far in advance as possible before the relevant church Members' Meeting.
- The moderator shall declare elected all men receiving a three-fourths majority of all votes cast for the office of Elder or Deacon at a regularly scheduled members meeting.
- The persons elected shall assume their respective offices upon election, unless another date has been specifically designated.

Section 3: Calling of the Senior Pastor. In the calling of any man to this position, the same basic process of calling an Elder must be followed. In addition, however, the church must be given adequate opportunity to assess the preaching gifts of any potential senior pastor and, before being asked to express its judgment, must receive assurance from the Elders that, having interviewed the man concerned, they are in no doubt as to his wholehearted assent to the most current Elder-approved publications of the church's Constitution, *What We Believe*, Statement of Faith, and Church Covenant. Notice of the nomination of a man to be elected to membership and called as senior pastor (which shall include, if necessary, election to membership of his wife if he is married) must be given at least one week following the nomination and prior to the vote at a Members' Meeting.

Section 4: Calling of an Associate Pastor. In the calling of any man to the position of associate pastor, the same basic process of calling an Elder must be followed, though this does not automatically give the individual the title of Elder. In addition, however, the church must be given adequate opportunity to assess the gifts of any potential associate pastor and, before being asked to express its judgment, must receive assurance from the Elders that, having interviewed the man concerned, they are in no doubt as to his wholehearted assent to the most current Elder-approved publication of the church's *What We Believe* and Covenant. Notice of the nomination of a man to be called as associate pastor (which shall include, if necessary, election to membership of him and his wife, if he is married) must be given at least one week following the nomination and prior to the vote at a Members' Meeting.

ARTICLE VI: MEMBERS' MEETINGS

Section 1: Members' Meetings. Members' Meetings will be held quarterly at a time announced in the various FBC communication mediums at least one week prior to the meeting.

Section 2: Special Members' Meetings. Special Members' Meetings may be called by an Elder with at least a seventy-five percent (75%) approval by the Elders with a one-week notice. The notice of a special Members' Meeting and the purpose of that meeting shall be announced in the FBC communication medium(s) or from the pulpit at least one week prior to the meeting. When emergencies occur and the one-week notice is not practical, such special business may be transacted after the next regularly scheduled worship service.

Section 3: Church Affirmation. Messengers to a convention or annual meeting may be voted on after any regularly scheduled service without prior notice.

Section 4: Moderator. The moderator of all Members' Meetings shall be an Elder elected from their number.

Section 5: Eligibility to Vote. Only church members 18 years of age and older will be allowed to vote in any Members' Meeting.

Section 6: Quorum. A minimum of ten percent (10%) of the previous Sunday's adult Life Group attendance must be present in order for business to be conducted.

ARTICLE VII: AFFILIATION

Section 1: Affiliation. FBC shall be affiliated with the Knox County Association of Baptists, the Tennessee Baptist Convention, and the Southern Baptist Convention as set forth in the constitutions of these autonomous bodies. FBC, through fully elected messengers, will participate in their deliberative assemblies.

Section 2: Action to Withdraw. The calling of a church Members' Meeting for the purpose of voting on withdrawal from the Knox County Association of Baptists, Tennessee Baptist Convention, and/or the Southern Baptist Convention will require that a written notice be sent to each resident member thirty days prior to such action. That letter will state the purpose and time of said Members' Meeting. Action to withdraw must be carried by a vote of seventy-five percent (75%) of the members present and voting.

ARTICLE VIII: CHURCH EMPLOYEES

All hiring, dismissal, and governing of church employees will be in accordance with the Employee Handbook. The Employee Handbook policies are recommended by the Personnel Committee and approved by the Elders (see the current edition of the Employee Handbook). FBC's intent is to employ only persons whose beliefs and conduct are consistent with FBC's religious precepts and who agree to accept and adhere to FBC's written *What We Believe*,

Covenant, and Statement of Faith. Therefore, potential employee and volunteer applicants who are non-members will be required to submit personal statements describing their relationship with Jesus Christ. FBC reserves the right to reject employees or volunteers whose opinions conflict with FBC's declared mission and beliefs, as FBC maintains its autonomy to choose the content of its own message.

ARTICLE IX: INDEMNIFICATION

Section 1: Mandatory Indemnification. If a legal claim or criminal allegation is made against a person as a result of his or her affiliation with the church, as an officer, employee, or agent, the church shall provide indemnification against liability and costs incurred in defending against the claim if the Elders determine that the person acted (a) in good faith, (b) with the care an ordinary prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believes to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

Section 2: Permissive Indemnification. At the discretion of the Elders, the church may also indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church's best interest and not unlawful.

Section 3: Procedure. If a quorum of the Elders is not available for an indemnification determination due to the number of Elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

ARTICLE X: DISPUTE RESOLUTION

Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (Matthew 18:15–20; 1 Corinthians 6:1–8), the church encourages its members to resolve ordinary civil disputes among themselves according to biblically based principles, without reliance on the secular courts. In the case of criminal activity within the congregation, the State has a God-given responsibility to protect the peace and security of its citizens that shall be supported and encouraged. Consistent with its call to peacemaking, the church shall encourage the use of biblically based principles to resolve disputes between itself and those outside the church, whether Christian or pagan and whether individuals or corporate entities.

ARTICLE XI: CHURCH COMMITTEES

There are two standing committees in the church: the Finance Committee and the Personnel Committee. Each of the two-standing committees will be staffed by three Deacons (not necessarily a currently active Deacon), three active church members and one Elder. The Treasurer is a member of the Finance Committee.

Members of the Personnel and Finance Committees will be selected by the Elders and confirmed by the church body. Church Elders have ultimate discretion or final say concerning committee suggestions and decisions. Both committees will have six members serving a three-year term each with two members rotating off each year. A member may succeed himself. In the event of a resignation, someone will be elected to fill the unexpired term. The Personnel and Finance Committees will be nominated by the elders and elected by the church.

Section 1: Personnel Committee. The Personnel Committee, in consultation with the Elders, is charged with the responsibility of establishing, revising, and ensuring that the Employee Handbook policies are followed. In consultation with the Elders, they will determine the application of any “exceptions” to the policies. The Personnel Committee also recommends salaries for church personnel to the Finance Committee each year for the annual budget. The Finance Committee cannot change any individual salaries but may send the total salary section back to the Personnel Committee for adjustment.

Section 2: Finance Committee. The Finance Committee is charged with the responsibility of overseeing the financial integrity of the church. The specific responsibilities are as follows:

- Working with the Elders, the Finance Committee will present to the church for approval an annual budget that will govern the spending of the church over the next year;
- Examine the monthly financial report from the Treasurer to ensure that the budget is being followed;
- Working with the Elders, the Finance Committee is authorized to make offers on property on behalf of the church when timing and confidentiality dictate such an action;
- Make changes throughout the year if needed within the budget without further church approval as long as the changes do not increase the budget total;
- The Finance Committee will work with the Treasurer in securing an annual financial review. This review shall be performed by a reputable and external accounting firm. The Finance Committee is charged with the responsibility of reviewing the results and ensuring that needed changes are made.

Section 3: Specially Appointed Committees. The Elders may appoint a non-standing committee, task force, leadership team, or advisory council as needed from active FBC members.

ARTICLE XII: MINISTERIAL LICENSE AND ORDINATION

Section 1: Licensing. When a member makes known his call to vocational ministry, the Elders will examine his qualifications. If the Elders determine the call to be genuine, they will recommend to the church in a regular or special Members' Meeting that he be licensed to the ministry. The licensing will occur after a majority vote of the congregation. The licensing will

serve as an acknowledgement of his call and an encouragement to make further preparation for ministry. The Secretary may furnish the member with a certificate of license. It is understood that state law shall govern the performance of civil duties by the member.

Section 2: Ordination. In the event that the church is requested to ordain a member or former member who has been called as a pastor to a church of like faith to the FBC, or that member or former member is entering a field that requires ordination (such as a chaplain), the following procedure will be followed. An ordination council made up of Elders and Deacons shall examine the candidate's qualifications for ordination. If the council so chooses, it shall recommend to the church in a regular or special Members' Meeting that the member or former member be ordained to the ministry. The ordination must be approved by a seventy-five percent (75%) majority of the members who are present and voting. If the congregation approves the ordination, an ordination service will be scheduled. After the ordination service the Secretary will provide the member or former member with a certificate of ordination.

ARTICLE XIII: FACILITY USAGE POLICY

Section 1: Use of Facilities. FBC facilities are consecrated to our ministry and mission because they are a provision from God. Use of FBC property shall be for the propagation of the Christian faith, fellowship, witnessing, religious teaching, and charity. Therefore, all use and occupancy of FBC property shall be limited to persons of our particular ministry and mission, the propagation of FBC's ministry and mission, or related purposes.

All activities on church property must agree with and support the ministry of FBC and further its Christian mission, whether the activity has an overt liturgical religious purpose (including but not limited to preaching, worship services, Bible instruction, communion, baptism) or a non-liturgical religious purpose (social service, mentorship, community service, benevolence, charity, schools). FBC conducts all activities in order to advance or express its Christian mission, message and viewpoint. Church facility use shall be exclusively conditioned on whether the use promotes FBC's mission, message and viewpoint, as all facility usage is an opportunity to glorify God. In addition, church property is exclusively reserved for persons and organizations who agree to abide by FBC's Mission Statement, *What We Believe*, Statement of Faith, employment policies, standards of morals and conduct, discipline, religious beliefs, polity, and internal dispute resolution policy, which are incorporated herein by reference as if fully set forth herein. Likewise, FBC facilities are not generally open to the public and may not be used by persons or groups holding, advancing, or advocating beliefs that conflict with FBC's faith or moral teachings, which are incorporated herein by reference, as if fully set forth herein.

Any facilities that are made available to approved non-members for usage are meant to further FBC's calling to minister to others, in the vein of charity and witnessing to our faith. For this reason, FBC property cannot be used for purposes that contradict the church's beliefs, which would constitute a grave violation of the church's faith and religious practice, as well as degrade FBC's religious integrity (2 Corinthians 6:3, 14; 1 Thessalonians 5:22; Colossians 3:17, 23).

Section 2: Authority. The church Elders possess the exclusive power to enforce conformity of and to our belief and doctrines. In regard to facility usage, FBC seeks to avoid member confusion, formal or material cooperation with evil, and scandal by associating with any conduct that contradicts its religious beliefs (1 Peter 2:12). Church property issues or disputes are directly related to religious doctrine and practice, as all facilities are utilized in a manner to advance or express FBC’s Christian mission, message, and viewpoint (Colossians 3:17). In the event that church facility use departs in any way from FBC’s doctrines, *What We Believe*, Mission Statement, Statement of Faith, teaching or policies, FBC’s Elders shall exclusively resolve any disputes in a timely manner. The church Elders alone may make inquiry into the religious law and usage of FBC facilities and are therefore essential to the resolution of the controversy.

Section 3: Guidelines and Requirements. Fees, guidelines, insurance and indemnity, as well as other requirements for usage of FBC facilities are addressed in the Facilities Usage Policy. A Facility Use Agreement must have been reviewed and signed by both parties prior to the use of any church facilities or property.

ARTICLE XIV: FIRST BAPTIST ACADEMY

Section 1: Mission of First Baptist Academy. First Baptist Academy exists to assist parents by providing an excellent Classical education that fosters a biblical worldview, striving to equip students to impact the world for Christ for the glory of God.

Section 2: Ministry of FBC. First Baptist Academy (also referred to as “School” and “FBA”) is a Ministry of FBC. Therefore, responsibility for FBA rests with FBC. This responsibility may not be shared with or transferred to another organization unless approved by the Elders and by a vote of the congregation at a Members’ Meeting.

Section 3: School Board. The oversight of FBA rests with the Elders. The Elders shall establish a School Board to establish FBA policies and provide accountability for the Head of School.

Section 3.1: Selection of School Board Members. School Board Members shall be selected by the Elders from among the members in good standing of the Congregation of FBC. A minimum of two of the School Board Members will be from among the Elders of FBC, one being the Senior Pastor.

School Board Members must be affirmed by the Congregation of FBC at a Members’ Meeting. School Board Members must pass the same background check procedure established by the Elders for Church Staff and School Faculty, Staff, and Administration. The Elders of FBC are responsible for ensuring these background checks for School Board Members are completed.

Section 3.2: Responsibilities of School Board Members. School Board Members will work to implement the direction and vision established by the Elders of FBC. School Board Members will (1) provide accountability to the Head of School; (2) develop general policies that govern the operation of the School and its mission to provide educational opportunities that foster both spiritual and academic excellence; (3) ensure the financial stability and accountability of the School; and (4) ensure that the Administration, Faculty, and Staff reflect Christ-centered leadership over the student body.

- The School Board Manual shall be maintained and updated as needed by the School Board Members and be approved by the Elders of FBC.
- The School Board shall meet deadlines as set forth by the Elders in accordance with the School Board Manual.
- School Board Members shall have access only to information necessary for the carrying out of their responsibilities. School Board Members are to keep any personal information of Administrators, Faculty, Staff, and Students in confidence. School Board Members are not to be involved in the day-to-day operations of the School. This includes but is not limited to setting the academic policies of faculty, accessing student grades/teacher grade books, or assigning discipline to students except in cases of approving student withdrawals upon recommendation from the Head of School.
- The School Board will not take any action, including the acceptance of any funds, whether from any governmental body, agency, or any other source, which has the effect of, in any manner: (1) restricting or altering the content of any curriculum of FBA; (2) mandating or requiring any policies or procedures which are in contradiction of the doctrines, mission, goals and/or purposes of FBA or FBC; or (3) causing FBA to be subject to any employment practices, policies, or procedures that would be inconsistent with the doctrines, mission, goals, and/or purposes of FBA or FBC.

Section 3.3: Removal of a School Board Member. The Elders may remove a School Board Member whose conduct brings reproach upon the integrity of the gospel of Jesus Christ, FBC, or FBA. The Congregation does not need to vote to approve the removal of a School Board Member.

Section 3.4: Head of School Duties. The duties of the Head of School shall be determined by the School Board and approved by the Elders. The duties shall be summarized in the School Board Manual. The School Board, with approval from the Elders, may change the duties of the Head of School.

Section 4: School Finances. Since FBA is a ministry of FBC, FBC is ultimately responsible for the financial oversight of the school. Finances to operate FBA shall be from tuition charges, private donations, approved grants, designated offerings, contributions of FBC, and any other source of funding as approved by the School Board and the Elders. Contributions of FBC are for making up the difference between tuition and private donations and the School's budget.

Section 4.1: Surplus Funds. If at the end of a school year a surplus of funds remains, the Elders shall have the option of either keeping the funds at the disposal of FBA or redirecting funds contributed by FBC to other church ministries. If the surplus exceeds the amount contributed by FBC, the surplus beyond the contributions of FBC will be used only for FBA at the discretion of the Head of School with approval by the School Board. Surplus funds may be used for immediate needs of FBA or saved for future use. Decisions regarding surplus funds to be used for FBA must be approved by the School Board and Elders in accordance with the School Board Manual.

Section 4.2: Fundraising. In order for FBA to continue to pursue excellence in Academics, Arts, and Athletics, it is expected that tuition alone will not cover the cost of expanding the facilities or meeting all of the needs of the School. Any fundraising efforts must be approved by the School Board and then by the Elders. Annual fundraising efforts should be submitted by the Head of School to the School Board for approval prior to the beginning of the school year.

Fundraising for construction of new facilities must be approved first by the School Board and then by the Finance Committee. New construction, if not previously approved in the current FBC budget, must then be approved by the Elders and then submitted to the Congregation of FBC per Article IV of this Constitution. In the event the Congregation does not approve of the new construction and funds for the project have already been received, these funds must be placed at the disposal of the original donor either for return to the donor or for redirection to another need of FBA.

Section 5: FBA Faculty, Staff, and Administration. Expectations regarding expectations of faculty and staff may be found in the FBA Employee Handbook. The FBA Employee Handbook shall be approved by the School Board Members and FBC Elders.

ARTICLE XV: CHURCH REVITALIZATION

When FBC enters into a relationship with another church for the purpose of revitalization, the following process will be followed:

- A Church Revitalization Merger Agreement will be entered into upon recommendation of the Elders to the church in any regular, or special-called Members' Meeting for said purpose.
- The church entering into this relationship with FBC agrees to suspend their existing Constitution and submit to the Constitution, Member's Covenant, and Elders of FBC Powell.

- All property and assets of the merging church shall be surrendered to the administration and control of FBC at the beginning of this merger.
- Any specific policies and procedures to be followed, and benchmarks to be achieved will be determined by the Elders of FBC. As revitalization occurs, more and more of this responsibility will be assumed by the Elders of the church being revitalized.
- At such time that the Elders of FBC, along with the Elders of the revitalized church, agree that the church has attained the necessary level of church health to be self-sustaining, Bible-teaching, Great Commission-fulfilling, and church multiplying - all assets and properties will be returned to the administration and control of the revitalized church. Upon that decision, the revitalized church once again becomes autonomous under the Headship of the Lord Jesus Christ alone.

ARTICLE XVI: POSITION STATEMENTS

In addition to doctrinal beliefs of FBC contained in FBC's *What We Believe*, its Covenant, the Abstract of Principles, the Baptist Faith and Message as adopted by the Southern Baptist Convention in 2000, and FBC's Constitution, it is also important to apply these doctrines to areas of theological importance in the culture in which we live. This section contains the official position of FBC in regard to several important theological issues which believers must regularly address in our culture. These issues are addressed here in a spirit of humility, but also with a determined commitment to faithfully represent our Lord and His will in our world.

Section 1: General Statement of Faith. We affirm and believe that the Bible is the divinely inspired, infallible, authoritative and inerrant Word of God, is the basis for any statement of faith regarding the church's beliefs, is the sole and final source of all that we believe, and that the Bible speaks with final authority concerning truth, morality and the proper conduct of mankind. We band ourselves together as a body of baptized believers in Jesus Christ, personally committed to sharing the good news of salvation to all people.

Because the Bible speaks to the nature of human beings and their sexuality, it is imperative that we correctly understand and articulate what the Bible teaches regarding these matters. As a church, we are committed to the home and family as set forth in the Bible, and it is our firm conviction that we should uphold the dignity of each individual as we embrace the unchanging and enduring principles of Scriptural truth.

Section 2: The Sanctity of Marriage. We believe in the sanctity and divine origin of marriage as a lifelong covenant relationship between one man and one woman. We believe that God intends that marriage last until one of the spouses dies. Incompatibility or personal unhappiness are not biblical grounds for divorce. Thus, all marriage counseling given by the pastors or leadership at FBC will be toward forgiveness, reconciliation, and restoration of the marriage relationship. However, we recognize that because of sin, God in His Word permits

divorce on narrowly defined exceptions that constitute biblical grounds for divorce. These are specified to exist when either 1) a spouse has been unfaithful and has committed sexual immorality, or 2) a non-believing spouse deserts a believer. These biblical principles will be the guide for a pastor or other church leader at FBC in the performance of a wedding ceremony of someone who has been divorced. At FBC, marriages will be performed only between one man and one woman and at the Elders' total discretion. Any ordained ministers who are employed by FBC shall receive prior approval by the Elders before performing a marriage ceremony whether on or off campus. It is understood that a believer is to be married only to another believer. (Malachi 2:14-16; Matthew 5:31-32, 18, 19:3-12; Romans 7:2; 1 Corinthians 7:12-16; 2 Corinthians 6:14-16.)

Section 3: Sexuality. We believe that sex is a gift of God reserved only for those who have been joined together in marriage. All forms of sexual immorality are sinful perversions of God's gift of sex. Because the Bible condemns it as sin, we do not believe that homosexuality is a "valid alternative lifestyle." It is not, however, unforgivable sin. The same redemption available to all sinners is available to those who practice homosexuality. They, too, may become new creations in Christ. (1 Corinthians 6:9, Romans 1:18-26-27, Leviticus 18:1-30; 1 Thessalonians 4:1-8; Hebrews 13:4; Romans 1:24-32.)

Section 4: Gender Roles. We believe men and women are spiritually equal in their position before God and are fellow heirs of the grace of life, yet God has ordained distinct and separate functions for each in the home and the church. Therefore, within the home, the husband is to function as the servant-leader, loving his wife as Christ loved the Church. The wife is to submit to her husband's authority as the head of the home. (Genesis 2:22-24; Ephesians 5:22-23; Galatians 3:28.)

We believe in the complementarian view that within the church, the leadership roles of Elders, Pastors, and Deacons are reserved for men. Furthermore, women are not to teach men or exercise authority over men. (1 Timothy 2:12-3:13.)

Section 5: Women in Ministry. Women participate equally with men in the priesthood of all believers; therefore, they also should be encouraged to mature in and utilize their spiritual gifts. Women are an integral part of the church, and we affirm and celebrate their Great Commission impact.

Section 6: Sanctity of Life. We believe that God has created mankind in His image and that human life begins at conception. God, in His infinite sovereignty, uniquely formed human beings and gave them a special dignity, personal freedom, and individual accountability among all of the works of creation. Human beings have been made for a relationship with God and to be good and faithful stewards of God's creation. God created each person's "inmost being," knitting each person together in his/her mother's womb (Psalm 139:13). As God's individualized and personal creation, each person is fearfully and wonderfully made (Psalm 139:14). God has ordained all the days of each person's life before they came in being (Psalm 139:16).

We believe that from the very moment of conception/fertilization, every human life is sacred because every human life has been created by God, in His image and likeness; and that from the moment of conception until death, every human life must be recognized, respected and protected as having the rights of a person and as having the inviolable right to life. Human life is of inestimable worth in all of its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition of life from conception through natural death. Therefore, we are called by the Bible to defend, protect and value all human life. (Genesis 1:26-27, 5:1, 9:5-6; Exodus 20:13, 21:12, 14; Psalm 22:10, 100:3, 127:3, 139:13-16; Proverbs 6:16-17; Isaiah 49:1,5; Jeremiah 1:5)

Section 7: Transgender Identity. We affirm that in God’s good design gender identity is determined by biological sex and not by one’s self-perception—a perception which is often influenced by fallen human nature in ways contrary to God’s design (Ephesians 4:17–18).

We affirm that all persons are created in God’s image and are made to glorify Him (Genesis 1:27; Isaiah 43:7); and that God’s design was the creation of two distinct and complementary sexes, male and female (Genesis 1:27; Matthew 19:4; Mark 10:6) which designate the fundamental distinction that God has embedded in the very biology of the human race; and that distinctions in masculine and feminine roles as ordained by God are part of the created order and should find expression in every human heart (Genesis 2:18, 21–24; 1 Corinthians 11:7–9; Ephesians 5:22–33; 1 Timothy 2:12–14). The Fall of man into sin and God’s subsequent curse have introduced brokenness and futility into God’s good creation (Genesis 3:1–24; Romans 8:20). Transgenderism differs from biological disorders such as hermaphroditism, Klinefelter Syndrome, or intersexualism in that the sex of the individual is not biologically ambiguous but psychologically ambiguous.

We affirm the biblical teaching summarized in The Baptist Faith and Message, Article III: “Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God’s creation.”

While we grieve the reality of human fallenness which can result in such biological manifestations as intersexuality or psychological manifestations as gender identity confusion and point all to the hope of the redemption of our bodies in Christ (Romans 8:23), we extend love and compassion to those whose sexual self-understanding is shaped by a distressing conflict between their biological sex and their gender identity. We invite all transgender persons to trust in Christ and to experience renewal in the gospel (1 Timothy 1:15–16). We love our transgender neighbors, seek their good always, welcome them to our church and, as they repent and believe in Christ, receive them into church membership (2 Corinthians 5:18–20; Galatians 5:14). We regard our transgender neighbors as image-bearers of Almighty God and therefore condemn acts of abuse or bullying committed against them. While we oppose efforts to alter one’s bodily

identity (e.g., cross-sex hormone therapy, gender reassignment surgery) to refashion it to conform with one's perceived gender identity, we continue to oppose steadfastly all efforts by any governing official or body to validate transgender identity as morally praiseworthy (Isaiah 5:20). We oppose all cultural efforts to validate claims to transgender identity. Our love for the gospel and urgency for the Great Commission must include declaring the whole counsel of God, proclaiming what Scripture teaches about God's design for us as male and female persons created in His image and for His glory." (Matthew 28:19–20; Acts 20:27; Romans 11:36).

ARTICLE XVII: ADOPTION AND AMENDMENTS

Section 1: Adopting the Constitution. When seventy-five percent (75%) of members voting at a regular Members' Meeting approve this Constitution, it shall be considered adopted and in immediate effect. This vote shall be taken at the next regular Members' Meeting after the formal presentation of the Constitution to the church at a regular Members' Meeting.

Section 2: Amendments. This Constitution may be amended, altered, or repealed by a seventy-five percent (75%) vote of the members present at any regular Members' Meeting of the church provided that notice of such amendment, alteration, or repeal was given in writing at the preceding regular Members' Meeting of the church.

Section 3: Effect. The adoption of this Constitution shall effect a repeal of all previously adopted constitutions, bylaws, rules, regulations, or procedures that may be found in conflict.

Section 4: Copies of the Constitution. Copies of this Constitution shall be kept by the Corporate Secretary among his/her records and in the church office at all times. All amendments to or revisions thereof shall, after passage by the church, be inserted in copies of the Constitution and held in the Secretary's records. Copies shall be made available to any member upon request and may be made available through other mediums at the Elders' discretion.

ARTICLE XVIII: RULES OF ORDER

In matters of parliamentary procedure not specifically provided in this Constitution, *Robert's Rules of Order Newly Revised* shall be followed.

Approved by FBC at Members' Meeting _____.