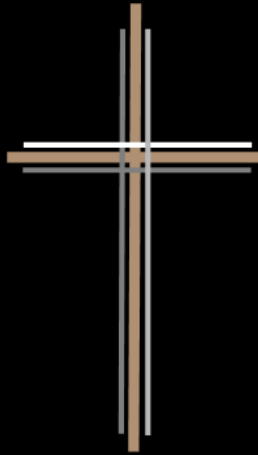


January 25, 2023 Edition

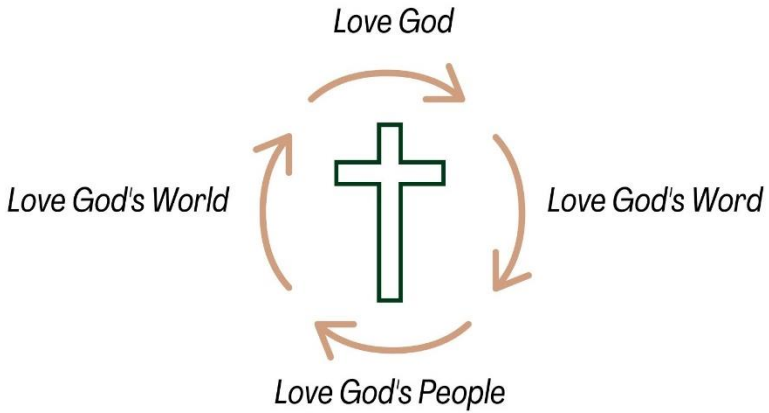
Church Constitution



INDEPENDENT
BIBLE CHURCH

Teaching The Bible As It Is For People As They Are.

**IBC EXISTS TO EXALT GOD BY MAKING
CHRIST-LIKE DISCIPLES WHO**



**LOVE GOD, GOD'S WORD, GOD'S
PEOPLE, AND GOD'S WORLD.**

INDEPENDENT BIBLE CHURCH CONSTITUTION

Amended January 22, 2023

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PROCEDURES OF CHURCH MEMBERSHIP

- 1.** Please fill out the membership application contained in this booklet and present it to any of the Pastors or Elders.
- 2.** If Baptism by immersion has not taken place after your salvation, please make arrangements with one of the Pastors for such a service.
- 3.** A meeting with an Elder may be arranged where you can share your testimony and ask questions you might have concerning the Church.
- 4.** The Elders will review your application. When they recommend approval, your picture along with some basic information will be posted on the bulletin board for two Sundays. Also, your name will be listed in the bulletin as a new member during this time with questions or input allowed from the congregation directed to a Pastor or Elder. You are officially a member once approved by the Elders.
- 5.** Following that, you will be introduced and recognized publicly in one of our regular services.

THE ADVANTAGES OF CHURCH MEMBERSHIP

- 1.** Church membership forms a practical and visible organism or body which reveals to the world by its existence, character, and unity the relationship between Christ and His Church. The Local Church is the visible expression of the Universal Church.
- 2.** Church membership shows our commitment to Christ's Church as modeled in the New Testament.
- 3.** Church membership provides a Body where we belong (1 Cor. 12:12-27). Thus, it identifies us with other believers and allows us to be recognized with them as being one in Christ.
- 4.** Church membership provides godly elders who shepherd us and that we gladly follow. These specific leaders teach us God's Word and watch over our spiritual life (Hebrews 13:7, 17).
- 5.** Church membership provides us with accountability to guard us from sin (Matthew 18:15-17, 1 Cor. 5:11-13).
- 6.** Church membership provides a specific Body where we serve with our gifts (Eph. 4:11-16).
- 7.** Church membership provides a People with whom we join in reaching out to those far from God, locally and globally (John 13:34-35, Philippians 2:15-16).

CHURCH COVENANT OUTLINE

(Please read the Covenant in the body of the IBC Constitution, p. 25)

Introductory Foundation

1. Having received Jesus Christ as Lord and Savior.
2. Having agreed to the doctrine and Constitution of this Church.
3. Having become part of the whole body.
4. We joyfully covenant to lead a life worthy of the Lord, forsaking the ways of sin and depending on the power of the Holy Spirit.

I. Church Focus

- A. To strive together for the advancement, prosperity, and spirituality of the church.
- B. To sustain the worship, ordinances, discipline, and doctrines of the local church.
- C. To give the church a priority in life, using talents and money for the work of God both in the local assembly and around the world.

II. Personal and Family Focus

- A. To maintain family and personal devotions.
- B. To spiritually direct and educate my children in the Christian faith.
- C. To be just in our dealings and faithful in our engagements.
- D. To be examples in our behavior.
- E. To abstain from habits which harm the body or the testimony of Christ.
- F. To be zealous in our witness for Christ.

III. Relationship Goals

- A. To walk together in Christian love.
- B. To avoid unkind words, gossip, or unrighteous anger.
- C. To remember each other in prayer.
- D. To aid each other in sickness and distress.
- E. To be slow to make offense and always ready for reconciliation.

THE CONSTITUTION AND DOCTRINAL STATEMENT
of
INDEPENDENT BIBLE CHURCH
Martinsburg, West Virginia

PREAMBLE

In order to set forth our position before the world, define our relationship with one another, and facilitate harmonious transactions of business and cooperative relationships within the Church, we, the members of the Independent Bible Church of Martinsburg, West Virginia, do ordain and establish the following articles to which we voluntarily submit ourselves.

ARTICLE I - NAME

The name of this local Church or assembly of believers shall be: Independent Bible Church of Martinsburg, West Virginia.

ARTICLE II - PURPOSE

The purpose of this Church is to glorify God by teaching the Bible as it is for people as they are in order to make Christ-like disciples who worship (love God), fellowship (love one another), evangelize the lost (love at home and worldwide), and serve (pray, are good stewards, and use spiritual gifts). See Matt. 28:18-20, Acts 2:42-47, Eph. 4:11-16.

ARTICLE III – DOCTRINE

I. SUMMARY OF IBC'S DOCTRINAL STATEMENT

A. The Scriptures

We believe that the sixty-six books of the Bible are verbally, equally, and fully inspired by God and are therefore without error in the original manuscripts. These Scriptures center around the Lord Jesus Christ and should be interpreted literally. They are our final rule of faith and practice. (2 Tim. 3:16-17; 2 Pet. 1:19-21)

B. The Trinity

We believe that the Godhead is one being, eternally existing in three persons – the Father, the Son, and the Holy Spirit – and that these three are one God, having precisely the same nature, attributes, and perfections and worthy of precisely the same honor, confidence, and obedience. (Mt. 28:19; 2 Cor. 13:14)

C. The Person and Work of Jesus Christ

We believe that the eternal Son of God was born of a virgin, becoming and remaining a perfect man yet retaining His absolute deity, being at the same time very God and very man, and giving His life as a ransom for all. His death was substitutionary – the just for the unjust – and by His death He became the Savior of the lost. He arose bodily from the dead, ascended to heaven, and now never ceases to intercede for the saved. (Luke 1:30-35; John 1:14-18; Phil. 2:5-8; 1 Pet.3:18)

D. The Person and Work of the Holy Spirit

We believe that the Holy Spirit is the person of the Godhead who dwells in every believer and by His baptism unites all to Christ in one body. He restrains evil in the world, convicts the world of sin, regenerates and seals all believers, bestows gifts for service, and empowers those who are yielded to Him. (John 16:7-15; 1 Cor. 6:19; 12:13)

E. Creation and Humanity

We believe that in the beginning God created all things out of nothing. He created humanity – male and female – in his own image, and therefore human life possesses inherent value. God has ordained the institution of marriage, which is a union between one man and one woman (as genetically defined and created by God), and has reserved sexual acts for marriage. Man fell through sin and lost his spiritual life; this spiritual death has been transmitted to the entire human race, which is essentially and unchangeably bad apart from divine grace (Christ Jesus alone being excepted). (Gen. 1:26-27; 2:18-25; Ex. 20:11; Rom. 3:10-19)

F. Angels, Satan, and Demons

We believe that God created spiritual beings known as angels. One sinned through pride, thereby becoming Satan or the Devil, and many angels followed him in his moral fall. Satan is the originator of sin and, under the permission of God, led our first parents into transgression. In the end, he will be cast into the lake of fire. Many angels, however, kept their holy estate and are ministering spirits to those who are saved. (2 Cor. 11:14; 1 Tim. 3:6; Heb. 1:14)

G. Salvation

We believe that no one can enter the kingdom of God unless born again; this redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and died in our place, and comes only through faith in Christ. All who are thus truly saved shall be kept saved forever and may be assured of their salvation. (John 3:5-8; 10:28; 2 Cor. 5:21; Eph. 2:8-10; 1 John 5:13)

H. Sanctification

We believe that sanctification is a three-fold setting-apart unto God. It is positionally complete in Christ, progressively advanced through the Holy Spirit, and ultimately accomplished when the Christian sees the Lord. We are called with a holy calling to live in the power of the indwelling Spirit in such a manner as not to bring reproach upon our Lord. (John 17:17; 2 Cor. 3:18; 1 Thess. 5:23)

I. The Church

We believe that all who are united to Christ are members of the Church. The New Testament teaches the establishment and continuation of the local church to seek the salvation of all people, to edify believers, and to assemble for worship. Believers' baptism by immersion and the Lord's Supper are the ordinances of the church. (Mt. 16:16-18; 28:19; Acts 2:42-47; 1 Cor. 11:17-33; 12:12-27)

J. Last Things

We believe that the Lord Jesus Christ will rapture His church and return in person, with power and great glory, to reign for 1000 years. He will lift the curse on creation, restore Israel to her land, fulfill God's covenant promises, and bring the whole world to the knowledge of God. All people will experience a bodily resurrection, the unsaved to everlasting punishment and the saved to eternal life. (Mt. 25:46; 1 Thess. 4:13-17; Rev. 20:1-3; 20:12-21:4)

II. COMPLETE DOCTRINAL STATEMENT

All officers and teachers must agree and must instruct and teach in a manner that is in agreement with IBC's Complete Doctrinal Statement.

A. The Scriptures

1. We believe that "all Scripture is given by inspiration of God," by which we understand the sixty-six books of the Bible are inspired in the sense that "holy men of God were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writing - historical, poetical, doctrinal, and prophetic - as appeared in the original manuscripts. This belief is often referred to as verbal-plenary inspiration of Scripture. (Mark 12:24; 13:11; Acts 1:16; Rom. 15:4; 1 Cor. 2:13; Gal. 3:16; 2 Tim. 3:16; 2 Pet. 1:20-21; 3:16)

2. We believe that all the Scriptures center around the Lord Jesus Christ in His person and work in His first and second comings, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We believe that all the Scriptures were designed for our rule of faith and practice. (Mark 12:36; Luke 24:27, 44; John 5:39; Acts 17:2-3; 18:28; 26:22-23; 1 Cor. 10:11; 2 Tim. 3:16)

3. We also believe that all Scriptures are to be interpreted literally - understanding that figurative passages bear a literal truth of the figure revealed - that there is one interpretation of Scripture, but this one interpretation may have many applications, although the applications should not invalidate the literal interpretation. (Matt. 22:41-46; Mark 12:18-27; Luke 4:16-21; 24:44; John 10:6-10; 15:1-5; Gal. 4:22-31)

- *Summary: We believe that the sixty-six books of the Bible are verbally, equally, and fully inspired by God and are therefore without error in the original manuscripts. These Scriptures center around the Lord Jesus Christ and should be interpreted literally. They are our final rule of faith and practice. (2 Tim. 3:16-17; 2 Pet. 1:19-21)*

B. The Trinity

We believe that the Godhead is one being, eternally existing in three persons - the Father, the Son, and the Holy Spirit - and that these three are one God, having precisely the same nature, attributes, and perfections and worthy of precisely the same honor, confidence, and obedience. (Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6)

- *Summary: We believe that the Godhead is one being, eternally existing in three persons - the Father, the Son, and the Holy Spirit - and that these three are one God, having precisely the same nature, attributes, and perfections and worthy of precisely the same honor, confidence, and obedience. (Mt. 28:19; 2 Cor. 13:14)*

C. The Person and Work of Jesus Christ

1. We believe that, as planned by God and as prophesied in the Scriptures, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end, He was born of a virgin, and received a human body and a sinless nature. (Luke 1:30-35; John 1:18; 3:16; Heb. 4:15)

2. We believe that, on the human side, He became and remained a perfect man, but sinless throughout His life; yet He retained His absolute deity, being at the same time very God and very man, and that His earthly life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. (Luke 2:40; John 1:1-2; Phil. 2:5-8)

3. We believe that in fulfillment of prophecy, He came first to Israel as her Messiah-King, and that, being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. (John 1:11; Acts 2:22-24; 1 Tim. 2:6)

4. We believe that, in His infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sin of the world, bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense - the just for the unjust - and by His death He became the Savior of the lost. (John 1:29; Rom. 3:25-26; 2 Cor. 5:14; Heb. 10:5-14; 1 Pet. 3:18)

5. We believe that, according to the Scripture, He arose from the dead in the same body, though glorified, in which He had lived and died, and that His resurrection body is the pattern of the body which ultimately will be given to all believers. (John 20:20; Phil. 3:20)

6. We believe that, on departing from the earth, He was accepted of His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished. (Heb. 1:3)

7. We believe that He became head over all things to the Church which is His body, and in this ministry He never ceases to intercede and advocate for the saved. (Eph. 1:22-23; Heb. 7:25; 1 John 2:1)

- *Summary: We believe that the eternal Son of God was born of a virgin, becoming and remaining a perfect man yet retaining His absolute deity, being at the same time very God and very man, and giving His life as a ransom for all. His death was substitutionary – the just for the unjust – and by His death He became the Savior of the lost. He arose bodily from the dead, ascended to heaven, and now never ceases to intercede for the saved. (Luke 1:30-35; John 1:14-18; Phil. 2:5-8; 1 Pet.3:18)*

D. The Person and Work of the Holy Spirit

1. We believe that the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body, and that He, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe that He never leaves the church, nor any believer, but is ever present to testify of Christ (seeking to focus believers on Christ and not on themselves or their experiences). We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the Church. (John 14:16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7)

2. We believe that, in this age, certain well-defined ministries are committed to the Holy Spirit, and that it is the duty of every Christian to understand them and be adjusted to them in his own life and experience. These ministries are: the restraining of evil in the world to the measure of the divine will; the convicting of the world representing sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ for all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will. (John 3:6; 16:7-11; Rom. 8:9-11; 1 Cor. 6:19; 12:13; Eph. 4:30; 5:18; 2 Thess. 2:7; 1 John 2:20-27)

3. We believe that revelatory and sign gifts of the Holy Spirit such as the speaking in tongues and miraculous healings were temporary and gradually ceased as the ministry of the apostles was completed, through whom the authority of the New Testament Scriptures were established. We believe that speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit, and that the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. (Acts 4:8, 31; Rom. 8:23; 1 Cor. 13:8; Hebrews 2:3-4; 2 Cor. 12:12)

4. We believe that God does hear and answer the prayer of faith, in accord with His Own will, for the sick and afflicted. (John 15:7; James 5:13-16; 1 John 5:14-15)

- *Summary: We believe that the Holy Spirit is the person of the Godhead who dwells in every believer and by His baptism unites all to Christ in one body. He restrains evil in the world, convicts the world of sin, regenerates and seals all believers, bestows gifts for service, and empowers those who are yielded to Him. (John 16:7-15; 1 Cor. 6:19; 12:13)*

E. Creation and Humanity

1. *Creation*: We believe that in the beginning God created all things – the heavens, the earth, and everything in them, both seen and unseen – out of nothing. God the Father, through His Son Jesus Christ and with the Holy Spirit, created a perfect universe. (Gen. 1-2; Ex. 20:11; Neh. 9:6; Ps. 104:30; 146:5-6; John 1:1-3; 1 Cor. 8:6; Col. 1:16-17; Heb. 11:3)

2. *Image of God*: We believe that humanity, male and female, was originally and immediately created in the image and likeness of God, and therefore human life possesses inherent and inestimable value from conception to physical death. (Gen. 1:26-30; 9:5-7; James 3:9)

3. *Marriage and Sexuality*: We believe that God has ordained the institution of marriage, which is the union between one man and one woman (as genetically defined and created by God). We further believe that God has reserved sexual acts and practice for marriage; and so the practice of sex outside of marriage is sin. (Gen. 1:26-30; 2:18-25; Psalm 139:13-18, Rom. 1:24-32; 1 Cor. 6:15-20)

4. *Total Depravity*: We believe that man fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins, and that he became subject to the power of the Devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably bad apart from divine grace. (Gen. 2:17; 6:5; Ps. 14:1-3; 51:5; Jer. 17:9; John 3:6; 5:40; 6:53; Rom. 3:10-19; 8:6-7; Eph. 2:1-3; 1 Tim. 5:6; 1 John 3:8)

- *Summary*: We believe that in the beginning God created all things out of nothing. He created humanity – male and female – in his own image, and therefore human life possesses inherent value. God has ordained the institution of marriage, which is a union between one man and one woman (as genetically defined and created by God), and has reserved sexual acts for marriage. Man fell through sin and lost his spiritual life; this spiritual death has been transmitted to the entire human race, which is essentially and unchangeably bad apart from divine grace. (Christ Jesus alone being excepted). (Gen. 1:26-27; 2:18-25; Ex. 20:11; Rom. 3:10-19)

F. Angels, Satan, and Demons

1. We believe that God created an innumerable company of sinless, spiritual beings known as angels: that one sinned through pride, thereby becoming Satan or the Devil; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in carrying out his unholy purposes, while others who fell are “reserved in everlasting chains under darkness unto the judgment

of the great day.” (Matt. 25:41; 2 Cor. 11:14; 1 Tim. 3:6; 2 Pet. 2:4; Jude 6)

2. We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power; that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and in his warfare appears as an angel of light, even counterfeiting the works of God by fostering false religious movements and doctrines, such as those that deny the trinity, deity of Christ or salvation by grace alone. (Gen. 3:1-19; Rom. 5:12-14; 2 Cor. 4:3-4; 11:13-15; Eph. 6:10-12; 2 Thess. 2:4; 1 Tim. 4:1-3; 1 John 4:1-6)

3. We believe that Satan was judged at the cross, though not yet consigned to his final punishment, and that God allows him to rule as the “god of this world.” At the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years. Afterwards he will be turned loose for a little while and then “cast into the lake of fire and brimstone,” where he “shall be tormented day and night forever and ever.” (Col. 2:15; Rev. 20:1-3, 10)

4. We believe that a great company of angels kept their holy estate and are before the throne of God. From there they are sent forth as ministering spirits “to minister for them who shall be heirs of salvation.” (Luke 15:10; Eph. 1:20-21; Heb. 1:14; Rev. 7:11-12)

5. We believe that man was made lower than the angels; and that, in His incarnation, Christ took for a little time this lower place that He might lift the believer to His own sphere above the angels. (Heb. 2:6-10)

- *Summary: We believe that God created spiritual beings known as angels. One sinned through pride, thereby becoming Satan or the Devil, and many angels followed him in his moral fall. Satan is the originator of sin and, under the permission of God, led our first parents into transgression. In the end, he will be cast into the lake of fire. Many angels, however, kept their holy estate and are ministering spirits to those who are saved. (2 Cor. 11:14; 1 Tim. 3:6; Heb. 1:14)*

G. Salvation

1. *New Birth:* We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. (John 3:5-8; 2 Cor. 5:16-21; Gal. 6:15; Tit. 3:5; Jam. 1:18; 1 Pet. 1:23)

2. *Only Through Christ:* We believe also that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place and that nothing can add in the very least degree to the sacrificial death and shedding of His blood, or to the merit of the finished work provided for us by Him who united in His person true and proper deity with perfect and sinless humanity. (Lev. 17:11; Isa. 53:6; 64:6; Matt. 26:28; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; Eph. 1:7; Phil. 3:4-9; Tit. 3:5-6; 1 Pet. 1:18-19)

3. *By Faith:* We believe that the new birth of the believer comes only through faith in Christ alone and that repentance is a vital part of believing, and is in no way itself a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, good works, or faithful service, to be added to believing as a condition of salvation. (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22, 26; 4:5; 10:4; Gal. 3:22)

4. *Extent of Salvation:* We believe that when an unregenerate person exercises that faith in Christ which is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified from all things, accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is, therefore, in no way required by God to seek a so-called "second blessing," or a "second work of grace." (John 5:24; 17:23; Acts 13:39; Rom. 5:1; 1 Cor. 3:21, 23; Eph. 1:3; Col. 2:10; 1 John 4:17; 5:11-12)

5. *Eternal Security:* We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the presence and immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that since He cannot overlook the sin of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (John 5:24; 10:28; 13:1; 14:16-17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1-2; 5:13; Jude 25)

6. *Assurance*: We believe it is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the moment they trust Christ to be their Savior; and that this assurance is not founded upon their own worthiness or fitness, but wholly upon the testimony of God in His written Word and conveyed by true faith in the Lord Jesus, sincere love for Him, and an endeavor to walk in obedience to His commands. This assurance produces within His children love, gratitude, and obedience. (Luke 10:20; 21:32; Rom. 8:16; 2 Cor. 5:16-18; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13)

- *Summary*: *We believe that no one can enter the kingdom of God unless born again; this redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and died in our place, and comes only through faith in Christ. All who are thus truly saved shall be kept saved forever and may be assured of their salvation. (John 3:5-8; 10:28; 2 Cor. 5:21; Eph. 2:8-10; 1 John 5:13)*

H. Sanctification

1. We believe that sanctification, which is a setting-apart unto God, is threefold:

a. It is already complete for every saved person because his position in relation to God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. This is called positional sanctification.

b. We believe, however, that every believer retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. This is what is called progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" by the unhindered power of the Spirit.

c. We believe also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." This is called ultimate sanctification. (John 17:17; 2 Cor. 3:18; 7:1; Eph. 4:24; 5:25-27; 1 Thess. 5:23; Heb. 10:10, 14; 12:10)

2. *Practical Holiness*: We believe that we are called with a holy calling, to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor our Lord. (Rom. 6:11-13; 8:2, 4, 12-13; Gal. 5:16-23; Eph. 4:22-24; Col. 2:1-10; 1 Pet. 1:14-16; 1 John 1:4-7; 3:5-9)

3. *Separation*: We believe that all the saved should live in such a manner as not to bring reproach upon our blessed Lord, and that separation from all religious apostasy, all worldly and sinful pleasures, practices, and associations is commanded by God. (Rom. 12:1-2; 14:13; 2 Cor. 6:14; 7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11)

- *Summary*: We believe that sanctification is a three-fold setting-apart unto God. It is positionally complete in Christ, progressively advanced through the Holy Spirit, and ultimately accomplished when the Christian sees the Lord. We are called with a holy calling to live in the power of the indwelling Spirit in such a manner as not to bring reproach upon our Lord. (John 17:17; 2 Cor. 3:18; 1 Thess. 5:23)

I. The Church

1. *Universal Church*: We believe that all who are united to the risen and ascended Son of God are members of the Church which is the Body and Bride of Christ, which began at Pentecost and is distinct from Israel. Its members are constituted as such, regardless of membership or non-membership in the organized churches of earth. We believe that by the same Spirit all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all denominational differences, and loving one another with a pure heart fervently. (Matt. 16:16-18; Acts 2:22-27; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23, 4:3-10; Col. 3:14-24)

2. *Local Church*: We believe that the New Testament teaches the establishment and continuance of a local body of believers known as the local assembly or local church of born-again believers. Nowhere do the Scriptures teach that the local church is to be characterized by present day denominational distinctions. It is to be outwardly characterized by that same unity of the Spirit in the bond of peace as is found in the true Church, the Body and Bride of Christ. (Acts 14:23; 15:41; 1 Cor. 1:10-18; Col. 3:14-24)

3. *Responsibilities of the Church*: The basic responsibility of the local body of believers is to do the will of God which broadly speaking is threefold:

- a. Seeking by the guidance, leading, and power of the Spirit of God, the salvation of all men from all nations, tribes, peoples, and languages.
- b. The edification of believers.
- c. The assembling of believers for worship, praise, and fellowship, and mutual exhortation and encouragement unto good works in love. (Matt. 28:19-20; Acts 11:26; 14:23; Eph. 2:10; 4:3, 11-16; 1 Tim. 3:1-13; Tit. 1:5-9; Heb. 10:24-25; Rev. 5:9)

4. *Ordinances*: We believe that believers' water baptism and the Lord's Supper are the only ordinances of the church and that they are a Scriptural

means of testimony for the church in this age. While holding to the importance and practice of the ordinance of baptism, we neither include it as a part nor hold it on the same plane of importance as the Gospel of redeeming grace in Christ, and we disagree with its sectarian practice as described in 1 Cor. 1:10-17. We believe in immersion as the mode of baptism and the memorial significance of the Lord's Supper. (Matt. 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; 1 Cor. 11:17-33)

5. *Missions*: We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors, and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Pet. 1:17; 2:11)

6. *Spiritual Gifts*: We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the Spirit may will. (1 Cor. 12:4-11; Rom. 12:4-8; 1 Pet. 4:9-11)

7. *Church Leaders*: We believe that in the apostolic church there were certain gifted men - apostles, prophets, evangelists, Pastors and teachers - who were appointed by God for the equipping of the saints for their work of the ministry. We believe also that today some men are especially called of God to be evangelists, and pastor-teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. While men and women are spiritually equal, the offices of Pastor/Elder and Deacon are to be held by men. (Gal. 3:28; Eph. 4:11-16; 1 Tim. 2:11-15; 3:1-9)

8. *Christian Service and Rewards*: We believe that rewards, wholly apart from salvation benefits which are bestowed equally upon all who believe, are promised according to the faithfulness of each believer in his service with his Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (1 Cor. 3:9-15; 9:18-27; 2 Cor. 5:10)

- *Summary*: We believe that all who are united to Christ are members of the Church. The New Testament teaches the establishment and continuation of the local church to seek the salvation of all people, to edify believers, and to assemble for worship. Believers' baptism by immersion and the Lord's Supper are the ordinances of the church. (Mt. 16:16-18; 28:19; Acts 2:42-47; 1 Cor. 11:17-33; 12:12-27)

J. Last Things (and Dispensationalism)

1. Dispensationalism

a. We believe in the dispensational view of Bible interpretation. We believe that the dispensations are stewardships by which God administers His purpose on the earth through man under varying responsibilities. We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scripture, namely the dispensation of the Mosaic Law, the present dispensation of the Church, and the future dispensation of the Millennial Kingdom. We believe that these are distinct and are not to be intermingled or confused, as they are chronologically successive.

b. We believe that dispensations are not ways of salvation, that according to the “eternal purpose” of God, salvation in the divine reckoning is always “by grace, through faith,” and rests upon the basis of the shed blood of Christ. (Rom. 3:21-25; 1 Cor. 9:17; Eph. 3:2, 9, 11; Col. 1:25; 1 Tim. 1:4)

c. We believe that it has always been true that “without faith it is impossible to please God,” and that the principle of faith was prevalent in the lives of all the Old Testament saints. However, we believe that it was historically impossible that they should have had as the conscious object of their faith the incarnate, crucified Son, the Lamb of God, and that it is evident that they did not comprehend as we do that the sacrifices depicted the person and work of Christ. We believe also that they did not understand the redemptive significance of the prophecies or types concerning the sufferings of Christ; therefore, we believe that their faith thus manifested was counted unto them for righteousness. We reject the extreme teaching known as “Hyperdispensationalism,” such as that which opposes either the Lord’s Table or water baptism as a Scriptural means of testimony for the church in the present dispensation. (John 1:29; Acts 2:41-42; 18:8; 1 Cor. 11:23-26; Heb. 11:6; 1 Pet. 1:10-12; cf. Rom. 4:3 with Gen. 15:6; Rom. 4:5-8; Heb. 11:7)

2. Last Things

a. Rapture: We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and also all who are dead in Christ. This event is the believer’s “blessed hope” and we should be constantly looking for His imminent return. (John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; Tit. 2:11-14)

b. Tribulation: We believe that the rapture of the Church will be followed by the fulfillment of Israel’s seventieth week during which the Church, the body of Christ, will be in heaven. The whole period of

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Independent Bible Church

APPLICATION FOR MEMBERSHIP

(Edited 1.22.2023)

Please complete this form and return to any of the Pastors or Elders.
Attach additional sheets as needed to fully answer each questions. Thank you!

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: (____) _____ email: _____

Birthdate: ____ / ____ / ____

When did you receive Jesus Christ as your Savior? _____

Have you been baptized by immersion since you were saved? Yes No

Write out briefly the circumstances relating to your salvation such as time, place, kind of meeting, how you were saved, etc..

What is the Gospel?

Why would you like to be a member of this church?

Have you read & do you agree with the Summary of IBC's Doctrinal Statement? Yes No

Have you read and are you willing to abide by IBC's Constitution and Complete Doctrinal Statement? Yes No

If you disagree with any section of IBC's Complete Doctrinal Statement, please list and explain the areas of your disagreement on back.

Have you read carefully the Church Covenant? Yes No

Are you presently living up to the standards in the Covenant? Yes No

If not, will you, to the best of your ability and by means of the Holy Spirit seek to live in agreement with the principles set forth in the Covenant? Yes No

I support the Scriptural discipline of this local church as described in Article V.B.4 of the IBC Constitution. Yes No

For our information, is there an area (s) of ministry in the church in which you would enjoy being involved? If so, what?

What do you believe is (are) your spiritual gift (s)?

Would you be willing to attend an ABE or Training Workshop on knowing and using your spiritual gift (s)? Yes No

Have you taken the IBC 101 Membership Class? Yes No

If not, are you willing to do so in the near future? Yes No

If you are presently a member of another church, please state the name and address of this church. Please include the Pastor's name if possible.

SIGNATURE: _____ DATE: ___ / ___ / ___

Please attach or email a recent photo of yourself with this application. This is required. Thanks!

FOR OFFICE USE ONLY	
Date Received:	____ / ____ / ____
Elder Approval	____ / ____ / ____
Received By Congregation	____ / ____ / ____

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Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. This period will be the time of Jacob's trouble and is known as the tribulation. We believe that universal righteousness will not be realized prior to the second coming of Christ, that as the world approaches judgment, it is growing worse and worse, and that the present age will end with a falling away from the truth. (Dan. 9:27; Jer. 30:7; Matt. 24:15-21; Luke 21:24; 2 Thess. 2:3; Rev. 6-19; 7:14)

c. Second Coming of Christ: We believe that the Lord Jesus Christ will return after the seven-year tribulation. He will return to the earth as He went, in person, and with power and great glory to reign for 1000 years in His Millennial Kingdom. He will lift the curse which now rests upon the whole creation, restore Israel to her own land, give her the realization of God's covenant promises, and bring the whole world to the knowledge of God. (Deut. 30:1-10; Isa. 11:9; Ezek. 37:21-28; Matt. 24:15-44; Acts 1:9-11; 15:16-17; Rom. 8:19-23; 11:25-27; Rev. 20:1-3)

d. Bodily Resurrection: We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matt. 25:46; John 5:28-29; 11:25-26; Acts 24:15; Rev. 20:5-6, 12-15)

e. Eternal State of Unbelievers: We believe that after physical death, the spirits and souls of the unsaved remain conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated but to be punished with a perfect justice, each in accordance with his or her sins. This is everlasting destruction and separation from the presence of the Lord. (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15)

f. Eternal State of Believers: We believe that at physical death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the bodies when Christ comes for His own, whereupon souls and glorified bodies reunited shall be with Him forever in glory. (Luke 23:43; 2 Cor. 5:6-8; Phil 1:23; 1 Thess. 4:13-17)

- Summary: *We believe that the Lord Jesus Christ will rapture His church and return in person, with power and great glory, to reign for 1000 years. He will lift the curse on creation, restore Israel to her land, fulfill God's covenant promises, and bring the whole world to the knowledge of God. All people will experience a bodily resurrection, the unsaved to everlasting punishment and the saved to eternal life. (Mt. 25:46; 1 Thess. 4:13-17; Rev. 20:1-3; 20:12-21:4)*

ARTICLE IV - ORGANIZATION

A. Government: The government of IBC is vested in its membership and led by the Elders and Deacons.

B. Executive Board

1. The Elders and Deacons shall be represented by an Executive Board. It shall be composed of members of the Elder Board and Deacon Board appointed by their respective boards for terms of two years limited to two consecutive terms.
2. The Executive Board shall consist of at least 12 members, with an equal number of Pastoral Staff, Elders, and Deacons.
3. The Pastor-Teacher, Executive Pastor, Chairman of the Elder Board, and Chairman of the Deacon Board will automatically be members of the Executive Board and are not limited to two terms but shall continue to serve as long as they hold their respective positions.
4. The Executive Pastor or an Executive Board member that he designates shall be Chairman of this Board.
5. The Executive Pastor shall appoint a Secretary and Assistant Secretary annually, who shall file a copy of the minutes of each meeting with the Executive Pastor within two weeks of the meeting. Copies will then be distributed to all elders and deacons.

C. Officers

1. Pastor-Teacher

- a. The Senior Pastor of IBC will be designated as the Pastor-Teacher and will be the primary pastor (shepherd) and teacher of the Word of God, responsible for casting vision for the church and leading the overall ministry of the church. He shall be elected or dismissed upon the recommendation of both the Elder Board and the Executive Board at a Congregational Meeting for that purpose. Three-fourths of all votes cast shall be required for his election or dismissal. He shall serve so long as it is mutually agreeable to the Pastor-Teacher and the Church. However, forty-five (45) days' notice shall be necessary by either to terminate the agreement.
- b. The Pastor-Teacher shall oversee the worship, the preaching and teaching of the Word of God, the administration of the ordinances and the spiritual oversight of the ministry together with the Elders and pastoral staff.
- c. The Pastor-Teacher shall be an ex-officio officer of all organizations connected with the Church, and all committees thereof.

- d. The Pastor-Teacher or an Executive Board member that he designates shall be the Moderator of the Church and, as such, shall preside at all Congregational Meetings of the Church.

2. Executive Pastor

- a. The Executive Pastor shall be appointed by the Pastor-Teacher with the Approval of the Elder Board. If he is not already a Pastoral Associate, he shall be elected by the congregation by at least three-fourths of the ballots cast.
- b. The Executive Pastor shall oversee the day to day operations of IBC. He shall be responsible for the duties assigned to him by the Pastor-Teacher and the Elders of the church.

3. Other Pastoral Associates

- a. Pastoral associates shall be recommended by the Pastor-Teacher, approved by the Board of Elders, and elected by the Congregation by at least three-fourths of the ballots cast.
- b. Their duties shall be assigned by the Pastor-Teacher and Executive Pastor subject to the approval of the Board of Elders.
- c. Dismissal of a Pastoral Associate shall be by majority vote of the Board of Elders.

4. Other Church Staff

- a. Office personnel and business manager shall be recommended by the Executive Pastor and approved by the Executive Board.
- b. Facility Supervisor and custodial personnel shall be selected by the Board of Deacons. The Deacons shall assign their duties.
- c. Ministry Coordinators shall be selected by the Pastor responsible for that area of ministry and approved by the Elders. Dismissal shall be by majority vote of the Board of Elders.
- d. All church employees shall be in agreement with the doctrinal statement (Article III) and seek to live in accordance with the Covenant (Article VI).

5. Elders

- a. The Board of Elders shall consist of a minimum of five lay Elders and the pastoral staff.
- b. They shall meet the Scriptural qualifications of 1 Tim. 3:1-7 and Titus 1:5-9.
- c. They shall be elected by a majority vote of the Congregation and serve a term of three years unless finishing the term of another Elder. A term may be less than three years when adding a new Elder to keep a balance among the terms.

- d. They shall constitute a Board and elect annually their own Chairman and Secretary, who shall file a copy of the minutes of each meeting with the Executive Pastor within two weeks of the meeting.
- e. The Chairman of the Elders shall serve as the Vice-Moderator of the Church.
- f. The Elders shall be responsible for the spiritual leadership of the Church which includes the oversight of all ministries in the Church (Acts 6:4). They shall assist in serving the Lord's Table.
- g. They shall approve all applicants for membership in the Church either in person or by application form.
- h. They shall serve as the Nominating Committee for all Church officers to be elected at the Annual Congregational Meeting.
- i. Dismissal of any Elder shall be by a majority vote of the Board of Elders.
- j. The Elders shall be the final authority in interpreting Scripture, church doctrine, and this constitution.

6. Deacons

- a. The Deacons shall not be less than five, the number determined by ministry needs.
- b. They shall meet the qualifications of 1 Tim. 3:8-13.
- c. They shall be elected by a majority vote of the Congregation for a term of three years, unless completing the unexpired term of another Deacon. An initial term may be less than three years, when adding a new deacon to keep a balance among the terms.
- d. They shall constitute a Board and shall elect annually their own Chairman and Secretary, who shall file a copy of the minutes of each meeting with the Executive Pastor within two weeks of the meeting.
- e. The Deacons shall be responsible for the oversight and maintenance of all Church property and vehicles.
- f. They shall be responsible for the selection and supervision of the Church custodial and maintenance staff.
- g. They shall assist with the Lord's Table, aid in the Baptismal Services, and oversee the Ushering.
- h. The Deacons shall be responsible for the oversight and the care of widows within our local church body. (Acts 6:1-7)
- i. Dismissal of any Deacon shall be by a majority vote of the Board of Elders and Board of Deacons.

7. Trustees

- a. The trustees shall not be less than four in number.

- b. Trustees shall be selected from members of the Elders or Deacons, but may service indefinitely while an Elder or Deacon.
- c. They shall be responsible for signing any legal documents related to the Church property and serve as Trustees of the property.
- d. Any Trustee may be removed by a majority vote of the Executive Board.
- e. The names of all Trustees shall be placed on record at the Berkeley County Courthouse.

8. Treasurer

- a. The Treasurer and Assistant Treasurer shall be elected each year from the Elders or Deacons by a majority vote of the Executive Board.
- b. The Treasurer shall oversee the receiving and depositing of all funds of the Church in a bank selected by the Executive Board.

9. Financial Secretary

- a. The Business Manager shall be the Financial Secretary. Assistant Financial Secretary shall be elected each year from the Elders or Deacons by a majority vote of the Executive Board.
- b. He shall oversee the keeping of a record of all Church finances and give a written report at the Annual Church Congregational Meeting.
- c. He shall oversee the writing of all checks.

10. Clerk

- a. The Secretary of the Executive Board shall serve as the Church clerk.
- b. He shall keep minutes of all Church Congregational Meetings and give a report at the Annual Church Congregational Meeting.
- c. The Clerk and Assistant Clerk shall be appointed annually by the Executive Pastor. (See Article IV.B.5.)

11. Deaconesses

- a. The Deaconesses shall not be less than five in number.
- b. They shall be elected from among women of the Church who have a consistent Christian testimony and meet the requirements set forth under Election of Officers.
- c. They shall be elected by a majority vote of the Congregation for a stated term of two or three years.
- d. They shall elect their own Chair annually and select from their members those to fulfill the responsibilities of the Deaconesses.
- e. The Chair shall file a copy of the minutes of each meeting with the Executive Pastor within two weeks of the meeting.

- f. They shall oversee the kitchen, provide hospitality at Church functions, prepare the Lord's Table, assist with baptismal services, and help with other ministries.

D. Election of Officers (Elders, Deacons, and Deaconesses)

1. Procedure

- a. The election of officers for the Church year shall be made by a majority vote of the ballots cast.
- b. A Nominating Committee, composed of the Board of Elders, shall meet at least two months prior to the Annual Church Congregational Meeting to prepare a ballot. Members of the Church may suggest nominees to the Committee in writing at least four weeks prior to the Congregational Meeting.

2. Requirements

- a. All persons considered for nomination must have attended Church services at IBC regularly for at least one year, and be a member at the time of nomination.
- b. Each prospective officer will be asked by the Board of Elders to complete a questionnaire and must answer the following questions in the affirmative:
 - 1). Are you in complete agreement with the Doctrinal Statement, Constitution and Covenant of Independent Bible Church?
 - 2). Are you living a surrendered, prayerful Christian life, especially as regards to loyal obedience to the moral precepts and principles taught in the Word of God for believers, including:
 - [a] Separation from the world and worldly amusements, and use of careful Biblical discernment regarding all forms of the media. (Titus 2:11-15; 1 John 2:15-17)
 - [b] Freedom from membership in oath bound religious or social secret organizations, or other entangling alliances with unbelievers. (2 Cor. 6:14-7:1)
 - [c] A moral conduct beyond reproach and freedom from carnal indulgences which could be harmful, a stumbling block, and out of harmony with a dedicated life to Christ, as set forth in Rom. 8:12-13; 12:1-2; 13:14; 14:21; Gal. 5:16-25; Eph. 4:22-24; Col. 3:1-10.
 - [d] A declaration of freedom from any alliance with, or membership in any religious organization which holds or teaches doctrines contrary to those contained in the Doctrinal Statement of IBC.
 - 3). Do you believe in and support missions?

- 4). Do you seek to maintain a daily devotional time of prayer and Bible reading and lead your family in the same?
- 5). Do you faithfully support this Church with your finances and practice proportionate giving as taught in the Scriptures?
- 6). Will you faithfully fulfill your given position, cooperating fully with the Church leadership, and be a good example unto others in the Church?

E. Congregational Meetings

1. The purpose of Congregational Meetings is to provide information and to vote on issues such as finances, election of officers, missionary support, building programs, constitutional amendments, or to call a pastor.
2. Times
 - a. The Annual Meeting of the Church shall be held during the month of January each year, the exact date to be determined by the Executive Board. In addition, monthly meetings will be held as needed.
 - b. Special meetings may be called by the Executive Board to address any items or to respond to concerns of the congregation.

3. Announcement

The Annual Meeting and any Special Congregational Meeting must be announced at least two Sundays prior to the Meeting.

4. Voting

- a. Any active member of the Church shall be eligible to vote (except as limited by Article V B 3a).
- b. All voting shall be by written ballot or by the raise of hands.
- c. At all meetings eighty members present shall constitute a quorum.
- d. At the Executive Board's discretion, absentee ballots will be made available for those active members unable to attend.

5. Parliamentary Procedure

Robert's Rules of Order shall be used in all cases not covered by this Constitution.

6. Reports

Written reports on ministries of the Church shall be available prior to the Annual Meeting from the Pastors, Elders, Deacons, Deaconesses, and Ministry Coordinators.

F. Missions

1. Direction

- a. The missions program of the Church shall be under the direction of the Elders.

- b. A Missions Committee will be appointed by the Elders to promote missions in the Church, recommend policies, encourage, and maintain communication with our missionaries.
- c. The Missions Committee shall maintain a *Missions Policy Handbook*, subject to the approval of the Elders.

2. Missionaries and Projects

- a. All missionaries and organizations we support must be in complete doctrinal agreement with the Church to receive support.
- b. The Missions Committee, after examining candidates, shall recommend to the Elders qualified personnel or projects for support. The Elders may then recommend them to the Congregation for approval.

3. Support

- a. All missionaries and projects must receive a majority vote of the Congregation to receive support.
- b. No missionary will receive more than 50% of his support from the Church budget.

4. Budget

The missions budget shall be recommended by the Missions Committee and approved by the Elders, Executive Board, and Congregation.

G. Church Ministries

Membership in Independent Bible Church shall be required of all persons involved in weekly public ministries of the Church, including the music ministry, teachers, ushers, and other Ministries designated by the Elders.

H. Christian Education

1. Appointment of Workers

All teachers and workers in the Christian Education Ministries shall be appointed by the supervising Pastor or Ministry Coordinator responsible for that area of ministry with the approval of the Board of Elders for a period of one year.

2. Requirements

- a. All regular teachers must be members of Independent Bible Church. Teachers must agree with the Complete Doctrinal Statement and must instruct and teach in a manner that is in agreement with it.
- b. All teachers and workers are expected to faithfully attend at least one congregational service weekly (other than the times they serve), financially support the ministry of the Church, and be actively involved in their area of ministry.

ARTICLE V - GOVERNMENT

A. Type of Government

The government of this Church is vested in its membership and led by the Elders and Deacons. It shall not be under the jurisdiction of any other ecclesiastical body.

B. Membership

1. Requirements

- a. Any person age 16 or older, who has confessed Jesus Christ as personal Savior, been baptized by immersion, and willingly agrees with the Summary of IBC's Doctrinal Statement and agrees to abide by IBC's Constitution, Complete Doctrinal Statement, and Covenant for members of IBC is eligible for membership.
- b. A Senior Pastor or Pastoral Associate and his wife, after meeting the requirements of paragraph V.B.1.a., shall automatically become members.

2. Procedure

- a. Any person who desires to be a member of this Church shall make application to the Elders on the "Application for Membership form."
- b. All applications will be reviewed by the Board of Elders, and if deemed necessary, the applicants will be interviewed individually.
- c. An application for church membership must be completed by each potential member. The application can be given to any Elder or Pastor.
- d. If the applicant is approved by the Board of Elders, their name will be posted for at least two Sundays in the church bulletin, bulletin boards and service slides. During that times, any concerns should be brought to the attention of the Elders. If a concern is raised, the applicant will need to meet with a Pastor or Elders to address the issue in question.
- e. An applicant will be a member if they have been baptized by immersion and have been approved by the Elders. Once approved, the new member may begin serving in ministries that require church membership.
- f. The new member will be publicly introduced to the congregation during a Sunday service.

3. Privileges

- a. All active members are eligible to vote in all Congregational Meetings of the Church, except to call or dismiss a Pastor, or to purchase or sell property, when they must be 18 years of age or older.
- b. Faithful members, when qualified, shall be eligible to serve in the weekly public ministries of the Church, including elected officers, teaching, music

and ushering. In addition, officers and teachers must be in agreement with the Complete Doctrinal Statement.

- c. Any member who feels dissatisfied with the general procedure of any department of the Church life, or wishes to offer constructive criticism should first go to the ministry leader responsible and then, if necessary, communicate with a Pastor or Elder. In case official action is necessary, a petition must be in writing and signed by the party or parties making the same and presented to the Board of Elders.

4. Discipline

- a. Any member guilty of serious offense against the standards set forth in these Articles, who neglects or refuses to remedy such offense after being dealt with by the Elders, shall be liable to suspension from membership privileges, or removal from membership. As to discipline and restoration, the Scriptural model in Matthew 18:15-17 and Galatians 6:1-2 should be followed.
- b. A majority vote of the Elders shall be necessary for removal from membership once Matthew 18:15-17 has been followed. The congregation will be informed of such action so that they may pray and admonish the individual according to Scripture with a goal of repentance and reconciliation.

5. Termination

- a. Membership may be terminated by death, by letter of request, or by disciplinary removal.
- b. When members shall, through lack of attendance, fail to give evidence of their desire to remain within the membership of the church, after due efforts have been made by the Elders to encourage their interest, and if this condition shall prevail for a period of 12 months, their names may be placed on an inactive roll. If this status continues for another 12 months with no evidence of interest, the Elders may vote to remove their names from membership for nonattendance. The congregation will be informed of such removal so that they may pray and admonish the individual according to Scripture. Inactive members, upon showing renewed interest in the services of the church, may be restored by the Elders to the active membership roll.

C. Finances

1. Offerings

Voluntary offerings shall be recognized as the plan to provide for the regular expenses of the church. In an attempt to avoid fundraising, any fees charged for a specific event should be established to cover only the expenses of that event.

2. Finance Committee

- a. The Finance Committee shall be composed of the Business Manager (Financial Secretary), Treasurer, Assistant Financial Secretary, and other IBC members deemed necessary by the Executive Board.
- b. A check shall not be valid unless signed by two members of the Finance Committee, not including the Business Manager.
- c. The Finance Committee shall supply envelopes, or envelope numbers, to any persons desiring them. A record of all gifts received shall be overseen by the Business Manager within the Finance Committee.

3. Budget

- a. A budget will be prepared each year by the Finance Committee and, after approval by the Executive Board, will be presented to the congregation at the Annual Church Business Meeting for acceptance by a majority vote.
- b. The Executive Board will have authority to operate the ministry of the Church within the budget. Any expenditure not in the current budget, excluding designated gifts or items previously budgeted (such as Escrow) and 0.5% of the total budget, must have the approval of the Congregation.

ARTICLE VI - COVENANT

Introductory Foundation

Having received the Lord Jesus Christ as Savior, and having agreed to the Doctrine and Constitution of this church, we do now, in the presence of God and this Congregation, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

Church Focus

Therefore, we, by the power of the Holy Spirit, will walk together in Christian love; will strive for the advancement of this Church; promote its prosperity and spirituality; will sustain its worship, ordinances, discipline and doctrines; will give it sacred preeminence over all institutions of human origin; and will contribute regularly and cheerfully as a faithful steward of our time, talent, and possessions, so that the ministry of this local church and the spreading of the gospel throughout all nations will be faithfully discharged.

Personal and Family Focus

Also, we will endeavor to have family and personal devotions; will spiritually direct our children, bringing them up in the discipline and instruction of the Lord; will be just in our dealings, faithful in our promises, and exemplary in our conduct; will seek to abstain from all gossip, backbiting and excessive anger; will abstain from all forms of activity which dishonor our Lord Jesus Christ, bring harm to the body which is the temple of the Holy Spirit, cause stumbling to a fellow believer, or hinder the winning of others to Christ.

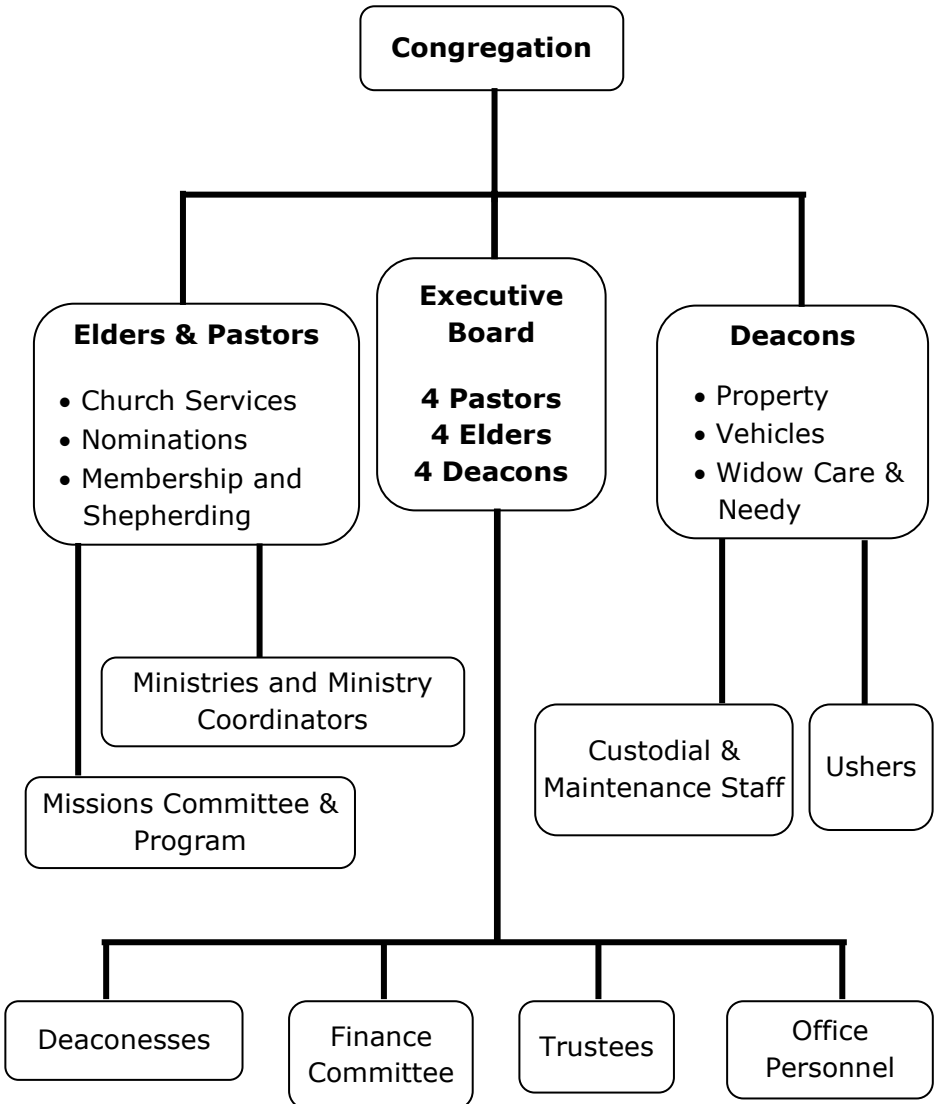
Relationship Focus

Furthermore, we will demonstrate Christian love to one another; pray for each other; help each other in sickness and distress; will be slow to take offense and quick to make reconciliation, will faithfully encourage and admonish one another as occasion may require and will be zealous in our witness for Christ.

ARTICLE VII - AMENDMENTS

This Constitution may be amended by a two-thirds vote of the voting members present and voting at any regular or special Congregational Meetings, providing the proposed Amendment has been announced to the Congregation in at least two Sunday Morning and Evening Services previous to the meeting.

Independent Bible Church



PLEASE LIST YOUR NOTES & QUESTIONS BELOW:

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Service Times

Sunday

Sunday School/Adult Bible Electives	8:00, 9:15, 10:45 AM
Morning Worship	9:15 & 10:45 AM
Evening Service	6:30 PM

Wednesday (6:30 PM)

Prayer Meeting & Adult Bible Electives
Adult Education
IBC KIDS
IMPACT Middle & High School
MOMENTUM Young Adult

*Supervised nursery at 9:15 and 10:45 services Sunday and
6:30 PM Wednesday.*

Our Mission

**IBC EXISTS TO EXALT GOD
BY MAKING CHRIST-LIKE DISCIPLES
WHO LOVE GOD, GOD'S WORD,
GOD'S PEOPLE, AND GOD'S WORLD**

Guiding Scripture:

Matthew 28:18-20 | Acts 2:42-47 | Ephesians 4:11-16

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