

**COVENANT, CONSTITUTION
AND BY-LAWS
&
ARTICLES OF FAITH
OF
PEACHTREE BAPTIST CHURCH
OF SENOIA**

**6675 East Highway 16
Senoia, Georgia 30276**

2003

CHURCH COVENANT

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CHURCH COVENANT

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on profession of our faith, having been baptized in the name of our Father, and of the Son, and of the Holy Ghost; we do now in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expense of the church, the relief of the poor and the spread of the gospel through all nations.

We engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful to our engagements, and exemplary in our deportment; to abstain from the sale and use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

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

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

**CONSTITUTION AND BY-LAWS
OF THE
PEACHTREE BAPTIST CHURCH
OF SENOIA**

Article I: NAME

This congregation shall be known as the Peachtree Baptist Church of Senoia, and we the members, do ordain and establish the following articles and constitution to which we voluntarily submit ourselves.

Article II: PURPOSE

The purpose of this church shall be:

1. To serve as a church home for those of like precious faith, who hold New Testament, Baptist distinctives.
2. To conduct services of the church according to God's Word for:
 - a. The worship of God.
 - b. The edification of the saints.
 - c. The conversion of the unsaved.
 - d. The administration of its ordinances.
3. To accept and implement the Great Commission to go, teach, preach, and baptize as expressed by our Lord in Matthew 28:19,20; Mark 16:15.
4. To earnestly contend for the faith which was once delivered to the saints until the coming of our Lord for His own. I Timothy 4:1; Jude 3,4.
5. To teach the whole counsel of God. Acts 20:27.
6. To educate our members and their children in a manner consistent with the requirements of Holy Scripture both in Sunday and weekday schools of Christian education.

Article III: POLITY

The polity of this church is Baptist (or congregational). All rights, power and authority within its bounds are vested absolutely and permanently in the local body. In any matters where this church may share or cooperate with other churches or bodies whatsoever, it is to be clearly understood that we can be party to nothing more than advisory or suggestive measures. Findings derived from any such mixed source shall not commit this church nor be binding upon it unless, and until, they are formally and properly adopted by the

church, in session as such, and for such purpose. This church cannot delegate its authority in matters of vital import, nor its autonomy, to any one or any thing, but is to live or die by this principle of completed local autonomy.

Article IV: MEMBERSHIP

A. Requirements for Membership

1. Any person who professes and evidences repentance toward God and faith toward our Lord Jesus Christ, who has been immersed upon profession of his faith or desires to be immersed, may request membership. All desiring to unite with the church must first meet with the pastors that they might examine the prospective member to ascertain his Christian experience, doctrinal beliefs and seriousness of intention to wholeheartedly support the total ministry of his church. Upon the recommendation of the pastors, prospective members, shall be presented to the church. The church shall then vote its desire with regard to receiving the prospective member into the fellowship of the church.
2. Prospective members may meet the requirements for membership in one of the following ways:
 - a. By baptism (or testimony thereof) as a true believer in Jesus as personal Lord and Savior, having been demonstrated through profession and in life style.
 - b. By letter of recommendation from another church of like faith and practice.
 - c. By restoration, if having been removed from membership, upon confession made publicly before the church membership of the sin or sins involved and satisfactorily evidencing repentance.
3. No candidate for baptism shall be baptized unless he agrees that upon his baptism he unites in membership with this church. Also, no pastor of this church shall baptize any candidate without authorization of the church (Matthew 28:19, 20, Acts 2:41,42).
4. No person shall be received into the membership who has been disciplined out of the membership of a sister church. Any offences outstanding involving the applicant and any other sister church shall be reconciled and a proper dismissal obtained before membership is considered in the church.

B. Responsibility of Members

1. All members are responsible to attend all the stated meetings of the church unless providentially hindered (by illness, accident, unusual working conditions, and other such circumstances). The stated meetings of the church

are all the services on the Lord's Day (the Sunday School, morning and evening worship and the Lord's Supper), the midweek prayer service, the business meetings, special meetings such as Bible Conferences, Conferences for Revival, etc..

2. The church expects its members to make use of the various other means of grace which are available to them, such as the regular daily reading of the Bible, regular private and family prayer and a proper reverence for and observance of the Lord's Day.
3. Since it is clearly taught in Scriptures that Christians should support financially the work of the Lord by systematic and proportionate giving made through the local church (Malachi 3:8-10; I Corinthians 16:1-2; II Corinthians 8-9). All the members of this church are expected to conform to this rule of New Testament grace giving. The tithe (a minimum of 10% of one's income) is not imposed on the people of God as a tax but is strongly urged upon each member as an expression of worship, to which should be added the gifts and offerings according to one's ability and the willingness of his heart (II Corinthians 8:1-5; Exodus 36:2-7).
4. The church expects its members to obey the teachings of the Scripture in respect to family life and government. As God appointed head of the family the husband must rule over the household with gentleness and love as well as with wisdom and firmness (Ephesians 5:25; I Timothy 3:4-5). The wife must be in subjection to her husband in all things according to the rule of Scripture (Ephesians 5:25; I Peter 3:1). The husband with the wife must bring up their children "in the nurture and admonition of the Lord" (Ephesians 6:4) by setting a godly example before them, by instructing them consistently in the Scriptures and by wise and firm disciples, including punishment when it is needed (Proverbs 13:24; 22:15; 29:15; Hebrews 12:7).
5. Inasmuch as the church is represented in Scripture as a body having many members, each of the members having its particular function and yet having a concern for the health and protection of the whole (I Corinthians 12:12-27; Ephesians 4:4; Ephesians 4:11-16), this church expects that each of its members will strive for the good of the entire body. The members must actively seek to cultivate acquaintance with one another so that they may be better able to pray for one another, love, comfort and encourage one another and help one another materially as necessity may require. They must refrain from speaking ill of one another and must keep in strict confidence all matters of private concern to the church and not discuss them with persons outside this fellowship.
6. It is the responsibility of each Christian individually and as a member of the local church to labor for the extension of the kingdom of God both at home and to the ends of the earth. Therefore, every member of this church is expected prayerfully to recognize and to seize every opportunity to bear witness to his faith in Christ both by consistent Christian conduct and by

the testimony of his lips.

7. Each member of the church is required to render in his daily life loyal obedience to all the moral precepts established in the Word of God (Romans 8:3,4). If God has not condemned or forbidden a practice in his Word, a Christian is at liberty to participate in it. The exercise of Christian liberty, however, must at all times be governed by an earnest desire to walk in the fear of God and loving regard for the consciences of weaker brethren (I Corinthians 8:9; Romans 15:3-3), a compassion for the lost (I Corinthians 9:19-22), and a zealous regard for the health of one's own soul (Romans 13:14; I Peter 2:16).
8. All who come into the membership of this church are expected to recognize and submit to the authority of the pastors of the church (I Corinthians 16:15-16; I Thessalonians 5:12-13; Hebrews 13:17). They are to honor, esteem, love and pray for the pastors.
9. In general members are expected to abide by the Church Covenant by which they have bound themselves to the church and the church to them.
10. A member of the church will not pursue legal action or sue the pastors, deacons, church staff or congregation in connection with the performance of their official duties and actions taken in accordance with the Scriptures and this Constitution (I Corinthians 6:1-8).

C. The Removal of Members

1. Death

When a member of the church is removed from our midst by death, his name shall automatically be removed from the membership roll.

2. Dismissal

- a. Membership in this church is a covenant relationship entered into by mutual consent (member and church) and is ended only by mutual consent, the exception being expulsion under discipline.
- b. Letters of dismissal may be granted any member in good and regular standing. Such letters must be addressed to some particular church of the same faith and order as this and sent by the clerk to the pastors or clerk of the church to which the church is dismissed. No letter shall be granted except to a designated church of like faith and order. Such letters will be assumed accepted by the receiving church unless we are notified otherwise.

3. Discipline

- a. Church discipline is to be practiced to maintain the purity of the church and for the restoration of offending members. A member is

subject to church discipline for any conduct on account of which he would have kept from becoming a member, including breaches of love (Matthew 18:15-17), unity (Romans 16:17), moral law (I Corinthians 5:7,11; II Thessalonians 3:6,7) and truth (I Timothy 1:19,20; 6:3-5; Titus 3:10).

- b. The matter of discipline of membership shall be in the hands of the pastors, but in cases of expulsion of membership, final action must be voted by the church. No member shall be expelled from the church until reasonable effort has been made to reclaim him for Christ and the church, understanding that biblical discipline is to be carried out in Christ's likeness in an effort to accomplish reconciliation.
- c. If a member of the church gives consistent evidence of unwillingness to comply with the provisions of the church covenant relationship, the pastors of the church shall make an effort to restore him to active fellowship. If, after such an attempt has been made, and after the passage of a reasonable amount of time, the member in question refuses to be reconciled or gives no favorable evidence of the possibility of restoration, the pastors shall submit the name of that person to the church for expulsion.
- d. A member of this church, unless having a valid excuse, who has not attended and contributed to its support for the period of three (3) months shall automatically lose his voting privilege. The pastors and/or deacons shall continue to seek his restoration to active fellowship which includes regular attendance. If after a reasonable passage of time, the member in question refuses to be reconciled, his name shall be submitted to the church for expulsion. Notice shall be served to the offender that disciplinary action has been taken against him and re-admission is subject to the conditions of restoration.

Article V: ORDINANCES

The ordinances of the church are two:

A. Baptism

Only believer's baptism will be performed or recognized by the church.

Those who profess saving faith in Jesus Christ as Lord and Savior may become candidates for baptism, which will be administered by the pastors or deacons. The baptism of these candidates will be administered after a period of instruction and examination by the pastors and a vote of the church upon hearing the candidate's testimony. Immersion in water according to the Scriptural teaching shall be prerequisite to church membership, and baptism will not be administered apart from and in preparation for church membership (Matthew 28:19,20; Acts 2:41,42; 8:36-39; Acts 9:17,18; 16:14; Romans 6:4; Colossians 2:9-13).

B. The Lord's Supper

The Lord's Supper (Communion) shall be served to the assembled church by the pastors and deacons on a quarterly basis or more often, if the pastors and church deem necessary. Observation of the Lord's Supper shall be the privilege of those members of the church in good and regular standing. It shall be the responsibility of the pastors and deacons present at the observation of the Lord's Supper, acting to the best of their knowledge, to ensure beforehand that individuals who are served the elements are so qualified and that the elements are appropriate, being neither leavened or fermented (Matthew 26:26-29; Acts 2:41,42; 20:7; I Corinthians 11:23-33).

Article VI: OFFICERS

A. Pastors

1. The Pastors shall possess the qualifications of Scripture as set forth in I Timothy 3:1-7; Titus 1:5-9; I Peter 5:1-4.
2. The term elder, bishop and pastor are used interchangeably of the same pastoral office in the New Testament (Acts 20:17, 28; Ephesians 4:11; Titus 1:5-7; I Timothy 5:17,19; I Peter 5:1,2). The churches in the New Testament had a plurality of pastors, equal in authority (Philippians 1:1; Acts 14:23; Acts 15:2,4; Acts 20:17,28). The New Testament does not stipulate the number of pastors a church must have, but it teaches that there is room for diversified ministries in the local assembly, that they should be expected in a maturing church and that the Head of the church will provide gifted men to fill these ministries as the need arises.
3. Among the pastors (eldership) a "senior pastor" is recognized for the purpose of coordinating the pastoral team, representing the unanimous voice of the pastors, overseeing the worship services and leading the church in a straight course toward the purposes of God for the church (Acts 15:33; 21:18). The Senior pastor shall serve as corporation president.
4. The pastors are God's gift to the church, and they shall be set apart for prayer and the ministry of the Word, and should, as far as possible, be adequately maintained in material necessities so as to be disentangled from the cares of a secular job.
5. While pastors are overseers of the flock, they are themselves members of the church. Therefore, each pastor as an individual is under the oversight of his fellow pastor and is subject to the same discipline as are all members of the church (Matthew 18:15-17; I Timothy 5:19-20).
6. Under God, the pastors are responsible for the spiritual ministrations of the church, the implementation of discipline and the oversight of the souls of the church's members "as they that shall give account" to God (Acts 20:28;

Hebrews 13:17; I Peter 5:2). The pastors should be "apt to teach" and will be engaged in formal and public preaching and teaching, pastoring, counseling and governing the church.

7. The pastors shall be ex-officio members of all the boards, committees, classes and fellowships of the church. The senior pastor or his designate shall act as a moderator in the business meetings of the church.
8. Gifted men in the church who are not recognized as pastors may engage in public preaching and teaching, provided they are godly in character and walk, but the exercise of their gift must be under the oversight of the pastors.
9. A call to a pastor shall be extended at a meeting of the church called for that purpose and announced from the pulpit for two Sundays immediately preceding the date of the meeting.
 - a. The pulpit committee shall be made up of the pastors and deacons of the church.
 - b. The candidate for the pastorate shall be carefully examined by the church as to his salvation, doctrine, Christian conduct and call to the ministry. If he has served in other churches, his ministry there shall be explored.
 - c. The candidate shall be required to state his acceptance and adherence to the Articles of Faith, Constitution and Church Covenant. Any difference which he holds concerning these documents should be submitted to the church in writing. He also shall state any differences he holds relating to groups and associations with which the church is in fellowship. It is to be understood that a pastor accepted for office shall fulfill all the requirements for membership and be a member of the church.
 - d. A pastor shall be elected by at least a three-fourths majority vote of present and eligible members at a specially called meeting (announcement being made at least two Sundays prior). Where the vote is not unanimous after two ballots and no Scriptural reason for disagreement can be given, the vote shall be declared unanimous.
10. A pastor shall be called for an indefinite period of time. Should he be led to end his ministry in this church, a written notice of resignation must be provided to the church thirty days prior to the termination date. The church may pay the pastor for thirty days' service and terminate his services at once, but the pastor must have at least thirty days to vacate the pastorium.
11. If the church finds Scriptural cause for dismissal of a pastor, having pursued all biblical means of reconciliation and after due trial by the

pastors and deacons, he shall be removed by a three-fourths vote of the congregation.

B. Deacons

1. The qualifications for deacons shall be such as are prescribed and set forth in the New Testament (Acts 6:1-6; I Timothy 3:8-13).
2. The deacons are responsible for the business and secular affairs of the church, which are to be administered with spiritual grace and in cooperation with and under the oversight of the pastors; helping to administer the Lord's Supper and Baptism; seeking out and administering to the needs of widows, orphans, the needy and bereaved, especially of the household of faith. They shall assist the pastors with the spiritual welfare of the church, visitation and disciplinary measures.
3. The deacons shall serve as keeper of the property of the church.
4. A man to be elected to the office of deacon shall be set aside by the church for a period of observation for one year. Afterwards, he shall be elected to the office of deacon, provided he meets the Scriptural qualifications. A deacon shall be elected by at least a three-fourths majority vote of present and eligible members at a specially called meeting (announcement being made at least two Sundays prior). Deacons shall be elected to a life long office, and they shall be subject to the same discipline as are all the members of the church.
5. The deacons shall be responsible for pulpit supply and general oversight of the church in the absences of the pastors.
6. To protect the treasurers of the church, the deacons shall be an auditing committee to audit the books of the treasurers of the church and other organization of the church at the close of the fiscal year.
7. Should a deacon be led to resign from his office, written notice of resignation must be provided to the church thirty days prior to the date of resignation, unless the church deems it appropriate to accept the resignation before such time.
8. If the church finds Scriptural cause for dismissal of a deacon, having pursued all biblical means of reconciliation, the dismissal and grounds for dismissal shall be recorded in writing and copies provided by the clerk to the church and pastors. A deacon shall be removed by a three-fourths vote of the congregation.
9. One of the deacons shall be set aside by the pastors and deacons of the church to serve as vice-president of the corporation.

C. Offices of Church Treasurer, Clerk and Trustee

The offices of church treasurer, clerk and trustee shall be nominated by the pastors and deacons to be ratified by the congregation.

1. Church Treasurer

The church treasurer shall be elected by the majority vote of the members present in the annual conference. He shall receive all monies of the church and apply the same as directed by the church. He shall keep a true and fair record of accounts and provide the church with monthly summaries and an annual report, and provide annual records of giving to the membership. The treasurer shall serve as the treasurer of the corporation.

2. Church Clerk

The church clerk shall be elected by majority vote of the members present in the annual conference. He shall keep a fair and complete record of the proceedings of the church, have charge of all records and keep a register of all members of the church. He shall issue letters of Christian character as directed by the church, and preserve all documents, papers and letters coming into his hands during his term of office and deliver the same with all records kept by him to his successor. The clerk shall also serve as the secretary of the corporation.

3. Trustees

From among the deacons shall be a sufficient number of men chosen to function as trustees of the church. If a sufficient number is not available from the deacons, the trustees as needed for legal purposes may be elected from the congregation in the annual conference by majority vote. They shall serve one year, after which they may be re-elected, or taken off, and new ones added.

D. Other Offices

1. Other offices and position of the church, such as the minister of music, Sunday School superintendent, head usher, pianist, organist, etc. shall be appointed by the pastors and deacons of the church.
2. The minister of music (or song leader) shall cooperate fully with the pastors and sincerely endeavor to be sensitive to the leadership of the Holy Spirit that the worship services exalt and glorify our Lord Jesus Christ. He shall be in charge of congregational singing, the choir and all special music, and shall provide suitable music for the church. He shall purchase music for the choir, keeping within the music budget.
3. The Sunday School superintendent shall supervise the work of the Sunday School, endeavoring to enlist the cooperation of the whole church in Bible study and instruction. In counsel with the pastors, he shall recommend the

appointment of the teachers and officers of the Sunday School.

4. The head usher, in counsel with the pastors, shall appoint a sufficient number of assistant to ably care for the work of ushering and extending the official hospitality of the church to its members and visitors.

E. Boards

Any boards, such as the School Board, shall be made up of at least five members, including the pastors and at least one deacon. All board members, except the pastors, shall be elected in the annual conference by majority vote. They shall serve one year, after which they may be re-elected or taken off, and new ones added.

F. Qualifications

1. No one shall be elected or appointed to office who has not been a member of the church in good and regular standing for at least six months, with the exception of the office of pastor. This may be modified on special occasions by recommendation from the pastors and deacons and vote of the church.
2. All officers shall be spiritually mature, of unquestioned Christian character, loyal to the Word of God, dedicated and devoted to the Lord Jesus Christ and to the spiritual and material welfare of the church. Their moral character and conduct shall be above reproach and, as exemplary members, reflect perseverance in holiness, avoiding all appearance of evil and refraining from a conduct reflecting worldliness and carnality (Acts 6:3; Romans 12:1-2; I Thessalonians 4:3,4; 5:22; I Timothy 3:3-14; I Peter 1:15,16; I John 2:15-18).
3. Any officer unable or unwilling to fulfill the duties of his office shall resign. Any officer refusing to subscribe to the Articles of Faith, the Constitution and Church Covenant shall be requested to resign by the pastors and deacons on the authority from the church. If the resignation is not received within a reasonable time, the church shall by vote declare the office vacant.
4. A vacancy occurring in any office or board, except in the case of the offices of pastor and deacon, may be filled at any regular business meeting of the church.

G. Paid Employees

The paid employees of the church, unless otherwise designated in this Constitution, shall be under the supervision of the pastors and deacons, who have authority to hire and dismiss the same.

ARTICLE VII: MEETINGS

A. Meetings for Worship

1. Unless otherwise provided, the church shall meet each Sunday for public worship, both morning and evening, and at least once during the week for Bible study and prayer. The church may also appoint other teaching periods or times of assembly deemed profitable by the pastors.
2. Annual Bible conferences, missionary conferences and conferences for revival and evangelism shall be as the pastors deem necessary.

B. Business Meetings

1. The regularly scheduled business meeting (Church Conference) is to be the first Wednesday evening service after the first Sunday of the month. In order to keep down unnecessary confusion, all business must be brought before a monthly men's meeting to be held before the first Sunday of the month for the purpose of establishing the agenda for the Church Conference. If there is no business to be brought before the church, the pastors and deacons may choose to cancel the monthly Church Conference and post all financial reports.
2. An annual meeting shall be convened on the first Wednesday evening after the first Sunday of the month of January for the purpose of annual reports and election of officers. The church fiscal year ends December 31 and begins January 1.
3. The senior pastor, or his designate, shall be the chairman of the business meetings.
4. Quorum for a legal business meeting shall consist of the members present at any properly constituted business meeting. All members should regard their presence at a duly called business meeting with the same seriousness with which they regard their attendance at a stated service of worship.
5. All members 18 years and older shall be entitled to vote at business meetings.
6. Business meetings, other than those herein designated, shall be held at the discretion of the pastors upon notification from the pulpit in advance of the meeting.
7. No regular business, except the reception and dismissal of members, may be transacted at any other meeting of the church, except as previously outlined above.

8. A majority vote (51%) shall carry a motion unless otherwise provided by this Constitution.
9. In conducting business, rules contained in *Robert's Rules of Order* shall govern all cases in which they apply. In exceptions, a majority vote shall establish the rule.

ARTICLE VIII: AMMENDMENTS

This Constitution and By-Laws may be revised or amended by the threefourths vote of the eligible voting members present and voting at any particular business meeting, provided that said revision or amendment has been submitted in writing and announced two weeks before the vote is taken.

This Constitution and By-Laws supersedes any other constitution and/or by-laws of the Peachtree Baptist Church of Senoia, Georgia.

Dated: October 12, 1989

ARTICLES OF FAITH

ARTICLE I: THE HOLY SCRIPTURES

We believe the Holy Bible, that collection of sixty-six books from Genesis to Revelation, was written by men supernaturally controlled by the Holy Spirit; that as originally written it was verbally and fully inspired; that it has truth without any admixture of error for its matter; that not only contains and conveys the Word of God but is the very Word of God, and therefore shall remain for all ages the only complete and final revelation of the will of God to man, the true center of Christian union and the supreme and only authority by which all human conduct, creeds and opinions shall be tried. II Tim. 3:16,17; II Pet. 1:19-21; II Sam. 23:2; Psa. 12:6; Psa. 119:89,105,130,160; Prov. 30:5,6; Luke 24:25-27,44,45; John 10:35; 12:48; Acts 1:16; 17:11; 28:25-27; Rev. 22:19.

ARTICLE II: THE TRUE GOD

We believe there is one, and only one, living and true God, an infinite and sovereign spirit, the maker, supreme ruler and sustainer of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons: the Father, the Son and the Holy Spirit, equal in every divine perfection and attribute, and executing distinct but harmonious offices in the great work of redemption.

Gen. 1:1,26; 17:1; Ex. 3:14; 15:11; 20:2,3; Deut. 4:39; 6:4,5; I Chron. 29:11,12; Psa. 19:9; 83:18; 90:2; 103:19; 147:5; Isa. 6:3; 44:6,8; Jer. 10:10; Matt. 19:26; 28:19; Mark 12:30; John 10:30; 15:26; 17:5; Acts 5:3,4; 17:22-28; Rom. 11:33,34; I Cor. 2:10,11; 12:4-6; II Cor. 13:14; Eph. 2:18; Phil. 2:5,6; I Tim. 1:7; Titus 3:3-7; I Pet. 1:2,3; I John 5:7.

ARTICLE III: THE LORD JESUS CHRIST, THE SON OF GOD

HIS DEITY: We believe that the Lord Jesus Christ is the only begotten Son of God and God the Son: that He is co-equal with God the Father and God the Holy Spirit. Isa. 9:6; Mic. 5:2; John 1:1; 8:58; 10:30; 20:28; Rom. 9:5; Phil 2:6; Heb. 1:3,6,8.

HIS INCARNATION, VIRGIN BIRTH, SINLESS HUMANITY: We believe that the eternal Son of God became incarnate in human flesh, begotten by the Holy Spirit in a supernatural manner, born of the virgin Mary, as no other man has been or ever can be born, that He is man of very man, even as He is God of very God; that He was tempted in all points as we are, yet He was incapable of sin, did no sin, neither was sin found in Him; that in His incarnation He revealed the Father and accomplished the work of redemption. Isa. 7:14; 9:6; Matt. 1:18-25; Luke 1:34,35; John 1:14,18; 14:9; II Cor. 5:21; I Tim. 2:5; 3:16; Heb. 2:9; 4:15; 10:5-10; I Peter 2:22; I John 3:5.

HIS ATONEMENT FOR SIN: We believe that Christ's redeeming work was one of infinite value, was intended to save the elect only and actually secured salvation for them: that His death was substitutionary, and endurance of the penalty of sin for His people,

accomplishing redemption for them, securing their reconciliation to God and providing everything necessary for their salvation, including faith, which united them to Him. Isa. 53:10,11; Matt. 1:21; 20:28; John 10:11,15,16; 17:2,6,9; Acts 20:28; Rom. 5:6,8-11; 8:29-34; II Cor. 5:21; Eph. 1:4-7; Heb. 2:9-13; 9:12; I Pet. 2:24; 3:18.

HIS RESURRECTION, ASCENSION AND ETERNAL PRIESTHOOD: We believe that the Lord Jesus Christ arose from the dead the third day in the same body, though glorified, in which He had lived and died; that He ascended to heaven, where He sits on the right hand of the Father, exalted as Lord, the Head of all things to the Church the Great High Priest, ever living to make intercession for those for whom He died. Matt. 28:6,7; Mark 16:6; Luke 24:2-6,39,51; John 20:27; Acts 1:9-11; Rom. 8:34; 14:9; I Cor. 15:4; Eph. 1:20-23; Phil. 2:9-11; I Tim. 2:5; Heb. 1:3; 2:9,17; 5:9,10; 7:25; 8:1-6; 9:24; 12:2; I Pet. 3:22; I John 2:1; Rev. 3:21.

ARTICLE IV: THE HOLY SPIRIT

We believe that the Holy Spirit is the third person of the Godhead, equal in nature and essence with God the Father and God the Son; that He was active in creation; that His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, righteousness and judgement; that He bears witness to the truth of the gospel in preaching and testimony; that in connection with the outward general call of the gospel, extended to all men, He extends a special inward call to the elect, which effectually brings them to salvation; that He is the Agent of regeneration and indwells, seals, anoints, leads, teaches, sanctifies, helps, witnesses to and through the believer; that the baptism in the Spirit forms the body of Christ, equipping the Church with spiritual gifts, sovereignly given to individual believers for service; that the sign gifts, such as prophecy, healing and tongues, were temporary during the foundation period of the Church and the completion of the Scriptures; that He empowers the Church of holiness and service by His filling.

Gen. 1:1-3; Job 26:13; 33:4; Psa. 104:30; Luke 24:49; John 3:3-8; 14:16,17,26; 15:26,27; 16:7-11, 13-15; Acts 1:5,8; 2:1-4; 5:3,4; 6:3,5; 7:55; 8:29; 9:17; 10:44-47; 11:15-17; 13:2,4,9; 15:8,9; 16:6,7; Rom. 8:9-11,13,14,23, 26-27; I Cor. 2:4,5,10-14; 3:15-16; 6:11,19; 12:3,4-11,13; 13:8-10; II Cor. 1:21,22; 5:5; Eph. 1:13,14; 2:21,22; 4:30; I Thes. 1:5; 4:7,8; II Thes. 2:13; II Tim. 1:14; Titus 3:5,6; I Pet. 1:2.

ARTICLE V: THE CREATION

We believe in the Genesis account of creation, and that it is to be accepted literally and not allegorically or figuratively; that all animal and vegetable life was made directly, and God's established law was that they should bring forth "after their kind"; that man was created by a direct act of God in His own image and after His own likeness; that man's creation was not by any process of evolution or development through interminable periods of time from lower to higher forms; that man was originally created innocent. Gen. 1:1,11,24,26,27; 2:7,21-23; Ex. 20:11; Neh. 9:6; Jer. 10:12; Matt. 19:4; John 1:3; Acts 4:24; 17:23-26; Rom. 1:20; Col. 1:16,17; Heb. 1:2,3; 11:3; Rev. 4:11; 10:6.

ARTICLE VI: THE SANCTITY OF THE FAMILY

1. We believe marriage was ordained by God as one male and one female becoming one flesh. We believe it was God's design that a man and a woman enter the marriage union for life. (Genesis 2:18-25; Matthew 19:3-9; Romans 7:2; Ephesians 5:22-32)
2. We believe God has provided for intimate sexual relations between man and woman within the covenant of marriage; sexual relations outside the bonds of marriage, including homosexuality, bisexuality, bestiality, incest, adultery, fornication, pedophilia, among others alluded to in God's Word, are a sin. We believe acts that defile God's human creation, such as gender modification, through medical procedures or by appearance, and participation in the sexual degradation of others through pornography, are attacks against the family unit, are against the will of God, and are sins. (Genesis 2:24; 19:5, 13; Leviticus 18:1-30; Romans 1:18-32; 1 Cor. 5:11; 1 Corinthians 6:6-10; 7:3-5; Hebrews 13:4; Ephesians 5:3-5; 1 Thessalonians 4:8;)
3. We believe in the sanctity of human life. We believe human life begins at conception, and from conception through the elderly adult years should be respected as a creation of God. We believe abortion, infanticide, euthanasia, suicide, assisted suicide, and other similar acts are acts of murder and therefore against the will of God. (Genesis 1:27; Exodus 20:13; Leviticus 19:32; Job 12:12; Psalms 139:13-14; Isaiah 44:2,24; Jeremiah 1:5; Romans 9:20-22; I Timothy 5:1-2)
4. We believe children are a blessing from God and are to be taught spiritual and moral values by their parents, who are to rear them with loving discipline following the example and instruction of our Lord. (Deuteronomy 6:4-9; Psalms 78:4-7; 127:3; Proverbs 22:6; Ephesians 6:4)

Article VI was amended on May 26, 2013

ARTICLE VII: THE FALL OF MAN

We believe that man was created in holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state; that the guilt of Adam's sin was imputed immediately to the whole race and a corrupt nature is conveyed mediately through natural generation to all born in Adam's race; that all men by nature are devoid of the holiness required by the law of God and are positively inclined to evil, from which nature proceeds all actual transgressions; that man is under just condemnation without defense or excuse; that man is totally depraved, including his intellect, emotions and will, so that he is in bondage to sin and cannot and will not choose good over evil; that he is totally unable to savingly believe the gospel, the regenerating work of the Holy Spirit being essential to remove the resistance to the gospel, which He does in the elect; that this corrupt nature remains in the regenerated during this life, and though the believer is justified and the dominion of sin is broken, both this nature and its works are sin. Gen. 1:27, 31; 2:16,17; 3:1-24; 6:5; 8:21; Job 14:4; Psa. 51:5; 58:3; Eccl. 7:20, 29; 9:3;

Isa. 53:6; Jer. 13:23; 17:9; Mark 7:20-23; John 3:3,6; 5:40; 6:44; 8:34; Rom. 1:18, 21; 3:9-18; 19,23; 5:12-19; 6:20,23; 7:14-25; 8:7,8; I Cor. 6:9,10; Gal. 5:19-21; Eph. 2:1-3; 4:17-19; 5:5,6,8; Col. 2:13; 3:5,6; II Tim. 2:25,26; Titus 3:3; Rev. 20:11-15.

ARTICLE VIII: ANGELS, FALLEN AND UNFALLEN

We believe that God created an innumerable company of sinless, spiritual beings, known as angels; that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation; that Satan was once holy and enjoyed heavenly honors, but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is not the malignant prince of the power of the air and the unholy god of this world; that he is man's great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religions, the chief power back of the present apostasy, the lord of the antichrist and the author of all the powers of darkness; that he was judged at the cross, though not then executed, and is destined to final defeat at the hands of God's Son and to the judgement of everlasting hell, a place prepared for him and his angels.

Gen. 3:1-19; Job 1:6-12; 2:1-7; Isa. 14:12-17; Ezek. 28:11-19; Zech. 3:1,2; Matt. 4:1-11; 13:25, 37-39; Mark 8:38; 13:21,22; Luke 9:26; 10:18; 22:3,4; 15:10; John 12:31-33; 14:30; 16:11; II Cor. 4:3,4; 11:13-15; Eph. 1:21; 2:2; 3:10; 6:10-12; Co. 2:15; I Thess. 3:5; II Thess. 2:3,4,8-11; I Tim. 3:6; 4:1-3; 5:21; Heb. 1:14; I Pet. 5:8,9; II Pet. 2:4; I John 2:22; 4:3; II John 7; Jude 6; Rev. 7:11,12; 12:1-17; 13:13,14; 19:11, 16-20; 20:1-3,10.

ARTICLE IX: GOD'S SOVEREIGN PURPOSE

We believe that God has decreed in Himself, from all eternity, according to the counsel of His own will for His own glory, all things whatsoever come to pass; that in His eternal purpose of grace, in His sovereign pleasure and on account of no foreseen merit, response of obedience in them, He elected certain individuals out of the number of sinful men to the recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salvation.

Psa. 65:4, 115:3; Isa. 42:16; Jer. 1:5,6; Dan. 4:34,35; John 6:37,39,44; 15:16; Acts 9:15; 13:48; 16:14; Rom. 8:28-30,33; 9:11,16; 11:5,7,29; I Cor. 2:7; Eph. 4:4,5,11; II Tim. 1:8,9; 2:10; II Thess. 2:13; James 1:18; I Pet. 1:2-4,20; II Pet. 1:10.

ARTICLE X: THE FREENESS OF SALVATION

We believe that the salvation of sinners is wholly of grace through the mediatory offices of the Son of God; that as the crucified risen Lord He is in every way qualified to be a suitable, compassionate and all-sufficient Savior; that the blessings of Christ's salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation.

Isa. 53:4,5; 55:1,6,7; Ezek. 18:23,32; 33:11; Matt. 11:28; 18:11; Mark 16:15,16; Luke 19:10; John 3:15-18,36; 5:40; 6:37; Acts 2:38; 17:30; Rom. 3:24; 4:3-5; 11:5,6; 10:13-15; Eph. 2:4-10; II Thess. 1:8,9; I Tim. 1:15; Titus 3:5; Heb. 7:25; Rev. 22:17.

ARTICLE XI: REGENERATION

We believe that in order to be saved sinners must be born again; that the new birth is the work of God in which He sovereignly quickens the spirit of the elect sinner by the regenerating power of the Holy Spirit; that in regeneration the dead in trespass and sins is made a new creation, becomes partaker of the divine nature and receives eternal life; that it is instantaneous and not a process, brought about in a manner beyond our comprehension, not by will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life. Jer. 31:18,19; Ezek. 36:25-27; John 1:12,13; 3:3,6-8; 5:24,25; 6:44,45,65; Acts 5:31; 11:18; 13:48; 16:14; Rom. 6:23; Gal. 5:22,23; 6:15; II Cor. 5:17; Eph. 2:1,10; 4:24; 5:9; Col. 2:13; 3:10; II Thess. 2:13,14; II Tim. 2:25,26; James 1:18; I Pet. 1:23-25; I John 2:29; 3:9,14; 4:7; 5:1,18.

ARTICLE XIII: JUSTIFICATION

We believe that justification is the judicial act of God whereby He once forever declares to be righteous the believer in the Lord Jesus Christ; that justification includes forgiveness of sin and the imputation of God's righteousness; that it is not bestowed in consideration of any works of righteousness on the sinner's part, but solely through the instrumentality of faith in Christ; that justifying faith is essentially evidence by good works.

Gen. 15:6; Isa. 53:11; Hab. 2:4; Zech. 3:1-4; Acts 13:39; Rom. 3:20-22, 24-26; 4:1-8,25; 5:1,9; 8:1,30-33; 10:4,10; I Cor. 1:30; II Cor. 5:21; Gal. 2:16; 3:6,8,11; Eph. 1:7; Phil. 3:9; Col. 1:14; 2:13; Titus 3:5-7; Heb. 11:4,7; James 2:14-26.

ARTICLE XIV: SACTIFICATION

We believe that sanctification is the process by which, according to the will of God, believers are made partaker of His holiness; that there is a positional holiness based on the offering of Christ, realized in the sanctifying work of the Holy Spirit at regeneration; that the work begun in regeneration is continued in progressive sanctification, carried on in the hearts and lives of believers by the presence and power of the Holy Spirit in continual use of appointed means: the Word of God, the assembly privilege of the local church, the ministerial gifts, self-examination, self-denial, watchfulness, prayer and in the practice of godly exercise and duties; that it is not completed in this life but will have its final accomplishment at Christ's Return. We believe in ecclesiastical separation from all apostasy and compromise; that this includes separation from ecumenicalism, liberalism, neo-orthodoxy, neo-evngelicalism, neo- evangelism and neo-pentocostalism (Charismatic Movement). We believe that Scriptural separation from the world includes separation from secret orders including Freemasonry and all other such idolatrous organizations.

Lev. 11:44; Prov. 4:18; John 17:17; Rom. 6:1-13; 12:1,2; I Cor. 1:30; 6:11; 11:28,31;

II Cor. 3:18; 6:14-18; 7:1; 13:9; Eph. 1:4; 4:11-16,24; 5:25-27; Phil. 2:12,13; 3:21; Col. 3:1-4, 12-17; I Thess. 4:1-4; 5:23,24; I Tim. 4:7; Heb. 10:10-14; I Pet. 1:15,16; 2:2; II Pet. 1:1-11; 3:18; I John 3:2,3,9; I John 5:21.

ARTICLE XV: ADOPTION

We believe that adoption is the gracious act whereby God the Father, for the sake of Christ, accepts believers to the estate and condition of children by a spiritual birth and places them into the honored position as adult sons; that He sends the Spirit of adoption into their hearts, leading them as the sons of God and joint-heirs with Jesus Christ; that the full benefit of the position of sonship awaits the glorification of the believer at the Coming of Christ.

John 1:12,13; Rom. 8:14-17,23,29,30; Gal. 3:26; 4:1-7; Eph. 1:5,13,14; Heb. 12:5-11; I John 3:1,2.

ARTICLE XVI: PERSEVERANCE AND PRESERVATION OF THE SAINTS

We believe that all who are chosen by God, redeemed by Christ and regenerated by the Holy

Spirit are eternally saved; that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare, and they are kept by the power of God through faith unto eternal salvation.

Psa. 37:23,24; 125:1,2; Jer. 32:40; Luke 8:13; John 3:16,36; 6:37,39,66-69; 8:31; 10:27-30; 17:12,24; Rom. 8:1,28-39; 11:29; I Cor. 1:8,9; Eph. 2:10; 4:30; Phil. 1:6; 2:12,13; Heb. 13:5; I Pet. 1:5; I John 4:4; 5:4,5; Jude 1,20,21,24,25.

We believe in the unity of all believers in the Church, the body of Christ, the people of God of this age; that the expression of the body of Christ is the local church, which is an assembly of baptized believers, associated by covenant of faith and fellowship in the gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges invested in them by His Word; that its officers of ordination are pastors, or elders; and deacons, whose qualifications, claims and duties are clearly defined in Scripture; that the only superintendent is Christ through His Holy Spirit; that its mission is the edification of the saints and the spread of the gospel world-wide according to the Great Commission; that the local church has the absolute right of self-government, free from the hierarchy of individuals or organizations; that it is Scriptural for true churches to co-operate with each other in contending for the faith and the furtherance of the gospel; that every church is the sole judge of the measure and method of its co-operation; that in all matters of membership, policy, government, discipline, benevolence the will of the local church is final; that the local church is the agent for carrying out the purpose of God in this Church age.

Matt. 16:18; 18:15-18; 28:19,20; Acts 2:41,42,47; 6:5,6; 13:1-3; 14:23; 15:22; 20:17-28; Rom. 12:4,5; I Cor. 1:2; 5:11-13; 11:2; 12:4,12,13; 16:2; II Cor. 1:1; 8:23,24; Gal. 1:2; Eph. 1:22,23; 4:11-16; 5:22,23; Phil. 1:1; Col. 1:18; I Thess. 1:1; II Thess. 1:1; I Tim. 3:1-15; Titus 1:5-9; Heb. 10:25; James 5:14; I Pet. 5:1-4; Rev. 1:20; 2:1,7,8,11,12,17,18,29; 3:1,7,13,14,22; 22:16.

ARTICLE XVIII: BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion in water of a believer in the name of the Father and of the Son and of the Holy Spirit to show forth in a solemn and beautiful emblem our faith in and identification with the crucified, buried and risen Savior with its effect in our death to sin and resurrection to a new life; that it is a prerequisite to the privileges of a church relation and to the Lord's Supper in which the member of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded by solemn self-examination.

Matt. 3:6,16; 26:26-28; 28:19,20; Mark 16:16; Luke 22:19,20; Acts 2:38,41,42; 8:12,36-40; 9:18; 10:47,48; 16:14,15,30-33; 18:8; Rom. 6:3-5; I Cor. 11:23-34; Gal. 3:27; Col. 2:12.

ARTICLE XIX: CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interest and good of human society; that magistrates are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ and His Word, Who is the only Lord of the conscience and the coming Prince of the Kings of the earth; that Church and State are to be separate, the State being divinely instituted for believer and unbeliever, while the Church was instituted for the believer.

II Sam. 23:3; Psa. 72:11; Dan. 3:17,18; Matt. 22:19-21; Acts 4:19,20; 5:29; 23:5; Rom. 13:1-7; I Tim. 2:1,2; Titus 3:1; I Pet. 2:13,14,17; Rev. 19:16.

ARTICLE XX: THE SECOND COMING OF CHRIST

We believe that the Lord Jesus Christ is coming back again personally, bodily and visibly; that His Coming is imminent and will be pretribulational and premillennial; that at the rapture He will come to raise the dead in Christ and will change and translate living believers, catching them up together to meet Him in the air to forever be with the Lord; that the world will experience the Tribulation Period, which will be a time of divine wrath poured out on the earth, and out of which the nation of Israel will be saved and realize their covenant promises in the Messiah; that Christ will return to earth with His saints to establish His Kingdom in which God will be all in all.

Isa. 2:2-4; 11:1-9; 32:1; Jer. 23:5,6; 31:31-34; Ezek. 36:25-28; 37:1-28; Dan. 2:44; 7:13,14; Matt. 19:28; 24:21,29-31; 25:31; John 14:2,3; Acts 1:11; 3:19-21; Rom. 11:25-27; I Cor. 1:7; 15:23-28,51,52; Phil. 3:20,21; Col. 3:4; I Thess. 1:10; 2:19; 3:13; 4:13-18; 5:1-11; 5:23; II Thess. 2:1-11; II Tim. 4:8; Titus 2:13; Heb. 10:37; James 5:8; I Pet. 1:7,13; II Pet. 3:4,10; I John 2:28; 3:2,3,23 Rev. 1:7; 14:15; 19:11-21; 20:1-10; 22:20.

ARTICLE XXI: THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified by faith sanctified by the Spirit of God are truly righteous in His esteem; that all such as continue in impenitence and unbelief are in His sight wicked and under the curse; that this distinction holds among men both in and after death in the everlasting felicity of the saved and the everlasting conscious suffering of the lost in the lake of fire.

Gen. 18:23-33; Prov. 14:32; Mal. 3:18; Matt. 25:34-46; Luke 16:25,26; John 8:21,24; Rom. 6:17; I John 5:19; Rev. 14:10,11; 20:10,14,15; 21:8,24-27.

RESOLUTION ON HOMOSEXUALITY

**Adopted by
PEACHTREE BAPTIST CHURCH
of Senoia
on
December 6, 1993**

The Word of God clearly identifies homosexuality as sin and the medical profession has stated that not a healthy practice. In fact, the practice of homosexuality has led to the increased spread of sexually transmitted diseases. Homosexual contact comprises a majority of the reported cases of Aids nationwide, and the majority of AIDS cases have been transmitted largely by illegal activities.

We believe that homosexuality is a chosen lifestyle, not a handicap, and homosexuals have been given increased civil protection even to the denial of the civil rights of others. The incidence of homosexual behavior is less than three percent and may be as little as one percent, and most communities continue to believe that the homosexual lifestyle (sodomy) involves sexual perversions that are obscene.

BE IT RESOLVED, Peachtree Baptist Church believes that the practice of homosexuality is condemned by the Word of God. We believe it to be an unhealthy lifestyle, and we oppose government policy which promotes and endorses the homosexual lifestyle, which is detrimental to the health of a segment of society.

We believe that individuals can and are being delivered by the grace of God from a homosexual lifestyle. We believe it is not unjust to give preference to an applicant or employee who is a member of the same or a similar religious denomination or to give preference to an applicant or employee who adheres to the religious association's creed, including their views on homosexuality.

Further, we do not believe that homosexuality should be taught as an alternative lifestyle in the public and private school systems. The free exercise of religion is a First Amendment right and sexual orientation is not. We especially oppose "gay rights" ordinances and laws that give special rights and privileges to homosexuals. We stand against the promotion of "domestic partnerships," because they lack commitment and responsibility, which will increase the monetary cost to society and have detrimental effects upon children. So called "gay pride" demonstrations, which offend the communities where they take place while being subsidized by taxpayer's dollars, should not be permitted. We believe Peachtree Baptist Church has a duty under God to encourage high moral standards and not to encourage any form of sexual conduct outside the God-ordained institution of marriage.

We believe "traditional marriage" is to be defined as a covenant relationship defined by God as one male and one female becoming one flesh. Peachtree Baptist Church stands for traditional family values and believes it is government's responsibility to promote and protect such traditional family values as taught in the Word of God.