



BYLAWS

PREAMBLE

So that things may be done decently and in order in accordance with the accepted tenets of other churches of like precious faith, and that we may more readily help each other in our Christian service, we declare and establish this constitution to which we voluntarily submit ourselves.

CHURCH CONSTITUTION

ARTICLE 1 – NAME AND PURPOSE

SECTION 1 – NAME

This congregation of believers shall be known as the Bethel Baptist Church of Rockwall.

SECTION 2 – PURPOSE

- (A) This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law), including, but not limited to, for such purposes, the establishing and maintaining of religious worship, the building, maintaining and operating of churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, day-care centers, camps, and nursing homes.
- (B) The church shall also ordain and license men to the Gospel ministry; evangelize the unsaved by the proclaiming of the Gospel of the Lord Jesus Christ; educate believers in a manner consistent with the requirements of Holy Scripture, both in Sunday and weekday schools of Christian education; and maintain missionary activities in the United States and any foreign country.

ARTICLE 2 – STATEMENT OF FAITH AND COVENANT

SECTION 1 – STATEMENT OF FAITH

- (A) **The Holy Scriptures.** We believe that Holy Scriptures of the Old and New Testament to be the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible, and God-breathed, and therefore, are the final authority of faith and life. The sixty-six books of the Old and New Testament are the complete and divine revelation of God to Man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning. This church shall subscribe to only the King James Version (1611 or its equivalent – editions with spelling revisions) as its definition of the Holy Bible in the English language (believing that it has stood the test of time and is a sufficiently accurate and faithful translation to be called the infallible Word of God; that no translation is inspired in and of itself; rather, it derives its inspiration by fidelity to the true text of the original languages) and therefore will use it fundamentally in all areas of the Church's program.

II Tim 3:16-17; II Pet 1:19-21.

(B) Dispensationalism. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life, which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations—the law, the church, and the kingdom—are the subjects of detailed revelation in Scripture.

Gen.1: 28; I Cor.9: 17; II Cor.3: 9-18; Eph.1: 10; 3:2-10; Col.1: 24-25, 27; Rev. 20:2-6.

(C) Of the True God. We believe that there is one, and only one, living and true God, and infinite, intelligent Spirit, the maker and supreme ruler 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 Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Ex. 20: 2-3; Gen. 17: 1; I Cor. 8:6; Eph. 4:6; Jn. 4:24; Psa. 147:5, 83:18, 90: 2; Jer. 10:10; Ex. 15:11; Rev. 4:11; I Tim. 1:17; Rom. 11:33; Mk. 12:30; Matt. 28: 19; Jn. 15:26; I Cor. 12: 4-6; I Jn. 5:7; Jn. 10:30, 17: 5; Acts 5: 3-4; I Cor. 2: 10-11; Phil. 2:5-6; Eph. 2:18; II Cor. 13:4.

(D) Of the Holy Spirit. We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; That he was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; That He convicts of sin, of judgment, and of righteousness; that He is the agent in the New Birth; that He seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer.

Jn. 1:33; 3:5-6; 14:16-17, 26; 15:26; 16:8-11, 13; Matt. 3:11; 28:19; Heb. 9:14; Lk. 1:35; 3:36; 24:49; Gen. 1:1-13; II Thes. 2:7,13; Acts 5:30-36; 11:16; Eph. 1:13-14; Mark 1:8; Rom. 8:14, 16, 26-27; I pet. 1:2.

(1) We believe that the gift of tongues, as cited in Mark 16, Acts 2, 10, 19 and I Cor. 12-14, was indeed a ministry of the Holy Spirit to serve as a sign to Israel of the official change made by God from the Old Testament Jewish economy to the New Testament Church Age economy; and that therefore, with the destruction of the Temple and the city of Jerusalem in AD 70 (demonstrating God's judgment on national Israel) and the completion and adequate distribution of the New Testament scriptures very soon after AD 100, there is no longer a need for, or an occurrence of this ministry by the Holy Spirit during the Church Age. Therefore, this Church shall not tolerate, by any of its members at any time, the so-called "speaking in

tongues”, or any other counterfeit demonstration of the sign gifts as is associated with the Pentecostal or Charismatic movement.

Mk. 16:14-18; Acts 2, 10-11:18; 18-19:1-12; I Cor. 13:8-12; 14:21-22; Is. 28:9-13.

(E) Of the Devil, or Satan. We believe 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 now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be 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 anti-Christ, and the author of all the powers of darkness—destined however to final defeat at the hand of God’s Son, and to the judgment of an eternal justice of Hell, a place prepared for him and his angels.

Is. 14:12-15; Ezek. 28:14-17; Rev. 12:9; Jude 6; II pet. 2:4; Eph. 2:2; John 14:30; I Thes. 3:5; Matt. 4:1-3; I Pet. 5:8; Zech. 1:3; I John 3:8; Matt 13:25, 37-39; Luke 22:3-4; Rev. 12:10; II Cor. 11:13-15; Mark 13:21-22; I John 4:3; II John 7; I John 2:22; Rev. 13:13-14; II Thes. 2:8-11; Rev. 19:11, 16-20; Rev. 12:7-9; Rev. 20:1-3; Rev. 20:10; Matt. 25:41.

(F) Of the Creation. We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man’s creation was not a matter of evolution or evolutionary changes of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God’s established law was that they should bring forth only “after their kind.”

Gen. 1:1; Ex. 20:11; Acts 4:24; Co.1: 16-17; Heb. 11:3; John 1:3; Rev. 10:6; Rom. 1:20; Acts 17:23-26; Jer. 10:12; Neh. 9:6; Gen. 1:26-27; Gen. 2:21-23; Gen. 1:24.

(G) Of the Fall of Man. We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners not by constraint, but of choice, and therefore, under just condemnation without defense or excuse.

Gen. 3:1-6, 24; Rom. 5:12; Rom 5:19; Rom. 3:10-19; Eph. 2:1, 3; Rom. 1:18; Ezek. 18:19-20; Rom. 1:32; Rom. 1:20; Rom. 1:23; Gal. 3:22.

(H) Of the Virgin Birth. We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever, or can ever be born of woman; and that he is the Son of God, and God the Son.

Gen. 3:15; Is. 7:14; Matt. 1:18-25; Luke 1:35; Mark 1:1; John 1:124; Psalms 27; Gal. 4:4; I John 5:20; I Cor. 15:47.

(I) Of the Atonement for Sin. We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God who, by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience; and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of himself in the sinner's place, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; That, having risen from the dead, he is now enthroned in Heaven and uniting in His wonderful person the tenderest sympathies with divine perfection. He is every way qualified to be a suitable, compassionate, and all-sufficient Saviour.

Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Is. 53:4-7; Rom 3:25; I John 4:10; I Cor. 15:3; II Cor. 5:21; John 10:18; Phil. 2:8; Gal. 1:4; I Pet. 2:24; I Pet. 3:18; Is. 53:11; Heb. 12:2; I Cor. 15:20; Is. 53:12; Heb. 9:12-15; Heb. 7:25; I John 2:2.

(J) Of Grace in the New Creation. We believe that in order to be saved, sinners must be born again; that in the new birth the dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the 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, faith and newness of life.

John 3:3; II Cor. 5:17; Luke 5:27; I John 5:1; John 3:7; Acts 2:41; Acts 16:30-33; II Pet. 1:4; Rom. 6:23; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 3:8; John 1:12-13; Gal. 5:22; Eph. 5:9.

(K) Of the Freeness of Salvation. We believe in God's electing grace that the blessings of 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; and 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.

I Thes. 1:4; Col. 3:12; I Pet. 1:2; Titus 1:1; Rom. 8:29-30; Matt. 11:28; Is. 55:1; Rev. 22:17; Rom. 10:13; John 6:37; Is. 55:6; Acts 2:38; Is. 55:7; John 3:15-16; I Tim. 1:15; I Cor. 15:10; Eph. 2:4-5; John 5:40; John 3:18; John 3:36.

(L) Of Justification. We believe that the great gospel blessing, which Christ secures to such as believe in Him, is justification; that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but, solely through faith in the Redeemer's blood, His righteousness is imputed to us.

Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 8:1; Rom. 5:9; Rom. 5:11; Titus 3:5-7; Hab. 2:4; Gal. 3:11; Rom. 4:18; Heb. 10:38.

(M) Of Repentance and Faith. We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger, helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time, heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior.

Acts 20:21; Mark 1:15; Acts 2:37-38; Luke 18:13; Rom. 10:13; Psa. 51:1-4; Psa. 51:7; Isa. 55:6-7; Luke 12:8; Rom. 10:0-11.

(N) Of the Church. We believe that a church of Christ is a congregation of baptized believers associated together by a covenant of faith and fellowship of 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 the scriptures; we believe that the true mission of the church is found in the Great Commission: First, to make individual disciples; Second, to build up the church; Third, to reach and instruct as He has commanded. We do not believe in the reversal of this order; we hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation; on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final.

(O) Of 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, of the Son, and of the Holy Ghost with the authority of the local church to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation and to the Lord's Supper in which the members of

the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:6; John 3:23; Rom. 6:4-5; Matt. 3:16; Matt. 28:19; Rom. 6:3-5; Col. 2:12; Acts 2:41-42; Matt. 28:19-20; I Cor. 11:23-28.

(P) Of the Perseverance of the Saints. We believe that such only are real believers as endure unto 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 that they are kept by the power of God through faith unto eternal salvation.

John 8:31-32; Col. 1:21; I John 2:19; Matt. 13:19-21; Rom.*23; Matt. 6:30; Psa. 121:3; Heb. 1:14; I Pet. 1:5; Phil. 1:6; John 10:28; John 10:29; John 16:8; Rom. 8:35-39.

(Q) Of the Righteous and the Wicked. We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse, and 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.

Mal. 3:18; Gen. 18:23; Rom. 6:17-18; Prov. 11:31; I Pet. 4:18; Rom. 1:17; I Cor. 15:22; Acts 10:34-35; I John 2:29; I John 3-7; Rom 6:16; I John 5:19; Gal. 3:10; Rom. 7:6; Rom. 6:23; Prov. 14:32; Luke 16:25; Matt. 25:34-41; John 8:21; Luke 9:26; John 12:25; Matt. 7:13-14.

(R) Of the Resurrection and Return of Christ and Related Events. We believe in and accept the sacred Scriptures upon these subjects at their face and full value. Of the Resurrection, we believe that Christ rose bodily “the third day according to the Scriptures”; that He ascended “to the right hand of the throne of God”; “that this same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven” –bodily, personally and visibly; that the “dead in Christ shall rise first” that the living saints “shall be changed in a moment, in the twinkling of an eye, at the lat trump”; “That the Lord God shall give unto Him the throne of His Father David”; and that “Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet.”

Matt. 28:6-7; Luke 24:39; John 20:27; I Cor. 15:4; Mark 16:6; Luke 24:2, 4-6; Acts 1; 9; Acts 1:11; Luke 24:51; Mark 16:19; Rev. 3:21 Heb. 8:1; Heb. 12:2; Heb. 8:6; I Tim. 2:5; I John 2:1; Heb. 2:17; Heb. 5:9-10; John 14:3; I Thes. 4:16; Matt. 24:27; Matt. 25:13; Jas. 5:8; Matt. 24:42; Heb. 9:28; I Thes. 4:16; Matt. 24:27; I Cor. 15:42-44; I Cor. 15:52; Isa. 32:1; Isa. 11:4-5; Psa. 72:8; Rev. 20:1-4; Rev. 20:6.

(S) Of Missions. The command to give the Gospel to the world is clear and unmistakable and this Commission was given to the churches. Matt. 28:18-20: “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.”

Mark 16:15: “And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

John 20:21: “As my Father hath sent me, even so send I you.”

Acts 1:8: “But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

Romans 10:13-15: “ For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

(T) Of the Grace of Giving. Scriptural giving is one of the fundamentals of the Faith.

II Cor. 8:7: “Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.”

We are commanded to bring our gifts into the storehouse (common treasury of the Church) upon the first day of the week.

I Cor. 16:2: “Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”

Under grace we give, and do not pay, the tithe – “Abraham GAVE a tenth part of all” – “Abraham GAVE the tenth of the spoils” – Hebrews 7:2,4 – and this was four hundred years before the law, and is confirmed in the New Testament; Jesus said concerning the tithe, “These ye ought to have done” – Matt. 23:23.

We are commanded to bring the tithe into the common treasury of the Church.

Acts 4:34, 35, 37: “And brought the prices of the things that were sold and laid them down at the apostle’s feet...Having land, sold it, and brought the money, and laid it at the apostle’s feet.”

We believe that every Christian, as a steward of that portion of God’s wealth entrusted to him, is obligated to support this local church financially. We believe that God has established the tithe as a basis for giving but that every Christian should also give other offerings sacrificially and cheerfully to the support of the Church, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of the tithe or offering once the gift has been made.

Gen. 14:20; Prov. 3:9-10; II Cor. 9:6-7; Gal. 6:6; Eph. 4:28; I Tim. 5:17-18; I John 3:17.

(U) Of Civil Government. We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home; 2) the Church; and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the Church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God.

Rom. 13:1-7; Eph. 5:22-24; Heb. 13:17; I pet. 2:13-14.

(V) Of Human Sexuality. We believe that God has commanded that no intimate sexual activity should be engaged in outside of a marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery and pornography are sinful perversions of God’s gift of sex.

Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; I Cor. 5:1; 6:9; I Thess. 4:1-8; Heb. 13:4.

(W) Of Divorce and Remarriage. We believe that God hates divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication. Although divorced and remarried persons or divorced persons may hold positions of service in the Church and be greatly used of God for Christian service, they may not be considered for the office of pastor or deacon.

Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; I Cor. 7:1-17; Tim. 3:2, 12; Titus 1:6.

(X) Abortion. We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the mental well-being of the mother are acceptable.

Job 3:16; Psa. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44.

(Y) Lawsuits Between Believers. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the Church to resolve personal disputes. We believe the Church possesses all the resources necessary to resolve may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander.

I Cor. 6:1-8; Eph. 4:31-32.

SECTION 2 – AUTHORITY OF STATEMENT OF FAITH:

The Statement of Faith does not exhaust the extent of our faith. The bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible, and therefore, is binding upon all members. All literature used in the Church shall be in basic agreement with the Statement of Faith.

SECTION 3 – COVENANT

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

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

We also engage to maintain family and personal 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 in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from worldly amusements; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, 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, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."

ARTICLE III – MEMBERSHIP

SECTION 1 – QUALIFICATIONS FOR MEMBERSHIP:

Upon a majority vote of the members present at any Church service or meeting, membership shall be extended to all who have had and whose lives evidence a genuine experience of regeneration through faith in and acceptance of the Lord Jesus Christ as personal Savior; who renounce sin; who endeavor to live a consecrated life wholly unto the Lord; who fully subscribe to the Church Constitution and Statement of Faith contained herein; and who enter into the Church covenant contained herein; and upon compliance with anyone of the following conditions:

- (A) BY BAPTISM (immersion) – Upon profession of their faith in Jesus Christ as Savior and Lord, trusting in His finished work of reconciliation on the cross and victorious resurrection from the dead for their salvation;
- (B) BY LETTER OF TRANSFER – Any person who has been saved and to whom the ordinance of baptism by immersion has been administered by the authority of a Baptist church following salvation, my, by a satisfactory statement of faith and letter of transfer from a sister Baptist church;
- (C) BY STATEMENT OF FAITH – Any person who would meet the requirements of membership by letter (see B. above) but who, for any reason, cannot obtain a letter of recommendation;
- (D) BY RESTORATION – Any person who has been excluded from the membership of the Church, may be granted the opportunity to present themselves before the Pastor and Deacons showing proof of desire to be reinstated. If approved, that person will then be presented before the Church body.

SECTION 2 – DUTIES OF A MEMBER:

On becoming a member of this Church, in addition to the covenant contained in ARTICLE II, Section 3, each one further covenants to love, honor, and esteem the Pastor; to pray for him, and to recognize his authority in spiritual affairs of the Church; to cherish

a brotherly love for all members of the Church; to support the Church in prayer, tithes, offerings, and with other financial support as the Lord enables; and in accordance with Biblical commands to support through a lifestyle walk in affirmation of the beliefs and practices of the Church.

SECTION 3 – PRIVILEGES OF MEMBERS:

- (A) This congregation functions, not as a pure democracy, but as a body under the Headship of the Lord Jesus Christ and the direction of the Pastor as the undershepherd with the counsel of the Deacons. Membership in this Church does not afford those individuals with any property, contract, or civil rights based on principles of democratic government. Determination of the internal affairs of this Church are ecclesiastical matters and shall be determined exclusively by the Church's own rules and procedures. The Pastor shall oversee and/or conduct all aspects of this Church. The Deacons shall give counsel and assistance to the Pastor as requested by him. The membership of the Church has certain limited areas of exercising a vote. Members may not vote to initiate any Church action, but rather the vote of a member is to confirm and ratify the direction of the Church as determined by the Pastor and the Deacons.
- (B) In order to act and vote in the transactions of this Church, members must be (16) years of age or older. They must be a member in full and regular standing.
- (1) A member in "full and regular standing" shall be defined as one who is an "active resident member" who is not under the stages of Church discipline, and is therefore faithfully attending, giving, serving in, and supporting the Church in its official endeavors.
 - (2) An "active resident member" shall be defined as one who has attended a Sunday morning, Sunday evening, or Wednesday evening service at least (60) sixty days prior to the time whatever specific Church administration meeting is at hand.
 - (3) Official "inactive membership status" will go into affect upon the absence of a member from Church's regularly scheduled Sunday morning, Sunday evening, or Wednesday evening services after a period of (60) sixty days. Those placed on "inactive membership status" will have no voting privileges until the conditions of Article III, Section 3 (B) (2) are satisfied.
 - (4) Upon good cause being shown to the Pastor, "inactive membership status" provision may be waived in the case of any individual member at the discretion of the Pastor. There will be times of unusual circumstances such as military service, illness, etc., when the above procedure would not be appropriate.

SECTION 4 – DISCIPLINE:

- (A) There shall be a discipline committee consisting of the Pastor and Deacons. These men shall have sole authority in determining heretical deviations from the statement of faith and violations of the church covenant. If the pastor or a deacon is the subject of a disciplinary matter, he shall not sit as a member of the discipline committee. He shall be entitled to the same steps as other church members and be subject to the same discipline.
- (B) Discipline is that procedure including Christian teaching, training, admonition, and rebuke, both private and public, with the view to helping the individual grow in grace, mature in the faith individually, break off from worldliness, and live wholly for the Lord, at such time that a member shall refuse to receive such help, it will be necessary for the Church to exclude him from the membership.
- (1) In differences between individuals or sins not generally known, wronged party shall follow Matthew 18: 15-17. A person bringing a matter into the public or before the Church prior to following the procedure laid down by this scripture shall be subject to rebuke.
 - (2) Matters of formal accusation shall be:
 - (a) Public sins known by the Church or the general public;
 - (b) Blatant and repeated failure to abide by the Constitution, Statement of Faith, and Church covenant contained herein;
 - (3) The accused member must appear at a designated meeting for a hearing with discipline committee. The accused may call to his aid another Church member to speak for him. If the accused member fails to appear, the Church may proceed.
 - (4) At the close of the hearing, or if the accused member doesn't appear for his hearing, the discipline committee will decide whether or not to present the accused member to the congregation for a vote to determine if the accused is guilty. If the accused is found guilty, he must be dismissed from Church's membership roll, unless there is a sincere and genuine repentance evidenced.
 - (5) An excluded member can be received back into only after sincere repentance has been evidenced for an adequate and reasonable period of time in view of the discipline committee with a simple majority vote of the membership.

- (6) Church discipline should be a procedure to help the Christian mature and live a godly and useful life. THE LAST THING A PASTOR WOULD HOPE THAT HE WOULD HAVE TO DO IS ENACT CHURCH DISCIPLINE. However, when he has taught, loved, rebuked, prayed for, reasoned with, warned, and done everything he knows to do, there comes a time for church discipline.
- (7) Miscellaneous scriptures regarding church discipline: I Corinthians 5:1-13; Matthew 18:15-20; Acts 5:1-11; I Thessalonians 5:14; II Thessalonians 3:6; I Timothy 5; 20; Galatians 6:1.

SECTION 5 – TRANSFER OF MEMBERSHIP

Members not under the disciplining process of Section 4 may request that letters of transfer be sent to another church.

SECTION 6 – TERMINATION OF MEMBERSHIP:

- (A) Death.
- (B) Transfer – A member leaving this Church for good and proper reason may be granted a letter of transfer to unite with another Baptist Church of like faith and practice. Members under the disciplining process of SECTION 4, may not request that a letter of transfer be sent to another Church.
- (C) Dismissal Due to Absenteeism – The membership of any individual member shall be automatically terminated without notice if the member in question has not attended a regular preaching service of the Church in the preceding six (6) months. Upon good cause being shown to the Pastor, this provision for termination may be waived in the case of any individual member at the discretion of the Pastor. There will be times of unusual circumstances such as military service, illness, etc., when the above procedure would not be appropriate.
- (D) Discipline – Dismissal due to full enactment of Church discipline.
- (E) Singular Membership – No member of this Church may hold membership in another Church. If any member unites in membership with another Church, that person is automatically terminated without notice from membership in this Church.
- (F) Resignation – A member may resign at any time, but no letter of transfer or written statement of good standing will be issued upon such resignation, except at the discretion of the Pastor.

ARTICLE IV – OFFICERS

SECTION 1 – CHURCH OFFICERS

- (A) Elected officers are pastor (see Article V, Section 1), deacon (see Article V, Section 2), trustee (see Article V, Section 3), treasurer (see Article V, Section 5), 1st assistant treasurer, 2nd assistant treasurer (see Article V, Section 5).
- (B) Officers appointed by the pastor are financial secretary (see Article V, Section 5), church clerk (see Article V, Section 4), head usher (see Article V, Section 6), Sunday school superintendent (see Article V, Section 6). One person may hold two or more offices, except that of pastor. The pastor, from time to time as he deems appropriate, may appoint other officers.

SECTION 2 – DESIGNATION OF CORPORATE OFFICERS

As an accommodation to legal relationships outside the church, the pastor shall serve as president of the corporation; the clerk shall serve as secretary of the corporation; the treasurer shall serve as treasurer of the corporation; and chairman of the Board of Deacons shall serve as vice president of the corporation.

SECTION 3 – ELIGIBILITY FOR CONTINUANCE IN OFFICE

- (A) All church officers shall affirm their agreement with the statement of faith (as set forth in Article II).
- (B) All church officers, except the pastor, must be approved initially and thereafter annually by the pastor in order for them to commence or continue in their offices.
- (C) Any officer who neglects his duties as outlined in the Bylaws for a period of three months may be removed from his office at the discretion of the pastor and another may be appointed by the pastor to serve the remainder of the term.
- (D) All church officers must have been members in good standing (regular in attendance, tithing, and not under any Church discipline procedure) for one year.
- (E) Only church members are eligible for election or appointment to any church office or position, except church staff.

SECTION 4 – TERMS OF OFFICE

The length of terms of office shall be as follows:

- (A) The term of service for all elected officers, except the pastor, shall be three years. No elected officer shall service more than three years in succession. They are eligible to serve again after a year absence from their office. All elected officers shall serve on a rotation basis.
- (B) A vacancy occurring in any office or board, except in the case of the pastor, may be filled at any church administration meeting.
- (C) All elected and appointed officers shall serve in their respective offices until their successors are duly elected or appointed.
- (D) Members of the Board of Deacons may be removed from office for unbiblical conduct, as determined by the other board members, upon a majority vote of the remaining members of the Board of Deacons.

SECTION 5- ELECTION OF OFFICERS

The annual election of officers by the church membership shall occur during the month of January at the annual church administration meeting.

SECTION 6 – PASTORAL OVERSIGHT OF OFFICERS AND STAFF

- (A) Discipline is that procedure including Christian teaching, training, admonition, and rebuke, both private and public, with the view to helping the individual grow in grace, mature in the faith individually, break off from worldliness, and live wholly for the Lord, at such time that a member shall refuse to receive such help, it will be necessary for the Church to exclude him from the membership.
- (B) All church staff, whether paid or volunteer, shall be under the direct supervision of the pastor who has the sole authority to hire, appoint, or dismiss the same.

ARTICLE V – OFFICERS

SECTION 1 – THE PASTOR

- (A) Pastor's duties.
 - (1) The pastor shall preach the Gospel regularly, and shall be at liberty to preach the whole counsel of the Word of God as the Lord leads him.

He shall administer the ordinances of the church, act as moderator at all church meetings for the transaction of church matters, supervise the teaching ministries of the church, and tenderly watch over the spiritual interests of the membership.

- (2) He shall serve as the president of the corporation. He shall extend the right hand of fellowship to all new members on behalf of the church and perform such other duties as generally appertain to such a position. The pastor shall be free to choose the means and methods by which he exercises the ministry that God has given him.
- (3) The pastor shall have in charge all appointments for public worship and Bible study and the arrangements thereof including time and place and the use of the property belonging to the church for purposes other than the stated appointments. The pastor shall act a moderator in Church administration meetings; perform the various other recognized duties incumbent on his office; and shall be considered a member of all boards, committees, and subsidiary organizations.
- (4) In the absence of the Pastor, a moderator pro tem shall be appointed by the Pastor. If the Pastor cannot be reached, then the senior tenure assistant Pastor who can be contacted can assume emergency moderator pro tem duties.
 - (a) If an assistant Pastor is not available, then the trustees and deacons, under the direction of the chairman of the deacons, are to meet to elect one from among them by simple majority vote to direct their meeting to determine the urgency of the matter at hand and to be moderator pro tem in the event that they decide by simple majority vote that an emergency Church administration meeting in the absence of the Pastor is necessary.

(B) Procedure in calling a Pastor.

- (1) A Pastor shall be chosen and called by the Church as soon as possible whenever a vacancy in the office occurs. The man elected to fill this position shall meet with all the Biblical requirements for such an office in accordance with I Tim. 3:1-7 and Titus 1:5-9. He must subscribe unreservedly to the Articles of Faith of this Church, its Covenant, and its Constitution.
 - (a) In keeping with the qualifications cited in I Tim. 3:1-7 and Titus 1:5-9, a man cannot be elected to fulfill the office of the Pastor if he has been divorced, remarried or not.

- (2) It shall be the responsibility of the Pulpit Committee (Deacons and trustees) to seek out a suitable minister. Only one Minister shall be considered at a time. After having questioned him and after the candidate has conducted Sunday school, Sunday morning services and evening services, the pulpit committee will meet to determine whether the candidate should be presented and voted on as pastor.
- (3) His election shall take place at a meeting called for that purpose, of which at least one week's public notice shall be given.
- (4) The election of the Pastor shall be by secret ballot with an affirmative vote of three-fourths of those members present.
 - (a) The Pastor's wife and qualified children shall be received into the membership of this Church in conjunction with the Pastor.
- (5) The Pastor, thus elected, shall serve until the relationship is terminated by the prescribed manner in the Constitution.

(C) Forced termination of the pastoral relationship:

- (1) No action shall ever be initiated against the Pastor in his absence unless the absence is for more than thirty (30) consecutive days and is not authorized by the Church. A Church authorized absence shall be defined as follows:
 - (a) Prior to, or during the absence of the Pastor, the Church has by simple majority vote of the membership in a regular meeting (Sunday morning, Sunday evening or Wednesday evening), on the basis of a motion introduced by any elected officer, voted in favor of the absence for longer than thirty (30) consecutive days.
 - (b) If after thirty (30) consecutive days of an absence that is not authorized by the Church, action is desired to be initiated against the Pastor by an individual member or group of members, the procedure given in ARTICLE V, SECTION 1, (C), shall be followed with the required stipulations of the Pastor's presence, personal consultation with the accuser (or accusers) and provision of written accusation to the Pastor by the accuser (or accusers) automatically set aside.
- (2) His reputation should be protected, and no accusation should ever be made against the Pastor unless it is of a very serious moral or doctrinal

nature. The Pastor should always be considered innocent of any charge in the absence of proof.

(3) The procedure to be followed if a charge is to be brought against the Pastor deemed worthy of potential termination is as follows:

(a) If a charge or accusation is to be made against the Pastor, it must be made privately to him, in order to ascertain whether any misunderstanding is involved. No charge is to be considered unless the scriptural method is adhered to, namely, before two or three witnesses. I Timothy 5:19.

(b) If the accuser is not satisfied, he shall then put his charges in writing to the Trustees and Deacons with a copy being given at the same time to the Pastor, at which time the Pastor will call for a special meeting with both groups of officers to take place within ten (10) days from the time charges are given to him in writing.

(c) If, upon conferring with the Pastor in this meeting, and hearing the accuser (or accusers), the Trustees and Deacons by three-fourth's (&) majority deem the charge to be of improper motive and/or not worthy of due consideration because of its lack of proof, or being of an insufficient degree of seriousness, they shall immediately draft a letter of rebuke in love to the party or parties responsible and an official letter to the Pastor citing "a vote of confidence" in him. Or, in the event that the Trustees and Deacons deem the charge is backed up with sufficient proof and is worthy of further action, they are at this time to excuse the Pastor from the meeting, elect one from among themselves by simple majority to be their spokesman/representative to the Pastor and congregation, and proceed to consult one with another under this elected spokesman's direction in private session as to whether or not the Pastor is to be privately reprimanded or a formal recommendation in writing is to be given to the Church by them.

(1) Whatever action the Trustees and Deacons deem to be fitting must be agreed upon by three-fourths (&) of the total number holding these offices.

(d) If it is determined that formal charges against the Pastor are to be presented to the Church, the Trustees and Deacons shall put in writing a list of those charges and a recommendation to the Church on the basis of these charges. Only two copies of

such will be in existence with one copy going to the watchcare of the elected spokesman and one copy to be presented to the Pastor and gone over with him prior to the closing of said meeting. These charges and recommendation will be all that will be allowed to be forward, or if any new information is to be considered, it must first be submitted according to the guidelines cited in ARTICLE V., SECTION 1., (C), (3), (d), (1) –(3) before being brought before the Church.

- (1) In the event that formal charges are not to be presented to the church, the list of charges submitted to the trustees and deacons is surrendered to the Pastor for his determination of whether it is to be destroyed by him or made part of the official church records. No other copies should be in existence.
 - (2) In the event that formal charges are to be presented to the church, the spokesman's copy of the original charges, as well as the trustees and deacons singular copy of the list of charges presented are to be made part of the official church records.
- (e) In the upcoming Sunday evening service the Pastor shall call for a motion to enter into a church administration meeting to determine the fitness of the Pastor to fulfill his office. Upon the second and majority vote for such the elected spokesman is to read to the church the list of charges and the trustees and deacons joint recommendation. Then Pastor shall present his own explanation of the charges to the Church and remain moderator until officially terminated as according to the provisions contained in this constitution as according to ARTICLE V, SECTION 1, (C).
- (1) In the event that the Church is by recommendation of the Trustees and Deacons voting to terminate the Pastoral relationship, the voting process shall be by private ballot.
 - (2) A quorum of three-fourths (&G) of the "active resident membership" must be present to terminate the Pastor. As according to Constitution, these voting members have to have been in attendance within sixty (60) days from the time that termination procedures began with the Trustees and Deacons initial meeting concerning such. Whatever action is to be decided upon by Church

must be agreed upon by three-fourths (&G) of those members in attendance meeting the above requirements and constituting the necessary cited quorum.

SECTION 2 – THE BOARD OF DEACONS

- (A) The Board of Deacons shall assist the pastor in such manner as he shall request, in promoting the spiritual welfare of the church, in conducting the religious services, and in performing all other work of the church. They shall make provision for the observance of the ordinances of the church. They shall, if requested by the pastor, consider applications for church membership. They shall, in cooperation with the pastor, disburse the benevolence fund. They shall provide the pulpit supply and act as leaders for church meetings if the office of pastor is vacant. The Board of Deacons shall assist the pastor in caring for the administrative needs of the church's various ministries as requested by the pastor. The duties of the deacons shall be laid out by the pastor. Acts 6; I Tim. 3:8-13
- (B) Immediately following the annual church administration meeting, the Board of Deacons shall assemble and elect, from their own number, a chairman (who shall be considered for legal purposes vice president of the corporation), and a secretary (to keep notes of the deacons and financial committee meetings).

SECTION 3 – THE BOARD OF TRUSTEES

- (A) For all legal and contractual purposes requiring "trustees" the Church shall elect three qualified men as trustees.
- (B) The trustees shall not hold regular meetings, but shall serve as a standing committee and shall meet when called for by the Pastor.
- (C) The board of trustees shall exercise only the following specific powers:
 - (1) To purchase, hold, lease, or otherwise acquire real and personal property on behalf of the church, and to take real and personal property by will, gift, or bequest on behalf of the church.
 - (2) To sell, convey, alienate, transfer, lease, assign, exchange, or otherwise dispose of, and to mortgage, pledge, or otherwise encumber the real and personal property of the church, to borrow money and incur indebtedness for the purpose and the use of the church; to cause to be executed, issued, and delivered for the indebtedness, in the name of the church, promissory notes, bonds, debentures, or other evidence of indebtedness; and to secure repayment by deed of trust, mortgages, or pledges.

- (3) To exercise all powers necessary for the dissolution of the church corporation, if such action is mandated by a vote of the church membership.

SECTION 4 – CHURCH CLERK

The Church Clerk shall:

- (A) Certify and keep at the office of the Church, the original bylaws or a copy, including all amendments or alterations to the bylaws.
- (B) Keep at the place where the bylaws or a copy are kept a record of the proceedings of meetings of the Board of Deacons, with the time and place of holding, the notice of meeting given, the names of those present at the meetings.
- (C) Sign, certify, or attest documents as may be required by law.
- (D) See that all notices are duly given in accordance with the provisions of these bylaws. In case of the absence or disability of the Secretary, or his or her refusal or neglect to act, notice may be given and served by the Pastor, or by the Chairman of the Board of Deacons.
- (E) Be custodian of the records of the church, including the membership roll, baptisms, and certificates of ordination, licenses and commissions.
- (F) See that the reports, statements, certificates, and all other documents and records required by law are properly kept and filed.
- (G) Exhibit at all reasonable times to proper persons on terms provided by law the bylaws and minutes of proceedings of the Board of Deacons or the minutes of the meetings of the church members.
- (H) Keep all records at the office of the Church and deliver them to any successor upon leaving office.
- (I) Serve as the secretary of the corporation for legal purposes.

SECTION 5 – CHURCH TREASURER

The Church Treasurer shall:

- (A) Have charge and custody of, and be responsible for, all funds of the Corporation, and deposit all funds in the name of the Church in banks, trust companies, or other depositories as shall be selected by the Pastor or the Board of Deacons.

- (B) Receive, and give receipt for all contributions, gifts, and donations to the Church.
- (C) Keep and maintain adequate and correct accounts of the Church's properties and business transactions including account of its assets, liabilities, receipts, disbursements, and capital.
- (D) Make all expenditures of the church (except miscellaneous petty cash disbursements) by check.
- (E) When and as requested, render to the Pastor and the Board of Deacons accounts of all his transactions as treasurer and of the financial condition of the Church.
- (F) Present a general report for the year at the annual church administration meeting.
- (G) Keep all church financial records at the office of the Church and deliver them to any successor upon leaving office.
- (H) Serve as treasurer of the corporation.

SECTION 5 – FIRST AND SECOND ASSISTANT TREASURER

Shall assist the Treasurer in carrying out his responsibilities.

SECTION 6 – FINANCIAL SECRETARY

- (A) Shall assist the Treasurer in carrying out his responsibilities.
- (B) Disburse, or cause to be disbursed, the funds of the Church as may be directed by Pastor, the Board of Deacons, or the budget adopted by the members of the church at the annual church administration meeting, taking proper vouchers for the disbursements.

SECTION 7 – THE SUNDAY SCHOOL SUPERINTENDENT

The Sunday School Superintendent shall supervise the Sunday school. In consultation with the pastor he shall recommend the appointment of the teachers of the Sunday school. He shall preside at the teachers' meetings, and report on the condition of the Sunday school at the annual church administration meeting.

SECTION 8 – THE HEAD USHER

The Head Usher, in cooperation with the pastor, shall appoint a sufficient number of assistants to care for the work of ushering and extending the official hospitality of the church to its members and visitors.

SECTION 9-ASSOCIATE PASTORS

Under the direction and guidance of the pastor, the associate pastors of the church shall assist the pastor in carrying out the ministries of the church.

ARTICLE 6 – MEETINGS

SECTION 1 – MEETINGS FOR WORSHIP

Unless otherwise determined by the pastor, 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.

SECTION 2 – MEETINGS FOR CHURCH ADMINISTRATION

The church shall conduct an annual Church Administration Meeting, sometime during the first month of the first new year, for the purpose of confirming officers and proposing a budget.

SECTION 3 – SPECIAL MEETINGS

- (A) The pastor (or deacons if the office of pastor is vacant) may call a special meeting by giving notice of such a meeting and the purpose for which it is called to the church from the pulpit at least one Sunday and not less than one week prior to said meeting. A meeting for election of a pastor may be called by the pulpit committee at any regular church meeting at least two weeks in advance.
- (B) Bible conferences, missionary conferences, and revivals may be held as the pastor deems beneficial.

SECTION 4 – CHURCH BUSINESS

- (A) The fiscal year of the church shall begin January 1st and end December 31st.
- (B) In the annual administration meeting in January the Pastor will propose a budget to act as a general guideline for the financial operation for that year.
- (C) Finance Committee
 - (1) The Finance Committee shall consist of the Pastor, Deacons, Trustees, and Treasurer. They shall be a standing committee.

(2) The salaries and benefits of the Pastor and all staff members will be set by the Finance Committee. The salaries and benefits of the Pastor and all staff members shall be reviewed at least once yearly by the Finance Committee.

(D) Pulpit Committee shall consist of the deacons and trustees.

(E) Other committees may be formed as the need arises and shall function until such a need is fully satisfied at the discretion of the Pastor.

ARTICLE 7 – MINISTRY OF EDUCATION

SECTION 1 – PURPOSE

The church believes that it is to provide the members' children with an education, which is based upon and consistent with Biblical teachings. The church believes that the home and church are responsible before God for providing a Christian education. To this end, the church shall engage in ministries in education in keeping with this Constitution and Bylaws.

SECTION 2 – CHURCH PARTICIPATION

All educational programs or courses of instruction formulated and offered by the church shall be primarily for the benefit of the members of the church; however, the pastor may permit non-church members to participate in church educational programs or courses of instruction if he deems it is in the best interest of the church.

SECTION 3 – STAFF MEMBERSHIP

All instructors, teachers, and administrators shall be members of this church. This provision shall not apply to visiting missionaries, evangelists, or preachers engaged for the purpose of delivering sermons, conducting revivals, or other special meetings on a temporary basis.

SECTION 4 – STATEMENT OF FAITH ACCORD

All educational programs or courses of instruction shall be taught and presented in full accord with the statement of faith of the church.

SECTION 5 – UNITY

All educational programs or courses of instruction shall be conducted as an integral and inseparable ministry of the church.

SECTION 6 – TEACHING

All educational programs or courses of instruction shall be conducted consistent with the teaching of the inerrant Word of God. Any assertion or belief which conflicts with or questions a Bible truth is a pagan deception and distortion of the truth which will be disclaimed as false. It is the responsibility of every instructor or teacher to present the inerrant Word of God as the sole infallible source of knowledge and wisdom.

SECTION 7 – CHRISITAN WALK

All administrators, instructors, and teachers shall continue or adopt a life-style consistent with the precepts which they teach, whether in or out of the classroom.

SECTION 8 – UNAUTHORIZED EXPENDITURES

- (A) Any expenditure not in the annual budget must be authorized by the pastor (or the Finance Committee if the office of pastor is vacant).
- (B) Any expenditures over one thousand dollars not approved in the annual budget must be presented to the Financial Committee, with the exception of unexpected maintenance, and, if the Finance Committee deems it necessary, it will be presented to the church for approval.

ARTICLE 9 – ORDINATION

SECTION 1 – ORDINATION QUALIFICATIONS

Any member of this church or its mission churches, who gives evidence of a genuine call of God into the work of the ministry and possesses the qualifications stated in I Timothy 3:1-7 and Titus 1:6-9, may be ordained as a minister of the Gospel.

SECTION 2 – ORDINATION PROCEDURE

- (A) Upon a conference with the pastor and after the pastor has approved the candidate for ordination, the pastor shall call a council to examine and pass on the qualification of the candidate. The ordination council shall consist of ordained ministers of like faith invited to participate in the examination of the candidate.
- (B) If the candidate is found worthy of the ordination by the council, the ordination council may ordain the candidate on behalf of the church.
- (C) The pastor and the chairman of the deacons shall arrange for the ordination service.

ARTICLE 10 – INDEMNIFICATION

SECTION 1 – ACTIONS SUBJECT TO INDEMNIFICATION

The Church may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suite, or proceeding, whether civil, criminal, administrative, or investigative, including all appeals (other than an action by or in the right of the Church) by reason of the fact that the person is or was a pastor, deacon, officer, employee, or agent of the Church, against expenses, including attorneys' fees, judgments, fines, and amounts paid in settlement actually and reasonably incurred by him in connection with the action, suite, or proceeding; and if that person acted in good faith and in a manner he reasonably believed to be in or not opposed to the best interests of the Church and, with respect to any criminal action or proceeding, had no reasonable cause to believe his conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or on a plea of nolo contendere or its equivalent, shall not, of itself, create a presumption that the person did not act in good faith and in a manner that he reasonably believed to be in or not opposed to the best interest of the Church and, with respect to any criminal action or proceeding, had reasonable cause to believe that his or her conduct was unlawful.

SECTION 2 – EXPENSES SUBJECT TO INDEMNIFICATION

To the extent that a pastor, deacon, officer, employee, or agent has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in this Article, or in defense of any claim, issue, or matter in that action, suit, or proceeding, he or she may be indemnified against expenses, including attorneys' fees, actually and reasonably incurred by him or her in connection with the action, suit, or proceeding.

SECTION 3 – LIMITATIONS OF INDEMNIFICATION

Any indemnification made under this Article, may be made by the Church only as authorized in the specific case on a determination that indemnification of the pastor, deacon, officer, employee, or agent is proper in the circumstances because he has met the applicable standard of conduct set forth in Section 1 of this Article. The determination shall be made (a) by a majority vote of a quorum consisting of the pastor and deacons who were not and are not parties to, or threatened with, the action, suit, or proceeding; (b) if the described quorum is not obtainable, or if a majority vote of a quorum of disinterested deacons so directs, by independent legal counsel in a written opinion; or (c) by a majority vote of the members of the church.

SECTION 4 – TIMING OF INDEMNIFICATION

Expenses of each person seeking indemnification under this Article, may be paid by the Church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as authorized by the Board of Deacons in the specific case, on receipt of and undertaking by or on behalf of the pastor, deacon, officer, employee, or agent to repay the

amount if it ultimately determined that he or she is not qualified to be indemnified by the Church.

SECTION 5 – EXTENT OF INDEMNIFICATION

The indemnification provided by this Article shall be deemed to be discretionary unless otherwise required as a matter of law or under any agreement or provided by insurance purchased by the Church, both as to action of each person seeking indemnification under this Article in his official capacity and as to action in another capacity while holding that office, and may continue as to a person who has ceased to be a pastor, deacon, officer, employee, or agent and may inure to the benefit of the heirs, executors, and administrators of that person.

SECTION 6 – INSURANCE

The Church may purchase and maintain insurance on behalf of any person who is or was a pastor, deacon, officer, employee, or agent of the Church against any liability asserted against him and incurred by him in that capacity, or arising out of his status in that capacity, whether or not the Church would have the power to indemnify him against liability under the provisions of this Article.

ARTICLE 11 – TAX-EXEMPT PROVISIONS

SECTION 1 – PRIVATE INUREMENT

No part of the net earnings of the church shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the church shall be authorized and empowered to pay reasonable compensation for the services rendered and to make payments and distributions in furtherance of the purposes set forth in Article 1, Section 2 hereof.

SECTION 2 – POLITICAL INVOLVEMENT

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

SECTION 3 – DISSOLUTION

Upon the dissolution of the church, the trustees shall, after paying or making provision for payment of all the liabilities of the church, dispose of all of the assets of the church to such organization or organizations formed and operated exclusively for religious purposes as shall at the time qualify as an exempt organization or organizations under Section 501 (c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision

of any future United States Internal Revenue Law), as the trustees shall determine. Assets may be distributed only to organizations which agree with the church's statement of faith.

SECTION 4 – RACIAL NONDISCRIMINATION

The church shall have a racially nondiscriminatory policy and therefore shall not discriminate against members, applicants, students, and others on the basis of race, color, or national or ethnic origin.

SECTION 5 – LIMITATION OF ACTIVITIES

Notwithstanding any other provision of these Bylaws, the church shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes stated in Article I, Section 2.

ARTICLE 13 – BINDING ARBITRATION

SECTION 1 – SUBMISSION TO ARBITRATION

Believing that lawsuits between believers are prohibited by Scripture, all members of this church agree to submit to binding arbitration any matters which cannot otherwise be resolved, and expressly waive any and all rights in law and equity to bringing any civil disagreement before a court of law, except that judgment upon the award rendered by the arbitrator may be entered in any court having jurisdiction thereof.

SECTION 2 – NOTICE OF ARBITRATION

In the event of any dispute, claim, question, or disagreement arising out of or relating to these Bylaws or any other church matter, the parties shall use their best efforts to settle such disputes, claims, questions, or disagreements as befits Christians. To this effect, they shall consult and negotiate with each other in good faith and, recognizing their mutual interests not to disgrace the name of Christ, seek to reach a just and equitable solution. If they do not reach such solution within a period of sixty (60) days, then upon notice by either party to the other, disputes, claims, questions, or differences shall be finally settled by arbitration as described in Section 1, above, and such Procedures for Arbitration as are adopted pursuant to the following two sections.

SECTION 3- LIMITATIONS ON ARBITRATION DECISIONS

- (A) Should any dispute involve matters of church discipline, the arbitrators shall be limited to determining whether the procedures for church discipline as outlined under Article 3, Section 4, were followed.

(B) Should any dispute involve the removal from office of the pastor or any church office, the arbitrators shall be limited to determining whether the procedures set forth in Article 3 were followed.

SECTION 4 – ARBITRATION PROCEDURES

The procedures for arbitration shall be as adopted by the Pastor and the Board of Deacons.

ARTICLE 14 – AMENDMENTS

This Constitution and Bylaws may be revised or amended by a three-fourths majority vote of the members present and voting at any regular church administration meeting, provided that said revision or amendment has been submitted in writing and announced from the pulpit fourteen (14) days before the vote is taken.

ADOPTION

This Constitution and Bylaws was adopted by a three fourths majority vote of the members present and voting at a duly called meeting of the church in which a quorum was present.