COMMUNITY BAPTIST CHURCH

SILVER LAKE, WISCONSIN

CONSTITUTION

WITH REVISIONS CURRENT AS OF MAY 2017

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ARTICLE I THE NAME

The name of this church shall be Community Baptist Church of Silver Lake, Wisconsin.

ARTICLE II OBJECT

We will strive toward the glory of God, seeking the salvation of souls through the worldwide proclamation of God's saving grace expressed in the shed blood and finished work of the Lord Jesus Christ on the cross. We will seek the edification of Christians through the teaching of God's Word and the training of our children in all disciplines from a biblical perspective. We will stress the promotion of godly worship, fellowship among the saints, and defense of the faith once delivered until He comes.

ARTICLE III STATEMENT OF FAITH

SECTION ONE: THE HOLY SCRIPTURES

We believe the Holy Scriptures of the Old and New Testaments to be the verbally and plenarily inspired Word of God and inerrant in the original writings. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to man, and therefore, are the final authority for faith and life. The Scriptures shall be interpreted according to their grammatical-historical and dispensational meaning. (2 Tim. 3:16-17; 2 Pet. 1:20-21)

SECTION TWO: THE GODHEAD

We believe in the one Triune God, eternally existing in three Persons—Father, Son, and Holy Spirit, each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. (Gen. 1:1; Deut. 6:4; Matt. 28:19; John 10:30; Acts 5:3-4; 2 Cor. 13:14)

SECTION THREE: THE PERSON AND WORK OF JESUS CHRIST

A. We believe that the Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary in order that He might reveal God and redeem sinful men. (Isa. 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)

B. We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and that our justification was made sure by His literal, physical resurrection from the dead. (Acts 2:18-36; Rom. 3:24-25; Eph. 1:7; 1 Pet. 1:3-5; 2:24)

C. We believe that the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate. (Acts 1:9-10; Rom. 8:34; 1 Cor. 15:1-4, 20-25; Heb. 9:24; 1 John 2:1-2)

D. We believe in the "blessed hope:" the personal, bodily, pretribulational, premillennial, and imminent return of our Lord and Savior Jesus Christ. (Matt. 24:44; John 14:1-3; 1 Thess. 4:14-18; Titus 2:11-13)

SECTION FOUR: THE PERSON AND WORK OF THE HOLY SPIRIT

A. We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8-11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14)

B. We believe that He is the Divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit. (1 Cor. 2:9-16; Eph. 1:17-18; 5:18; 1 John 2:20, 27)

C. We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses pastors and teachers to equip believers in the assembly in order that they can do the work of the ministry. (Rom. 12:3-8; 1 Cor. 12:4-11, 28; Eph. 4:7-12)

D. We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. We believe that speaking in tongues never has been a common or necessary sign of the baptism or filling of the Holy Spirit, and that ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. God may choose to answer the prayers of believers for physical healing. (1 Cor. 1:22; 13:8; 14:21-22)

SECTION FIVE: CREATION

We believe in the direct creation by God of the physical universe, all spirit beings, man, and lower forms of life, without the process of evolution, and also that the early chapters of Genesis are literal and accurate history. God sustains all creation but exists in no necessary relationship to it. (Gen. 1, 2; Col. 1:15-17; John 1:3)

SECTION SIX: SPIRIT BEINGS

We believe that God created an innumerable company of sinless spirit beings. One of these, though created holy by God, sinned through pride, thereby becoming Satan, the Devil, the enemy of his Creator, leading a host of angels in rebellion against God. He became the god of this age and the ruler of all the powers of darkness and is destined to the judgment of an eternal punishment in the lake of fire. (Ezek. 29:12-17; Matt. 25:41; 2 Cor. 4:3-4; Eph. 2:22; Col. 1:16; Heb. 12:22; Rev. 12:7-9; 20:10)

SECTION SEVEN: MANKIND

We believe that man was created in the image of God. Man sinned and, thereby, incurred not only physical death but also the spiritual death, which is separation from God. All human beings are born with a sinful nature and are now sinners by birth and by choice, positively inclined to evil, and therefore, under just condemnation to eternal ruin without defense or excuse. (Gen. 1:26-27; 2:17; Ps. 58:3; Rom. 1:20; 5:12-21; 1 Cor. 2:14)

SECTION EIGHT: SALVATION

A. We believe that salvation is the gift of God brought to man by grace and received by personal faith in Jesus Christ, whose blood was shed on Calvary for the forgiveness of our sins. (John 1:12; Eph.1:7; 2:8-10; 1 Pet. 1:18-19)

B. We believe that all the redeemed are kept by God's power and are thus secure in Christ forever. (John 6:37-40; 10:27-30; Rom. 8:1, 38-39; 1 Cor.1:4-8; 1 Pet.1:4-5)

C. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. (Rom.13:13-14; Gal. 5:13; Titus 2:11-15)

SECTION NINE: FINAL DESTINIES

A. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matt. 25:46; John 5:28-29; 11:25-26; Rev. 20:5-6, 12-13)

B. We believe that the souls of believers in Christ do at death immediately pass into His presence, and there remain until the resurrection of the body at the rapture. At that time, soul and body shall stand reunited before Christ to be judged of their Christian works for the giving of rewards. They shall then be associated with Him forever in glory. (1 Cor. 3:11-15; 2 Cor. 5:10; 1 Thess. 4:13-18)

C. We believe that the souls of unbelievers remain in conscious misery after death until the final resurrection and judgment at the end of the millennium. The result of this judgment will be that all will be cast into the lake of fire, not to be annihilated, but to be punished with everlasting separation from the presence of the Lord and from the glory of His power. (Luke 16:19-26; 2 Thess.1:6-9; Rev. 20:11-15)

SECTION TEN: THE LOCAL CHURCH

A. We believe that the local church is a company of believers in Jesus Christ baptized on an acceptable confession of faith; associated for worship, work, fellowship, observance of the ordinances, and the spread of the Gospel to the entire world. The church has two offices: pastor and deacon, which positions are to be held by men only. (Matt. 28:18-20; Acts 1:8; 2: 41-42;10:47-48; Phil. 1:1; 1 Tim. 2:12; 3:1-13; Heb.10:25)

B. We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. (Acts 14:27; 20:17, 28-32; Titus 1:5-11)

C. We believe in the autonomy of the local church, free of any external authority or control. (Acts 13:1-4; 15:19-31; 20:28; Rom. 16:1, 4; 1 Cor. 3:9, 16; 5:4-7, 13; 1 Pet. 5:1-4)

SECTION ELEVEN: ORDINANCES

We recognize Water Baptism and the Lord's Supper as the Scriptural ordinances of obedience for the church in this age.

A. Water Baptism

We believe that immersion is the only form of baptism revealed and commanded in the Scriptures. It has no saving power, but is for those who are already saved. The new birth, which comes through repentance and faith in the Lord Jesus Christ, is the Scriptural prerequisite to baptism; therefore, only those who are old enough to believe for themselves should be baptized. (Matt. 28:19-20; Acts 2:38; 10:47-48; Rom. 6:3-5)

B. Lord's Supper

We believe that the Lord's Supper is a memorial of the death of Christ and that only those who have been saved through faith in His atoning blood and are walking in obedient fellowship with Him ought to partake of it. (Acts 2:41-42; 1 Cor. 11:23-32)

SECTION TWELVE: SEPARATION

We believe that separation is a doctrine as well as a practice and that the separation principle runs through the entire Bible. We believe that true spiritual fellowship is the result of common faith and practice. We believe there are several aspects of Biblical separation.

A. Political separation—the separation of the church from the state (Luke 20:25)

B. Personal separation is the separation of the believer from the world and sin in order to serve God. We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. Therefore, personal separation involves a separation from acts of sin, the world system, heretics, and false teachers. (Josh. 24:15; Rom. 12:1-2;14; 2 Cor. 6:14-7:1; Eph. 5:15-18; Titus 3:10; 1 John 2:15-17; 4:1; 2 John 10-11)

C. Ecclesiastical separation is the separation of the church from apostasy. While recognizing the unity of all true believers, it is also evident that unbelief and error in many organized fellowships has developed to the point where recognized apostasy exists. We believe we are to reprove apostates rather than recognize them, to rebuke rather than to reason with them, to reject rather than to receive or unite with them. We believe that loyalty to Christ also demands separation from those groups content to walk with or tolerate religious unbelief. (2 Cor. 6:14-18; Eph. 5:11-15; 2 Tim. 4:2-4; 2 John 10-11)

D. Familial separation is the separation of the believer from an erring brother when doctrinal or ethical compromise creeps into his life or ministry. We believe that we must separate from those brethren who continue in disobedience to the Word of God. (Rom. 16:17; 1 Cor. 5:11; 2 Thess. 3:6, 14-15)

SECTION THIRTEEN: MISSIONS

We believe that God has given the Great Commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to the foreign nations and not wait for them to come to us. (Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor. 5:20)

SECTION FOURTEEN: 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; 1 Pet. 2:13-14)

SECTION SIXTEEN: GIVING

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to support his local church financially. We believe that God established the tithe as a pattern for proportionate giving. Every Christian should give offerings sacrificially and cheerfully to the support of the local church, the relief of those in need, and the spread of the Gospel. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)

SECTION SEVENTEEN: MORAL ISSUES

A. Marriage, Gender, and Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Genesis 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Genesis2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Corinthians 6:18; 7:2-5; Hebrews 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that marriage is a divine institution and God intends marriage to last until one spouse dies. We believe divorce is a distortion of God's intention for marriage. Scripture does teach that in the case of habitual sexual unfaithfulness, or abandonment, divorce may be initiated (though not required). We believe divorced and re-married persons or divorced persons may hold positions of service in the local church and be greatly used of God for Christian service, though they should not be considered for the offices of pastor or deacon. (Malachi 2:14-17; Matthew 5:31-32; 19:3-12; Romans 7:1-3; 1Timothy 3:2, 12; Titus 1:6)

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matthew 15:18-20; 1Corinthians6:9-10.)

We believe that in order to preserve the function and integrity of Community Baptist Church as the local Body of Christ, and to provide a biblical role model to CBC members and the community, it is imperative that all persons employed by Community Baptist Church in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matthew 5:16; Philippians 2:14-16; 1Thessalonians 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Romans 10:9-10; 1Corinthians 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Community Baptist Church.

B. Sanctity of Human Life

We believe the Bible is the authoritative source of all beliefs about the sanctity of human life (John 17:17; 1 Corinthians 2:12-13; 2 Timothy 3:16-17). The Bible portrays human life as sacred with inherent value because humans are created in the image of God (Genesis 1:26-27, 5:1-2; 1 Corinthians 11:7; James 3:9).

As a result, Community Baptist Church does not endorse the taking of a life without just cause including, but not limited to, murder, abortion, euthanasia, and suicide. We believe the taking of a human life without biblical warrant is an affront to God, Who created man in His image (Exodus 20:13; Deuteronomy 5:17, 19:10; Proverbs 1:15-16; Matthew 5:21, 15:19; Romans 13:9; Galatians 5:21; 1 Timothy 1:9; James 2:11; 1 John 3:12; Revelation 22:15). We believe suicide is an unbiblical way to escape the pain one feels and is never endorsed in Scripture (Judges 9:54-47; 1 Samuel 31:4-6, 1 Kings 16:18-9; 1 Chronicles 10:4, 13-14; Matthew 27:3-5).

We believe abortion is contrary to the biblical mandate for mothers to protect their children, including those who are in the womb (Proverbs 31:27-28; Isaiah 49:15; 66:13). We believe the Bible indicates that life begins at conception and that abortion, even when the infant will be born with disabilities or infirmities, is an unnecessary taking of that life (Judges 13:2-7; Job 10:8-12; Psalm 139:13-16; Isaiah 49:1, 5; Jeremiah 1:4; Luke 1:44; Ephesians 1:4). Forms of contraception that have the same effect as an abortion (e.g., morning after pill, abortifacients) should also be avoided. Other forms of contraception should be considered by married couples only after prayer and consultation with appropriate medical and pastoral staff. We believe forms of in vitro fertilization in which the human embryos and/or fertilized eggs are destroyed and not preserved should also be avoided.

We believe the human body following physical death still possesses inherent value since it is the handiwork of God and will one day be physically resurrected from the dead (John 5:28-29; 1 Corinthians 15; 1 Thessalonians 4:13-18; Revelation 20:11-15). Consequently, any form of biotechnology that dishonors human dignity should be avoided. While we value organ donations and non-embryonic stem cell research, an individual should not consider abortion or suicide as a good means to provide stem cells or organs to others. We believe forcing euthanasia on some (e.g., aged, criminal, insane, special needs, economically and socially disadvantaged) to take advantage of organ donation and/or generate other societal benefits devalues the inherent value of life.

We believe there are some instances in which the Bible permits the taking of a human life under specific conditions. The Bible endorses capital punishment when justly and

biblically applied as a means to demonstrate the severity of murder and preserve the dignity of human life (Genesis 9:6; Exodus 21:12; Leviticus 24:17-22; Numbers 35:30-31; Romans 13:4). Christians should be advocates for justice in all areas of society and the world (Deuteronomy 16:20; Psalm 82:3; Proverbs 31:8-9; Isaiah 1:17; Jeremiah 22:3; Micah 6:8; Matthew 12:18-20). The Bible also allows for killing within the context of a just war or for an agent of the government having just cause to perform those duties required to preserve law and order (Deuteronomy 20:1-4; 1 Samuel15:3; Romans 13:4; 2 Timothy 2:3). Furthermore, decisions concerning medical life support should also be made with medical and pastoral counsel.

We believe God offers forgiveness to all murderers and those who have not appreciated the sanctity of life (Psalm 51:7-9; Ephesians 4:32; 1 Timothy 1:12-16; 1 John 1:9). As such, Christians should treat any individual who has done so with compassion and love in hopes that God may bring such a one to repentance (2 Corinthians 7:8-10; Galatians 6:1; 1 Peter 4:8). Repentance does not excuse the earthly consequences of such actions, but it does bring the forgiveness of God (2 Samuel 12:13-23).

SECTION EIGHTEEN: 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.

ARTICLE IV GOVERNMENT

This church acknowledges the Lord Jesus Christ as its only Head, and, having received the Holy Scriptures as the only infallible guide in matters of faith, church order and discipline, is accountable to no ecclesiastical body. The government of this church, under the leadership of the Holy Spirit, is vested in the body of believers, who compose it, whose majority vote shall be final. By the action of the church in electing officers, the immediate direction of spiritual and temporal affairs of the church shall be committed to officers during their term of office (see Article V).

ARTICLE V OFFICERS AND SERVANTS OF THE CHURCH

SECTION ONE: DEFINITIONS; TRUSTEES; OTHER OFFICES

A. We believe the Scriptures teach that there are two offices of a local church: pastor (also called "elder" and "bishop") and deacon. The pastors have the spiritual authority, responsibility, and oversight of the church. The senior pastor shall be the president of the corporation. All assisting pastors shall be numbered as vice-presidents in the order of their election. The deacons are ministering servants under the authority of the pastors.

B. Whereas chapter 187 of the Wisconsin Statutes requires religious corporations to have not less than three trustees, all elected pastors and deacons of this church shall serve ex officio as trustees of the corporation. The trustees of this corporation shall manage and administer the secular business and temporal affairs of the corporation; they shall have the custody and control of the corporate property and make rules and regulations for use of the same. They shall have no power to alter or make major changes in the church property without

consent of the church. Nor shall they have power to purchase, sell, mortgage, or encumber any real property belonging to the church or use in any way money, real estate, or personal property outside the limitations of the budget, without authority in writing given by the church at a regular or special administration meeting.

C. Although the only offices discussed in Scripture are pastor and deacon, other offices and service positions shall be authorized, as necessary, for the proper administration of church business. These offices and service positions may include but are not limited to clerk, treasurer, deaconess, and moderator. All officers and servers of this church must subscribe without reservation to the Statement of Faith found in Article III of this constitution.

SECTION TWO: QUALIFICATIONS AND PROCEDURES; ELECTIONS

A. Qualifications and Procedures

1. With the exception of pastors and assisting pastors, all elected servers and officers of the church shall be at least twenty-five years of age, and be members of the church who have been so for at least one year. (Membership requirements for pastors and assisting pastors are given in Section 3 of this Article.) A non-member may not serve in any elected or appointed capacity in this church.

2. New officers and elected servers shall assume their duties upon the closing of the annual or appropriate special administration meeting at which they were elected.

3. Any officer or server failing to attend three consecutive meetings of the office or body to which he/she is elected, without reasonable excuse, may be dismissed from that office at any church administration meeting.

4. Whenever dismissal proceedings may be in order against any officer or elected server on grounds of proven immorality, heresy in doctrine, apostasy, or failure to properly attend his duty, he/she may be dismissed by a majority vote of the membership present and voting at an administration meeting.

5. In the event a vacancy occurs, a vacant office may be filled as follows:

    a. The pastors and deacons may select a church member meeting appropriate qualifications to perform the duties of said office.

    b. This person may serve until the next duly called administration meeting, at which time the church may authorize said person, by majority vote, to fill the vacant term until the next election of officers.

    c. The church may instead take other appropriate action to fill the vacancy consistent with the spirit of the Constitution, including motion, second, and majority vote.

    d. The offices of Senior Pastor, Associate Pastor, and Church Treasurer are exempt from the procedure of this subsection.

B. Election

1. One month prior to the Annual Business meeting lists shall be posted on which any member may place the names of suggested candidates for the various offices. A detailed job description for each office or place of service shall be made available prior to, or with the posting of the lists.

2. All candidates should be in general agreement with the leadership of the pastors. If necessary, the pastors shall meet with candidates to discuss the spiritual qualifications and duties of said office. All those who believe themselves to be qualified and show a willingness to serve shall have their names placed on a printed ballot to be posted at least two Sundays prior to the election.

SECTION THREE: PASTORS

While the Bible does not command plurality of elders, it is permissible and advisable that the pastoral leadership of a local church consist of more than one pastor (elder). 1 Timothy 3:1-7 and Titus 1:5-9 give the qualifications for elder. There shall be a senior pastor and, as necessary, other associate pastors. Associate pastors may include such positions as, but not limited to, Director of Christian Education, Youth Pastor, Music Pastor, and Financial Administrator.

A. Qualifications

1. All pastors shall be ordained or licensed Baptist ministers, subscribing without reservation to the Statement of Faith as found in Article III of this constitution. They must display personal qualifications for the office of pastor as described in 1 Timothy 3:1-7 and Titus 1:6-9. In accordance with biblical principle, no man shall be called to be a pastor of this church who is divorced or whose lifestyle does not meet the standards of the church.

2. They shall not be members of any group or fellowship associated with spiritual compromise, such as the American Baptist Convention, National Council of Churches, National Association of Evangelicals, or any other group connected with the Ecumenical Movement.

B. Calling or Dismissing Senior and Associate Pastors

1. When a vacancy occurs in the senior pastorate, a pulpit committee consisting of all existing pastors, two deacons, and at least two members of the church shall assume the duty to seek a suitable senior pastor. The veteran pastor shall chair this committee. If no other pastor is available, the chairman of the deacons shall chair the committee. The Pulpit Committee must approve a candidate by a three-fourth vote before they present him to the church. Any candidate recommended to the church must be approved by a three-fourth vote of the members present and voting in order to be called. No other candidate shall be presented to the church until after the vote on the first candidate has been completed. The veteran pastor shall be responsible for pulpit supply during the vacancy of the senior pastor. In the absence of other pastoral staff, the deacons shall be responsible for pulpit supply. The deacons shall agree upon the compensation package at the time of the election of a senior pastor. The sole duty of this committee shall be to seek a suitable pastor.

2. When the need for assisting pastors occurs, the senior pastor, any existing associate pastors, and the deacons shall examine the candidates and, upon approval, present them to the church. They shall be voted into office by a three-fourths vote of the members present and voting at any church administration meeting. Their compensation package shall be set by the leadership within the approved budget and agreed upon at the time of election.

3. Upon accepting their call, pastors, and assisting pastors become members ex officio. Eligible members of their immediate families shall become members of the church within two months.

4. All pastors shall be free to resign as they feel led of the Holy Spirit, but out of Christian courtesy, they shall give at least thirty days written notice to the church and shall receive their salary for at least thirty days.

5. Whenever dismissal proceedings may be in order against a pastor on grounds of proven immorality, heresy in doctrine, apostasy, or failing to properly attend to his duties as a pastor of the church, his services shall be terminated by a three-fourths vote of the church members present and voting. In the event the congregation votes the pastor's services to terminate abruptly, the salary involved shall continue for thirty days.

C. Authority and Responsibilities of the Senior Pastor and Associate Pastors

1. The senior pastor shall be a preacher and teacher of the Word, a shepherd, and shall have the oversight of the church. He shall preside over the gatherings of the church and act as the leader of the congregation. The senior pastor shall have authority to select, appoint, or approve committees under his direction or the direction of appropriate pastors or deacons. He shall have the complete and final authority, under God, in any matter directly affecting the spiritual program of the church.

2. In the event the senior pastor becomes temporarily incapacitated, the veteran associate pastor shall assume the duties and responsibilities of the senior pastor as defined in this constitution. If no associate pastor is available, the deacons shall assume said responsibilities. If the incapacitation is longer than six months, the leadership shall bring a recommendation to the congregation for further action.

3. All associate pastors are responsible to the church through the senior pastor and shall receive their specific responsibilities from the senior pastor.

SECTION FOUR: DEACONS

A. Composition

Deacons shall be elected by the church at the annual meeting, and their number shall be determined by the number of active members in the church. There shall be at least three deacons for the first one hundred members, up to seven for up to two hundred members, and up to three additional thereafter for each additional one hundred members. One or more shall be elected at each annual administration meeting to serve for a term of three years or less so that the terms of approximately one third of the

deacons expire each year. A majority of deacons shall not be elected at one time. It will never be necessary to have a full complement of deacons, if such qualified individuals are not available.

B. Qualifications

The qualifications of deacons shall be those set forth in 1 Timothy 3:8-13 and Acts 6:1-6. In accordance with biblical principle, no man shall be elected as deacon of this church who is divorced or whose lifestyle does not meet the standards of the church.

C. Authority and Responsibilities

The biblical role of deacons is that of service to the local church; not as rulers, independent overseers, or as members of an executive board, but as willing spiritual servants, assisting the pastors in practical ministry to the church body. They shall, therefore, function as practical ministers by ta king care of the physical aspects of the ministry, thus freeing the pastors to give their full attention to their responsibilities as listed above, and by providing research and recommendation on committees as needed. As such, the senior pastor shall set the explicit responsibilities for the office of deacon. They are to serve, witness, and contend for the faith as demonstrated in Acts 4-8.

D. Meetings, Committees, etc.

The deacons shall meet monthly and at such time as the senior pastor shall deem it necessary for the deacons to act in concert. As chair of said meetings, the senior pastor shall outline with them an agenda of business to be discussed. The senior pastor shall appoint committee chairs for the purpose of general administration and oversight of the physical and financial aspects of the ministry. Committees of deacons for research and recommendation shall be authorized and shall work under the leadership of one or more pastors.

SECTION FIVE: OTHER OFFICERS AND SERVERS OF THE CHURCH

A. Church Treasurer and Assistant Treasurer

The members of this church shall elect separately the treasurer and assistant treasurer for periods of three years. There shall be no restriction on reelection.

1. The church treasurer shall have authority to receive, disburse, and manage all money belonging to the church or committed to its trust in accordance with the budget or approved programs of the church; shall be the treasurer of the non-profit corporation; shall keep accurate records of all receipts and expenditures and make regular monthly reports to the leadership; and, with the assistance of the Finance Committee, shall collect and verify information necessary for the preparation of the annual church budget.

2. The assistant treasurer shall assist the treasurer as needed, have check signing authority, and if a vacancy occurs in the office of treasurer, assume said office for the remainder of the term.

B. Church Clerk

1. The members of this church shall, at the annual business meeting, elect a church clerk for a period of four years. There shall be no restriction on reelection.

2. The church clerk shall serve as the secretary of the corporation and keep a careful and correct record of all official acts of the church.

3. The church clerk shall be custodian of the church records and shall turn them over to his/her successor at the expiration of his/her term of office.

4. The church clerk shall maintain a register of members in which shall be noted such changes as may occur.

5. He/she shall issue letters of dismissal at the direction of the church.

C. Deaconess

1. Ladies, whose number shall be based upon need and willingness, shall be elected from the membership at each annual administration meeting to serve for a term of three years. A deaconess shall be eligible for reelection without restriction.

2. The deaconesses shall be responsible for the care of the vessels used in observance of the Lord's Supper, and for the care of the baptismal clothing and assistance of the ladies at the time of their baptism. They will see to the cleaning and orderly maintenance of the kitchen and prophet's chamber including purchase of needed items.

D. Moderator

1. The moderator shall be a man elected from the membership for a period of two years. There shall be no restriction on reelection.

2. In the absence of the moderator, the first vice-president of the corporation shall preside. In the absence of the first vice-president, the succeeding vice-presidents shall preside in numerical order as available. In the absence of all vice-presidents, the assembly shall elect a man to preside over the current session by a majority vote. His term shall expire upon adjournment of the session in which he was elected.

3. He shall, prior to the annual administration meeting, select a deacon and one or two members whose names do not appear on the ballot to count the ballots for election of officers. Selected members shall be presented to the church for approval by majority of the voting members present prior to distribution of the ballots.

4. The sole duty of the moderator is to preside over and ensure order and fairness in all church administration meetings.

ARTICLE VI MEMBERSHIP

SECTION ONE: PROCEDURES; RESTRICTIONS

A. Procedure

Anyone desiring to unite with the Church must first give sufficient testimony of salvation and baptism to a pastor or deacon. After review by the pastors and deacons, all candidates must appear before the Church and give public testimony.

B. Restrictions

No candidate shall become a member who is a member of any secret society such as the Communist Party, the Freemasons, etc., or who is a member of any group that teaches or practices civil disobedience.

If there are five dissenting votes, those that object must appear before the pastors, deacons, and the candidate to give just reason. If reasons are not justifiable, the pastors and deacons may recommend the candidate to the church for membership.

SECTION TWO: COMPOSITION

A. The membership of this Church shall be constituted of persons who have professed faith in the Lord Jesus Christ and given evidence of regeneration and of conduct worthy of their profession. Their convictions must also be in harmony with the faith and practice of this Church as set forth in the Statement of Faith and Constitution, and after baptism by single immersion, they have been elected into membership of the Church.

B. All candidates shall be received on profession of faith. No member shall be received based on a letter or transfer of membership from another church.

C. In applying for membership all candidates shall receive, read, and agree to submit to the authority of the Church Constitution.

D. All candidates, before or upon reception into membership, shall meet with a pastor or other appointed individual for further orientation to the doctrines, distinctives, practices, and ministries of the church, as well as the expectations incumbent upon each member. This instruction may take the form of new member classes, group Bible study, or one-on-one instruction.

E. Removal from Membership Roll

1. A member's name shall be automatically removed from the roll when…

    a. said member requests removal (except in cases of church discipline according to ARTICLE VI, Section 4)

    b. said member permanently relocates out of the area.

    c. said member dies.

2. Failure to maintain faithful attendance at regular services may result in removal by congregational action.

SECTION THREE: VOTING MEMBERS

Only members who have attained the age of 18 years shall be eligible to vote.

All references in this document to voting members or members present and voting are construed to mean eligible voters who are at least 18 years of age.

SECTION FOUR: DISCIPLINE

A. Introduction

Discipline is an essential requirement to be a true disciple of Christ (Matthew 16:24). It is a clear command of Christ to His church (Matthew 18:15-20). It was commanded and practiced by the apostles (1 Corinthians 5). Therefore, as a matter of faith and conviction, discipline must be part of the ministry and practice of each local church. It is a matter of obedience to God, not convenience or preference. It is a necessary part of fulfilling our divine commission to disciple all nations (Matthew 28:19, 20).

B. Application

There are two general applications of discipline in the church.

1. Formative Discipline—this refers to the public and private instruction of the Word of God and its application to daily life and public worship. This instruction is the responsibility of the church as a whole, including both vocational and lay ministers (Ephesians 4:11- 16). Certainly this application of spiritual discipline or teaching should be the most prevalent and common.

2. Corrective Discipline—this refers to private and public confrontation of the offending member that may result in dismissal from membership. This becomes necessary when a member of the body of the church fails to positively respond to the formative discipline of the church.

C. Practice

Our practice of corrective discipline should include the following:

1. Purposes: Our ultimate purpose in discipline is to glorify God by obeying His commands to practice discipline. Our specific purposes are established in the following texts:

    a. Restoration of the erring brother (1 Cor. 5:4, 5)

    b. Preservation of purity of the Church (1 Cor. 5:6, 7)

    c. Defense of the testimony of the Church (1 Cor. 6)

    d. Instruction of the Church (1 Tim. 5:20)

2. Process: In our process of dealing with spiritual offenses, we will conform to the pattern of Matthew 18:15-20. This process will include whenever possible:

    a. Private Reproof (Mt. 18:15). Whenever a sinful offense or unreconciled condition exists between two believers, the offended brother should speak with the erring brother privately in order to bring about reconciliation and restoration.

    b. Private Confrontation (Mt. 18:16). If private reproof proves inadequate, the offended brother should confront the erring brother with one or two others (spiritually mature members of the Church family - Gal. 6:1) in order to bring about reconciliation and restoration.

    c. Public Announcement (Mt. 18:17a).

1) Leadership Involvement—If the erring brother refuses to heed the advice given in the private confrontation above, then the matter will be taken to the leadership for their consideration.

2) Church awareness—The refusal of the erring brother to acknowledge his sin and repent, after the above steps, requires that the matter be brought before the Church to use its united endeavors to gain the brother. The reason why the congregation is told is so that as a whole they may have the opportunity to help the erring brother come to repentance and restoration through counsel and prayer (Gal. 6:1-2; 2 Thess. 3:15).

d. Public Exclusion (Mt. 18:17b). After the Church leaders and congregation have made efforts to bring the erring brother to repentance but are still unsuccessful, the erring brother must be excluded from Church membership. A Church hearing will take place at a special or regular administration meeting of the church. The member being considered for dismissal is permitted to attend and speak in turn. The decision of the membership by majority vote will be considered final. A dismissed member giving satisfactory evidence of being penitent may be restored under the provisions of Article VI, Sections 1 & 2.

e. The process of the steps a, b, and c above will continue to the Church hearing even after a resignation is offered, if there is no evidence of true repentance.

3. This process will also be the pattern for dealing with personal disputes between members in harmony with I Corinthians 6:1-7. For instance, we believe that Christians are prohibited from bringing civil lawsuits against other Christians or the local church to resolve personal disputes. We believe the Church possesses the resources necessary to resolve personal disputes between members.

ARTICLE VII MEETINGS

SECTION ONE: WORSHIP

The church shall meet, if possible, every Sunday morning and evening, for public worship and at least once a week for prayer, and/or at such times for religious purposes as the senior pastor recommends.

SECTION TWO: SUNDAY SCHOOL

The Sunday school shall meet every Sunday, as directed by the senior pastor, for the study of the Bible and shall be under the supervision of a pastor.

SECTION THREE: ANNUAL ADMINISTRATION MEETING

The annual meeting shall be held on a Sunday or Wednesday in May of each church year in the church building. Notice shall be announced and/or posted at least one Sunday before the annual meeting. The business to be conducted at the annual meeting shall be the election of officers, the approval of the annual budget, and any other business of importance to the congregation. If said meeting lasts longer than three hours from the time it is called to order, it is to be continued at the next called meeting.

SECTION FOUR: SPECIAL ADMINISTRATION MEETINGS

Special administration meetings may be called by the senior pastor, or on a written request to the senior pastor or the deacons of not less than seven voting members. Notice shall be posted and/or announced at least one Sunday before any special administration meeting is held. Each item to be acted upon at a special administration meeting shall also be announced from the pulpit whenever possible. New members may be brought into membership at any regular service of the Church. No other item may be transacted unless a one-Sunday notice has been given for a special administration meeting. If said meeting lasts longer than three hours, it is to be continued at the next called meeting.

SECTION FIVE: QUORUM

When an annual or special administration meeting has been called according to Article VII, Sections 3 and 4, a quorum shall be at least twenty-five percent of the voting members. No items may be acted upon when less than the quorum of the voting members is present. If, during a legally called meeting, the number of voting members drops below the quorum, the meeting is to be adjourned and another meeting called.

SECTION SIX: VOTE

Elected officers and servers of the church shall be elected by paper ballot distributed to each voting member in attendance at the meeting duly called for that purpose. The ballots shall be counted by a deacon and one or two members selected by the moderator and approved by majority vote of the prior to distribution of the ballots. The totals shall be delivered to the moderator who shall announce them to congregation.

The vote of the church for all other business shall be a simple majority by show of hands of members present and voting, except where otherwise indicated in the constitution, or where a higher margin is requested by a majority of members present and voting. All votes shall be announced at the meeting and recorded in the minutes.

SECTION SEVEN: ORDER OF MEETINGS

The manual for parliamentary procedure for conduct of business meetings shall be the most recent edition of Robert's Rules of Order. In cases of conflict, this constitution shall take precedence.

The business of this assembly shall be conducted by informal consideration unless a motion to 'consider formally' is adopted by a majority vote. In which case, the most recent edition of Robert's Rules of Order shall govern the normal rules for debate.

ARTICTLE VIII ORDINANCES

SECTION ONE: THE LORD'S SUPPER

The Lord's Supper shall be observed on the first Sunday of each odd numbered month (January, March, etc.) or as frequently as the pastor shall direct.

SECTION TWO: BAPTISM

Baptism shall be administered after due examination of the candidate's profession of faith. The mode of baptism is to be by immersion, which we believe to be according to the Word of God.

ARTICLE IX ORDINATION

SECTION ONE: CALL

Whenever a member of this church shall make it known to the senior pastor that he believes that he is called of God to serve in Christian ministry, the said senior pastor shall promptly arrange to examine such member. If because of a thorough examination the senior pastor shall be satisfied that such member is called of God to such service, the senior pastor shall, upon receiving authority from the church by a vote of the majority of members present at any business meeting regularly assembled in accordance with this constitution, call and conduct a council for ordination.

SECTION TWO: ORDINATION COUNCIL

The ordaining council shall be composed of delegates recommended by the candidate and approved by the senior pastor, who are ordained Baptist ministers. The ordaining council shall thoroughly examine the applicant as to his conversion, Christian experience, call to, and preparation for the Christian ministry, and doctrinal beliefs.

SECTION THREE: CANDIDATES

No person shall be considered for ordination unless has the following specific qualifications:

A. He shall be at least 21 years of age.

B. He shall have served at least six months as a pastor, assistant pastor or in other definite Christian work.

C. He shall not be addicted to the use of intoxicating liquor, drugs or tobacco in any form, and shall be separated from worldly practices, pleasures and associations. (Romans 12:1-2; James 4:4; 1 John 2:15; 2 Corinthians 3:16-17, 6:19-20)

D. He shall not be guilty of acts or practices unbecoming to a Christian or which might bring disrepute to the Christian ministry.

SECTION FOUR: REVOCATION

Whenever a minister ordained under this constitution is reasonably suspected of a life, acts or practices in violation of the prohibitions contained in subsections C and D of section 3 of this Article, or of having departed in belief and teaching from the doctrinal statement as set forth in this constitution, he is subject to investigation and discipline of the charges by the leadership of this local church. If in the Church's judgment the ordination credentials of such minister should be revoked, the Church shall call a council of ordained Baptist ministers before whom the accused shall stand trial upon the charges filed with it. The action determined and taken by the council at such trial shall be impartial and in the ministry of 1 Corinthians 13 and shall be final.

ARTICLE X FINANCES

Since this Church accepts the Bible as its final authority in all matters of faith and practice, the entire program of this church shall be supported by the tithes and offerings of its members. At no time may this church be permitted to use any unscriptural methods such as bazaars, sales, suppers, entertainment or programs for the purpose of raising funds.

A. The financial records of Community Baptist Church shall be open for inspection by any active member, for any reason, at any time, consideration for normal activities having been given.

B. An annual budget shall be presented to the leadership by the treasurer of the church, using information provided by the individuals responsible for the various ministries of the church. The projected budget should include all existing and projected ministries. The annual budget and adjustments shall be approved by the congregation and shall guide the expenditures of money received by the church.

ARTICLE XI DISSOLUTION

In the event of dissolution of this organization, no residual asset thereof shall go to or for the benefit of any individual or individuals: but, in the event of dissolution of this organization, the residual assets shall only go to:

A. An organization which has been determined to be exempt from Federal income tax as an organization described in Section 501(c) (3) of the Internal Revenue Code, 1954, or to the federal, state or local government; and, furthermore,

B. An organization adhering to the following religious standards; namely: A Baptist church or churches or organization selected by the congregation at the time of dissolution having like faith and order as our church.

ARTICLE XII AMENDMENTS

This constitution may be amended at any regular or special meeting by a three-fourths majority vote of the members present at said meeting. All proposed amendments may be presented for adoption only after having been clearly designated as a proposed amendment to the constitution when read from the pulpit and/or presented in writing in a regular public worship service at least one Sunday immediately prior to such meeting.

This constitution and rules of order supersede all prior actions of the church and shall become operative upon its adoption.