

CONSTITUTION AND BY-LAWS

of

HERITAGE BAPTIST CHURCH

ARTICLE 1 – NAME AND PURPOSE

SECTION 1.01—NAME

This congregation of believers shall be known as the **HERITAGE BAPTIST CHURCH, INC.**

SECTION 1.02—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 of churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, daycare centers, camps and any other ministries that the church may be led of God to establish.
- (B) The church may 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 2.01—STATEMENT OF FAITH

The following comprise the Scriptural beliefs of this church and its members:

- (A) **The Holy Scriptures.** We believe the 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 for 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. (2 Timothy 3:16-17; 2 Peter 1:20-21)
- (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. (Genesis 1:28; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24-25, 27; Revelation 20:2-6)

(C) The Godhead. We believe in one triune God, eternally existing in three persons—Father, Son, and Holy Spirit—each co-eternal in being, co-identical in nature, coequal in power and glory, and having the same attributes and perfections. (Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14; John 14:10, 26)

(D) The Person and Work of Christ.

1. 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 a virgin, in order that He might reveal God and redeem sinful men. (Isaiah 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Corinthians 5:19-21; Galatians 4:4-5; Philippians 2:5-8)
2. 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 is made sure by His literal, physical resurrection from the dead. (Acts 2:18-36; Romans 3:24-25; 1 Peter 2:24; Ephesians 1:7; 1 Peter 1:3-5)
3. 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; Hebrews 9:24; 7:25; Romans 8:34; 1 John 2:1-2)

(E) The Person and Work of the Holy Spirit.

1. 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; Romans 8:9; 1 Corinthians 12:12-14; 2 Corinthians 3:6; Ephesians 1:13-14)
2. 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. (Ephesians 1:17-18; 5:18; 1 John 2:20, 27)
3. We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the assembly in order that they can do the work of the ministry. (Romans 12:3-8; 1 Corinthians 12:4-11, 28; Ephesians 4:7-12)
4. We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary. Speaking in tongues was never the 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, though God frequently chooses to answer the prayers of believers for physical healing. (1 Corinthians 1:22; 13:8; 14:21-22)

- (F) **The Total Depravity of Man.** We believe that man was created in the image and likeness of God; but that in Adam's sin, the human race fell, inherited a sinful nature, and became alienated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Genesis 1:26-27; Romans 3:22-23; 5:12; 6:23; Ephesians 2:1-3; 4:17-19)
- (G) **Salvation.** We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, Whose precious blood was shed on Calvary for the forgiveness of our sins. We believe that all sins, except refusing or failing to believe on Jesus Christ, are forgivable. (John 1:12; 3:18; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19; 1 John 1:9)
- (H) **The Eternal Security and Assurance of Believers.**
1. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. (John 6:37-40; 10:27-30; Romans 8:1; 38-39; 1 Corinthians 1:4-8; 1 Peter 1:4-5)
 2. 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 a license to sin freely. (Romans 13:13-14; Galatians 5:13; Titus 2:11-15)
- (I) **The Church**
1. We believe that the local church, which is the body and the espoused bride of Christ, is solely made up of born-again persons. (1 Corinthians 12:12-14; 2 Corinthians 11:2; Ephesians 1:22-23; 5:25-27)
 2. 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; 1 Timothy 3:1-13; Titus 1:5-11)
 3. 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; Romans 16:1, 4; 1 Corinthians 3:9, 16; 5:4-7, 13; 1 Peter 5:1-4)
 4. We recognize water baptism and the Lord's Supper as the Scriptural ordinances of obedience for the church in this age. Baptism is defined as immersion in water. (Matthew 28:19-20; Acts 2:41-42; 8:38-39; 18:8; 1 Corinthians 11:23-26)
- (J) **Separation.** We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. God commands His people to separate from all religious apostasy, and to refrain from habits that destroy the temple of God; primarily our bodies. (Romans 12:1-2; 14:13; 2 Corinthians 6:14-7:1; 2 Timothy 3:1-5; 1 John 2:15-17; 2 John 9-11; 1 Corinthians 3:16-17; 6:19-20)
- (K) **The Second Advent of Christ.** We believe in that *blessed hope*, the personal, imminent return of Christ Who will rapture His church prior to the seven-year tribulation period. At the end of the Tribulation, Christ will personally and visibly return with His saints, to establish His earthly Messianic Kingdom, which was promised to the nation of Israel. (Psalm 89:3-4;

Daniel 2:31-45; Zechariah 14:4-11; I Thessalonians 1:10; 1 Thessalonians 4:13-18; Titus 2:13; Revelation 3:10; 19:11-16; 20:1-6)

(L) The Eternal State.

1. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matthew 25:46; John 5:28, 29; 11:25-26; Revelation 20:5-6, 12-15)
2. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord. (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 3:21; I Thessalonians 4:16-17; Revelation 20:4-6)
3. We believe that the souls of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment. (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7, 13; Revelation 20:11-15)

(M) The Personality of Satan. We believe that Satan is a person, the author of sin and the cause of the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; 25:41; Revelation 20:10)

(N) Creation. We believe that God created the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. (Genesis 1-2; Exodus 20:11)

(O) 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. (Romans 13:1-7; Ephesians 5:22-24; Hebrews 13:7, 17, 24; 1 Peter 2:13-17)

(P) Human Sexuality.

1. 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 any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Genesis 2:24; Genesis 19:5, 13; Leviticus 18:1-30; Romans 1:26-29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Heb. 13:4)

2. We believe that the only legitimate marriage is the joining of one man and one woman. (Genesis 2:24; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-33)

(Q) Family Relationships

1. We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church. (Galatians 3:28; Colossians 3:18; 1 Timothy. 2:8-15; 3:4-5, 12)
2. We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to the Scriptural leadership of her husband as the church submits to the headship of Christ. Children are a heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them, through consistent lifestyle example and appropriate discipline, including Scriptural corporal correction. (Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Psalm 127:3-5; Proverbs 19:18; 22:15; 23:13-14; Mark 10:6-12; I Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4, Colossians 3:18-21; Hebrews 13:4; I Peter 3:1-7)

(R) Divorce and Remarriage. We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. For those who have had the unfortunate experience of divorce, we believe that God is gracious and will forgive our sins when we confess them to Him. Divorced and remarried persons or divorced persons may hold positions of service in the church, but the man may not be considered for the office of pastor or deacon. (Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; I Corinthians 7:1-40; 1 Timothy 3:2, 12; Titus 1:6)

(S) 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 physical or mental well being of the mother are acceptable. (Job 3:16; Psalms 51:5; 139:14-16; Isaiah 44:24; 49:1, 5; Jeremiah 1:5; 20:15-18; Luke 1:44)

(T) Love. We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers and those who oppose us. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. (Leviticus 19:18; Matthew 5:44-48; Luke 6:31; John 13:34-35; Romans 12:9-10; 17-21; 13:8-10; Philippians 2:2-4; 2 Timothy 2:24-26; Titus 3:2; 1 John 3:17-18)

(U) 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 personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Corinthians 6:1-8; Ephesians 4:31-32)

- (V) **Missions.** We believe that God has given the church a 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. (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:8; 2 Corinthians 5:20)
- (W) **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 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. (Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; 1 Corinthians 16:2; 2 Corinthians 9:6-7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17-18; 1 John 3:17)

SECTION 2.02—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 complete agreement with the Statement of Faith.

SECTION 2.03—COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on profession of our faith, having been baptized by immersion 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 local body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred preeminence over all institutions of human origin; and to contribute cheerfully and regularly by tithes and offerings to the 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 private devotions; to religiously educate our children; to seek the salvation of our kindred, acquaintances, and all others; to walk circumspectly in the world; to be just in our dealings, faithful to our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to be free from all oath-bound secret societies; and to be zealous in our efforts to advance the local assembly.

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 of speech; to be slow to take offense, but always ready for reconciliation, and mindful of the mandates of our Savior, and to secure reconciliation without delay. We moreover engage that when we remove from this place, we will as soon as possible unite with some other local church where we can carry out the spirit of this covenant and the principles of God's Word.

ARTICLE 3 – MEMBERSHIP

SECTION 3.01—QUALIFICATIONS FOR MEMBERSHIP

- (A) Membership in the Heritage Baptist Church is open to all persons 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 a lifestyle dominated by sin; who endeavor to live a consecrated life wholly unto the Lord; who fully subscribe to the Statement of Faith contained herein; who enter into the Church Covenant contained herein; who agree to submit to the Scriptural authority of the church and its leaders as set forth herein.
- (B) The pastor or one of the deacons shall interview all candidates for membership. If the person is considered to be a qualified candidate, he or she shall be presented to the church, at any church service or meeting, by the pastor or one of the deacons and voted upon by the church. A simple majority vote is required along with compliance with any one of the following conditions:
1. **Profession of Faith and Baptism.** New believers may be accepted into the membership of the church by public profession of faith and baptism by immersion. Candidates shall publicly declare their faith in Jesus Christ and their willingness to follow Him in baptism. Upon their baptism they shall become members of the church.
 2. **Transfer of Letter.** New members may be accepted into the membership of the church by promise of a letter transferring their membership from another church of like faith and practice. Candidates shall present themselves to the church and declare their faith in Jesus Christ and that their baptism is Scriptural (following their salvation and by immersion) and that they are in agreement with our Statement of Faith.
 3. **Statement of Faith.** New members may be accepted into the membership of the church by a public statement of their faith in Jesus Christ and that their baptism is Scriptural (following their salvation and by immersion) and that they are in agreement with our Statement of Faith.
 4. **By Restoration.** A member who has been removed from membership because of church discipline may be restored upon majority vote of the congregation after confession is made publicly before the church membership of the sin or sins involved, and satisfactorily evidencing repentance to the church.

SECTION 3.02—DUTIES OF A MEMBER

On becoming a member of this church, in addition to the covenant contained in Article 2, Section 2.03, each one further covenants to love, honor, and esteem the pastor; to pray for him; 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; and in financial support as the Lord enables; and, in accordance with Biblical commands, to support through a lifestyle which affirms the beliefs and practices of the church.

SECTION 3.03—PRIVILEGES OF MEMBERSHIP

- (A) Only members at least eighteen (18) years of age who are physically present at a duly called meeting of the church shall be entitled to vote. There shall be no proxy or absentee voting. The eligible membership of the church has certain limited areas to exercise a vote. Members may not vote to initiate any church action, rather the vote of a member is to confirm and ratify the direction of the church as determined by the pastor.
- (B) 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 under-shepherd. Determinations 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 and trustees shall give counsel and assistance to the pastor as requested by him.
- (C) Membership in this church does not afford the members with any property, contractual, or civil rights based on principles of democratic government. Although the general public is invited to all of the church's worship services, the church property remains private property. The pastor (or in his absence, an individual designated by the fellowship of deacons) has the authority to suspend or revoke the right of any person, including a member, to enter or remain on church property. If after being notified of such a suspension or revocation, the person enters or remains on church property, the person may, in the discretion of the pastor (or in his absence, an individual designated by the fellowship of deacons), be treated as a trespasser.
- (D) A member, upon written request made upon the church, may inspect or copy the minutes of the proceedings of church meetings. A member may not, under any circumstances, inspect or copy any record relating to individual contributions to the church.

SECTION 3.04—DISCIPLINE OF A MEMBER

- (A) There shall be a discipline committee consisting of the pastor and the 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. The pastor and deacons shall be entitled to the same steps as other church members and be subject to the same discipline.

- (B)** There are four general reasons for initiating church discipline.
1. Refusing to reconcile with another brother or sister in Christ (Matthew 18:15-17).
 2. Unrepented immorality (I Corinthians 5:1-13).
 3. Persistent doctrinal heresy (I Timothy 1:19-20; Titus 3:10).
 4. Maintaining a divisive, disorderly spirit (Romans 16:17; I Corinthians 1:10; 2 Thessalonians 3:6-7, 11).
- (C)** Members are expected to demonstrate special loyalty and concern for one another. When a member becomes aware of an offense of such magnitude that it hinders spiritual growth and testimony, he is to go alone to the offending party and seek to restore his brother. Before he goes, he should first examine himself. When he goes, he should go with a spirit of humility and have the goal of restoration.
- (D)** If reconciliation is not reached, a second member, either a deacon or the pastor, is to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination and exercised in a spirit of humility with the goal of restoration.
- (E)** If the matter is still unresolved after the steps outlined in subsections (C) and (D) have been taken, the discipline committee, as the church representatives Biblically responsible for putting down murmuring, shall hear the matter. If the matter is not resolved during the hearing before the discipline committee, the committee shall recommend to the members of the church that they, after self-examination, make an effort personally to go to the offending member and seek that member's restoration.
- (F)** If the matter is still unresolved after the steps outlined in subsections (C), (D), and (E) have been taken, such members who refuse to repent and be restored are to be removed from the membership of the church upon a majority vote of the membership present at a meeting called for the purpose of considering disciplinary action.
- (G)** No matter may be heard by the discipline committee or the church unless the steps outlined in subsections (C) and (D) have been taken, except in the case of a public offense. The determination of what is a public offense shall be left to the discretion of the discipline committee. A public offense does not Biblically require the procedure of church discipline as normally laid out. Instead, the matter may be expedited to prevent any additional shame or contention within the church. I Corinthians 5 gives an example of Biblical discipline of a public offense.
- (H)** If an unrepentant offending party is removed from the church membership, all contact with him from that point forward (except by family members) must be for the sake of restoration.
- (I)** The procedures provided in this section are based on Matthew 18:15-20; Romans 16:17-18; 1 Corinthians 5:1-13; 2 Corinthians 2:1-11; Galatians 6:1; 1 Thessalonians 5:14; 2 Thessalonians 3:6, 10-15; 1 Timothy 5:19-20; and Titus 3:10-11.

SECTION 3.05—TRANSFER OF MEMBERSHIP

Members not under the disciplinary process of Section 3.04 may request that letters of transfer be sent to another church.

SECTION 3.06—TERMINATION OF MEMBERSHIP

- (A) The membership of any individual member shall be automatically terminated without notice if the member in question has not attended a regular worship service of the church in the preceding six months. Upon good cause being shown, this provision for termination may be waived in the case of any individual member at the discretion of the pastor and deacons.
- (B) 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.
- (C) 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 and deacons.

ARTICLE 4 – OFFICERS

SECTION 4.01—CHURCH OFFICERS

The biblical church officers are pastor and the fellowship of deacons. In order to facilitate other business of the church, there shall also be a church clerk and a treasurer. One person may hold two or more offices. The pastor, from time to time as he deems appropriate, may appoint other church officers.

SECTION 4.02—DESIGNATION OF CORPORATE OFFICERS

As an accommodation to legal relationships outside the church, the pastor and the fellowship of deacons along with other designated men who are approved by the church, shall constitute the board of trustees. The pastor shall serve as president of the corporation, chairman of the board of trustees, and moderator of all administrative meetings; one of the deacons shall serve as vice-president of the corporation and vice-chairman of the board of trustees. The church treasurer shall serve as corporation treasurer and the church clerk shall serve as corporation secretary. One member of the board shall act as registered agent.

SECTION 4.03—GENERAL PROVISIONS

- (A) The church shall not install or retain an officer who fails to adhere to or expresses disagreement with the Statement of Faith. All church officers, upon request of the pastor, shall affirm their agreement with the Statement of Faith (as set forth in Article 2).
- (B) All church officers must be approved initially and thereafter annually by the pastor in order for them to commence or continue in their offices.

- (C) Only church members are eligible for election or appointment to any church office or position.
- (D) The term of service for all offices and positions in the church, except the pastor, deacons, and trustees shall be one year, at the expiration of which they may be re-elected or re-appointed.
- (E) All elected and appointed officers shall serve in their respective offices until their successors are duly elected or appointed unless they have otherwise been relieved of their duties.
- (F) The annual election of officers by the church membership shall occur during the month of January at the annual church administration meeting.

SECTION 4.04—THE PASTOR

- (A) **Qualifications.** The pastor shall meet the qualifications specified in I Timothy 3:1-7 and Titus 1:5-9. He shall be an ordained minister of the gospel.
 1. **His personal life must be right.** He is to be vigilant, sober, not greedy of filthy lucre, patient, not covetous, just, holy and temperate.
 2. **His public life must be right.** He must be blameless, (unaccused). This means having all obligations current, having a spotless testimony. It implies not merely acquittal, but the absence of a serious charge or accusation. He must be of good behavior, given to hospitality, not given to wine, no striker and not a brawler. He must have a good report of them, which are without.
 3. **His domestic life must be right.** He must be the husband of one wife. This requires him to be married and to be married to only one woman. He is to stand-before and lead his home. He is to have his family under control. He must be able to rule well his own house having his children in subjection with all gravity.
 4. **His spiritual life must be right.** He is to be spiritually mature, not a novice. One who is able to teach God's Word, holding fast the faithful word and able by sound doctrine both to exhort and to convince.
- (B) **Call and Term of Office.** To call a pastor the fellowship of deacons and trustees shall formulate a pulpit committee. This committee shall seek out the candidate(s). When a majority of the committee agree on one man, the committee shall present him to the church to be heard and examined and then to vote on his call. Only one name shall be presented at a time. The church membership shall be notified that a vote to call a pastor shall be taken at a special church administration meeting. Notice to that effect shall be given from the pulpit during the two consecutive Sunday morning worship services prior to said church administration meeting. Eighty percent of the eligible members present and voting shall be required to extend a call to a pastor. If the candidate is rejected, or if he refuses the call, the committee shall seek another candidate in the same manner described above until a pastor is called. The pulpit committee is automatically dissolved upon the calling of a new pastor. When the new pastor assumes his duties he and his family shall become members of this

church. The relationship between the pastor and the church shall be permanent unless dissolved at the option of either party by the giving of a month's notice, or less by mutual consent.

(C) Removal from office.

1. The pastor may resign at anytime upon giving a thirty (30) day written notice. Such notice may be waived if the church deems it to be expedient.
2. The pastor may be removed from that office by the church should he cease to meet the qualifications as stated above and is not willing to resign voluntarily. The church membership shall be notified that a vote to remove the pastor shall be taken at a special church administration meeting. Notice to that effect shall be given from the pulpit during the two consecutive Sunday morning worship services prior to said church administration meeting. A three-fourths majority of the eligible members present and voting shall be required to sever the relationship between the pastor and the church. Disciplinary removal of the pastor from office automatically terminates his membership. A restoration to membership after disciplinary removal will be subject to the requirements of Section 3.01(B)-5.

(D) Powers and Duties.

1. The office of pastor has three titles (Acts 20:28; I Peter 5:1-5). The same general work (office/leader) is described by all three terms. These three terms used to describe the office vary in function, not in individual. As the elder (I Timothy 5:17) he is the one who rules, leads, represents, judges and governs. As the bishop (I Timothy 3:1-7) he is the one who oversees, superintends, guards and gives protective and directive care. As the pastor (Ephesians 4:11) he is the one who shepherds, feeds, guides, protects and goes before and watches over his flock. He shall be at liberty to preach the whole counsel of the Word of God as the Lord leads him and shall be free to choose the means and methods by which he exercises the ministry that God has given him.
2. The pastor shall be the chief executive officer of the church in both spiritual and temporal matters, which concern the church. He shall direct the worship services, and the preaching and the teaching of the church. He shall administer the ordinances of the church. He shall implement and execute the by-laws, regulations and policies of the church. He shall act as an advisor, counselor, or judge arbiter between or among members of the church. He shall be the administrator and custodian of all properties of the church. He shall be an exoficio member of all boards and committees of the church and shall have power to vote. He shall be the presiding officer and moderator of all the meetings and gatherings of the congregation except in cases where the meeting is called for the issue of discipline or termination of the pastor. In which case, a selected member of the fellowship of deacons shall preside and moderate.
3. The pastor shall have the power to create committees, select the members thereof, and determine the duration of such committees. He shall, as the need arises, choose his assistant pastors. He shall have the power to choose other needed workers for the

church such as song leader and choir director, Sunday School superintendents and teachers, janitors, etc. He shall inform elected officers and hired or volunteer workers of the particular duties and responsibilities of their respective jobs. He shall supervise church staff, whether paid or volunteer, and shall have the sole authority to hire, appoint, or dismiss the same. He shall not hire, appoint, or retain any staff member or ministry volunteer who fails to adhere to or expresses disagreement with the Statement of Faith.

SECTION 4.05—THE DEACONS

Deacons are servants to the church and hold no inherent authority over the local assembly. The biblical emphasis of the office rests upon qualifications (what they are), not functions (what they do). Functions change according to specific needs and pastoral appointment of business. Qualifications remain constant. The number of deacons shall be determined by the needs of the church for such servants.

(A) Qualifications.

1. Deacons must be men who are sound in doctrine (Romans 16:17; Titus 2:1); faithful in service and attendance (Hebrews 10:25), pure and holy in lifestyle (I Thessalonians 4:7; I Timothy 5:22; I Peter 1:15; I John 2:28), are consistent in daily living (Proverbs 11:1; I Corinthians 10:31; Galatians 5:16, 25; I Thessalonians 2:12; II Thessalonians 3:6-7) and who are loyal to the church and pastor.
2. A deacon candidate must be a member of this church; must be a male at least twenty-one (21) years old and must be in full agreement with the Statement of Faith and Covenant. He must meet the qualifications specified in I Timothy 3:8-12. He must be grave; not doubletongued; not given to much wine; not greedy of filthy lucre. He must be able to hold the mystery of faith in a pure conscience. This means not a hypocrite in heart and able to know, explain, and defend the great theological truths of the Bible, and at the same time maintain personal holiness. He must have a proven testimony, one that is tested by observation. He must be blameless (unaccused).
3. He must be the husband of one wife and the head of his home. This requires him to be married and to stand-before and lead his home. This also requires him to be married to only one woman, and her qualifications are listed. She is to be grave (dignified) - a Christian lady. She is not to be a slanderer (cause strife through fault finding) - careful what she says and how she says it. She is to be sober (self controlled; calm) - able to control emotions and attitudes. She is to be faithful in all things: prayer; witnessing; Bible study; church attendance; home responsibilities.
4. He shall be examined by the pastor and the fellowship of deacons to determine his qualifications and after a period of review, the pastor shall present him to the church for a vote.

(B) Election and Term of Office. A deacon shall be elected to office by a majority vote of the members of the church at any regular church administration meeting. After his ordination, he

shall be allowed to serve in that position for as long as he continues to meet the qualifications, desires to serve in that position and meets the approval of the pastor.

- (C) **Ordination.** The deacons shall be duly ordained to that office. Special consideration may be given to any candidate who has been previously ordained in a church of like faith and practice. Otherwise, an ordination council shall be established for the purpose of examining the candidate. If the examination is satisfactory, the pastor will give a report to the church from the council and make the recommendation that the candidate be ordained. Upon the confirmation of the church, the candidate shall be ordained to the office of deacon.
- (D) **Removal from Office.** A deacon may resign at any time he deems it necessary to do so. He may be removed from office for unbiblical conduct, as determined by the pastor and the fellowship of deacons, upon a majority vote of the pastor and other deacons.
- (E) **Duties.**
 1. The fellowship of deacons shall assist the pastor, in such manner, as he shall request, in promoting the spiritual welfare of the church. They shall assist the pastor in baptism and in serving the Lord's Supper; in visitation and all other evangelistic efforts of the church; in screening of applicants for church membership; and in matters of church discipline. They shall see to the temporal needs of the members and give assistance whenever possible and in cooperation with the pastor, disburse the benevolence fund. They shall care for the physical properties of the church. They shall assist the pastor in caring for the administrative needs of the church's various ministries as requested by the pastor. They shall provide the pulpit supply and act as leaders for church meetings if the office of pastor is vacant.
 2. The deacons shall designate a man from the fellowship of deacons to act as leader in the absence of the pastor.

SECTION 4.06—THE TREASURER

- (A) **Qualifications.** The Treasurer must be a member of this church; at least twenty-one (21) years old and must be in full agreement with the Statement of Faith and Covenant. The Treasurer must have a reputation for honesty and faithfulness in their personal business dealings. The Treasurer should have some knowledge of financial records keeping. The pastor and deacons shall nominate all candidates.
- (B) **Election and Term of Office.** The Treasurer shall be elected by a majority vote of the members of the church for a term of one (1) year and may be re-elected an indefinite number of times as long as they continue to meet the qualifications and desires that position.
- (C) **Removal from Office.** The Treasurer may resign any time deemed necessary to do so. The Treasurer may be removed from office for unbiblical conduct, as determined by the pastor and deacons, upon a majority vote of the pastor and deacons. Another may be appointed by the pastor to serve the un-expired term.

(D) Duties.

1. The Treasurer shall insure that all monies of the church are properly counted and recorded. Two or more shall count all offerings received. Counters shall count the offerings; record them; and prepare the deposit slips. The offerings shall then be deposited weekly in a local banking institution approved by the church under the name of Heritage Baptist Church.
2. The Treasurer shall give receipt for all contributions and donations to the church.
3. The Treasurer shall disburse the funds of the church as directed by the church. Disbursements shall be by check unless otherwise authorized.
4. The Treasurer shall 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 and shall present a balanced financial statement to the church each month.
5. The Treasurer shall give a financial report at all administrative meetings requiring such reports.
6. The Treasurer shall be custodian of all bank books, check books, returned and canceled checks, and other related papers of the church finances. The Treasurer shall store all these records at the church and make them accessible to the church and shall surrender all these records to the church upon termination of the tenure of office.
7. The Treasurer shall serve as Corporate Treasurer.

SECTION 4.07—THE CHURCH CLERK

- (A) Qualifications.** The Church Clerk must be a member of this church; must be at least twenty-one (21) years old and must be in full agreement with the Statement of Faith and Covenant. The pastor and deacons shall nominate all candidates.
- (B) Election and Term of Office.** The Church Clerk shall be elected by majority vote of the members of the church for a term of one (1) year and may be re-elected an indefinite number of times as long as they continue to meet the qualifications and desires to serve in that position.
- (C) Removal from Office.** The Church Clerk may resign any time they deem it necessary to do so. They may be removed from office for unbiblical conduct, as determined by the pastor and deacons, upon a majority vote of the pastor and deacons. Another may be appointed by the pastor to serve the un-expired term.
- (D) Duties.**
1. The Church Clerk shall certify and keep at the office of the church, the original bylaws or a copy, including all amendments or alterations to the bylaws.

2. The Church Clerk shall keep at the place where the bylaws or a copy are kept a record of the proceedings of church business meetings, with the time and place of holding, the notice of meeting given, the names of those present at the meetings.
3. The Church Clerk shall sign, certify, or attest documents as may be required by law.
4. The Church Clerk shall see that all notices are duly given in accordance with the provisions of these bylaws. (In case of the absence or disability of the Church Clerk, or refusal or neglect to act, notice may be given and served by the pastor.)
5. The Church Clerk shall be custodian of the records of the church, including the membership roll, baptisms, and certificates of ordination, licenses and commissions.
6. The Church Clerk shall see that the reports, statements, certificates, and all other documents and records required by law are properly kept and filed.
7. The Church Clerk shall exhibit at all reasonable times to proper persons on terms provided by the bylaws, the minutes of church business meetings.
8. The Church Clerk shall keep an account of any special events in the life of the church which are of historical interest.
9. The Church Clerk shall keep all records at the office of the church and deliver them to the pastor upon leaving office.
10. The Church Clerk shall serve as Corporate Secretary.

SECTION 4.08–THE BOARD OF TRUSTEES

The pastor and the fellowship of deacons shall constitute the board of trustees and in addition, the pastor may appoint men, who are approved by the church, to serve as trustees along with the pastor and deacons. The board of trustees shall exercise only the following specific powers:

- (A) 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; they also shall care for the physical properties of the church.
- (B) 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 deeds of trust, mortgages, or pledges.
- (C) To exercise all powers necessary for the dissolution of the church corporation, if such action is mandated by a vote of the church membership.

ARTICLE 5 – MEETINGS

SECTION 5.01—MEETINGS FOR WORSHIP

Unless otherwise determined by the pastor, the church shall meet for public worship each Sunday morning, each Sunday evening, and at least once during the week. The church shall conduct a Sunday school for all ages. The pastor may perform baptism during any meeting for worship. In the absence of the pastor, one of the deacons may baptize. The church shall have special meetings such as Bible and Mission conferences, Revivals, Evangelistic meetings, children's meetings, and special seminars, etc. as deemed necessary by the pastor.

SECTION 5.02—MEETINGS FOR CHURCH ADMINISTRATION

- (A) The church shall have an annual administration meeting to be held at the church in January of each year. The purpose of the meeting is to elect officers. A quorum shall consist of the members present. Notification shall be made at least two weeks prior to date in January, of said meeting. The pastor and fellowship of deacons will establish the particular date.
- (B) Special church administration meetings shall be held as often as needed and the time and date of said meetings will be designated by the pastor. The pastor (or deacons if the office of pastor is vacant or the pastor is the subject of possible disciplinary action) 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.
- (C) The pastor shall be the presiding officer and moderator of all the meetings and gatherings of the congregation except in cases where the office of pastor is vacant or the meeting is called for the issue of discipline or termination of the pastor. In which case, one of the deacons shall preside and moderate.
- (D) All church administration meetings shall be opened and closed with prayer for divine guidance and blessing.
- (E) The moderator shall determine the order and the rules of procedure according to his sense of fairness and common sense. He shall give all members a reasonable opportunity to be heard on a matter. The moderator is the final authority on questions of procedure, and his decision is final and controlling.
- (F) For any meeting under this article, the moderator, in his sole discretion, shall have full and unilateral authority to require nonmembers to leave the meeting room and to order the immediate removal of any member or other person present who is deemed by the moderator to be disruptive to the proceedings by act or presence. The moderator shall have full authority to order the removal of all children (ages to be determined by the moderator) if the moderator determines, in his sole discretion, that circumstances so warrant. If the moderator determines that compliance with his order of removal is unsatisfactory, the moderator may, in his sole discretion, revoke the disruptive person's right to remain on the premises in accordance with Section 3.03(C) and treat the person as a trespasser.

SECTION 5.03—FISCAL YEAR

The fiscal year of the church shall begin January 1st and end December 31st.

ARTICLE 6 – MINISTRY OF EDUCATION

SECTION 6.01—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 the following dictates.

SECTION 6.02—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 in the best interest of the church.

SECTION 6.03—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 6.04—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. The church shall not hire, appoint, or retain any employee or volunteer for its educational programs who fails to adhere to or expresses disagreement with the Statement of Faith.

SECTION 6.05—UNITY

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

SECTION 6.06—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 6.07—CHRISTIAN WALK

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

ARTICLE 7 – ORDINATION

SECTION 7.01—ORDINATION QUALIFICATIONS

Only men are eligible for ordination by the church. He must be a member of this church or its mission churches, and give evidence of a genuine call of God into the work of the ministry and possess the qualifications stated in 1 Timothy 3:1-7 and Titus 1:6-9 to be ordained as a minister of the Gospel.

SECTION 7.02—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 and others whom the pastor may choose of like faith invited to participate in the examination of the candidate.
- (B) If the candidate is found worthy of ordination by the council, the ordination council may ordain the candidate on behalf of the church.
- (C) The pastor and the fellowship of deacons shall arrange for the ordination service.

ARTICLE 8 – INDEMNIFICATION

SECTION 8.01—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, suit, 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, suit, 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 interests of the church and, with respect to any criminal action or proceeding, had no reasonable cause to believe that his or her conduct was unlawful.

SECTION 8.02—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 8.03—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 present and voting in a meeting called for this purpose.

SECTION 8.04—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 pastor and deacons in the specific case, on receipt of an undertaking by or on behalf of the pastor, deacon, officer, employee, or agent to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the church.

SECTION 8.05—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 8.06—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 9 – DESIGNATED CONTRIBUTIONS

From time to time the church, in the exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. When the church receives a designated contribution, it will be used in one of three ways: it will be used for the purpose designated, it will be returned to the donor, or the church may ask the donor to change or remove the designation. No fiduciary obligation shall be created by any designated contribution made to the church other than to use the contribution for the general furtherance of any of the purposes stated in Section 1.02.

ARTICLE 10 – BINDING ARBITRATION

SECTION 10.01—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 10.02—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 disagreement 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 10.01, above, and such Procedures for Arbitration as are adopted pursuant to Section 10.04, below.

SECTION 10.03—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 Section 3.04, were followed.
- (B) Should any dispute involve the removal from office of the pastor or any church officer, the arbitrators shall be limited to determining whether the procedures set forth in Section 3.04 were followed.

SECTION 10.04—ARBITRATION PROCEDURES

The Procedures for Arbitration shall be as adopted by the pastor and the deacons.

ARTICLE 11 – AMENDMENTS

These bylaws may be revised or amended by a majority vote of the members of the church 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

These bylaws were adopted on Sunday March 14, 2010 by a majority vote of the members present and voting at a duly called meeting of the church in which a quorum was present.

These bylaws supersede any other bylaws of Heritage Baptist Church.