

**CONSTITUTION
&
BY LAWS**

Community Baptist Church

of

Clayton, North Carolina

Adopted: November 19, 2006

Updated: May 22, 2016

Preamble

We the members of **COMMUNITY BAPTIST CHURCH** of Clayton, North Carolina, having placed our faith solely in the Lord Jesus Christ for salvation, and having been scripturally immersed in baptism following our salvation, hereby adopt the following constitution. This constitution is neither a substitute for nor a supplement to the Word of God. It is simply a systematic review of the doctrines and their application to practical matters as taught by the Community Baptist Church of Clayton, North Carolina. It is a guide to aid in the application of biblical principles to church polity. The Word of God shall be the first and final authority on all church matters, and any issue whereon this constitution is silent shall be governed by the clear statement of the Word of God.

Article I

Name

The official legal title of this congregation shall be Community Baptist Church of Clayton, North Carolina.

Article II

Statement of Purpose

The purpose of Community Baptist Church is to bring glory to God by worshipping the Lord in righteousness and holiness, by evangelizing the lost at home and abroad, by edifying and equipping the saints through Bible-centered preaching and teaching, and by dwelling together in warm, Christian fellowship.

Article III

Statement of Faith

We believe the Scriptures (both the Old and New Testaments) are the inspired Word of God, and that they are the final authority in matters of faith and conduct, and are, therefore, the basis for the following statement of faith.

The Scriptures

We believe that the Holy Bible as originally written was written by men supernaturally inspired by God (II Timothy 3:16,17; II Peter 1:19-21; Acts 1:16; 28:25); that it is Truth without any admixture of error (Psalm 119:105, 130, 160; Luke 24:25-27,44,45; John 17:17); and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the

supreme standard by which all human conduct, creeds, and opinions should be tried. (Psalm 119:89; Proverbs 30:5,6; Romans 3:4; I Peter 1:23; Revelation 22:19; John 12:48; Isaiah 8:7-11; John 1: 45-47; John 5:39)

By “The Holy Bible” we mean the collection of sixty-six books, from Genesis to Revelation, which as originally written does not only contain and convey the Word of God, but is the very Word of God.

By “inspiration” we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.

The Godhead

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love (Exodus 15:11; 20:2,3; Revelation 4:11); that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, co-equal in every divine perfection, and executing distinct but harmonious offices. (Matthew 28:19; John 15:26; I Corinthians 12:4-6; Ephesians 2:18; II Corinthians 13:14)

Jesus Christ

We believe that Jesus Christ is Absolute Deity; that He is divine as no other man can be, being Very God of Very God, existing for all eternity; that He is co-equal with the Father and the Spirit (John 1:1-3; Colossians 2:8-10; Hebrews 1:2,3,8; Micah 5:2); that in His voluntary humiliation He did not lay aside His Deity (Matthew 1:21,22; 28:18; Mark 14:61,62; John 10:30, 32,33; 14:9; 20:28; II Corinthians 5:19; Colossians 1:15-17; I John 1:1,2; 5:20); that at His incarnation He was miraculously begotten of the Holy Spirit and born of the virgin Mary as no other man was or ever can be born. (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14)

The Holy Spirit

We believe that the Holy Spirit is a divine person; co-equal with God the Father and God the Son and of the same nature (John 14:16,17,26; Matthew 28:19; Hebrews 9:14); that He was active in the creation (Genesis 1:1-3); that in His relation to the unbelieving world He restrains the Evil one until God’s purpose is fulfilled (II Thessalonians 2:7); that He convicts of sin, of judgment and of righteousness (John 16:8-11); that He bears witness to and empowers the Truth of the Gospel in preaching and testimony (John 15:26,27; Acts 5:30-32); that He is the agent in the New Birth (John 3:5,6); that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies, and helps the believer until the day of redemption (Ephesians 1:13,14; 4:30; John 14:26; 16:13; Acts 11:16; Romans 8:9,14,16; II Thessalonians 2:13; I Peter 1:2; Romans 8:26,27); that His purpose in this

age is to glorify the Son (John 16:14); that He never underrates the completeness that is in Jesus Christ by exalting anyone or anything above or in addition to Jesus Christ (I Corinthians 12:3; Colossians 2:10); that He gives to the believer at salvation gifts of service according to His will (I Corinthians 12:11) to be used only for the edification of the church body. (I Corinthians 12:5b; Ephesians 4:16)

The Devil or Satan

We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell (Isaiah 14:12-13; Ezekiel 28:15-17) and drew after him a host of angels (Revelation 12:9; Jude 6; II Peter 2:2; John 14:30); that he is now the malignant prince of the power of the air, and the unholy god of this world (Ephesians 2:2); that he is man's great tempter (I Thessalonians 3:5; Matthew 4:1-3; I Peter 5:8), the enemy of God and His Christ (Zechariah 1:3; I John 3:8; Matthew 13:25; 37:39; Luke 22:2,4), the accuser of the saints (Revelation 12:10), the author of all false religions, the chief power promoting the present apostasy (II Corinthians 11:13-15; Mark 13:21,22), the lord of the antichrist (I John 4:3; II John 7; I John 2:22), and the author of all the powers of darkness (Revelation 13:13-14; II Thessalonians 2:8-11); that although he is powerful and to be respected, is not omniscient, omnipotent, nor omnipresent, and cannot overcome the believer who is submitting in obedience to Jesus Christ and His Word of faith (James 4:7; I John 4:4); that he is destined to find final defeat at the hands of God's own Son (Genesis 3:15; Revelation 19:11,16,20; 12:7-9; 20:1-3), and to the judgment of an eternal justice in hell, a place prepared for him and his angels (Revelation 20:10-15; Matthew 25:41).

Creation

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively (Genesis 1:1; Exodus 20:11; Acts 4:24; Colossians 1:17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Acts 17:23-26; Jeremiah 10:10); that man was created directly by God, in God's own image and after His own likeness (Genesis 1:27; I Corinthians 11:7); that man's creation was not a matter of evolution or evolutionary change of species, or development through long periods of time from lower to higher forms (Genesis 2:7; 21-23; John 1:3); that all animal and vegetable life was made directly by God to reproduce "according to its kind." (Genesis 1:11,24; Colossians 1:16,17)

The Fall of Man

We believe that man was created in innocence under the law of his Maker (Genesis 1:17), but by voluntary transgression fell from his sinless and happy state (Genesis 3; Romans 5:17,19), in consequence of which, all mankind are now sinners by inheritance from Adam and by individual choice, and until regenerated, are dead in sin (Ephesians 2:1-3; Romans 3:10-13); that man is by nature utterly void of the righteousness required by the law of God, and is definitely inclined to evil (Romans 3:11; Galatians 3:22; Ephesians 2:1-3; Psalm 40:12); that man is, therefore, under just condemnation without defense or

excuse (Romans 3:9-20;; 2:1, 12-15), and that his only hope of eternal life is through redemption in Jesus Christ (John 3:3,5; Acts 4:12; Ephesians 2:8-9; Galatians 3:26).

Christ's Atonement for sin

We believe that the salvation of sinners is wholly of God's grace (Ephesians 2:8,9; Acts 15:11; Romans 3:24,25); that Christ, in His mediatorial office as the Son of God and by appointment of the Father, voluntarily took upon Him our nature, was tempted in all points as we are (yet without sin in nature or deed), honored the Divine Law by His personal obedience, and by His death made a full and vicarious atonement for our sins (John 3:16; Matthew 8:11; Philippians 2:7,8; Hebrews 2:14; 4:15; Romans 3:25; I John 4:10; Isaiah 53:6; I Corinthians 18:3; II Corinthians 5:21); that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord, bearing our sins in His own body on the tree (John 10:18; Philippians 2:8; Galatians 1:4; I Peter 2:24; Isaiah 53:11; Hebrews 12:2; I Peter 3:18); that, having risen bodily from the dead, He is now enthroned in heaven at the right hand of the Father; and that He is in every way a suitable, compassionate, all-sufficient Savior (Isaiah 53:12; Hebrews 7:25; 9:12-15; 10:10,12,14,18; I John 2:2); that the blessings of this atonement are given to all who believe from the heart and confess to God this Lord and Savior as their own Lord and Savior; and that it is the immediate duty of man to obey the command to accept this offer of mercy (Acts 17:30; Romans 10:8,9,10).

Salvation by Grace

We believe that in order to be saved, sinners must be born again (John 3:3; Galatians 3:26); that the new birth is a new creation in Christ Jesus (II Corinthians 5:17); that it is instantaneous and not a process (John 3:5-7; Acts 16:30-33); that in the new birth, the one dead in trespasses and sins is made a partaker of the Divine Nature and receives eternal life as the free gift of God (II Peter 1:4; Romans 6:23; Ephesians 2:1, 4-9; Colossians 2:13; Titus 3:5); that the new creation is brought about in a manner above comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with Divine Truth, so as to secure our voluntary obedience by faith in the gospel (John 1:12,13; 3:8); that its proper evidence appears in the holy fruit of repentance over sin, faith in the finished work and Person of Jesus Christ, and in newness of life (Romans 10:8-10; I John 5:1-5).

The Freeness of Salvation

We believe in God's electing grace (Ephesians 1:4,5; Colossians 3:12; I Thessalonians 1:4; I Peter 1:2); that salvation is freely offered to all who hear the gospel (Romans 10:9-14); that it is God's desire that all men be saved (I Timothy 2:4; II Peter 3:9); that it is the immediate duty and responsibility of all to accept this salvation by whole-hearted, penitent, and obedience faith (John 3:15-18; I Timothy 1:15; Acts 2:37-41; Romans 10:8,9); and that man's rejection of the gospel involves him in the condemnation of God's wrath (John 3:18,36; Romans 1:18; 2:4,5).

Justification

We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin and the gift of eternal life, both of which are based on Christ's righteousness and atonement (Acts 13:39; Isaiah 53:11; Romans 5:1-9); that His righteousness is imputed to us, not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood (Titus 3:5-7; Romans 4:24,25; 5:1,17; Galatians 3:11).

Repentance and Faith

We believe that Repentance and Faith are solemn obligations (Acts 20:21), and also inseparable graces (Mark 1:15), wrought in our souls by the quickening Spirit of God (Acts 2:27-38); therefore, being deeply convicted of our guilt, danger, helplessness, and of the way of salvation by Christ, the believer turns to God with sincere, genuine contrition (Luke 18:13); at the same time he confesses to God his sin and helplessness, he also heartily receives the Lord Jesus Christ as his only Lord and all sufficient Savior (Romans 10:9-13).

Sanctification

We believe that Biblical sanctification is the process by which, according to the will of God, the believer is set apart from sin unto Christ, and has three aspects: The believer has been set apart positionally before God the moment he believes (I Corinthians 1:30; 6:11; II Thessalonians 2:13; Hebrews 10:10,14). The believer is being set apart progressively in his walk day by day as he grows in grace toward the likeness of Christ by the power of the Holy Spirit in the continual use of the appointed means – especially the Word of God, self-examination, prayer, and yielding to the Spirit who seeks to bring about Biblical change in the life (John 17:17; Romans 8:13; II Peter 3:18; Romans 8:28,29a; II Corinthians 7:1; Ephesians 4:11-16; II Timothy 4:7b; Hebrews 5:12-14; I John 3:3; Romans 12:1-2; Ephesians 4:22,24). Ultimately the believer is to be set apart from the very presence of sin when his sanctification is completed at the coming of Christ for the Church (I John 3:2; I Thessalonians 3:13; 5:23).

The Perseverance of the Saints

We believe that every believer, immediately upon acceptance of Christ as personal Savior and Lord, receives eternal life and is made at once a son of God (I John 5:11-13; John 1:12); that believers are then kept by the power of God through faith in a state of grace until the day of glorification (I Peter 1:3-5; Ephesians 1:3-5,14; 4:30; Romans 8:28; 3:1-29); that only true believers actually endure to the end (Philippians 1:6; John 8:21; Revelation 21:7,8; Ephesians 2:10); and that their persevering attachment to Christ and His own, and their growth in the likeness of Christ are the marks which distinguish them from superficial professors (Romans 8:28,29a; John 14:21-23; John 10:27-29; I John

2:19; 5:1-3; John 13:34,35; Ephesians 2:10; Titus 2:11-13; James 2:14-20)

The Church

We believe that the universal church is a New Testament institution established by Jesus Christ, who is the sole Head; it was revealed through the apostles; it is empowered and perpetuated by the Holy Spirit; it is His “body” for service and His “bride” for glory; the church began with the New Testament saints at Pentecost and will be consummated at the second coming of Christ (Matthew 16:18; Acts 1:8; 2:1-13,41-47; 15:14; Ephesians 1:22,23; 3:21; 5:23-32; I Thessalonians 4:13-18); We believe that a local church is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel (Acts 2:41,42), observing the ordinances of Christ (I Corinthians 11:2), governed by His laws (Ephesians 1:22,23), exercising the gifts, responsibilities, and privileges invested in them by His Word (Ephesians 4:11-16; I Corinthians 12:4,8,11); that its officers of ordination are pastors(elders/bishops) and deacons whose qualifications, claims, and duties are clearly defined in the Scriptures (Acts 14:23, 6:5,6; I Timothy 3:1-13); we believe, the true mission of the church is found in the Great Commission (Matthew 28:19-20; Ephesians 4:11-16): First, to make individual disciples; Second, to baptize them in the name of the Father, Son, and Holy Spirit; Third, to teach and instruct them to obey His Word as He has commanded; we hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ through the Holy Spirit’s direction by His Word (Colossians 1:18; Ephesians 5:23,24; I Peter 5:1-4); that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel and that every church is the sole and only judge of the measure and methods of its cooperation (Acts 15:22; Jude 2,3; II Corinthians 8:23,24; I Corinthians 16:1-3); on all matters of membership, policy, government, discipline, benevolence, the will of the local church following the Word of God is final (I Corinthians 5:11-13).

Two Ordinances: Baptism and the Lord’s Supper

We believe that Christian baptism is the immersion of a believer in water (Acts 8:36-39; Matthew 3:6; John 3:23; Romans 6:4,5; Matthew 3:16); in the name of the Father, of the Son, and of the Holy Spirit (Matthew 28:19), to show forth in a solemn testimony a picture of our faith in the crucified, buried and risen Savior, to declare to the world our death to sin and resurrection to a new life (Romans 6:3-5; Colossians 2:12); that it is prerequisite to the privileges of a church relation and to the Lord’s supper; we believe the Lord’s supper commemorates the death of the Lord Jesus Christ – the bread symbolizing His broken body and the fruit of the vine His shed blood; the Lord’s supper is to be observed by all believers, after solemn self-examination, until Jesus comes again (I Corinthians 11:23-34).

The Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked (Galatians 3:22,26; Genesis 18:23; Romans 6:17,18; I Peter 4:18; Proverbs

11:31); only those who by faith in Christ have been justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in their standing before God (Romans 1:17; I Corinthians 15:22; John 5:24; Romans 3:22-24; 4:22-24; Ephesians 1:6,7) ; all who continue in impenitence and unbelief are, in His sight, wicked and under the curse (I John 5:19; Galatians 3:10; Romans 6:23; 7:5), and this distinction holds true among men both before and after death; it will be remembered in the everlasting conscious suffering of the lost (Matthew 25: 34,41,46; Luke 9:26; 16:25,26; John 8:21; Romans 6:23; Hebrews 9:27; Revelation 20:10-15).

Civil Government

We believe that civil government is of divine appointment for the interests and good order of human society (Romans 13:1-7; II Samuel 23:3; Exodus 18:21,22); that magistrates are to be prayed for, conscientiously honored and obeyed (Matthew 22:21; I Timothy 2:1,2; Titus 3:1; I Peter 2:13,14,17; Daniel 1:8-15); disobedience is permitted only in things directly opposed to the will of our Lord Jesus Christ (Acts 4:19,20; 5:29; Daniel 3:17,18; 6:10,11); Christ Himself is the only Lord of the conscience and the coming Prince of the kings of the earth; in this connection we stand firmly for the separation of the church and state (Matthew 10:28; 22:21; 23:10; Revelation 11:16; Philippians 2:10,11; Psalm 72:11).

The Family

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 (Gen 1:26-27). Rejection of one's biological sex is a rejection of the image of God within that person. We believe that marriage of man and woman is the plan of God and sacred in His sight (Genesis 2:18-25; Matthew 19:3-9; Ephesians 5:18-32; I Timothy 3:4,5,12; Malachi 2:13-16); that the roles of husband, wife, parent, and child are clearly defined in Scripture (Ephesians 5:21-32; Colossians 3:16-21; I Peter 3:1-7); that a sexual relationship is sacred and fulfilling only within the bonds of marriage and is condemned outside of the marriage relationship (I Corinthians 7:3,4; Hebrews 13:4); that children are a blessing of God, and that the responsibility for them rests solely upon the parents; they are to be brought up in a loving, structured, controlled environment with conscientious instruction in the truths of God and His principles of life (Psalm 127:3; Ephesians 6:4; Deuteronomy 6:6,7; Psalm 78:4-7; Proverbs 22:6; 17:6); we believe that any form of homosexuality, lesbianism, bisexuality, transgenderism, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex; that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance (Genesis 19:5,13; 26:8-9; Leviticus 18:1-30; 20:13-21; Romans 1:26-29; I Corinthians 5:1; 6:9; I Thessalonians 4:1-8). Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, the church will only recognize marriages between a biological man and a biological woman as their gender was determined at birth (Amended 5/22/16).

The Resurrection, Return of Christ, and Related Events

We believe in and accept the sacred Scriptures upon these subjects at their face and full value; Christ's bodily resurrection from the tomb (Matthew 28:6,7; Luke 24:39; John 20:27; I Corinthians 15:4-8; Mark 16:6; Luke 24:2-6; Acts 2:24,32; 3:15; 4:2; Romans 4:25); His ascension to the Father's right hand (Acts 1:9,11; Luke 24:5; Mark 16:19; Hebrews 10:12); His present high Priesthood (Hebrews 4:14-16; 7:24,25, 8:6; I Timothy 2:5; I John 2:1); the imminent rapture of the church (I Corinthians 15:51-57; I Thessalonians 4:13-18); the believer's response to God's Word will be evaluated at the Judgment Seat of Christ for reward or loss (II Corinthians 5:10; I Corinthians 3:11-15; Romans 14:10); the seven year period of tribulation upon the earth (Revelation 6-19); the second coming and the millennial reign of Christ (Matthew 24:27; 25:31; Luke 1:31,32; John 14:2; Acts 1:11; Acts 2:29,30; Revelation 20:1-7); the Great White Throne judgment of the unsaved; their eternal conscious punishment in the lake of fire (Revelation 20:11-15; 21:1,2); the new heaven and the new earth; and that in the end all true believers will forever enjoy fellowship with God and one another (Revelation 21,22).

The Great Commission

We believe the Lord Jesus Christ has commissioned us to take the Gospel to the world, and evangelism and church-planting at home and abroad should be primary in the program of the local church, which includes the baptism and instruction of believers (Matthew 28:19-20; Mark 16:15; Acts 1:8)

Other Practical Matters

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 are acceptable. (Job 3:16; Ps 51:5; 139:14-16; Isa 44:24; 49:1, 5; Jer 1:5; 20:15-18; Luke 1:44)

Translations

We believe that the Scriptures are inspired in their original autographs (II Timothy 3:16,17; II Peter 1:19-21; Acts 1:16; 28:25) and that God has providentially preserved His Word (Psalm 119:89,160; Isaiah 40:8; Matthew 5:18; 24:35; John 10:35; I Peter 1:25) so that we can have accurate word for word translations in our English language. Although any translation that accurately reflects the wording of the original autographs as found in various manuscripts can be considered useful, we believe that a literal, word for word (formal equivalent) translation is best. Therefore, we request that a word for word translation be used for all preaching and teaching. We believe that the King James, New King James, and the New American Standard versions are all acceptable translations.

God's Word – Our Final Authority

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. (Amended 5.22.16)

Article IV

Membership

Section 1 – Admission

Any person desiring membership of Community Baptist Church shall notify a member of the pastoral staff of their desire. Upon such notification, he/she shall become a candidate. A candidate shall meet with a member of the pastoral staff and/or the deacons to verify that he/she meets the conditions of membership. Candidates for membership must profess faith in Jesus Christ as Lord and Savior, and be scripturally baptized by immersion.

Candidates shall be received into the church body in one of the following ways:

- A. Profession of faith in the Lord Jesus Christ followed by scriptural baptism
- B. Community Baptist Church will request letters of character and good standing from churches of like faith on behalf of persons requesting membership from another church.
- C. Persons under discipline from another church of like faith and practice may be admitted subsequent to examination and approval by the pastor and/or deacons.

Members are expected to have read the Constitution and the Statement of Faith and to be supportive of the doctrine and practice of Community Baptist Church. Membership is granted upon a unanimous vote of the church members following a recommendation of the pastor and deacons. Membership may be voted on at a public service or during a regular church business meeting.

Section 2 – Responsibilities

All members are expected to obey the moral precepts and principles taught in the Word of God and to support the church through attendance, giving, prayer, and faithful service.

Section 3 – Legal Action

Each member of Community Baptist Church agrees that he/she will not initiate legal action against the church, nor against the pastors, deacons, or church staff in connection with their performance of official duties. Any Church member considering legal action

against another Church member (especially concerning church matters) is encouraged to heed Biblical teaching on this matter. 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 Cor 6:1-8; Eph 4:31-32).

Section 4 – *Dismissal*

A member may be dismissed from the membership in one of the following ways.

A. By death

B. By request

Any member, not under church discipline, who personally wishes to withdraw from the fellowship of the church for any reason—no letter is granted.

C. By letter

Any member in good standing who wishes to transfer to another church of like faith and practice—a letter of recommendation is granted to the church.

D. By continued absence

Any member who is absent for a consecutive period of six months, may be removed from the active membership by a vote of the church.

E. By discipline

Any member, including the pastor and staff members, may be dismissed after the exercise of scriptural church discipline (see Section 5 below).

Section 5 – *Discipline*

Our Lord Jesus Christ gave the responsibility of discipline to the church. Each local church must guard its doctrine (1 Tim 3:15), discipline its members (Matt 18:15–17; 1 Cor 5:4–5; 2 Thess 3:6), and maintain internal unity (1 Cor 1:10). It is the duty of the church to fulfill this responsibility, even when it means excluding from its fellowship any member who persists in sin and disobedience to God's Word (Matt 18:15–20; 1 Cor 5). Understanding that the primary goal of church discipline is the restoration of the sinning member, we have established the following guidelines.

A. Grounds

Should any member become an offense to the church and a stumbling-block to the ministry by means of unrepentant, sinful conduct, by consistent breach of the Constitution and By-Laws, or by reason of heretical beliefs, the church may terminate his/her membership.

B. Procedures

1. A public recommendation to consider termination of membership shall be made only by the pastor or deacons.
2. Every effort will be made according to the Scripture (Matt 18:15–17), prayer, and persuasion to restore the individual to fellowship (Gal 6:1–2).
3. When every effort has failed to restore such a member, the pastor and deacons shall, by majority vote, recommend to the congregation disciplinary discharge from the membership of the church.
4. The member in question shall then be notified by the pastor or an appointed deacon as to the time of when such a recommendation is to be presented to the church. This notification shall be given at least one week before the day of the business meeting.
5. The recommendation of the pastor and deacons need not include any more information than that which is necessary to indicate clearly sufficient grounds for disciplinary discharge. The repentance ought to be as public as the sin is notorious. That is, publicly known sins are to be repented of publicly.
6. Members of the church shall be notified at least one week in advance of the meeting to recommend disciplinary discharge.
7. Only voting members may attend such a meeting, and a majority vote of an ordinary quorum shall be required for passage of recommendation.
8. The person discharged for disciplinary reasons shall be regarded as though he/she is an unbeliever until repentance has occurred (Matt 18:17; 1 Cor 5:11; 2 Thess 3:15). However, the church shall endeavor by prayer and invitation to win him back into fellowship with Christ, hoping constantly for restoration with the church.

Section 6 – *Restoration*

Upon confession to God of personal offenses and giving satisfactory evidence to the church of repentance, those who have been disciplined from the membership of the church may have their membership restored by a two-thirds majority vote at a regular service or business meeting of the church, following recommendation by the pastor and deacons.

Article V – Meetings

Section 1 – Regular Services

- A. The primary services of the church will be held on Sunday. The number and times of which will be determined by the church to meet the needs of the church. Additional meetings may be held throughout the week for further instruction, fellowship and service.
- B. Lord’s Supper – The church shall normally observe the Ordinance of the Lord’s Supper every quarter. (Amended 1/27/08)

Section 2 – Business Meetings

- A. Regular Business Meetings of the church shall be held as needed and according to a predetermined, publicized schedule.
- B. Special Business Meetings, including, but not limited to, meetings in which a vote will be taken for the purchase or sale of real estate, shall be called by the pastor or upon his approval. Special meetings may be called at any time provided notice is given in a regular service prior to the special meeting.

C. Moderator

The pastor shall moderate all business meetings; in his absence, a moderator protem shall be appointed by the pastor.

D. Quorum

Those voting members present at a scheduled business meeting shall constitute a quorum

E. Voting

All members eighteen years of age and older in good standing and present in person may vote on matters of business which are legally and properly presented at any business meeting. Except as otherwise specified herein, a simple majority vote of all members present as stated above shall be required for passage of any motion, resolution, or any transaction of business.

Article VI – Responsibilities of Officers and Leaders

Since officers and leaders are in positions of respect and example, all those who have been elected or appointed to offices and leadership positions must conscientiously endeavor to live faithfully to the precepts and principles taught in the Word of God. All

personnel must be born-again Christians, striving to live blameless lives in service to the Lord and his work.

Endeavoring to live lives that are above reproach in heart and in conduct they should abstain from those things that could cause a fellow Christian to stumble or hinder their testimony (1 Cor 8:13, Mt 5:16), such as the use of alcoholic beverages, tobacco, gambling, ungodly dancing, secret societies, and other amusements and organizations dishonoring to God.

They shall also endeavor to be faithful in personal Bible study and prayer, evangelism and discipleship, and stewardship and attendance to this church, and to be exemplary in matters of Christian conduct, such as modesty in dress and appearance, use of language, attitude, etc.

In order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the members and the community, all persons employed by the church in any capacity, or who serve as volunteers, shall agree to and abide by the church's Statement of Faith on **the Family**. Further, the pastors and staff of CBC shall only participate in weddings and solemnize marriages between one man and one woman as their gender was determined at birth. (Amended 5/22/16)

Article VII – Church Officers

Section 1 – Pastor

A. Qualifications

The pastor shall be a male called of God to preach and meet the scriptural demands set forth in 1 Tim 3:1–7 and Titus 1:5–11. He must believe and without qualification adhere to the Word of God, constitution and by-laws, statement of faith, spiritual and moral standards as set forth in this document, and be uncompromising in the preaching of these truths.

B. Call

The deacons shall act as the pulpit committee. Other spiritually-minded men may be placed on the committee by their recommendation and approval by church vote. The committee shall be activated when the office of senior pastor is vacant and shall be dissolved when he assumes his duties.

After careful examination of his person, family, ministry, and beliefs, he shall be brought to preach at both Sunday services as a candidate and to be interviewed by the congregation. The committee shall inform the congregation of his credentials prior to his appearing. He shall have been previously informed by the committee concerning the proposed call, responsibilities, tenure, financial stipulations, and all facets of the church's ministry.

Upon proper announcement by the committee, the membership shall vote by secret ballot the following Sunday on his being called to the pastorate. He shall be elected by a three-fourths majority of those voting members present.

The candidate must desire the office and meet the Biblical qualifications. Then, the church shall approve him by vote at a business meeting before he may accept and assume the position. Only one man shall be considered by the congregation at a time. He must be voted on before another may candidate for the position.

C. Tenure

The pastor shall continue in office until he resigns or is dismissed by a two-thirds majority vote of the members present at any business meeting where his dismissal has been announced at least two weeks in advance and in at least three services of the church. At least thirty days notice shall be given by either party in case of desired separation.

D. Responsibilities

The pastor, as the under-shepherd, responsible to the Lord Jesus Christ, shall preach the Word of God and administer the ordinances of the church. He shall be the leader of the church and shall advance the spiritual life of the congregation. He is the overseer of all phases of the church work and ministry. He is at liberty to schedule special meetings such as Bible conferences, evangelistic meetings, missionary conferences, and special guest speakers as he is led of the Lord.

The pastor is an ex-officio member of every committee and organization of the church.

E. Salary

The pastor's salary and allowance(s) shall be fixed prior to the time of election and may be changed at any regular business meeting of the church provided that prior notice has been given to the church (see Business Meetings Article V, Section 2). The amount shall be reviewed at least annually by the budget committee and its recommendation made subject to approval of the church.

Section 2 – *Deacons*

A. Qualifications

Deacons shall be male and meet the scriptural qualifications of the office set forth in Acts 6:3 and 1 Tim 3:8–13, and shall have been active members of the church for at least six months.

B. Election and Tenure

The pastor and present deacons shall present a list of nominees (*see process found in Article X, Committees, Section 2, Nominating Committee*) for the office to the congregation at the annual business meeting. The congregation shall elect deacons by ballot. Deacons shall serve a term of three years, and may be re-elected after being out of office one year. The number of deacons shall be determined by the needs of the church and the men scripturally qualified to serve. Installation of new deacons will be by a dedication service following their election. (Amended 1/3/10)

C. Responsibilities

Being directly accountable to the Pastor, deacons shall assist the pastor in carrying on the work of the church. They shall relieve the pastor of many responsibilities in order to better meet the needs of the church including, but not limited to ministering to the sick, benevolence, care of property, and visitation. They shall be vitally active in the discipleship and evangelism ministries of the church and shall assist in the ordinances of the church.

The Pastor shall call a Deacons' meeting when such need arises, giving sufficient notice to all, considering the circumstances. All Deacons are expected to be faithful to meetings.

Any deacon who is remiss in his responsibilities or whose life or family brings reproach to his office should resign or the pastor may recommend his dismissal to the congregation.

Section 3 – *Church Staff*

In order to meet the needs of the congregation adequately, the pastor is at liberty to fill positions, salaried and unsalaried with personnel who are equipped for the task and meet the spiritual qualifications previously set forth. These positions include assistant pastors, youth and music ministers, church secretaries, custodial staff, and other staff positions. It is expected that the pastor make a wise and prayerful decision after seeking the counsel of the deacons and in the best interest of the church. Salaried personnel may be hired only after the congregation has allocated the funds for that position in the budget. The pastor is entrusted with the responsibility of dismissing staff members. This may include, but is not limited to those who violate the conduct required of the officers of the church, or who are remiss in their duties. The staff is directly responsible to the pastor in their duties.

Section 4 – *Trustees*

A. Qualifications

The deacons shall serve as trustees.

B. Election and Tenure

When the number of deacons exceeds five, five shall be elected from among the deacons during the first meeting of the year, and their term shall be one year.

C. Responsibilities

They shall act as the legal agents of the church. They are the guardians of the church's legal papers and valuables. The trustees are the officers of this corporation in legal matters; they shall audit or arrange for an audit of the church finances as needed, and maintain the church insurance. They may act only by direction of the congregation.

Section 5 – *Treasurer*

The treasurer shall have custody of all church money, shall keep an accurate record of all offerings and expenditures, and shall without special order pay all expenditures authorized by the church budget. All other bills shall be paid only after they have been approved by the church. A report of such shall be given at least quarterly as well as a yearly report at the annual business meeting.

Section 6 – *Financial Secretary*

The financial secretary shall receive, and give receipt for all contributions, gifts, and donations to the church. He/she shall submit reports both quarterly and annually and shall provide a record of giving to individual members who so desire at the end of each year.

Section 7 – *Clerk*

The clerk shall keep a correct and permanent record of all the business meetings of the church, shall present the minutes at each business meeting, shall be the custodian of all the legal documents of the church, shall keep in his/her possession all deeds, insurance policies, securities and valuable papers, subject to the order of the church and in service to the trustees, and shall keep a register of all the members of the church, and send appropriate letters to other churches in regard to the receiving and dismissing of members.

Section 8 – *Ancillary Ministries*

All missionaries, mission boards, and ministries will be required to sign our doctrinal statement prior to receiving support from this church and shall affirm the same as requested by the pastor and deacons.

Article VIII – Church Government

Section 1 – *Autonomy*

This church, as a corporation, shall be non-stock, non-profit, and an exclusively religious corporation. This church is an independent Baptist church that is totally self-governing.

Section 2 – *Authority*

Jesus Christ, the great Shepherd, is the highest authority of the church. God has commissioned the pastor to oversee the local church and to shepherd His sheep. The pastor leads by the call of Christ and the consent of the congregation, the government of this church being vested in its membership.

Section 3 – *Associations and Fellowships*

Community Baptist Church shall be and shall always remain independent and autonomous. However, it may participate in fellowship and activity with other local churches or organizations of like faith and practice which consistently uphold the truth of God's Word and the spirit of this constitution and by-laws. Although said churches or organizations may have common interests, none of those interests may be pursued to the detriment of this local congregation.

Article IX – Separation

This church is opposed to any and all compromising movements, persons, and organizations. Therefore, Community Baptist Church shall refuse to collaborate with, or will withdraw cooperation from, any ecclesiastical organization or religious leader that clearly and/or purposely deviates from the Word of God in doctrine and practice

Article X – Committees

Section 1 – *Budget Committee*

The budget committee shall consist of the pastoral staff, at least two deacons and at least two at-large members appointed by the pastor. Prior to the annual business meeting, the budget committee shall prepare a recommended budget for the church, which shall be submitted at the annual meeting and considered for adoption by the congregation for the ensuing year.

Section 2 – *Nominating Committee*

The nominating committee shall consist of the deacons and the pastoral staff. They will announce a list of the offices to be filled three weeks prior to the election of officers. Members may suggest qualified persons by submitting their names to the committee. The committee will review all names and add any which they consider qualified. The committee will then recommend qualified and willing persons to the church for vote. No further nominations will be made from the floor. Voting for officers will be done by secret ballot.

Section 3 – *Other Committees*

All other committees and committee positions shall be considered, set up, and appointed by the pastor and deacons. All such committees and officers shall be responsible to the pastor and the congregation. Job descriptions and/or responsibilities will be approved by the pastor and deacons.

Article XI – Ministries

All ministries, departments, organizations, classes, and groups are subservient parts of the church and shall under no circumstances be considered as separate and apart from the church or as operating independently of the church, its pastor, and the deacons.

Article XII – Finances

The financial needs of the church shall be met by the voluntary offerings and contributions of its members and friends. No entertainment venues, suppers, bazaars, rummage sales, or other similar methods for fund-raising shall be given by the church or auxiliary organizations whatsoever. Special offerings may be received apart from those collected in regular services.

From time to time the church, in the exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. Contributors may suggest uses for their contributions, but all suggestions shall be deemed advisory rather than mandatory in nature. All contributions made to specific funds or otherwise designated shall remain subject to the exclusive control and discretion of the pastor and deacons. No fiduciary obligation shall be created by any designated contribution made to the church.

Article XIII – Property and Equipment

Decisions relative to the acquisition or sale of real property shall require a two-thirds majority vote of the members at a properly called congregational business meeting. All buildings, property, and equipment shall be used only by permission of the pastor, pastoral staff, and/or deacons. Use shall be principally for the use of this church, its functions, and related activities of the church.

All uses of the facilities of the church must be in harmony with the church's Statement of Faith. No use of any ministry facilities will be granted to any person or groups holding, advancing, or advocating beliefs or practices that conflict with the ministry's Statement of Faith. Neither will facility use be approved for activities that conflict with the Statement of Faith, as determined in the sole discretion of the pastor or his designee. Specifically, the facilities and property of the church shall host weddings only between one man and one woman as their gender was determined at birth. Persons who enter into a written agreement to use the facilities must acknowledge and affirm their understanding of this Policy. (Amended 5/22/16)

Article XIV – Adoption and Amendments

Section 1 – Adoption

Upon adoption, this constitution bears immediate and complete constitutional authority upon this church.

Section 2 – Amendments

A. Procedure

This constitution may be revised or amended at any business meeting of the church, provided the meeting has been announced at least two weeks in advance and in at least three services of the church. The amendment shall be ratified by a three-fourths vote of the members present and voting.

B. Recording

A record of all amendments to this constitution and by-laws shall be kept in a book solely for that purpose. All said amendments shall be added to later additions of the constitution with the amendment date noted.

Article XVI – Dissolution of Corporation

In the event this church becomes incapable or unwilling to carry out its purpose, the church may be dissolved by a two-thirds majority vote of the voting members present at a meeting called for the consideration of dissolution. In the event of dissolution, the title to all remaining assets of the church, after all debts are paid, shall pass to (a) non-profit organization(s) standing for the fundamental truths of the Word of God as outlined in Article III of this constitution. No remuneration will go to any of the members or officers of this church.