

Proposed

**CONSTITUTION AND BY LAWS
OF
THE BIBLE BAPTIST CHURCH
OF
GULFPORT
12200 DEDEAUX ROAD**

Proposed

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Proposed

**CONSTITUTION AND BYLAWS OF
THE BIBLE BAPTIST CHURCH OF GULFPORT**

Amended and Restated

PREAMBLE

To preserve and secure the principles and tenets of our faith and govern the body in an orderly manner we do declare and establish this constitution. That things may be done decently and in order, we voluntarily submit ourselves to be governed. These Bylaws govern the affairs of Bible Baptist Church of Gulfport a Mississippi nonprofit corporation (also, the "Church" or Bible Baptist Church). The Church is organized under the Mississippi Nonprofit Corporation Act, Miss. Code §§ 79-11-101 et seq., as amended (the "Code")

ARTICLE I: NAME AND PURPOSE

SECTION 1 - NAME

(A) This body shall be known as BIBLE BAPTIST CHURCH OF GULFPORT

(B) This Church is an independent, fundamental Baptist church, independent of any council, convention, or denomination or any other form of organic church union. The government of this Church is to be vested in the assembled membership. This Church will not enter into any union or association with those who make their actions binding upon the local church.

(C) This Church, believing in the Bible as the inspired Word of God, as the sole and supreme authority for faith and practice, and the supreme authority for man and all governmental or organizational bodies, does hereby incorporate by reference and make a part of this Constitution and ByLaws the Holy Scriptures as presented in both the Old and New Testaments. The King James Version of the Bible is the standard text and basis for judgement. The instruments of government shall be the Word of God, the Church Covenant, Articles of Faith, Constitution and Bylaws.

SECTION 2 – PURPOSE

(A) This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501(c) (3) of the Internal Revenue Code of 1986, as amended, or the corresponding provision or provisions if any subsequent United States Internal Revenue law or laws (the "Internal Revenue Code of 1986") including but not limited to, such purposes as the establishing and maintaining of religious worship; the building, maintaining and operating of churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, daycare centers (nurseries), camps, nursing homes, cemeteries, and any other ministry that the Church may be led of God to establish; and the exercise of all other powers conferred upon it by its charter or by the applicable nonprofit corporation law of the state of Mississippi (all in accordance with its Bylaws as the same may be hereinafter amended).

(B) The Church shall also ordain, license and/or commission 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 by means of Christian education; maintain missionary activities in the United States and any foreign country; and

engage in any other ministry that the Church may decide to pursue from time to time, in obedience to the will of God.

(C) The Church shall collect and disburse any and all necessary funds for the maintenance of said Church and the accomplishment of its purpose within the State of Mississippi and elsewhere.

(D) The Church shall make distributions to organizations that qualify as exempt organizations under Sections 501(c)(3) of the Internal Revenue Code.

(E) The Church is also organized to: promote, encourage, and foster any other similar religious, charitable, and educational activities accept, hold, invest, and administer any gifts, legacies, bequests, devises, funds, and property of any sort or nature, and to use, expend or donate the income or principal thereof for, and to devote the same to , the foregoing purposes of the Church; and do any and all, lawful act is and things which may be necessary, useful, suitable, or proper for the furtherance of the accomplishment of the purposes of this Church. Provided, however, no act may be performed which would violate Section 501(c)(3) of the Interna Revenue Code.

(F) The purpose and mission of this Church will be accomplished by striving, by the help of God, and the power of the Hoy Spirit, to carry out the Great Commission as stated in Matthew 28:18-20, and elsewhere, by the following measures:

1. Every member shall be urged and expected not only to assist others in taking the Gospel of Salvation to the lost but also to do so personally.
2. Upon having received Jesus' gift of salvation, the converts shall be instructed as to their duty to confess Christ by baptism (immersion in water)
3. The new believer shall be taught in matters of Christian conduct, Bible study, Church comportment and deportment.
4. The sanctification of the believer and discipleship are promoted by regular Church attendance, personal Bible study and prayer, active sharing of one's faith, and other means deemed honorable, wise, and effective.
5. Each believer will be steadfast in life with faithful stewardship of the time, abilities, and resources that God provides.

ARTICLE II: STATEMENT OF FAITH AND COVENANT

SECTION 1 - STATEMENT OF FAITH

**Bible Baptist Church of Gulfport adheres to the following doctrines.
We believe...**

1. **The Word of God** is essential, sufficient, without error, trustworthy, and completely authoritative. The Bible reveals God, the fall of man, the way to receive salvation, and God's plan and purpose in the past, in the present, and in eternity. We believe that the 66 books of the Bible are plenary and God's inspired revelation to man. They are the very Word of God. It is our constant privilege to read, study, teach, obey, and model

God's Word in order to be truthful and loving ambassadors of Christ to our world. The Holy Spirit inspired the writing of Scripture that we may know God and His ways.

Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:89,105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-48; John 5:39; 16:13-15; 17:17; Romans 15:4; 16:25-26; II Timothy 3:15-17; Hebrews 1:1-2; 4:12; I Peter 1:25; 2 Peter 1:19-21

2. **There is only one God**, eternally existing in three equally divine Persons: God the Father, God the Son, and God the Holy Spirit. God is an intelligent, spiritual, and knowable personal being. He is infinite and unchanging in all His attributes. He is supremely powerful and knows all things exhaustively in one eternal moment.

Genesis 1:1, 2-23; Exodus 3:14; Isaiah 44:6-8; 46:9-11; 48:16; Daniel 4:34-35; Matthew 3:16-17; 28:19; Luke 3:21-22; Acts 10:38; II Corinthians 13:14; Galatians 4:6; I John 5:7

- **Father** - We believe God the Father is the Creator and Sustainer of all things. He is infinitely good, perfectly holy, and boundless in His love. He is the loving Father, always available to those who, through faith in Christ, call upon Him in truth. Because He brought all creation into existence, His glory is fully displayed. Ultimately, His purpose will be fulfilled because He is sovereign over all things.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11; 20:2-3; Deuteronomy 6:4-5; 32:6; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; Matthew 6:9; 7:11; Mark 1:9-11; John 4:24; 5:26; 17:1-8; Acts 1:7; I Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; I Timothy 1:17; Hebrews 11:6; 12:9; I Peter 1:17; I John 5:7.

- **Son** - We believe that Jesus Christ is God the Son through Whom all things were created and sustained. He is fully human and fully divine. Jesus was sent by God the Father to pay sin's debt for the redemption and restoration of people. He was conceived by the Holy Spirit and born of the virgin Mary. He took on all human attributes yet lived a sinless life. He gave over the independent use of His divine attributes to the Father but retained His divine essence. In complete obedience to God the Father, He died on the cross as a vicarious substitute for all who accept Him. He came seeking to save the lost. He rose from the dead with a bodily resurrection and ascended to the right hand of God where He intercedes for the redeemed. His redemptive work was complete and sufficient for all. He has been given a name which is above every name. He receives and will receive forever glory and honor. He will return one day in power and glory to judge the world and consummate His redemptive mission. One day every knee will bow before Jesus the Son, and every tongue will confess that He is Lord of all.

Psalms 2:7-12; 110:1; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 20:28; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Romans 1:3-4; 3:22-26; 4:19-25; 5:6-21; 8:1-3, 34; 10:4; I Corinthians 1:1-5; 30; 8:6; 15:1-8, 19, 21-22, 24-28; II Corinthians 5:19-21; 8:9; Galatians 4:4-6; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 3:3-4; I Thessalonians 4:14-18; I Timothy 2:5-6; 3:16; 2 Timothy 4:1; Titus 2:13-14; Hebrews 1:1-3; 4:14-

15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; I Peter 2:21-25; 3:22; I John 1:7-9; 2:1-2; 4:14-15; 5:7-9; II John 7-9; Jude 1; Revelation 1:5-11; 5:6-14; 12:10-11; 13:8; 19:16.

- **The Holy Spirit** is the third person of the Trinity. God the Spirit was sent by the Father and the Son to glorify Jesus Christ. He convicts the world concerning sin, righteousness, and judgment. By His powerful and mysterious work, He regenerates spiritually dead sinners through the Gospel, awakening them to repentance and faith for godly living and is the seal of the believer's promised inheritance. In Him, believers are baptized into union with Jesus Christ. By the Holy Spirit's power, believers are illuminated, sanctified, comforted, adopted into God's family, and gifted for service. God the Spirit indwells and fills each Christ-follower. By the Holy Spirit, we have understanding of the Word of God, providing mankind with truth, illumination of God, and the Gospel message. The Holy Spirit inspired the writing of Scripture that we may know God and His ways. Evidence of the Holy Spirit based on Acts 1:8 is boldness to witness of our Lord and Savior Jesus Christ and Galatians 5:22-23 when the believer exhibits love, joy, peace, patience, gentle spirit, goodness, meekness, and self-control.

Genesis 1:2; Judges 14:6; Nehemiah 9:20; Job 26:13; Psalms 51:11; 139:7; Isaiah 11:2; 61:1-3; Ezekiel 36:27; Joel 2:28-32; Zechariah 4:6; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; 12:36; Luke 1:35; 4:1,18-19; 11:13; 12:12; John 4:24; 14:6-13, 16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 9:31; 10:44; 13:2; 16:6; 19:1-6; Romans 8:9-11,14-16, 26-27; I Corinthians 2:10-14; 3:16; 12:3-11, 13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; I Thessalonians 5:19; I Timothy 3:16; 4:1; II Timothy 1:14; 3:16; Hebrews 3:7ff; 9:8,14; II Peter 1:20-21; Jude 20-21; I John 4:13

3. **The Scriptures plainly teach a literal six-day creation** of the earth and universe as written in the account given in Genesis 1:1-28. That account is completely and scientifically correct. The Genesis account of creation is not allegorical or figurative. At creation God established the laws and practices of nature that continue. God created all life forms and established divine law that all things shall bring forth only "after their own kind." God is the sustainer and has power over natural laws. When God created man, He created male and female; in so doing, He established the family as husband, wife, and children. He gave man dominion over the earth and gave him instructions to subdue it.

Genesis. 1:1, 26-28; 2:1-25; Exodus 20:11; Deuteronomy 6:4-9; Nehemiah 9:6; Job 26:10; 38:4-41; Psalm 19:1-6; 33:7; 104:9; 148:4-10; Proverbs 8:29; Jeremiah 5:22; 10:12; Matthew 27:27; Mark 4:39; John 1:3; Acts 4:24; 17:23-26; Romans 1:20; Colossians 1:16-17; Hebrews 11:3; Revelation 4:11;10:6

4. **Man is the special creation of God**, made in His own image. He created them male and female as the crowning work of His creation. We are intentionally designed as male and female to bear His image. Adam and Eve were created without sin to worship God in obedience, care for His creation, and populate the world with children. Because of God's unending mercy for mankind after Adam's willful rebellious and sinful act, God promised to send a Redeemer. According to that promise, God sent His only begotten Son in order to redeem us. This promise fulfilled made it possible to establish a personal relationship with Him. As humans who bear His image, all humanity now has access to a relationship

with Him by trusting (accepting) the work of Jesus. This relationship shows itself in obedience and humble worship.

Genesis 1:26-30; 2:5,7,18-22; Job 33:4; Psalms 8:5; 139:14; Isaiah 6:5-7; 43:7; 45:18; 64:8; Jeremiah 29:11; Matthew 10:21; 25:40; Luke 12:6-7; Acts 17:26-29; Romans 6:6-9; 8:1; I Corinthians 1:21-31; 15:21-22; II Corinthians 5:17; Galatians 2:20; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11; Titus 1:2; James 3:9; I Peter 2:9; I John 3:1

5. **There is sanctity in life. Humans are created in the image of God.** Human life has an inherently sacred attribute that should be protected, respected, and treated with dignity at all times. We further believe that God is the sovereign Creator, and He alone has the authority and ability to give and take away life. While God gave humans the authority to kill and eat other forms of life, the idea of murdering and abusing other human beings is expressly forbidden.

We believe that life begins at conception. Therefore, abortion is unjustified and inexcusable murder. We reject any teaching that abortions of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical (see note) or mental wellbeing of the mother are acceptable.

We further believe that euthanasia is also unjustified and inexcusable murder. Our belief that rejects euthanasia would not forbid withholding or discontinuing medical procedures and practices that are extraordinary or disproportionate to the expected outcome.

Furthermore, our belief in the sanctity of life motivates us to combat all forms of evil and injustice that are perpetuated against human life. Violence, abuse, oppression, human trafficking, and many other evils also violate the sanctity of life.

NOTE: We recognize there may be exceedingly rare cases where it is a medical certainty that the baby is not viable and that carrying the nonviable baby to term would severely threaten the mother's life. In those extremely rare cases, we recognize that biblical sanctity of life principles may dictate preserving the mother's life.

Genesis 1:26-27; 2:18-25; 9:3-6; 19:5, 13; 26:8-9; Exodus 20:13; 21:22-24; 23:7; Leviticus 18:1-30; Deuteronomy 5:17; 32:39; Job 10:8-9; Psalm 8:4-5; 138:13-14, 16; Proverbs 31:8-9, 24:11; Isaiah 44:24; Jeremiah 1:15; 7:6; Matthew 10:29-30; 25:10; Mark 10:19; Acts 17:25; Romans 13:9; Galatians 6:2; Colossians 3:12; James 1:27

6. **The Bible is clear that the family is to be a husband (dad), wife (mom), and children.** All are equal in worth and dignity. Many passages of Scripture give instructions on the home. The emphasis on family from the Bible is an indication of the importance of a godly family. God established the family as the foundational institution of society. Marriage is the uniting of one man and one woman for a lifetime. It is composed of persons related to one another by marriage, blood, or adoption. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously (as Jesus did to His Father in heaven) to the servant leadership of her husband. Marriage should demonstrate the love of God for His church and the church's submission and respect for Jesus. We believe Scriptures provide the framework for intimate companionship, the channel for sexual expression action, and the means for procreation for the human race.

Because of the divine mysteries revealed through the covenant of marriage and because of God's sovereignly ordained plan and purpose of marriage, God hates divorce and forbids it on all grounds except adultery and desertion by an unbelieving spouse. Although God hates divorce and considers divorce without a biblical basis as sin, it is not an unpardonable sin. God offers forgiveness from every sin where there is genuine repentance and can greatly use previously divorced people in His service in ministry in and through the local church. However, previously divorced men may not be considered for the office of pastor or deacon.

In Matthew 19:4-6, where in speaking about marriage, Jesus referred to the fact that "he which made them at the beginning made them male and female." The Church hereby creates this policy, which shall be known as the "Marriage Policy."

We believe that because God our Creator established marriage as a sacred institution between one (1) man and one (1) woman, the idea that marriage is a covenant only between one (1) man and one (1) woman has been the traditional definition of marriage for all human history ("Traditional Definition of Marriage"). Because of the longstanding importance of the Traditional Definition of Marriage to humans and their relationships and communities, the fact that God has ordained that marriage be between one (1) biological man and one (1) biological woman, is clearly conveyed in God's inerrant Scriptures.

We believe that God has created humans. He created them in such a way that when He created them, He also fashioned the institution of marriage and commanded our lives in such a way that any form of sexual activity outside that marriage (between one man and one woman who are married) is a sinful perversion of God's gift of sex. Among the current practices that would violate God's holy standard that He as our Creator commanded for our best interests are homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, transvestitism, transsexuality, polygamy, and any other form of sexual activity outside of God's plan for marriage.

Genesis 1:26-28; 2:24-25; Exodus 20:12; Deuteronomy 6:1-12; Joshua 24:15; I Samuel 1:26-28; Psalm 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-21; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-13; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-6; 19:3-13; Mark 10:6-13; Romans 1:18-21; I Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; I Timothy 3:1-13; 5:8-16; II Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; I Peter 3:1-7

- 7. The Fall of Man was** by willful disobedience when the head of humanity, Adam, voluntarily transgressed God's clear commandment, therefore marring the image of subsequent generations. Adam knew exactly what he was doing when he disobeyed direct instructions from God. By this disobedience, the spirit of man at conception is dead as described in Ephesians 2:1 and Psalm 51:5. Therefore all mankind are now sinners and therefore under just condemnation without defense or excuse and are guilty before God. Man is created eternal and immortal. There is therefore the need in all people for regeneration by the new birth. Man's soul is tied to his sin until it is freed from the flesh by spiritual regeneration of the Holy Spirit. This sin nature is on the whole human race from the time of Adam through to the end of time. This willful disobedience brought damnation and eternal separation from God. Mankind needs salvation and redemption because nothing unclean or profane can be in God's presence. Though

God's eternal attributes and divine power are clearly seen in creation, sinful humanity suppresses that truth in their unrighteousness.

Genesis 3:6-24; 6:5,12; Ps 51:1, 3, 5, 9; Ecclesiastes 7:29; Isaiah 53:6; 59:2; Jeremiah 17:5; Ezekiel 18:19-20; Matthew 16:26; John 3:3-7; Romans 1:18-32; 2:1-16; 3:9-18, 23; 5:6,12,19; 7:14; 8:6-8; Galatians 3:2, 10; Ephesians 2:1-3; Hebrews 4:14; 7:26-28; I Timothy 2:14

- 8. The biblical description of Satan describes him as** an adversarial spirit. He once enjoyed heaven; but because of pride against Almighty God, he fell and was cast from heaven. He is a tempter and accuser. He is an enemy of the work of God in Creation and human affairs. Scriptures plainly reveal a spiritual being whose desire is to deceive mankind and turn them away from the simple plan of salvation and force them to live in the darkness of their sins until they join the devil in his eternal judgment. As the prince and power of the air, he is the author of confusion and apostasy, is the father of lies, and seeks to kill, steal, and destroy. He took one-third of the angels with him in his fall and seeks to destroy people as well. Satan's fate is already established - He will be cast into the lake of fire for all eternity.

Genesis 3:1-5; 13-15; Isaiah 14:12-15; Ezekiel 28:14-18; Matthew 4:1-3; 13:25; 39; 25:41; Luke 10:19; 22:3-4; John 8:44; 10:10; 14:30; II Corinthians 11:13-15; II Peter 2:4; Ephesians 2:2; I Thessalonians 3:5; II Thessalonians 2:8-10; I Peter 5:8; I John 2:22; 3:8; 4:3; II John 7; Jude 6; Revelation 12:9-10; 13:11-17; 20:1-3; 20:10

- 9. Salvation** has been offered because of the mercy of God. God, who is rich in mercy according to that great love, made a way for eternal life through Jesus Christ. Jesus Christ alone is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. As promised, God so loved the world that God "sent His only begotten Son that whosoever believes in Him [Jesus Christ] shall not perish but have everlasting life." This salvation is by grace and not of anything we can do. It is a gift of God. It is not of works lest any person should boast. Salvation was accomplished by Jesus Christ's death, burial, and resurrection. It is activated by God the Spirit through the Gospel message that Jesus was sent to pay the price of our sin. All who repent of their sins and place their faith in God the Son (Jesus) are brought from death into life, adopted into God's family, indwelt by God the Spirit, and kept by God the Father eternally. The conditions of salvation are repentance and faith. Being convicted of our guilt, danger, and helplessness and convinced Jesus is the way of salvation we repent and express faith in Christ. People are justified by faith alone and are accounted righteous before God only through the merit of the Lord and Savior, Jesus Christ. Salvation is a completed work. Jesus' death and resurrection brings reconciliation and a new life made in the righteousness of God. Salvation is a regeneration, a new birth brought about by power of the Holy Spirit.

Genesis 3:15; Isaiah 55:7; Jeremiah 8:6; Ezekiel 18:30; Matthew 1:21; 4:17; 16:21-26; 18:11; 27:22-28:6; Luke 1:26-38; 68-69; 2:8-14; 28-32; 13:3; John 1:11-14, 29-34; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 20; Acts 2:21; 3:19; 4:12; 15:11; 16:30-31; 17:30-31; 26:20; Romans 1:16-18; 2:4; 3:23-25; 4:3-8; 11; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; I Corinthians 1:18, 30; 15:10; 20-23; II Corinthians 5:17-21; Galatians 2:20; 3:13; Ephesians 1:7; 2:8-9; Colossians 1:13-14; 3:1-4; I Thessalonians 5:23-24; Titus 1:2; 2:11-14; 3-5; Hebrews 2:3; 5:8-9; 9:9, 24-28; 12:2-6; I Peter 1:2, 22-23; II Peter 3:9 I John 1:8-9; 2:1-2

- **The Perseverance of Saints is in Christ and by the Holy Spirit.** Believers who have trusted in the salvific work of Jesus Christ endure unto the end; their persevering attachment to Christ is through the sealing of the Holy Spirit. Upon Jesus' return to heaven, the Holy Spirit was sent to seal, teach, and comfort believers. A born-again believer is completely secure in Christ, and there is absolutely no person who can affect this salvation relationship with God the Father. Salvation is based upon what Jesus Christ did, and not upon what anyone else has done. The believer is kept by the power of God through faith unto salvation. Because believers are justified by the death of Jesus Christ and His imputed righteousness, we have peace with God. A Christian can affect his or her "fellowship" with God by disobeying clear Biblical commandments and not confessing them or forsaking sin.

Psalm 121:3; Hebrews 10:15-18; John 3:16, 33; 8:31-32; 10:27-29; Romans 3:21-28; 5:1-2, 8-9; 6:23; 8:31-39; 10:9; I Corinthians 3:16; II Corinthians 1:21-22; 5:21; Galatians 2:16; 4:6-7; Philippians 1:6; II Timothy 2:19; 2:11-13; Hebrews 2:14-18; 12:1-8; 13:5; James 2:23-26; I Peter 1:23; 3:18; I John 2:27-28; 4:4; 5:13; Jude 24

- **Sanctification is growing** in the grace and knowledge of our Lord Jesus Christ. The process of sanctification is becoming like Jesus. It begins with understanding that there is no condemnation to those who are in Christ Jesus. There is nothing that can separate us from the love of God. These are not excuses to do wrong but the means by which the believer can grow in his or her spiritual life. In the process of spiritual growth, we find a delight in the law of the Lord, but we also find a war between the spiritual and the body. The process of spiritual maturity for the believer is in conflict with the desires of the flesh. Sanctification requires a believer's conscious effort to grow spiritually and transform the mind and action to be like Jesus. There are things that contribute to positive spiritual growth:
 - a) Regular daily reading and study of God's Word.
 - b) Regular and continued growth in one's prayer life.
 - c) Regular weekly attendance and fellowship with God's people.

The evidence of the spiritual rejuvenation process is evidenced in the indwelling of the Holy Spirit and His power to make possible the process of sanctification.

Exodus 31:3; John 17:17-19; Acts 20:32; 26:18; Romans 6, 7, 8; 12:1-2; 13:11-14; 15:16; I Corinthians 1:2; 6:11; Galatians 2:20; 5:22-26; Ephesians 4:7-14, 16-30; 5:1-2, 8-21; Philippians 1:6; 2:12-13; Colossians 2:6,11; 3:23; I Thessalonians 4:3-5; 5:23; II Thessalonians 2:13-17; II Timothy 1:12; 2:21; Hebrews 2:11; 9:12; 10:21-25; 12:2-10; James 1:21; I Peter 1:2-4; I John 3:9

- 10. For every human being, there is an eternity.** This eternity is an everlasting, **conscious existence.** For those who accept Jesus, this eternity is in the presence of God. For those who rejected Jesus, the lost, it is eternal separation from God. The distinction is a radical and essential difference between the righteous and the wicked; the righteous are such only as through faith and being justified in the name of the Lord Jesus Christ and sanctified by the Holy Spirit. All such as continue in impenitence and unbelief are in God's sight wicked and under the curse.

John 14:1-4; Luke 16.19-26; Romans 3:19-23; 8:1-10; Revelation 20:11-15

- Heaven is a prepared place. God has prepared a place for those who are His people, those who accepted Jesus as their Savior. That life is time without end with Jesus Christ in a place called the New Jerusalem, more commonly known as "heaven." God has promised rewards. The rewards received will be based on the works the believer has done to the honor and glory of Jesus Christ.

Daniel 12:3; Matthew 5:11-12; 16:27; Luke 6:23; John 14:3; I Corinthians 3:11-14; 15:42-44; II Corinthians 9:6; Ephesians 2:6; II Timothy 4:8; Philippians 1:23; 3:14, 20-21; Hebrews 12:22-29; I Peter 5:4; I John 3:2; Revelation 4 & 5; 21:2-27; 22:12-13

- Hell is a place created for the devil and his angels. It is a physical place where the fire is not quenched. All that defines the goodness of God is absent. Jesus Christ warns us to avoid it and readily explains its torments. We believe that this is a place of darkness, of unquenchable fire, of excruciating pain and torment, and of continual separation from God. Humans will go to hell because of sin. Jesus made a way of escape (Romans 5:8). Those who reject the finished work of Jesus Christ on the cross are doomed. Because Jesus is the Way, the Truth, and the Life, He is the only way to the Father. Jesus is the only way to escape this eternal damnation. He is the only acceptable payment to God for forgiveness from sin. This judgment is forever and has no annihilation of the soul. Those who do not get saved will join the devil in the "lake of fire" and will be tormented forever and ever (Rev 14:10).

Matthew 8:12; 10:28; 13:50; 25:41, 46; Luke 16:19-31; I Thessalonians 1:9-10; Jude 6-7; 14-16; Revelation 14:10-11; 20:10, 14-15

11. **The local church** was established by Jesus Christ upon the foundation that Jesus is the Son of God sent to provide salvation. It is therefore composed of only born-again believers that have chosen not only to obey Jesus Christ's command of baptism but also to join with an organized body of believers. The local church has the absolute right of self-government and is independent from any interference of hierarchy, individuals, organizations, or government. The proper order of the church is given in Scripture, specifically in the pastoral epistles. The Bible instructs and expects those who are saved to attend and participate in a local church. The Holy Spirit brings the church together for the expressed purpose of the Great Commission as given by Jesus. This commission is about soul-winning and discipleship based upon the doctrines of the Word of God. The church should replicate itself in new churches. The local church is to spread the gospel message through missions at home and around the world (Acts 1:8). The New Testament church is a congregation of baptized believers associated by a covenant of faith and the ordinances of Jesus Christ and governed by His Word. Every church is the sole and only judge of the measure and method of its cooperation on all matters of membership, of policy, of government, of discipline, and of benevolence. The will of the local church is final.

By the Holy Spirit, spiritual gifts are given to all believers for the edification of the church and the building up of the body of Christ. The working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established. Scriptures are the authority in all matters of the church. There are two

offices of church. They are Pastor (I Timothy 3:1-7; 1 Peter 5:1-4) and Deacons (Acts 6:1-7; I Timothy 3:8-15). There are two ordinances given to the church as symbols of what Jesus has done for us and for remembrance. These ordinances are baptism and the Lord's Supper.

Exodus 17:12. 18:17-18; Matthew 16:15-19; 22:8-10; 24:14; 28:18-20; Luke 10:1-2, 18; 24:46-53 John 17:15; 20:21-23; Acts 1:8; 2:41-42, 47; 4:31-37; 5:23, 25-27; 11:21-26; 13:2-3; Romans 10:13-15; 12:4-8; 16-17; I Corinthians 1:10-17; 3:9; 12:4-11; II Corinthians 8-9; Galatians 1:6-10; Ephesians 2:19-22; 4:7-16; 5:23, 25-27; Colossians 1:18; 3:15; I Thessalonians 1:8; I Timothy 3:1-13; Titus 1:6-9; Hebrews 10:24-25; I Peter 4:10

Missions and missionaries are a result of the command "Go into all the world and give the gospel" (Acts 1:8). This command is clear and unmistakable. We are to give the gospel message of salvation at home and around the world. Following New Testament precedent and example, we believe that all missionary endeavors should be under the ultimate sponsorship of the local congregation and that no mission board should ever misconstrue its purpose and attempt to control or to assign authority to itself.

Matthew 28:19-20; Mark 16:15-18; Luke; John 14-17; 20:21; Acts 1:8, 13:2

- The ordinances of the church are not a part of salvation but are for testimony, remembrance, hope, and worship. These ordinances consist of Baptism and The Lord's Supper. These ordinances are conducted under the authority and approval of the local church to show forth and remember our faith in the death, burial, and resurrection of Jesus Christ.
- - **Baptism** is by immersion of the believer in water by the authority of the local church to show (symbolize) the death and burial of the unsaved life and the resurrection to walk in the new life with Christ. It is obedience to the Lord's command. Baptism is only for those who have first believed in Jesus (Colossians 2:12). Baptism will also identify a believer with the local church. Water baptism can in no wise impute grace or forgiveness of sins.

Matthew 3:13-17; 28:19-20; Mark 1:9-11; John 3:23; Acts 2:41-42; 8:36-37; 16:30-33; Romans 6:3-5; Colossians 2:12; I Peter 3:21

- **The Lord's Supper is a serious reminder of the cost of our salvation.** It is an ordinance given to the local church. Jesus said, "Do this in remembrance of Me until I come..." As a body of believers, we regularly partake to remind our members of the cost of their salvation, the power of the resurrection, and of Jesus' promised return for His church. In I Corinthians 11:28-30, we are told that it is a time for examination to keep the relationship healthy between God and the believer. We believe in a "closed" observation of the Lord's Supper, meaning that only members are allowed to participate. Jesus Christ exclusively administered the Lord's Supper to the twelve disciples alone. This means those who are saved, have been baptized, and are members in good standing should participate with us. The Lord's Supper is required of the believer. The Lord's Supper is a memorial. It is not a continuation of the crucifixion or a repeat of the sacrifice of the cross.

Matthew 26:26-30; Mark 14:22-26; Luke 22:14-22; Acts 2:41-42; 20:7; I Corinthians 10:16-22; 11:17-34

- 12. The only hope for this world is the Second Coming of Jesus Christ.** Jesus returned to the Father after His resurrection to be the Advocate of the believer. We are told there will continue to be a downward trend in human depravity. That trend will continue until the physical return of Jesus Christ to rule and reign from His throne. The next event on God's calendar is the promised "catching away" of Christians (rapture). After the Rapture, Satan will reveal his anti-Christ, and a one-world government will be set up. This seven-year period is called the Tribulation. At the end of the Tribulation, Jesus Christ will return to this earth and defeat the anti-Christ's army and claim His rightful throne in Jerusalem. Satan will be bound for 1000 years. After a 1000-year reign, Jesus Christ will loose Satan for a short time just before casting him into the lake of fire forever. The final judgment (Revelation 20:11-15) will separate forever those who have rejected Jesus. These final events will lead to a time when time shall be no more, and the new heaven and the earth will be established.

II Samuel 7:16; Psalm 72:1-20; Isaiah 2:1-4; 9:6-7; 11:1-16; 65:20-25; Jeremiah 33:15-17, 19-21; 23:5-6; Ezekiel 20:33-38; 37:24-25; Daniel 2:44; 7:13-14; 9:24-27; Hosea 3:5; Amos 9:11-15; Micah 4:1-9; Zechariah 9:10; 14:4, 16-17; Matthew 19:28; 24:4-14; 15-28; 28-35; 36-42; 42-50; Mark 16:19-20; Luke 1:32-34; 24:1-53; John 14:1-4; Acts 1:4-11; I Corinthians 15:4, 35-50; 51-58; Philippians 3:20-21; I Thessalonians 4:13-18; II Thessalonians 2:2; I Timothy 2:5; II Timothy 3:1-9; 4:8; Titus 2:13; Hebrews 5:9-10; 8:1, 8; 9:28; II Peter 3:11-12; I John 2:1; Revelation 1:7; 3:21; 10:6; 19; 20; 21:1-5

- 13. Blessings are given from God.** Having received all things from God, we are therefore, under obligation to serve Him with all the time, talents, and material possessions. He has provided for the advancement of Jesus Christ's cause on earth. God has blessed the believer in order that Jesus Christ can be honored and glorified. After His resurrection, Jesus gave the Great Commission (Matthew 28:18-20). His commission is our responsibility. We are able to complete this Commission because in His blessings He has given us all things necessary. This is our stewardship. God's method of financing His earthly work of spreading the gospel to all nations, the care of the church, and the support of the ministry is by the tithes and offerings of God's people.

- First principle of stewardship is that God owns all things (Psalm 24:1; Acts 17:24-25).
- Second principle of stewardship is that God is the Source of all blessings, both temporal or spiritual; all we have and are, we received from Him. (Deuteronomy 8:15-18; I Corinthians 4:7; I Peter 1:18-19)
- Third principle is we are debtors to God in all things. Believers should recognize all things are entrusted to us (stewardship) for the glory of God and for helping others. (Malachi 3:8-12; Luke 12:13-15; Romans 1:14-15; II Corinthians 12:15; Colossians 3:17, 23; 1 Peter 4:10)

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:15-18; Leviticus 27:30-32; Psalm 24:1; 90:12; Proverbs 3:9; Ecclesiastes 3:1-11; Malachi 3:8-12; Matthew 6:1-4, 19-21; 23:23; 25:14-29; 28:18-20; Luke 11:42; 12:13-15; 12:16-21, 42-43; 16:1-13; Acts 2:44-47; 4:34-37; 5:1-11; 17:24-25; 20:35; Romans 1:14-15; 6:15-22; 12:1-2, 3-8; I Corinthians 4:1-2, 7; 6:19-20; 12:8-13; 16:1-4; II Corinthians 8-9; 12:15; Ephesians

5:16; Philippians 4:10-19; Colossians 3:17, 23; 4:17; II Timothy 1:6; Titus 2:7; Hebrews 7:2-4; I Peter 1:18-19; 4:10

Stewardship is to be done honestly, faithfully, liberally, and cheerfully (Matthew 23:23; Luke 11:42; Acts 4:32-5:11; I Corinthians 4:2; II Corinthians 8-9; Colossians 4:17). The following areas are under the stewardship of all believers.

- Talent and abilities - Each person has been given talents, abilities, and spiritual gifts. These are given to glorify God and edify the church. These gifts and their combination are as varied as people. But each person is gifted to bring his or her unique talents and abilities for the good of the church and to serve others.

Romans 12:3-8; Colossians 3:17, 23; II Timothy 1:6; Titus 2:7; I Peter 4:10

- Time – We are to redeem the time, to number our days, and to be aware of the brevity of life. The perspective of life must include the truth that eternity is lived by all. We are told that the times of life are common to all. These designs are God’s plans and must cause us to prioritize life’s greatest asset, Time. As stewards, we must recognize that God’s gift of time requires wise use if we are to live for His honor and glory.

Psalms 90:12; Ecclesiastes 3:1-11; Ephesians 5:16

- Tithe and Offerings - God commanded tithes and offerings in the Old Testament, Jesus Christ endorsed them in the Gospels, and the Apostle Paul said, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.” We also believe that everyone is accountable to God for a minimum standard of giving of one tenth of his income and that offerings are to be given above the tithe as God has prospered the individual. God loves a person who gives willingly, cheerfully, and sacrificially. The church is the place we are to bring our tithes and offerings.

Genesis 14:20; Leviticus 27:30-32; Proverbs 3:9ff; Malachi 3:8-10; Matthew 6:1-4; Matthew 23:23; Acts 20:35; I Corinthians 16:2; II Corinthians 8:5

- 14. God has ordained and created all authority** consisting of three basic institutions
- a) the home,
 - b) the church, and
 - c) the state.

Every person is subject to these authorities. All are answerable to God (even the authorities themselves) and are governed by His Word. Each has been given specific biblical responsibilities and balance those responsibilities with understanding that no institution has the right to infringe on the other. The home, the church, and the state are equal and sovereign in their biblically assigned spheres of responsibility under God. The Church and government were established by God and rooted in Scripture (Romans 13:2; Matthew 16:18). We believe religious liberty and freedom of conscience are the inalienable rights of all individuals with ultimate accountability to God. Government is a divine appointment with the purpose of maintaining good order of human society consistent with the common good (II Samuel 23:3). Governments are to be conscientiously honored and obeyed except when contrary to the Word of God.

Genesis 1:28-31; 2:21-25; Leviticus 6:27; Deuteronomy 6:6-7; Psalm 127:3; Daniel 3:14-18; Proverbs 8:15-16; Matthew 16:13-19; John 19:11; Acts 5:29; Romans 13:1-5; Ephesians 1:22; 5:23; 6:1, 4; Colossians 1:15-20; I Timothy 2:1-3, 5:8; I Peter 2:12-17

A free church in a free state is the Christian ideal. The church and the state have distinctive concerns and responsibilities, and each is free from control by the other. The state should guarantee religious liberty to all people and groups regardless of their religious preferences, providing protection for her citizens (Romans 13:1-7). In providing such freedom, no ecclesiastical group or denomination should be favored by the state more than others. Believers should, therefore, pray for civil leaders.

The church has been established to fulfill the Great Commission (Matthew 28:19-20). The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The church should not resort to civil power for the pursuit of its work.

Genesis 1:27; 2:7; Exodus 18:7-27, 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 16:19; 27:17; II Samuel 23:3; Psalm 2:1-12; 72:11; 101:5; Isaiah 1:17; Daniel 1:11-16; 2:21; 3:14-18; Micah 6:8; Matthew 5:13-16, 43-48; 16:18; 22:21, 36-40; 23:10; 25:35; 28:16-20; Mark 1:29-34; 2:3ff; Luke 4:18-21; 10:27-37; 20:25; John 15:12; Acts 4:16-20; 5:29; Romans 6:1-2; 8:21; 13:1-7, 12-14; 14:4, 9-13; I Corinthians 5:9-10; 6:1-7; 10:23-11:1-3; Galatians 3:26-28; 5:1, 13; Ephesians 6:5-9; Colossians 1:15-17; 2:8; 3:12-17; I Thessalonians 3:12-30; Timothy 2:1-4; 3:4; Titus 3:1-2; Philemon; James 1:27; 2:8; 4:12; I Peter 2:12-20; 3:11-17; 4:12-19; Revelation 19:16

➤ Society

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society (Genesis 1:27; Colossians 1:15-17). The means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of individuals by the saving grace of God in Jesus Christ (II Timothy 2:1-4). Christians should strive to preserve good and oppose evil. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. Believers should speak on behalf of the unborn and contend for the sanctity of life from conception to natural death.

Exodus 20:3-17; Micah 6:8; Matthew 5:13-16; 22:36-40; Colossians 1:15-20

Every Christian should work and seek to bring industry, government, and society under the sway of the principles of care, righteousness, truth, and brotherly love. The church should hold forth the concept of liberty. In order to promote these ends, Christians may find themselves working with others who share their morality but do not share their faith. In such cases, believers should always be careful to act in the spirit of love without compromising their loyalty to Christ and His truth. The spirit of love should be demonstrated not only toward fellow believers but also towards those who are not believers, those who oppose us, and those who engage in the sinful actions we oppose. We are to deal with those who oppose us graciously, gently, truthfully, and humbly. God forbids the stirring up of strife, personal conflict, taking revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining justice. Christians are

prohibited from bringing civil lawsuits against other believers or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve such disputes. We do believe, however, that a Christian may seek compensation from another Christian's insurance company as long as the claim is pursued without malice.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; Psalm 101:5; Micah 6:8; Zechariah 8:16-17; Matthew 5:13-16, 43-48; 22:36-40; Luke 10:27-37; John 15:12; 17:15; Romans 12-14; I Corinthians 5:9-10; 6:1-7; 10:23-11; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; I Thessalonians 3:12; Philemon; James 1:27

15. **Association and Cooperation with others** from time to time may arise. These associations shall be in cooperation for the Great Commission. The government of this church is vested in the body of believers who compose it. It is always to be a sovereign, autonomous Baptist church. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between like-minded Bible-believing churches and para-church organizations for common goals and when such cooperation involves no violation of conscience or compromise of loyalty to Jesus Christ and His Word. Our association and cooperation with other ministries and organizations will be based upon doctrinal and ecclesiastical unity and practice.

SECTION 2 - AUTHORITY OF STATEMENT OF FAITH:

The Statement of Faith does not exhaust the extent of our faith. The Bible is the sole and final source of all that we believe. We believe that the foregoing Statement of Faith accurately represents the teachings of the Bible and therefore is binding upon all members. All literature, whether written or electronic shall be in complete agreement with the Statement of Faith.

SECTION 3 - COVENANT:

We believe that the Scriptures portray the life of the believer in this world to be one of balance between what is imputed to us as Christians and what is imparted to us according to our faith and maturity. Hence God's provision for His children is total, and the promises are final and are forever. The shortcomings of the individual and of the Church are because of the still progressing sanctification of the saints. The Christian life is filled with trials, tests, and warfare against a spiritual enemy. For those abiding in Christ until their death or His return, the promises of eternal blessing in the presence of God are assured. To remain faithful through all circumstances of life requires dependence upon the Holy Spirit and a willingness to die to personal desires and passions.

We endeavor, therefore, by the aid of the Holy Spirit, 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; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, and the spread of the Gospel through all nations.

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior, and upon profession of faith having been baptized in the name of the Father and of the

Son and of the Holy Ghost, we do now, in the presence of God and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

To walk together in Christian love, knowing that such love is a fundamental part of the Lord's holy character (I John 4:8), that such love for one another has been commanded by Christ (Matthew 22:37-40), that Christ prayed we would embody such love (John 17:20-21), that such love is a fruit of the Spirit's work in our lives (Romans 5:5; Galatians 5:22), and that such love is a powerful evangelistic witness to an unbelieving world (John 13:35).

To promote the advancement of the church's mission and ministry, knowing that the Lord has commanded us to not forsake the gathering of ourselves together (Hebrews 10:25), that the Lord has upheld the importance of continuing in the doctrine of God's Word (Acts 2:42), that the Lord has encouraged us to regularly worship Him through the singing of songs and the proclamation of Scripture (Ephesians 5:19; Colossians 3:16), that the Lord has modeled and mandated the importance of observing the church's ordinances (Mark 1:9-11, 14:22-26; Matthew 28:18-20; I Corinthians 11:17-34), that the Lord has encouraged us to use our spiritual gifts in the advancement of the church's mission (Romans 12:6-8; Ephesians 4:11-13), and that the Lord has upheld the importance of discipline and accountability amongst believers (Proverbs 27:17; Ecclesiastes 4:9-12; Matthew 7:1-5; I Corinthians 5:1-13; Galatians 6:1; James 5:16).

Statement of Marriage. We believe that because God our Creator established marriage as a sacred institution between one (1) man and one (1) woman, the idea that marriage is a covenant only between one (1) man and one (1) woman has been the traditional definition of marriage for all human history ("Traditional Definition of Marriage"). The longstanding importance of the Traditional Definition of Marriage to humans and their relationships and communities, is most importantly, the fact that God has ordained that marriage be between one (1) man and one (1) woman, as clearly conveyed in God's inerrant Scriptures, including for example, Matthew 19:4-6, where in speaking about marriage Jesus referred to the fact that "he which made them at the beginning made them male and female," See "Marriage Policy" Article II, Section 1, No. 6.

We believe this Church's Marriage Policy is based upon God's will for human life as conveyed to us through the Holy Scriptures upon which this Church has been founded and anchored, and this Marriage Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

Parents have a God-given responsibility to raise their children in the nurture and admonition of the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and living discipline, to make choices based on biblical truth. Children, from the moment of conception, are a blessing and heritage from the Lord.

Children are to obey and honor their parents. The family is crucial to a good, righteous, and productive society. God sets for the principles in Scripture for a wise husband (dad), thoughtful wife (mom), and honoring children.

To contribute cheerfully and regularly to support the church's mission and ministry, knowing that the Lord has instructed us to be cheerful givers (II Corinthians 9:7), that such giving is an act of worship which pleases the Lord (Philippians 4:18), that such giving is a means of protecting our hearts from the love of the world (Matthew 6:21), that such giving is a

part of God's Moral Law for mankind (Genesis 14:17-24; Proverbs 3:9-10), that such giving was practiced by the early church (I Corinthians 16:1-4), and that such giving meets the practical needs of ministry (Philippians 4:14).

To maintain family and personal devotions, knowing that the Word of God is our primary means of spiritual sustenance (Deuteronomy 32:47; Matthew 4:4), that Jesus modeled a faithful prayer life for His disciples (Mark 1:35); that the Lord has instructed us to be people of persistent and continual prayer (Matthew 6:9-13; Luke 18:1; I Thessalonians 5:17), and that the Lord has ordained the Christian home to be a place of Scriptural and spiritual training for children for life and biblical dogma (Deuteronomy 6:4-9; Proverbs 22:6, Ephesians 6:4), and that the Lord intends for our private lives of worship to have a public influence on others for purposes of salvation and sanctification (Matthew 10:27; Acts 4:13).

To pay careful attention to how we live, knowing that our Lord has commanded us to do so circumspectly (Ephesians 5:15-16), that our Lord Himself is holy (Isaiah 6:3), that Jesus Himself embodied a life of holiness (I Peter 1:16), that the Spirit is grieved when we walk contrary to the character of Christ (Ephesians 4:30), that the Lord has saved us for good works (Ephesians 2:10), that good works give evidence of His salvation in our lives (Matthew 7:16; Revelation 20:12), that good works encourage and edify other believers (I Thessalonians 1:8-10), and that good works provide a powerful witness to those who do not know Christ (Matthew 5:13-16). We are to walk circumspectly, faithful in our engagements, practice Biblical separation, to be exemplary in our deportment, and avoid being unequally yoked with unbelievers.

To avoid gossiping, backbiting, excessive anger, and hurtful forms of speech, knowing that the Lord has commanded us to avoid such sin (Ephesians 4:31 and Colossians 3:8), that such sins show contempt to His goodness, provision, and providence in our lives (Romans 2:1-4), that such sins overlook the Lord's prerogative to judge (Romans 12:17-21), that Jesus Himself refrained from such sins (I Peter 2:21-22), that such sins damage the ministry of the church (Acts 6:1), that the Lord despises the sowing of discord amongst the body of Christ (Proverbs 6:19), and that such sins hurt our witness to a lost world (Philippians 2:14).

To discourage the use of intoxicating drinks and the abusive use of drugs, knowing the Lord often warns of the danger and disastrous effects of such things (Proverbs 20:1; 23:29-35), that the Lord commands us to not "get drunk with wine, which leads to reckless living, but be filled by the Spirit" (Ephesians 5:18), that the Lord warns us to guard ourselves against making provision for the flesh (Romans 13:14), that the Lord warns us to "stay away from every kind of evil" (I Thessalonians 5:22), and that the Lord warns us to be conscientious that we not engage in any activity that might provide a stumbling block to our fellow believers (Romans 14:1-23) or tarnish our witness to a lost world (I Peter 2:12).

To support our fellow brothers and sisters in Christ, knowing that the Lord has called us to love one another (John 13:34), to pray for one another (James 5:16), to comfort one another (II Corinthians 1:4; I Thessalonians 4:18), to aid one another in sickness (Philippians 2:25-26 and James 5:14), to help one another during times of distress (Galatians 6:2), and to support one another in weaknesses (Romans 15:1-4).

To be slow to take offense, knowing that the Lord has called us to believe the best about our brothers and sisters in Christ (1 Corinthians 13:7), that our Lord has been patient with our faults and failures (Exodus 34:6-7; Ephesians 4:32), that our Lord Himself was slow to take offense at the follies of others (Isaiah 53:7; Mark 9:19, 14:61; Hebrews 12:3), that the Lord wants us to make "every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4:3),

that the Lord has encouraged us to pursue reconciliation when offenses occur (Matthew 18:15-20), that the Lord has instructed us to bear with one another and forgive one another (Colossians 3:12-13).

To wholly support the Statement of Marriage. We believe that because God our Creator created and established marriage in Genesis 1-2, marriage is a sacred institution. Jesus said concerning marriage, “that he which made them at the beginning made them male and female” (Matthew 19:4-6). As defined in Scripture and has been established as the traditional definition of marriage, it is a covenant only between one (1) man and one (1) woman. Purity in marriage is commanded (Matthew 5:27-28). Loyalty is required (Ephesians 5:22-33), and deference is essential (Ephesians 5:21).

To fulfill the Great Commission by seeking the salvation of our kindred, acquaintances, and all others. To be zealous in advancing the church of Jesus Christ. Believing the support of mission works in our state, our nation, and around the world is essential to the church’s purpose, we will support in prayer, work, and finances.

To unite, as soon as possible, with another church that embodies the principles of this covenant, knowing that the Lord established the body of Christ for building His kingdom on this Earth (Matthew 16:18), that participation in the body of Christ is integral to our spiritual well-being (I Corinthians 12:12-25), that commitment to a local body is upheld as important in the New Testament (Hebrews 10:25), that Jesus Himself modeled faithfulness to assembling for worship (Luke 4:16), that the early church had the practice of regularly meeting on Sunday for worship (Matthew 28:1; Acts 20:7; I Corinthians 16:2) and participation in the ministry and mission of the church is expected of all believers (II Corinthians 5:18).

When a person no longer believes the Articles of Faith or can no longer support the vision of Bible Baptist Church, then the person will remove himself from the membership of this local body.

BYLAWS OF THE BIBLE BAPTIST CHURCH OF Gulfport, Mississippi, INC.

Article III: Meetings

SECTION 1 – MEETINGS FOR WORSHIP:

Unless otherwise determined by the Pastor, the Church shall meet each Sunday for public worship and at least once during the week for Bible study and prayer. All appointments for public worship and Bible study and the arrangements thereof including time and place and the use of the property belonging to the Church for purposes other than those stated in Article I Section 2 of the Constitution and any amendments thereto shall be under the control of the Pastor or Deacon Board if the Pastor is not available.

The Pastor may from time to time call meetings for Bible conferences, Missionary conferences, and Revivals for the growth and discipleship of the Church members as the Pastor deems beneficial.

SECTION 2 – MEETINGS FOR CHURCH ADMINISTRATION

The Pastor will moderate all meetings. In cases where the office is vacant, the Chairman of the Deacon Board will moderate. If the Chairman is not available, the Deacon board will select a moderator by majority vote. The moderator shall determine the rules of procedure according to his sense of fairness and common sense, giving 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.

SECTION 3 - BUSINESS MEETINGS:

- (A) An annual meeting shall be held no later than the second Sunday of February. The Pastor shall present a review of God's blessings from the previous year and the vision God has given for the upcoming year. At this meeting, the annual budget shall be presented and a challenge to fulfill the vision God has given for the bright future God has for Bible Baptist Church.
- (B) A quorum for regular business meetings shall consist of those who attend, provided it is a stated meeting or one that has been properly called. The quorum applies to those who conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto. All decisions concerning the number of the majority members present who are qualified to vote will be determined by the Pastor and/or Deacons. A quorum for major issues under consideration at a business meeting shall also consist of those who attend, provided it is a stated meeting or one that has been properly called.
- (C) Meetings for official business require at least fourteen (14) day notice. The date, time, and location of the meeting must be given. The notice will be announced at a regular scheduled service.
- (D) All regular and special business meetings shall be called and held at any time and place designated (except as otherwise deemed necessary by the Constitution and any amendments thereto) by the Pastor and/or Deacons and shall be so opened and closed with prayer for divine guidance and blessing.
- (E) 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 4 and treat the person as a trespasser.
- (F) All recommendations for motions shall be presented by the Pastor or Moderator. The Pastor or Moderator shall call for the motion to be acted upon. In the absence of the Pastor the Chairman of Deacons shall call the membership to order and shall serve as moderator.
- (G) Meetings of official business may take place by a vote in which a minimum of fourteen (14) days' notice has passed from the date of the announcement. Three-fourths (3/4) of the votes are needed for the change or recommendation to take place.

(H) Meetings for official business shall be recorded by the Secretary of the Deacons. If the Secretary is not present, a designee will be assigned by the Moderator.

SECTION 4 – CHURCH DISRUPTIONS.

Any person deemed by the Pastor or Board of Deacons to (a) be in substantial disagreement with the doctrine and interpretation of the Holy Bible espoused by the Church; or (b) pose a physical or psychological threat to any person or to the Church; or (c) be causing, about to cause, or capable of causing disruption of the religious services and activities of the Church shall be considered a trespasser on Church property and may be ejected summarily. No Deacon shall incur any liability for acting in good faith in the interests of the Church pursuant to this Article VIII.

In all services and programs of this ministry, reasonable standards of decorum and order shall be maintained at all times. As such, no one shall, by appearance or behavior, be permitted to draw attention to themselves in contravention of the ministry's purposes. Any individual who, in the sole discretion of the moderator, is found to be in violation of this policy shall be removed from the ministry premises immediately

SECTION 5 - VIRTUAL MEETINGS

Should any circumstance require, the Pastor (or Chairman of the Deacons if the office of pastor is vacant) may choose to hold any annual, regular, or special meeting through virtual means (including but not limited to videoconferencing and/or telephonic methods). The chosen means of holding the meeting can vary depending on need and availability but must always provide for simultaneous aural communication of all participants.

The Pastor (or Chairman of the Deacons if the office of pastor is vacant) retains the exclusive right to authorize virtual attendance at any annual, regular, or special meeting as needed. Virtual attendance is not automatically permitted at annual, regular, or special meetings unless specifically authorized.

If a virtual meeting is authorized, notice of said virtual meeting will be sent via e-mail to all members not less than fourteen (14) days prior to the meeting date. This notice will include not only the date and time of the meeting but also the method via which the meeting will be held and any information necessary for every member to virtually attend and participate.

If the virtual meeting is held, each member will be solely responsible to obtain the necessary equipment and technology to participate in the virtual meeting, including but not limited to a stable internet connection. If a member fails to keep a stable connection to the virtual meeting for any reason that is not in the control of Bible Baptist Church, if a member fails to provide a current email address for notice, or if a member fails to obtain all that is needed for their virtual access to meetings, then said failure(s) acts as a voluntary forfeit of the member's right to participate in any fashion in the virtual meeting, including the forfeiture of voting privileges.

Virtual meetings will be held to the same rules of procedure set forth for in-person meetings in Article VI, including the rules for quorum and the authority of the moderator (including the ability to exclude any member present from the virtual meeting who is deemed by the moderator to be disruptive for any reason). No recording of any type of any virtual meeting is allowed without express written consent from the Pastor (or Chairman of the Deacons if the office of pastor is

vacant). All virtual meetings are to be attended by members only, unless a nonmember is specifically invited by the pastor (or chairman of the deacons if the office of pastor is vacant).

SECTION 6 – VOTING:

- (A) Each member of the Church shall be entitled to vote in all matters of business, except that only members of at least eighteen (18) years of age shall be permitted to vote on matters pertaining to the disciplining of members, the purchase or sale of real property, and the calling or dismissal of the Pastor. Members who regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws are eligible to vote.
- (B) Voting may be cast orally, by show of hands, or by secret ballot. The method used will be governed by the Pastor and/or Deacons. The members of the Church shall not be entitled to vote by proxy on any matter, unless otherwise provided by the Constitution and Bylaws and any amendments thereto.
- (C) Members who desire that a certain motion be made or subject matter be discussed during an annual, regular, or special business meeting must file a written recommendation with the pastor and deacons two (2) weeks prior to the set meeting. The Church leadership will then consider the proposal and proceed according to their conscience and what they understand to be in the best interests of the Church. All other motions will be presented by the Pastor and/or Chairman of the Board of Deacons (or other moderator if the office of pastor is vacant) unless the Pastor and/or Deacons has/have delegated authority to another member and/or officer to raise certain motions.
- (D) Any major issue presented for a vote at a regular or called business meeting will require a $\frac{3}{4}$ majority of those present and voting to be approved. Major issues are defined as follows (but not limited to):
 - 1. Sale or purchase of property
 - 2. Increasing Church indebtedness
 - 3. Any change to Church Bylaws

SECTION 7 - SPECIAL MEETINGS

- (A) The Pastor (or Chairman of the Deacons along with the deacons if the office of pastor is vacant or if the pastor is the subject of possible disciplinary action) may duly call a special meeting to consider matters of Church business. The meeting may be called by giving proper notice of such a meeting and the purpose for which it is called to the Church from the pulpit at least one (1) Sunday and not less than one (1) week prior to said meeting. A meeting for the calling of a pastor or the severance of the relationship between the Church and pastor shall be called in accordance with the provision of Article III, Section 3.
- (B) To request a special meeting, a written request (stating the purpose of the meeting) should be submitted to the Pastor or to the Chairman of the Deacons. The Pastor with the Deacons will consider the request. If the decision to meet is agreed to by the Deacons, notice of date, time, and place shall be given. The communication should be by first-class mail, email, or telephone communication.

ARTICLE IV: MEMBERSHIP

SECTION 1 - QUALIFICATIONS FOR MEMBERSHIP:

The Church shall have members. It is only those who profess faith in Jesus Christ as their personal Savior that qualify as possible members. The members of this Church shall be Christians who have been baptized by immersion and who agree with the Articles of Faith, Church Covenant, and with the means of governance of this Church and have been received into the membership of the Church by a majority of the voting members present.

Qualified members regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto as determined by the Pastor and/or Deacons and with any one of the following conditions:

- **Baptism** - Any person who evidences a change of attitude toward God, and evidences faith in Jesus as the Son of God Who died and shed His blood on the cross to atone for his sins, and accepts Him as his own Savior, and with all his heart is willing to obey Him and His work, may by vote of the church and by baptism, be received into membership.
- **Letter** - Any person to whom the ordinance of baptism by immersion has been administered by authority of an orthodox Baptist Church may by a satisfactory statement of faith and letter of recommendation from a sister Baptist Church be received into membership upon the vote of this Church.
- **Experience (Statement)** - Any person to whom the ordinance of baptism by immersion has been administered by authority of an orthodox Baptist Church and who has a satisfactory statement of faith in Christ may be received into membership upon the vote of the Church.
- **Restoration** - Any person whose membership has been terminated may, upon public confession of his sins or errors; six (6) months' faithful attendance after said confession, and shows a Christian spirit and liberality in stewardship, may request a special meeting with the Pastor and Deacon Board. It shall be frankly and fully discussed as to the individual's future intentions and relationship to the Church. Should the results of said meeting be satisfactory, the Pastor may cause said party to be recommended to the Church for membership and upon the vote of the Church shall be received into membership. No restored member shall hold office or teach for a period of six (6) months following restoration.
- The membership reserves the exclusive right to determine who shall be members of this Church and conditions of such membership.
- No person shall be admitted to membership of this Church to whom three (3) members object, casting their votes in the negative. Such voters shall state their objections in private with the Pastor/Deacons. If objections are not valid, said person may be again presented for membership.

SECTION 2 - DUTIES OF MEMBERS:

Upon becoming a member of this Church, in addition to affirming the covenant contained in Article II, Section 3 of the Constitution and any amendments thereto, 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 weekly attendance unless providentially hindered; regularly remit voluntary and free will tithes, offerings and other financial support as the Lord enables; and in accordance with Biblical commands, to live a lifestyle consistent with the beliefs and practices of the Church according to the Scriptures.

SECTION 3 - PRIVILEGES OF MEMBERSHIP:

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 with the counsel of the Deacons. Membership in this Church does not afford individuals with any property, contract, or civil rights based on principles of democratic government. No member shall have any vested right, interest or privilege of, in, or to the assets, functions, affairs, or franchises of the Church, or any right, interest or privilege which may be transferable or inheritable, or which shall continue if membership ceases. For the avoidance of doubt, Church members shall have no corporate members within the meaning of Code. The Board of Deacons shall function as "board of directors" under the Code, as set forth in Article VII, Section 2(D) of these Bylaws.

Determination of the internal affairs of this Church is an ecclesiastical matter and shall be determined exclusively by the Church's own rules and procedures. The Pastor shall oversee and/or conduct all aspects of the activity of this Church. The Deacons shall give counsel and assistance to the Pastor as requested by him (Acts 6:3-4). The membership of the Church has certain limited areas in which to exercise voting privileges. Therefore, members may not vote to initiate any Church action, but rather, the vote of a member is to confirm and ratify the direction of the Church as determined by the Pastor and/or Deacons. (Titus 3:1, 2; Hebrews 13:17) Members have no contract, property, or civil legal rights in the property or other ministry affairs of the Church.

Furthermore, members have the right to review the minutes of an official business meeting, the Bylaws, and any financial statements. A request for review of these items should be presented to the Pastor or a Deacon. The information requested will be presented in a timely manner.

SECTION 4 – TERMINATION OF MEMBERSHIP

(A) TRANSFER OF MEMBERSHIP: In accordance with Article III, Section 1 and Section 2 of the Bylaws and any amendments thereto, members may at their request and on recommendation of the Pastor and Deacons receive letters of transfer to another church of like faith.

(B) TERMINATION OF MEMBERSHIP:

1. No member of this Church may hold membership in another church while a member of this Church. If any member unites in membership with another church while a member of this Church, that person is automatically terminated without notice from the membership.
2. 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.
3. Death will terminate membership in the Church.
4. Delinquency – Any member who misses all services for a period of six (6) months or who refuses to support the Church in a financial way (See Church Covenant) during the Church year, shall be known as delinquent; and the Church clerk, having made investigation, shall without delay, automatically present his or her name to the pastor, with consideration for removal from active member role to be placed on the inactive role

and after six (6) more months of being inactive (inactive for one (1) year total) shall be removed from the membership rolls.

- For those who are on military deployment, are college students, are shut in, or are on mission work or are engaged in something similar are not considered delinquent.
- 5. Those who engage in lifestyle conduct (i.e. homosexuality, adultery, blasphemy) which is Biblically prohibited, will have his or her membership terminated.
- 6. If a member who finds himself/herself to disagree with the Articles of Faith, Covenant and/or Church governance set forth in this Constitution and By Laws or seeks to change the stated Articles of Faith and Constitution and Bylaws without the means stated in these Bylaws the member will come under Church discipline guidelines.
- 7. Participation in unauthorized meetings or secret meetings with members of the Church shall be cause for automatic dismissal.

(C) RESIGNATIONS: Members who are under discipline by this Church forfeit and waive the right to resign from membership in this Church. Resignations from membership are possible only by those members in good standing who are not under any disciplinary action.

(D) DISCIPLINE OF MEMBERS:

1. In humbleness of mind and heart, all believers should always stay open to the need of correction and discipline in their own lives. (Proverbs 27:6; II Timothy 3:16; 4:2; Hebrews 12:5-12)
2. Grounds - Discipline is an exercise for which the Church is responsible. The purpose of discipline is to promote repentance, redemption, and restoration through exposing sinful behavior. It is redemptive in nature as well as corrective. Any member of this Church is subject to discipline on the basis of unscriptural conduct or doctrinal departure from the Statement of Faith, Policy, Constitution and Bylaws and any amendments thereto, and/or other rules promulgated by the leadership of the Church.
3. Procedure – All proceedings related to church discipline should be done in a spirit of Christian kindness and forbearance (II Corinthians 19:15; Ephesians 4:32). The Church will follow the disciplinary procedure set forth in Matthew 18:15-18. This procedure consists generally of the following steps:
 - i) The Pastor or a designated member of the Deacons discusses the charges with the member in an effort to resolve the matter privately;
 - ii) If the first step does not resolve the matter, then the member shall meet with the Pastor and Deacons or with at least two (2) designated members of the Deacons in an effort to resolve the matter privately;
 - iii) If the first or second steps do not resolve the matter, then the member or the Pastor and/or Deacons may submit the matter to the membership in a special business meeting called for that purpose. The decision of a majority of the voting members present, voting and qualified (regularly attend the services of Bible Baptist Church and conducting themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto) at such a meeting shall be final. A member found guilty may be dismissed from membership in the Church (Matthew 18:17). However, lesser sanctions may be imposed as appropriate, depending on the circumstance of each case.
4. The matter is brought before the Church in a scheduled meeting.
 - i) Seven (7) days' notice shall be given prior to the meeting.

- ii) Documentation of the proceedings of the meeting shall be recorded by the Secretary of the Deacon Board.
- iii) The meeting will be closed to members only.
- iv) The meeting will be during a time that is not a regular scheduled meeting.
- v) The accused will have the opportunity to respond.
- vi) Any decisions that are made will be decided via a Church vote. A simple majority of those present carries and shall be binding.
- vii) As given in Scripture, the opportunity for Biblical restoration is possible see Article IV, Section 1 of these Bylaws.

Matthew 16:19; Matthew 18:15-20; Luke 17:3; John 20:23; Acts 16:4; Ephesians 5:11; I Timothy 5:20; II Timothy 4:2

Nonmembers may not sue to challenge the actions of the Church leadership.

ARTICLE V: CHRISTIAN ALTERNATIVE DISPUTE RESOLUTION (BINDING ARBITRATION)

SECTION 1 - SUBMISSION TO ARBITRATION

Believing that lawsuits between believers are prohibited by Scripture, all members of this Church agree to submit to binding arbitration any matters which cannot otherwise be resolved, and expressly waive any and all rights in law and equity to bring 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. (Membership to sign)

SECTION 2—NOTICE OF ARBITRATION

(A) 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 and in accord with Matthew 18:15–17.

(B) 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.

(C) If they do not reach such solution within a period of sixty (60) days, then upon notice by either party to the other, disputes, claims, questions, or differences shall be finally settled by arbitration as described in Section 1, above, and such Procedures for Arbitration as are adopted pursuant to Section 4, below.

SECTION 3—LIMITATIONS ON ARBITRATION DECISIONS

(A) Should any dispute involve matters of Church discipline, the arbitrators shall be limited to determining whether the procedures for Church discipline, as outlined under Article 4, Section 1, 3, and 4 herein 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 Sections 1, 2, and 4 were followed.

SECTION 4—ARBITRATION PROCEDURES

The Procedures for Arbitration shall be as adopted by the Pastor and the Board of Deacons. Inasmuch as the Scriptures require Christians to take their disputes to the saints and not to the civil courts, all disputes which may arise (1) between any member of this Church and the Church itself, or (2) between any member of this Church and any pastor, officer, deacon, director, employee, volunteer, or other member of this Church, shall be resolved by final and binding arbitration if efforts to mediate or conciliate the dispute have failed. This does not prevent any member, pastor, officer, deacon, director, employee or volunteer of this Church from seeking compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. Either party to the dispute may initiate the arbitration process by filing with the other party a written request for arbitration within a reasonable time after the dispute has arisen and efforts to mediate or conciliate have failed. In such a case, the member and the Church shall each name an arbitrator, and the two (2) so selected shall name a third. All arbitrators must be born-again believers who are members of Bible Baptist Church or some other church of like faith and doctrine, be legally classified as an adult, have some prior experience or exposure to arbitration, mediation or conciliation, and further have at least five (5) years of church membership in his/her present church, two (2) years of which must have been in leadership capacity in their respective church. The third arbitrator chosen by the other two (2) shall disclose, before accepting the appointment, any financial or personal interest in the outcome of the arbitration, and any existing or past financial, professional, family, or social relationship which is likely to affect impartiality, or which might reasonably create an appearance of partiality or bias. Either of the parties to the arbitration, regardless of the stage of the arbitration process, may on the basis of such disclosures disqualify such a person from further participation.

The arbitration process shall not proceed until the third arbitrator is selected. The third arbitrator (who shall be neutral) chosen by the first two (2) arbitrators will serve as the moderator for the arbitration process.

The arbitrators shall appoint the time and place for the hearing and cause notification to be served personally or by registered mail not less than fifteen (15) days before the hearing. Appearance at the hearing waives such notice. The arbitrators may adjourn the hearing from time to time as necessary and, on request, may postpone the hearing to a later date. The arbitrators may hear and determine the controversy upon the evidence produced, notwithstanding the failure of a party duly notified to appear. The parties are entitled to be heard, to present evidence material to the controversy, and to cross-examine witnesses appearing at the hearing. The hearing shall be conducted by all arbitrators, but a majority of them may determine any question and render a final award. If during the course of the hearing an arbitrator for any reason, ceases to act, he/she shall be replaced in the same manner in which he/she was originally selected. The arbitrators may in their absolute discretion admit as evidence any affidavit or declaration concerning the matters in dispute, a copy thereof having been given at least three (3) days previously to the party against whom the same is offered, but the person's evidence so taken shall be subject to cross-examination by such party. The arbitrators shall have the power to order and direct what they shall deem necessary to be done by either of the parties relating to the matters in dispute.

Cost of the arbitration shall be determined and assessed by the arbitrators. Any submission of a dispute to arbitration shall not be revoked by the death of any party to the dispute, and the award shall be binding upon the parties to such dispute and their heirs and successors.

The decision of the arbitrators shall be final and binding on both parties, and both parties must submit themselves to the personal jurisdiction of the courts of Mississippi, both state and federal, for the entry of a judgment confirming the arbitrators' award. The arbitration process is not a substitute for any disciplinary process set forth in the Constitution and Bylaws of the Church and shall in no way affect the authority of the Church to investigate reports of misconduct, conduct hearings, or administer discipline.

Any matter not provided for herein shall be governed by the provisions of the Uniform Arbitration Act.

Matthew 18:15-20; Ephesians 4:30-32

If the dispute has the potential of resulting in an award of monetary damages, then use of this arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the Church and by the insurer's agreement to honor any arbitration award up to any applicable policy limits. The arbitration procedure is understood to be the sole and exclusive remedy available to the Church, its Pastor, deacons, directors, officers, employees, volunteers, or any member. Therefore, all members, including the Pastor, deacons, directors, officers, employees, and volunteers waive all rights to litigation of any matter of any kind before any administrative body or court of any kind, except to compel enforcement of this arbitration procedure or any award rendered by the arbitrators.

ARTICLE VI: OFFICERS

SECTION 1 - CHURCH OFFICERS:

(A) The officers and directors of this Church shall consist of the following: a Pastor shall serve as the President and a director of the Church; the Chairman of the Deacons shall serve as the Vice-President of the Church; the Secretary of the Deacons shall serve as the Church Clerk of the Church. The Treasurer of the Church shall be selected by the Deacon Board.

(B) Only members of the Church in good standing are eligible for election or appointment to any office of the Church.

(C) Under this Church's Marriage Policy, the Traditional Definition of Marriage is the only definition of marriage that will be recognized or accepted. No Pastor, Deacon, officer, employee, servant, agent, or any person, corporation, organization, or entity under the direction or control of this Church shall commit any act or omission, or make any decision whatever, that would be inconsistent with, or that could be perceived by any person to be inconsistent with, full support of this Church's Marriage Policy and strict adherence to the Traditional Definition of Marriage.

SECTION 2 - SELECTION AND TERMS OF OFFICE:

The selection and length of terms of office shall be as follows:

(A) In selecting a Pastor, the pulpit committee shall secure without delay the names and qualifications of potential candidates for the pastorate. An appointed person from the committee shall be the point of contact with the (possible) candidate on behalf of the committee and the

Church. A reasonable calendar (timeline) for the selection of the future pastor shall be established.

If the qualifications of pastor found in Article VII, Section 1 of these Bylaws are found in a candidate and who is in accord with the Word of God, Statement of Faith, and doctrinal position of the Church, the prospective candidate may be contacted to set up an interview with the pulpit committee and to be heard by the congregation. After hearing the candidate preach and after the Deacons lovingly question him thoroughly, the pulpit committee may duly call a special Church business meeting for the purpose of voting on the candidate in question. The call shall be extended at a duly called meeting of the Church, at which a quorum is present, with a 3/4 (75%) vote of the majority of qualified voting members present, (regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto) provided that said meeting was announced two (2) Sundays before the vote is taken.

If the candidate is rejected or if he refuses the call, the committee shall seek another candidate in the described manner until a pastor is called or until the committee is released by the Church.

The relationship between the Pastor and the Church shall be a permanent one until dissolved at the option of either party by giving a notice of one (1) month, or by resignation, or by death, or incapacitation.

However, removal of the Pastor for apostasy (divergence from the Articles of Faith and Church Covenant) or for immoral or unethical practices shall be made only after due questioning by the Deacons and at a duly called meeting of the Church (2 weeks' notice). The severance of the relationship between the Pastor and the Church is based upon doctrinal, immoral or unethical reasons. The meeting is for qualified membership. (Regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto)

B) For the Office of Deacon: The Board shall contain at least three (3) deacons. The number of deacons needed will be determined by the Pastor and Deacons. To be considered for the Office of Deacon the Candidate must meet the qualifications as given in Article VII.

In selecting new deacons, the Pastor shall ask the Church congregation to submit the names of prospective qualified men for an appointment at a duly convened Church business meeting. Newly selected Deacons shall not be employees of Bible Baptist Church or any of its related ministries. The Pastor shall meet with each one selected and convey the honor that the Church has bestowed upon him and explain to him the responsibilities and qualifications for said office. If the candidate does not want his name placed before the Church for a vote by the congregation, he may ask that his name be withdrawn. Those men who have been approved by the Pastor and Deacons as candidates for the office of Deacon and who have agreed to have their name presented before the Church for a vote shall be presented by the Pastor and Deacons at a special duly called business meeting of the Church. The Church shall vote to confirm the selected candidates. A majority of voting members present, voting and qualified (regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto) shall be sufficient to fill the office of Deacon.

C) Any Deacon who neglects his duties and responsibilities or who is not in agreement with the Word of God, Statement of Faith, and doctrinal position of the Church may be removed from his office as Deacon by the Pastor and Deacons, provided such action is ratified by a majority of voting members present, voting and qualified (regularly attend the service of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto) at a special meeting of the membership duly called for such purpose.

D) A Deacon will serve for a term of two (2) years. A Deacon may serve only two (2) terms consecutively. Before a person can serve again, he must sit out for one (1) year.

E) The relationship between the deacon(s) and the Church shall be dissolved by one (1) of the following acts: the deacon resigns, the deacon passes away, or the deacon is removed from the board by a two-thirds (2/3) majority vote of the active Deacon Board. Deacons may be removed for divergence from the doctrinal statements, Church covenant, moral failure, unethical practices, or failing to carry out the duties of a deacon as defined in I Timothy 3:10-13. The active service of a deacon is subject to any rotation schedule the Pastor and Deacon Board may choose to implement.

An annual meeting will be held (as determined by Pastor and Deacons) to review the doctrinal statement and requirements of service. At this time (or any other time) a deacon may choose to go on indefinite inactive status. To be reinstated, he and his wife must be in full agreement with the Scripture and program as they were when ordained.

(F) Regular meetings. The regular meeting of the active deacon body shall be monthly, eleven (11) times a year, plus any other meetings deemed necessary by the Pastor and Deacons and shall be determined at times specified by the Pastor and or Chairman of the Deacons. Special meetings may be called by the Pastor and/or the active Chairman of the Deacons. A majority of the active deacon body will constitute a quorum for the transaction of business at any meeting of the active deacon body.

(G) The act of a majority of the deacons present at a meeting at which a quorum is present will be the act of the active deacon body.

(H) In the event that the Pastor or any Deacon should resign, the resignation shall take effect as submitted and when accepted (except as otherwise provided in Article V, Section 2 of the Bylaws and any amendments thereto). Any officer, director or Deacon may resign his position at any time by giving written notice of his resignation to the Pastor and/or Chairman of the Deacons of the Church.

(I) The Church Clerk and the Treasurer, upon recommendation of the Pastor, shall be elected by the active Deacon body in December of each year and shall serve for a period of one (1) year beginning the first day of January, or until the election of their respective successors.

(J) The Chairman of the Deacons shall be elected by the active deacon body from among their number at the deacons' meeting in January and shall serve for a period of one (1) year or until the election of his successor.

(K) The Vice-Chairman of the Deacons shall be elected by the active deacon body from among their number at the deacons' meeting in January and shall serve for a period of

one (1) year or until the election of his successor. If the Chairman of the Deacons position becomes vacant the Vice-Chairman will assume the duties of Chairman.

(L) Removal and Vacancies. Any officer, other than the Pastor, elected by the members may be removed or a vacancy filled by the affirmative vote of a majority of the members present at any business meeting. Any officer elected by the active deacon body may be removed or a vacancy filled by a majority vote at any regular or special deacons' meeting.

(M) Treasurer. The treasurer will supervise the keeping of adequate records of receipts and disbursements. The funds of the Church will be deposited in such banks or other depositories as may be determined by the active deacon body. The treasurer will serve as an ex officio member of the finance team and will, in general, perform all the duties incident to such office and other such duties as from time to time may be assigned to him by the Pastor.

(N) Secretary of the Deacon Board. The Secretary will keep the minutes of business meetings of the members. He will be custodian of the Church records. He shall issue letters of dismissal and recommendation. He shall keep a register of members and in general perform all duties incident to the office of Church clerk and such other duties as from time to time may be assigned to him by the Pastor.

ARTICLE VII: DUTIES OF OFFICERS

SECTION 1 - THE PASTOR:

The qualifications for pastor are found in Scripture (Acts 20:28, Ephesians 4:11-12; II Timothy 3:1-7; Titus 1:5-9; I Peter 5:1-3). His testimony should be of faith and repentance, fully trusting in the redemptive work of Jesus Christ. The pastor must believe and conduct his ministry according to this Constitution's Articles of Faith, Covenant, and means of governance to be considered as pastor. The Pastor shall preach the Gospel regularly and shall be at liberty to preach as the Lord leads him. The pastor of Bible Baptist Church is responsible for leading the Church to function as described by the New Testament. According to Scripture, he is the administrator of ordinances, acts as moderator at all meetings of the Church for the transaction of business, supervises the teaching ministry of the Church, tenderly watches over the spiritual interest of its membership, and organizes and develops the ministries of the Church. The pastor's monetary needs shall be provided by the Church with consideration of his home, automobile, family insurance, and other needs which shall come under review at least annually.

The Pastor shall serve as the Church's President and Director; it shall be his duty publicly to inform all newly elected officers of the particular function and responsibility of their respective offices. The Church staff are to follow the Policy and Procedures Manual and the job descriptions. He shall retain final authority of all personnel changes subject to budget limitations and Deacon Board counsel. All duties and hours of the support staff shall be determined by the pastor. If the Church is without a pastor, the chairman of the Deacons shall serve as moderator.

(A) Church Staff - This Church shall call for employment of staff members as the Church shall need. Job descriptions shall be contained within the Church's Staff Manual. Vocational staff members with ministerial oversight (ordained or not ordained) shall be at the discretion of the Pastor.

(B) All existing or future Church staff are directly responsible to the Senior Pastor.

(C) The Pastor shall oversee and administer and have knowledge of all Church finances.

The Pastor shall be an ex officio member of all boards and committees of the Church and its related and accessory organizations with the power to vote. The Pastor shall be free to choose the means and methods by which he exercises the ministry that God has given him concerning all of the activities of the Church. It shall be understood that the Pastor is responsible to communicate with the deacons and the Church concerning these matters in a timely fashion.

The Senior Pastor-President may appoint an Executive Pastor for the Church. When the Senior Pastor/President is unable to act, refuses to act, or the office of Pastor is vacant, the Executive Pastor shall perform the duties of the Pastor/President. The Executive shall have all the powers of and be subject to all the restrictions upon the Pastor. The Executive Pastor shall perform other duties as assigned by the Senior Pastor/President or Board of Deacons. Except as expressly authorized by the Board of Deacons, the Executive Pastor shall have no authority to sign for or otherwise bind the Church. If both positions are vacant or unable to act, the Chairman of the Deacons shall carry out these responsibilities.

Treasurer. The Pastor-President shall appoint the Treasurer of the Church. The Treasurer shall (a) have charge and custody of and be responsible for all funds and securities of the Church; (b) receive and give receipts for moneys due and payable to the Church from any source; (c) oversee deposit all moneys in the name of the Church in banks, trust companies, or other depositories as provided in the Bylaws or as directed by the Board of Deacons; (d) write checks and disburse funds to discharge obligations of the Church; (e) maintain the financial books and records of the Church; (f) prepare financial reports at least annually; (g) perform other duties as assigned by the Senior Pastor-President or by the Board of Deacons; (h) if required by the Board of Deacons, give a bond for the faithful discharge of his or her duties in a sum and with a surety as determined by the Board of Deacons; and (i) perform all of the duties incident to the office of Treasurer.

Finance Team.

(A) The Finance Team shall consist of at least two (2) members of the Deacons. In addition to the Deacons, members may be appointed by the approval of the Pastor and Deacons to the Finance Team. The number will be determined by the Pastor and the active Deacon body. They shall be appointed by the Pastor subject to approval by majority vote of the Deacons and shall serve in the capacity of Finance Team for the period of one (1) year.

The maximum number of people appointed to serve on the Finance Team shall be determined by the Pastor and Deacons with a minimum of five (5) being necessary at times for the Finance Team to be duly constituted. The Finance Team is responsible for recommending by the Deacons a budget for approval. The budgets of all related ministries shall be approved by the Deacons.

The Finance Team will make recommendations to the Pastor and Deacons to borrow money, to purchase, to lease, to exchange, to transfer, to acquire, or to dispose of real and personal property on behalf of the Church.

(B) The Finance Team may appoint an independent certified public accountant who shall audit the books of the Church at the close of the fiscal year or as otherwise determined to be necessary.

(C) The Finance Team shall approve checking accounts, drafts, and other orders for the payment of monies out of the funds of the Church or its related ministries, including extension ministry accounts in which at least one (1) officer or director shall be authorized to sign on each and every account.

(D) The Finance Team shall approve all financial statements of the Church and its related ministries and shall cause all disbursements to be paid by check except miscellaneous petty cash disbursements as set forth by the Finance Team in which two (2) individual signatures shall be required on all checks for the disbursement of funds.

(E) The Finance Team shall secure reasonable insurance or bonding as deemed necessary designed to protect against losses resulting from those who handle Church or related ministry funds, money, securities, or other tangible personal property as defined by the insurance or bonding policy.

1. **EXTRA-BUDGET EXPENDITURES.** The staff may, in the ordinary course of duties, make or authorize the making of any expenditure or obligation in any amount not exceeding two hundred dollars (\$200). The Pastor and Board of Deacons may make or authorize the making of any expenditure or obligation in any amount not exceeding Five Thousand Dollars (\$5,000) not included in the budget.

The Deacons can exceed this amount provided each expenditure is not more than five percent (5%) of the Church's operating revenue budget. Any purchase or indebtedness in excess of that amount must be approved by the Church. The membership may make or authorize the making of any expenditure or obligation in any amount whatsoever.

It is understood, however, that this restriction shall not apply to budget items and regular and established business matters of indebtedness, purchases or equipment replacement in which the Church has been engaged and to which it is accustomed. Neither shall this restriction apply in case of any emergency where delay would likely cause material or irreparable loss, damage, or injury either to persons, employees, property, or the welfare of the Church or its related ministries.

2. **EMERGENCY EXPENDITURES.** The Pastor and the Board of Deacons may, in an emergency situation, make or approve the making of any expenditure or obligation exceeding the limit imposed on them in Section 6.06 under the following conditions:
 - (i) The Pastor and the Board of Deacons, by a majority vote, must determine that the matter is of such urgency that it cannot wait until the next regular meeting of the membership or until a special meeting can be held.
 - (ii) Before making any decision, the Pastor and the Board of Deacons shall make a good faith effort to obtain the opinions of as many of the members as can be reached. The actual decision shall then be taken at a meeting of the pastor and the board of deacons, any action requiring the approval of at least two-thirds (2/3) of the Board.
 - (iii) The Pastor shall report the action taken by the Pastor and the Board of Deacons to the next meeting of the members for approval. If the members refuse to approve, the action shall be reversed insofar as possible, but the Pastor and the Board of Deacons shall not be personally liable for such

action, provided that they have, in good faith, followed the procedures set forth in this Article IX, Section 1.

SECTION 2 - THE DEACONS:

(A) The qualifications for a deacon are found in Scripture (Acts 6:3; I Timothy 3:8-12). The candidate shall be vetted to ensure adherence to Scripture and for experience. The deacon must be a member in good standing. His testimony should be of faith and of support for the Articles of Faith, Church Covenant, and the Bylaws of Bible Baptist Church. He expresses repentance, fully trusting in the redemptive work of Jesus Christ. The Deacons shall assist the Pastor in promoting the spiritual welfare of the Church and in organizing and developing its ministries.

The Deacons shall make proper provision for the observance of the ordinances of the Church, and members of the Deacons shall assist the Pastor in serving the Lord's Supper. They shall also assist the Pastor in home visitation, in other personal work, and in all other evangelistic efforts of the Church. They shall also assist in securing the funds necessary to maintain and advance the work of this Church and will cooperate with the Pastor at his request in caring for the administrative needs of the Church-related ministries.

(B) A person on the Church staff cannot be a deacon.

(C) For terms of service and limits see Article VI, Section 2, Paragraph (C)

(D) For the avoidance of doubt the Deacons shall be appointed as directors of the Church (i.e., the "board of directors" under the Code) (collectively herein, the "Board of Deacons" or "Deacon Board"). The Deacons shall from their own membership elect a Chairman who shall serve as the Vice-President of the Church and a Secretary/Church Clerk who shall serve as the Secretary/Church Clerk of the Church. All appointments are subject to approval of the Pastor. They shall also serve as trustee directors for the Church or any related ministry as deemed necessary.

Directors are not deemed to have the duties of trustees of a trust with respect to the Church or with respect to any property held or administered by the Church, including property that may be subject to restrictions imposed by the donor or transferor of the property.

SECTION 3 – POWERS AND RESTRICTIONS:

Unless as otherwise provided in these Bylaws and in order to carry out the purposes outlined in Article 1, Section 2 of these Bylaws, the Church shall have all those powers set forth in the Code, as it now exists or as it may hereafter be amended. Moreover, the Church shall have all implied powers necessary and properly carry out its express powers. The powers of the Church to promote the purposes set up above are limited and restricted in the following manner:

- a. The Church shall not pay dividends, and not part of the net earnings of the Church shall inure to the benefit of or be distributable to its organizers, officers, or other private persons, except that the Church shall be authorized and empowered to make payments and distributions (including reasonable compensation for services rendered to or for the Church) in furtherance of its purposes as set forth in the Certificate of Formation or these Amended and Restated Bylaws. No substantial part of the activities of the Church shall be the

carrying on of propaganda or otherwise attempting to influence legislation and the Church shall not participate in or intervene in including the publication or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provisions of this Certificate, the Church shall not carry on any other activities not permitted to be carried on by (i) corporate exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code of 1986; or (ii) a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code of 1986.

- b. In the event this Church is in any one (1) year a "private foundation" as defined by Section 509(a) of the Internal Revenue Code of 1986, it shall be required to distribute its income for such taxable year at such time and in such manner as not to subject the foundation to taxation under Section 4942 of the Internal Revenue Code of 1986; and Further shall be prohibited from (i) any act of self-dealings defined in Section 4941(d) of the Internal Revenue Code of 1986; (ii) retaining any "excess business holdings: as defined by Section 4943(c) of the Internal Revenue Code of 1986; (iii) making any investments in such manner as to subject the foundation to taxation under Section 4944 of the Internal Revenue Code of 1986; or (iv) making a taxable expenditures as defined in in Section 4945(d) of the Internal Revenue Code of 1986.
- c. The Church shall not accept any gift or grant if the gift or grant contains major conditions which would restrict or violate any of the Church's religious, charitable, or educational purposes or if the gift or grant would require serving a private as opposed to public interest.

Furthermore, the Pastor and the Deacons shall exercise the following specific powers and authorize acts binding the Church:

- (A) They shall have the authority to purchase, hold, lease, or otherwise acquire real and personal property on behalf of the Church and its related ministries and to take real and personal property by will, gift, or bequest on behalf of the Church and its related ministries; to institute and settle lawsuits; to establish pension plans; and to conduct other business endeavors essential to perpetuate the exempt purposes of the Church;
- (B) To sell, convey, alienate, transfer, lease, assign, exchange, or otherwise dispose of Church property and to mortgage, pledge, or otherwise encumber the real and personal property of the Church and its related ministries; to borrow money and incur indebtedness not to exceed the amount specified by the Church and/or Article XV, Section 4 and Article IX, Section 2 and Section 3 of these Bylaws and any amendments thereto for the purposes and the use of the Church and its related ministries; and in the name of the Church to cause to be executed, issued, and delivered for the indebtedness promissory notes, bonds, debentures, or other evidence of indebtedness; and to secure repayment of loans, mortgages, or other obligations of the Church;
- (C) To conduct and carry out all other ministry business activity on behalf of and in the interest of the Church and its related ministers, provided such actions are consistent with the law;
- (D) To exercise all powers necessary, consistent with Article XIII, Section 3 of these Bylaws, for the dissolution of the Church if such action is mandated by a vote of the Church membership. The assets shall be dispersed to a Church or missionary of like faith and practice.

(E) The Pastor and Finance Committee shall select all banks, trust companies or other depositories for funds to be deposited from time to time on behalf of the Church or its related ministries including extension ministry accounts. All contributions which are tax deductible under Section 170 (c) (2) and Section 509(a) (1) of the Internal Revenue Code of 1986 and applicable regulations as they now exist or as they may hereafter be amended shall be considered as given unto the Lord and are not refundable except as otherwise provided under the Uniform Prudent Management of Institutional Funds Act as applicable.

(F) The Finance team shall have oversight of the budget. The budget shall be approved by the Deacon Board upon recommendation of the Finance Team in November of each year for the following fiscal year. September will be the preparation of the budget. October will be the presentation and consideration of the budget to the Deacons.

ARTICLE VIII – INDEMNIFICATION

To the event not inconsistent with the laws of the state of Mississippi, every person who is or was a director, officer, member, employee, volunteer, or agent of the Church shall be indemnified by the Church against all liability and reasonable expense that may be incurred by him in connection with or resulting from any claim, action, suit, or proceeding

(A) 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.

(B) 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 1 - 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 VII, 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 2 - LIMITATIONS OF INDEMNIFICATION

Any indemnification made under this Article VIII, 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 Article VIII paragraphs A and B. The determination shall be made

(a) by a majority vote of a quorum consisting of the Pastor and Deacons who were not and are not parties to or threatened with the action, suit, or proceeding.

(b) if the described quorum is not obtainable or if a majority vote of a quorum of disinterested deacons so directs, by independent legal counsel in a written opinion; or

(c) by a majority vote of the members of the Church.

SECTION 3 - TIMING OF INDEMNIFICATION

Expenses of each person seeking indemnification under this Article VIII, may be paid by the church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as authorized by the Board of Deacons in the specific case, so long as the Pastor, deacon, officer, employee, or agent agrees to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the church.

SECTION 4 - EXTENT OF INDEMNIFICATION

The indemnification provided by this Article VIII 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 VII 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 5 - 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 VII.

ARTICLE IX: COMMITTEES

SECTION 1 – PULPIT COMMITTEE:

(A) The pulpit committee shall consist of all members of the Deacons and may include up to two (2) Church members (in good standing according to Article III, Section 2 of the Bylaws) as stated in Article VI, Section 2, (A).

(B) The pulpit committee shall recommend extending a call to a prospective pastoral candidate in accordance with Article VI, Section 2 (A) of the Bylaws and any amendments thereto.

SECTION 2 - OTHER COMMITTEES:

- (A) Committees are to have objectives and purpose. Those objectives and purpose are for assisting the Church in meeting its responsibilities given in Scripture and according to God's desire for ministry at Bible Baptist Church. The Pastor has oversight over all committees.
- (B) Committees of Deacons. The active Deacon Body may by resolution duly adopt, designate, and appoint one (1) or more committees, each of which will consist of two (2) or more deacons to perform such functions as may be determined by the active Deacon Body.
- (C) Committees of Members. The Pastor may appoint from the members of the church such committees for a purpose or purposes as he thinks advisable. The pastor may also designate one (1) of the members as a chairman of the committee.
- (D) Unless specifically stated, no committee shall be a standing committee. Committees shall have a stated purpose with a set start date and a set end date.

SECTION 3 – STEWARDS OF FACILITES

- (A) Qualifications. The qualifications for stewards of the Church include that the steward be a person of the highest moral quality in full agreement with the entire mission and vision of the Church. They shall support and uphold the Pastor and his leadership, and they will be faithful in Church attendance and tithing. They must have an understanding of facilities, maintenance, and planning.
- (B) Appointment. The active deacon body and pastor shall appoint qualified people for the position of steward. A representative of the Deacon Board shall have oversight.
- (C) Duties. The Stewards shall not represent the Church in legal matters. The Stewards shall look after the physical needs of the Church buildings and grounds which include upkeep and maintenance. The Stewards shall make up the Stewardship Team with the Head of Maintenance answerable to the Stewardship Team.

ARTICLE X: ORDINATION

SECTION 1 - ORDINATION QUALIFICATIONS:

Any member of this Church or its mission churches who gives evidence of a genuine call of God into the work of the ministry and who possesses the qualifications stated in I Timothy 3:1-7 and Titus 1:6-9 may be ordained, licensed and/or commissioned as a minister of the Gospel. A certificate of ordination or license enables him to perform ministerial functions such as conducting worship services, preaching, baptizing, Lord's Supper, weddings, funerals, and other ministerial services as pertain to an ordained or licensed minister of the Gospel. (I Timothy 3:1-7; Titus 1:6-9)

SECTION 2 - ORDINATION PROCEDURES:

(A) Following a conference with the candidate after which the Pastor approves the candidate for ordination, the Pastor shall call a council to examine and accept the qualification of the candidate. The ordination council shall consist of the Pastor, Deacons, and any ordained minister invited to the council by the Pastor.

(B) If the candidate is found worthy of the ordination by the council, the ordination council may recommend that the candidate in question be ordained on behalf of the Church.

(C) The Pastor shall arrange for the ordination services.

ARTICLE XI - EDUCATIONAL MINISTRIES

SECTION 1 - PURPOSE

The Church believes that the home and Church are responsible before God for providing a Christian education. To help fulfill this responsibility of imparting biblical truth and of furthering the Great Commission, this Church shall establish and maintain an educational program for the purpose of winning souls to Christ and for teaching Bible doctrine, godly worship, and biblical Christian living. To this end, the Church shall engage in educational ministries in keeping with the following dictates.

SECTION 2 – SCHOOL BOARD

The Deacon Board shall serve as the School Board. The minutes will be kept and approved. Reports from the Head of Schools will be given monthly. The Board will be in full support of the school, working to promote the school to current and prospective families and students.

SECTION 3 - 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. The Pastor may permit non-Church members to participate in Church education programs or courses of instruction if he deems it in the best interest of the Church.

SECTION 4 - STAFF

All school administrators shall be members of this Church. Teachers and staff may be members of a church of like faith and practice. Each staff member must affirm the Articles of Faith and Covenant of these Bylaws. This provision shall not apply to visiting speakers, missionaries, evangelists, or guest preachers.

SECTION 5 – CURRICULUM AND INSTRUCTION

All educational programs or courses of instruction shall be taught and presented in full agreement 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 or who adopts or lives a lifestyle inconsistent with the beliefs and practices of the Statement of the Faith of this Church, whether in or out of the classroom.

All educational programs or courses of instruction shall be conducted as an integral and inseparable ministry of the Church. All curricula will be organized in a scope and sequence that promotes quality systematic education. Textbooks and instructional materials shall be biblical and wholesome and in accordance with the Articles of Faith and the fundamentals of the Church Bylaws.

All educational programs or courses of instruction shall be conducted consistent with the teaching of the inerrant Word of God. Any assertion or belief that conflicts with or questions a Bible truth is a pagan deception and distortion of the truth, and it 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.

ARTICLE XIII: TAX-EXEMPT PROVISIONS

SECTION 1 - PRIVATE INUREMENT:

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

SECTION 2 - POLITICAL INVOLVEMENT:

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

SECTION 3 – OWNERSHIP AND DISSOLUTION:

The Church shall hold, own, and enjoy its own personal and real property, without any right of reversion to another entity, except as provided in the Bylaws.

DISSOLUTION. "Dissolution" means the complete disbanding of the Church so that it no longer functions as a church or as a corporate body. Upon the dissolution of the Church, its property shall be applied and distributed as follows (1) all liabilities and obligations of the Church shall be paid and discharged or adequate provision shall be made therefore; (2) assets held by the Church upon condition requiring return, transfer, or conveyance, which condition occurs any reason of the dissolution, shall be returned, transfer, or conveyance in a accordance with such requirements; (3) assets received and not held upon a condition requiring return, transfer, conveyance by reason of dissolution, shall be transferred or conveyed to one (1) or more domestic or foreign corporations, societies, or organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986, and are engaged in activities substantially similar to those of the Church, this distribution shall be done pursuant to a plan adopted by the board of Deacons, and (4) any assets not otherwise disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of

the Church is located, for such purposes and to such organizations as said court shall determine, provided such organizations are in agreement with The Church's basic form of government. Assets may be distributed only to organizations that agree with the Church's Statement of Faith.

SECTION 4 - Real Property.

Title to real property of the Church shall be in the name of the Church. Real property may be purchased in the name of or on behalf of the Church with the affirmative vote of the Church membership. Real property of the Church may be sold, mortgaged, conveyed, transferred, or otherwise disbursed with the affirmative vote of the Board of Deacons.

SECTION 5 - RACIAL NONDISCRIMINATION:

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

ARTICLE XIV - CONFLICT OF INTEREST POLICY

SECTION 1 - PURPOSE

The purpose of this conflict-of-interest policy is to protect the Church's interest when it is contemplating entering into a transaction or arrangement that might either benefit the private interest of an officer or Deacon Board member of the Church or might result in a possible excess benefit transaction. This policy is intended to supplement but not replace any applicable State or Federal laws governing conflicts of interest applicable to nonprofit and charitable organizations.

SECTION 2 - DEFINITIONS

- (A) Interested Person: Any Deacon Board member or officer who has a direct or indirect financial interest.
- (B) Financial interest: A person has a financial interest if the person has, directly or indirectly, through business, investment, or family,
 - 1) An ownership or investment interest in any entity with which the Church has a transaction or arrangement,
 - 2) A compensation arrangement with the Church or with any entity or individual with which the Church has a transaction or arrangement, or
 - 3) A potential ownership or investment interest in, or compensation arrangement with, any entity or individual with which Church is negotiating a transaction or arrangement.
 - 4) Financial interest is not necessarily a conflict of interest. A person who has a financial interest may have a conflict of interest only if the Deacon Board decides that a conflict of interest exists.

- 5) Compensation: Compensation includes direct and indirect remuneration as well as gifts or favors that are not insubstantial.

SECTION 3 - PROCEDURES

(A) In connection with any actual or possible conflict of interest, an interested person must disclose the existence of the financial interest and be given the opportunity to disclose all material facts to the trustees considering the proposed transaction or arrangement.

(B) After disclosure of the financial interest and all material facts and after any discussion with the interested person, the interested person shall leave the board meeting while the determination of a conflict of interest is discussed and voted upon. The remaining board members shall decide if a conflict of interest exists.

(C) An interested person may make a presentation at the board meeting, but after the presentation, the interested person shall leave the meeting during the discussion of, and the vote on, the transaction or arrangement involving the possible conflict of interest.

- 1) The Chairman of the Board shall, if appropriate, appoint a disinterested person or committee to investigate alternatives to the proposed transaction or arrangement.
- 2) After exercising due diligence, the Deacon Board or sub-committee shall determine whether the Church can obtain with reasonable efforts a more advantageous transaction or arrangement from a person or entity that would not give rise to a conflict of interest.
- 3) If a more advantageous transaction or arrangement is not reasonably possible under circumstances not producing a conflict of interest, the Deacon Board shall determine by a majority vote of the disinterested members whether the transaction or arrangement is in the best interests of Church, for its own benefit, and whether it is fair and reasonable. In conformity with the above determination, it shall make its decision as to whether to enter into the transaction or arrangement.

(D) If the Board has reasonable cause to believe a member has failed to disclose actual or possible conflicts of interest, it shall inform the member or officer of the basis for such belief and afford the member or officer an opportunity to explain the alleged failure to disclose.

(E) If, after hearing the member or officer's response and after making further investigation as warranted by the circumstances, the Deacon Board determines the member or officer has failed to disclose an actual or possible conflict of interest, it shall take appropriate disciplinary and corrective action.

SECTION 4 - RECORDS OF PROCEEDINGS

(A) The minutes of the Board shall contain the names of the persons who disclosed or otherwise were found to have a financial interest in connection with an actual or possible conflict of interest, the nature of the financial interest, any action taken to determine whether a conflict of interest was present, and the Board's decision as to

whether a conflict of interest in fact existed. The minutes shall be recorded by the Secretary of the Deacon Board.

(B) The minutes of the Board also shall contain the names of the people who were present for discussions and votes relating to the transaction or arrangement, the content of the discussion, including any alternatives to the proposed transaction or arrangement.

SECTION 5 - COMPENSATION

A voting member of the Board who receives compensation, directly or indirectly, from the Church for services rendered may not vote on matters pertaining to that member's compensation.

A voting member of any committee whose jurisdiction includes compensation matters and who receives compensation, directly or indirectly, from the Church for services is precluded from voting on matters pertaining to that member's compensation.

No voting member of the Board of Deacons or any committee whose jurisdiction includes compensation matters and who receives compensation, directly or indirectly, from the Church, either individually or collectively, is prohibited from providing information to any committee regarding compensation.

ARTICLE XV: FINANCIAL RESPONSIBILITIES

SECTION 1 - FISCAL YEAR:

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

SECTION 2 – BOOKS AND RECORDS

The Church shall keep correct and complete books and records of accounts. The reporting shall be in accordance with acceptable recording and reporting procedures.

SECTION 3 - COLLECTION OF TITHES, OFFERINGS, AND DESIGNATED CONTRIBUTIONS

The Treasurer, under supervision of Pastor and approval of the Deacon Board shall establish clear guidelines for managing Church funds to ensure transparency and accountability in financial matters. Each contribution must be accurately recorded.

The Church office shall keep an accurate and permanent record of all financial transactions of funds. Make reports of itemized disbursements and the financial condition of the Church available on request from the Pastor of the Deacon Board. These records are to be deliverable to a successor upon leaving office.

Only active members may vote on financial matters, including budget approvals and significant expenditures.

SECTION 4 -FISCAL RESPONSIBILITY

The Church shall keep in the Church office an accurate and permanent record of all financial transactions of the church funds. Make reports of itemized disbursements and the financial condition of the church available on request from Pastor or Deacon Board. These records are to be deliverable to a successor upon leaving office.

SECTION 5 – DESIGNATED GIFTS

Bible Baptist Church, in the exercise of its religious, educational, and charitable purposes, may establish various designated and benevolent 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 administrative and accounting control and discretion of the Pastor and the Deacons. The Pastor and the Deacons may consider suggested designations, but in no event are they bound in any way to honor such designations since they are accepted only on the condition that they are mere suggestions or recommendations. Donors wishing to make contributions to the designated or benevolence fund subject to these conditions may be able to deduct their contributions if they itemize their deductions.

Bible Baptist Church shall follow the guidelines established by the Internal Revenue Code of 1986.

Checks should be made payable to the Church with a notation that the funds are to be placed in the Church's designated or benevolence fund. 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 Article I, Section 2 of the Constitution and any amendments thereto.

The Church shall not accept any gift or grant if the gift or grant contains major conditions which would restrict or violate any of the Church's religious, charitable, or educational purposes or if the gift or grant would require serving a private as opposed to public interest.

Audited Financial Statements. The Church shall have within every three (3) years a financial statement of the Church audited by a certified public accounting firm selected by the Deacon Board.

ARTICLE XVI: BUILDINGS AND FACILITIES

Bible Baptist Church commits to the proper maintenance of the resources God has provided. To the best of our ability, we will properly steward the facilities and grounds that the Lord has provided for His work. The wise use of resources in order to represent His church and work is given in Scripture. The buildings represent the presence of God and shall be built and maintained with precision and care. These resources should emphasize its role as a house of prayer and a place for God's name to dwell.

[I Kings 8:29](#); [II Chronicles 24:13](#); [Proverbs 27:23](#); [Luke 16:1-2](#); [I Corinthians 4:2](#);
[Colossians 3:23-24](#); [I Peter 4:10](#)

Proper stewardship requires that the facilities and grounds be properly maintained and operated with wisdom, safety, and sound use.

The buildings and property cannot be rented for any purpose. The use of said property and buildings will be limited to the Church and its ministries under the supervision and permission of the Pastor and Board of Deacons. (active members only)

This Church's Marriage Policy specifically prohibits acts or omissions including but not limited to permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be or could be perceived by any person to be inconsistent with this Church's Marriage Policy or the Traditional Definition of Marriage, including but not limited to permitting any Church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than the Traditional Definition of Marriage.

Bathroom Policy.

Consistent with the Church's sincerely held religious beliefs, gender specific bathroom facilities may only be utilized consistent with gender assigned at birth and not gender identity or expression. Optional family (non-gender specific) bathrooms may also be made available.

Approval of Purchases.

The purchases of fixed assets in excess of \$10,000.00 shall be subject to the prior approval of the Board of Deacons.

ARTICLE XVII – WHISTLEBLOWER POLICY

SECTION 1 – PURPOSE

The church requires all its Pastors, Supervisors, Deacons, officers, employees, and volunteers to observe high standards of business and personal ethics in the conduct of their duties and responsibilities. As employees and representatives of the Church, individuals must practice honesty and integrity in fulfilling their responsibilities and comply with all applicable laws and regulations. Therefore, if a Pastor, Supervisor, Deacon, officer, employee, or volunteer of the Church reasonably believes that the Church, by and through its Pastors, Supervisors, Deacons, officers, employees, or volunteers, or entities with whom the Church has a business relationship, is in violation of applicable law or regulation, or any policy or procedure of the Church, then that individual shall file a written complaint with either his or her supervisor or the Deacon Board of the Church. This policy is intended to encourage and enable employees and others to raise serious concerns within the Church prior to seeking resolution outside the Church.

SECTION 2 – PROCEDURE

- (a) Reporting Responsibility. It is the responsibility of all of the Church's Pastor's, Supervisors, Deacons, officers, employees, and volunteers to comply with all applicable laws and regulations, as well as all policies and procedures of the Church, and to report violations or suspected violations in accordance with the policy.

If a Pastor, Supervisor, Deacon, officer, employee, or volunteer of the Church reasonably believes that any policy, practice, or activity of the Church is in violation of any applicable

law, regulation, policy, or procedure of the Church, then the Pastor, Supervisor, Deacon, officer, employee, or volunteer should share their questions, concerns, or complaints with someone who may be able to address them properly. If the concerns are not addressed, the reporting individual should make a formal complaint as outlined here.

- (b) **Acting in Good Faith.** Anyone filing a complaint concerning a violation or suspected violation of any applicable law, regulation, policy, or procedure of the Church must be acting in good faith and have reasonable grounds for believing the information disclosed indicates a violation of the applicable law, regulation, policy, or procedure of the Church. Any allegations that prove not to be substantiated and which prove to have been made maliciously or knowingly to be false will be viewed as a serious disciplinary offense.
- (c) **Reporting Violations.** In most cases, an employee or volunteer's supervisor is in the best position to address an area of concern. However, if the reporting individual is not comfortable speaking with his or her supervisor or the reporting individual is not satisfied with his or her supervisor's response, the reporting individual is encouraged to speak with a member of the Deacon Board. Deacons are required to report suspected violations directly to the entire Deacon Board.
- (d) **Accounting and Auditing Matters.** The Deacon Board shall address all reported concerns or complaints regarding corporate accounting practices, internal controls, or auditing. The Deacon Board shall work until the matter is resolved.
- (e) **Evidence.** Although the reporting individual is not expected to prove the truth of an allegation, the reporting individual needs to demonstrate that there are reasonable grounds for concern on his or her part and that these concerns are most appropriately handled through this procedure.
- (f) **Investigation of Complaint.** After receipt of the complaint, the Deacon to whom the complaint was made shall provide the complaint to the entire Deacon Board. The Deacon Board shall then determine whether an investigation is appropriate and the form that it should take. Concerns may be resolved through the initial inquiry by agreed action without the need for further investigation. The entire Deacon Board shall receive a report on each complaint and a follow-up report on action taken.

A reporting individual who reasonably believes that he or she has been retaliated against in violation of this policy shall follow the same [procedures as he or she did when he or she filed the original complaint.

SECTION 3 – SAFEGUARDS

- (a) **Confidentiality.** Reported or suspected violations may be submitted on a confidential basis by reporting individual or may be submitted anonymously. Reports of violations will be kept confidential to the extent possible, consistent with the need to conduct an adequate investigation.

However, the reporting individual is encouraged to put his or her name to the allegation because appropriate follow-up questions and investigations may not be possible unless the source of the information is identified. Concerns expressed anonymously will be investigated but consideration will be given to

- The seriousness of the issue raised;

- The credibility of the concern;
- The likelihood of confirming the allegation from documentation and/or other sources.

Every effort will be made to protect the reporting individual's identity; though all individuals considering such a report should be advised that anonymity cannot be assured if an external investigation or criminal proceedings relating to the report occur.

- (b) No Retaliation. No reporting individual who, in good faith, reports a violation shall suffer harassment, retaliation, or adverse employment consequence. An employee or representative of the Church who retaliates against a reporting individual who has reported a violation in good faith is subject to discipline up to and including termination of employment or dismissal from Church representation.
- (c) Harassment or Victimization. Harassment or victimization of the reporting individual for providing information in accordance with this policy by anyone affiliated with the Church will not be tolerated. In addition, the provision of such information shall not in any way influence, positively or negatively, the carrying out of routine disciplinary procedures by management as stated in the Church employment policy.
- (d) Malicious Allegations. The Deacon Board recognizes that intentionally untruthful, malicious, erroneous, or harassing allegations would be damaging to the mission, integrity, and morale of the Church or the reputation of the accused individual. The safeguards stated in this policy do not apply to individuals who make such complaints. Such allegations may result in disciplinary action, including but not limited to termination of employment and/or dismissal of Church membership.

ARTICLE XVIII - EMERGENCY POWERS AND BYLAWS

An "emergency" exists for the purposes of this Article XVIII if a quorum of the Board of Deacons cannot readily be obtained because of some catastrophic event. In the event of an emergency, the Pastor and/or the Board of Deacons may:

- (i) modify lines of succession to accommodate the incapacity of any Board of Deacons member, officer, employee, or agent; and
- (ii) relocate the principal office, designate alternative principal offices, or authorize officer to do so.

During an emergency, notice of a meeting of the Pastor and/or Board of Deacons only needs to be given to those Board of Deacons members for whom such notice is practicable. The form of such notice may also include notice by publication or radio. One (1) or more officers of the Church present at a meeting of the Board of Deacons may be deemed Board of Deacons members for the meeting, as necessary to achieve a quorum. Corporate action taken in good faith during an emergency binds the Church and may not be the basis for imposing liability on any Board of Deacons member, officer, employee, or agent of the Church on the grounds that the action was not authorized.

The Pastor and/or Board of Deacons may also adopt emergency bylaws, subject to amendments or repeal by the full Board of Deacons, which may include provisions necessary for managing the Church during an emergency including:

- (i) procedures for calling a meeting of the Board of Deacons
- (ii) quorum requirements for the meeting
- (iii) make overall decisions for members, facilities, and organization to move forward
- (iv) designation of additional or substitute Board of Deacons members
- (v) Each decision and the continuation of this Emergency Powers shall be considered every 3 months (if needed) for continuation.
- (vi) The emergency bylaws shall remain in effect during the emergency and not after the emergency ends.

In the event that there is an absence of Church leadership, the Church shall elect a moderator to conduct business for the Church.

ARTICLE XIX - AMENDMENTS

The foregoing Amended Constitution and Bylaws may be revised or amended at a duly called meeting of the Church, at which a quorum is present, with a two-thirds (2/3) vote of the majority of voting members present, voting and qualified (regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto).

ARTICLE XX – ADOPTION

The foregoing Amended Constitution and Bylaws were adopted at a duly called meeting of the Church, at which a quorum was present, with a two-thirds (2/3) vote of the majority of voting members present, voting and qualified (regularly attend the services of Bible Baptist Church and conduct themselves in compliance with Article III, Section 2 of the Bylaws and any amendments thereto), after having been submitted in writing and distributed to the membership. These bylaws supersede any other Bylaws of Bible Baptist Church of Gulfport.

This Constitution and Bylaws was amended on *****/**/****

Senior Pastor

Chairman of Deacon Board

Secretary of the Deacon Board

I certify that I am the duly elected and acting Secretary of Bible Baptist Church of Gulfport and that the foregoing Bylaws constitute the Bylaws of Bible Baptist Church of Gulfport. These Bylaws were duly adopted by the Board of Deacons of Bible Baptist Church of Gulfport on _____, 2026.

DATED: _____

By: _____

Print Name: _____

Title: Secretary

Proposed