

CONSTITUTION AND BY-LAWS
of
BLUE MOUNTAIN BAPTIST CHURCH, INC.
Baker City, OR
An Oregon Nonprofit Religious Corporation

CONSTITUTION

Preamble

The following Constitution and Bylaws are established to govern the body of Blue Mountain Baptist Church, Baker City, Oregon in an orderly manner. The Constitution and Bylaws shall be submissive to God's Word, The Holy Bible, and shall become effective as of the date of adoption by this church. This document shall take precedence over all other rules, regulations, policies and procedures in existence. Any other rule, regulation or policy shall not supersede it.

Article I

NAME AND PRINCIPLE OFFICE

- 1.1 Name
This corporation shall be named Blue Mountain Baptist Church, Inc. This Corporation shall be hereinafter referred to as "BMTBC" or the "church".
- 1.2 Offices
BMTBC maintains its principal office at 2998 8th Street, Baker City, OR, 97814. The Pastor shall have full power and authority to change the principal office from one location to another.
- 1.3 Agent
The name of the church's initial resident agent in charge at such principal office address is: Scott Knox.
- 1.4 Fiscal Year
The fiscal year of BMTBC shall begin January 1 and end December 31.

Article II

MISSION STATEMENT OF PURPOSE

Blue Mountain Baptist Church is a local community of Christians who strive to bring Glory to God in our efforts to be disciples of Jesus and make disciples of Jesus.

Matthew 28:19-20 (ESV)

¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

In summary: Be disciples of Jesus. Make disciples of Jesus.

All we do as a church is guided by this general purpose statement, including, but not limited to, our finances and our ministries. Our desire is to maintain an equitable balance between being disciples of Jesus and making disciples of Jesus.

2.1 Being disciples of Jesus

We define being disciples of Jesus as having an active growing relationship with God as we seek to be transformed into his image as his disciples, putting off the old self and putting on the new self.

A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher (Luke 6:40).

So Jesus said to the Jews who had believed in him, "If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free" (John 8:31-32).

Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me (Matt 16:24).

By this my Father is glorified, that you bear much fruit and so prove to be my disciples (John 15:8).

Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator (Col 3:9-10).

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me (Gal 2:20).

2.2 Making disciples of Jesus

A relationship with God can only begin with a personal confession of our own sin to God and turning to Jesus Christ, as our savior and Lord in faith, accepting his free gift of life. We are commanded by God to share this Good News with others as faithful disciples (Matt 28:19-20). We seek to make Him known in all areas of our life.

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matt 28:19).

The disciples went and did as Jesus had directed them (Matt 21:6).

For all have sinned and fallen short of the glory of God (Rom 3:23).

For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord (Rom 6:23).

But God shows his love for us in that while we were still sinners, Christ died for us (Rom 5:8).

Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes and is justified, and with the mouth one confesses and is saved (Rom 10:9-10).

For "everyone who calls on the name of the Lord will be saved" (Rom 10:13).

Article III GENERAL STATEMENT OF FAITH

1.0 General

We affirm the Holy Bible, all sixty-six books, as the inspired inerrant Word of God, and as the only basis for our beliefs. It is completely sufficient for all life and godliness (2 Timothy 3:15-17; 2 Peter 1:3-4).

Though not binding, this church accepts the "Chicago Statement on Biblical Inerrancy" as a general statement on the meaning of 'inerrant'.

Though not binding, this church accepts "The Baptist Faith and Message 2000" affirmation of basic Christian beliefs, as a general statement of our faith.

1.1 Blue Mountain Baptist Church Specifics

The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for

its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 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; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church.

The Holy Spirit blessed the early church with miraculous gifts, often called 'sign' gifts today, such as prophecy, healing, and speaking in tongues. Though we recognize God's sovereignty to give gifts of the Spirit as he chooses, we believe these miraculous gifts were intended for the unique and specific min-

istries of the early church. We see within the New Testament itself a gradual cessation of the regular demonstration of these gifts.

1 Cor 13:8-13; Acts 5:16 vs. Tim 5:23; Acts 2:7-8

Additionally, we find no Scriptural support for the gift of tongues as anything other than individuals speaking in an actual human language unknown to the majority of those present to bring Glory to God. Scripture allowed the exercise of this gift only if another person present was gifted with the interpretation of this language.

We believe the Holy Spirit moves in the lives of all believers. Though we may describe this activity in many ways, we do not believe this activity should be equated to the gift of prophecy as revealed in the Old Testament. No sign, dream, or revelation of any kind should be held on par with or above Scripture. The canon of Scripture closed with the passing of the Apostles.

He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

Man

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. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of man is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

Creation

We affirm the historicity of the creation account in Genesis and the reality presented as true and factual. Adam and Eve were real people in time and place as indicated throughout Scripture. The Bible presents a literal seven day creation process. Though we recognize the Genesis account states the sun, which generally governs our days, is not created until the fourth day, we hold that the totality of Scriptural evidence supports a literal seven day creation account.

Gen 1:1-19; Ex 20:11; 1 Tim 2:13-14; Luke 3:38; Rom 5:14; 1 Cor 15:22

Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sin-

ner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

We believe Scripture both affirms God's gracious election and Man's ability to accept or reject God's gracious gift of salvation. We hold to a middle Ground, neither denying nor discounting either truth.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

Evangelism and Church Planting

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Church Planting on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

Article IV AFFILIATION

BMTBC is an independent and autonomous self-governing church.

Because we recognize the benefits of cooperation with other churches in world-wide church planting and other ministry areas, BMTBC voluntarily affiliates with the Southern Baptist Convention in its national, state and local expressions.

BY-LAWS

Article I MEMBERSHIP

1.0 General

The New Testament presents a picture of definable groups of people who, once committed to the Lord, identified themselves with and committed themselves to a particular local church in recognition that they were members of one body (Acts 2:42-46; Romans 16:1; 1 Corinthians 1:2; 2 Corinthians 8:1; Philippians 1:1; Acts 11:26; Rom 12:4-12).

1.1 Membership

Membership is open to any person who has personally trusted Jesus Christ as Savior and Lord, who has received baptism by immersion as a testimony of salvation and who desires to be committed to BMTBC as a local body of believers.

Membership is not a prerequisite for involvement in every ministry, but is required for ministry leadership, involvement in certain ministries as determined by the Pastor, and participation in congregational decision making.

Membership in BMTBC shall consist of all persons who have met the qualifications set forth in this Article for membership and are listed on the membership roll.

1.2 Qualifications for Membership

1. A personal commitment and testimony of faith in Jesus Christ alone for salvation.
2. Baptism by immersion as a testimony of salvation.
3. Basic agreement with the Church's statement of faith.
4. Completion of the Church's Newcomer's Class and its requirements. The focus of the Newcomer's Class is the full and clear explanation of the basic beliefs set forth in this document.
5. A commitment to abide by the Membership Covenant.

1.3 Responsibilities of Membership (BMTBC Membership Covenant)

1. I will support the unity of my church:
 - By acting in love toward other members
 - By refusing to gossip
 - By overlooking offenses
 - By dealing with sin and conflict in my life and others in a Biblical manner
 - By following the leaders
 - (Romans 15:5; 2 Corinthians 12:19-21; Peter 1:22; Ephesians 4:29; Hebrews 13:17; Proverbs 19:11; Matthew 7:2-5, 18:15-17)
2. I will share responsibility of my church:
 - By praying for it
 - By inviting the unchurched to attend
 - By warmly welcoming those who visit
 - (1 Thessalonians 1:2-3; Luke 14:23; Romans 15:7)
3. I will serve in the ministries of my church:
 - By using my gifts and talents
 - By being equipped to serve by my pastor or leaders
 - By developing a servant's heart
 - (1 Peter 4:10; Ephesians 4:11-12; Philippians 2:3-7)
4. I will support the testimony of my church:
 - By attending faithfully unless physically unable
 - By living a Godly life at home and in public
 - By giving generously and regularly
 - By being truthful in speech and action
 - By developing a Christ-like demeanor
 - (Hebrews 10:25; Acts 1:14; Acts 4:32-37; Philippians 1:27; 1 Corinthians 16:2, James 5:12; Ephesians 5:13-33, 6:1-9; Ephesians 5:1-2; Romans 12:1-2; 2 Timothy 2:15)

1.4 Voting Rights

Every member shall have the right to vote on the following matters:

1. The annual budget of BMTBC
2. The election of church officers as specified in Articles 5.4 & 5.5
3. The disposition of all or substantially all of the assets of BMTBC
4. The merger or dissolution of BMTBC
5. The acquisition of real estate and related indebtedness
6. Amendments to the Articles of Incorporation or the Constitution and By-laws of BMTBC
7. The calling or removing of the Pastor as specified in Article 4.3
8. Church discipline
9. Termination of church membership as specified in Section 1.5,6.
10. Formally approve or reject specific ministries

Each member who is at least sixteen (16) years old is entitled to one vote. Voting by proxy is not allowed except in cases of serious illness prohibiting a member from attending due to hospitalization or similar circumstances. No member shall ever have more than two votes.

1.5 Termination of Membership

Members may be removed from BMTBC's membership for the following reasons:

1. Death
2. Transfer of membership or joining of another church
3. By personal request of the member
4. Discipline (see Section 1.6 & 1.7)
5. A pattern of consistent absenteeism due to circumstances other than part-time residency or sickness
6. Failure to consistently uphold the requirements of membership as determined by the church by consensus, though the grievances may not rise to the necessity of church discipline

1.6 Church Discipline

Members of BMTBC who seriously err in doctrine or conduct shall be dealt with according to Matthew 7:2-5; 18:15-17. The purpose of Church Discipline is to bring Honor and Glory to God through the mutual correction and edification of both those who are involved in a life-dominating sin and those who seek to encourage them to turn and follow Christ. If it becomes necessary for BMTBC to take action to exclude a member, a special meeting will be called in accordance with Section 2.4. Termination shall be determined through consensus. If consensus cannot be reached, a majority vote of such members present is required for BMTBC to declare membership terminated. A majority shall consist of 80% of those members present. All proceedings shall be done in the spirit of Christian kindness and forbearance.

1.7 Restoration of Membership

Membership may be restored by the church through consensus according to the spirit of 2 Corinthians 2:5-8, when the member's lifestyle is judged to be in accordance with God's word.

1.8 Non-liability of Members

Consistent with applicable law and our Articles of Incorporation, a member of BMTBC shall not solely, because of such participation, be personally liable for the debts, obligations or liabilities of BMTBC.

Article II MEMBERSHIP MEETINGS

2.1 Fellowship Meetings

BMTBC shall hold periodic meetings for worship, prayer, teaching, training, outreach and fellowship. Meetings shall be held at the principal office of the church or at such other place or places within or outside the state of Oregon as may be designated from time to time by the Pastor.

2.2 General Annual Membership Meeting

A regular, general meeting of the members shall be held in November of each year at such time and place as determined by the Pastor. This general meeting shall be the regular Annual Membership Meeting. The purpose of this meeting shall be to adopt an annual budget and to elect the Trustees. Subject to Section 4 of this Article, any other proper business may be conducted at this meeting.

The budget is a tool to accurately and responsibly manage the monies given to BMTBC. In the spirit of honesty and transparency all spending should follow the budget as closely as possible. It may increase with additional designated giving without the consensus of the church. Any budgetary overruns should be addressed on a case by case bases by the pastor and if necessary the church (see Section 4.4 and 1.6).

2.3 Special Meetings

Special meetings may be called at any time by the Pastor, or by a consensus of the majority of the members, for any purpose by giving notice to the members in accordance with Section 4 of this Article.

2.4 Notice Requirements for Membership Meetings

1. General Requirements.

Whenever members are required or permitted to take any action at a meeting, notice shall be given to members no less than 14 days prior to a meeting. This time constraint shall begin on the day of notification, allowing for another 13 full days to pass prior to the convening of the next meeting. Notification of membership meetings shall be given in any of the following manners which shall be deemed to be a reasonable method of calling a membership meeting:

- a. Distribution of written material to the congregation in attendance at a regular weekend service, or
- b. Oral announcement to the congregation at a weekend service

2. Notice of Certain Agenda Items.

Action by the members on any of the following proposals is valid only if the notice specifies the general nature of the proposal:

- a. Calling or removing the Pastor;
- b. Amending the Articles of Incorporation;
- c. Adopting, amending or repealing the Constitution or By-laws;
- d. Disposing of all or substantially all of the Church's assets;
- e. Adopting or amending a merger agreement;
- f. Approving the dissolution of the Church; or
- g. Approving the acquisition of real property and related indebtedness.

2.5 Decision Making

1. Consensus Model

Decisions made by the church shall be by the consensus decision making model as follows:

A consensus decision is a hammered-out decision where everyone is permitted a say. After discussion, give and take and compromise has occurred, consensus is reached when everyone [exception: see By-laws Article II, Section 2.5, 1] can honestly say they are willing to support and implement the decision. It does not have to be exactly what they personally want but given the range of opinions and the time factor involved, it is a good, working decision.

Consensus decision making involves a cooperative effort to find a sound solution acceptable to everyone rather than a competitive struggle in which an unacceptable solution is forced on the losers. With consensus as a pattern of decision making and interaction, members need not fear being outsmarted or outmaneuvered. They can be candid and authentic in their interaction at all steps in the decision making process.

The process of arriving at consensus is a free and open exchange of ideas which continues until agreement is reached. A sound consensus process assures that each individual's concerns are heard, and a sincere attempt has been made to take them into consideration in the search for and the formulation of a conclusion. This conclusion may not reflect the exact wishes of each member, but since it does not violate the deep concerns of any, it can be agreed to by all.

If consensus cannot be reached, any member can request that the Facilitator call for one of the following actions to be taken. The Facilitator has the authority to do so without full member consensus:

- a. Call for a fifteen minute time-out. During that period, individuals may consult with others and may propose additional ideas to try to resolve any conflicts or differences of opinion that caused the stalemate;
- b. Postpone the decision to the next regular meeting, if time is not an issue, or;
- c. Suspend By-laws on decision making by consensus and make the decision by “majority rules” under “Robert’s Rules of Order” in this case only. “Majority” in this case only, is defined as 80% of members present at the time of the vote.

2. Ground Rules

The following communication guidelines assist in coming to consensus:

- a. Decision by consensus of members present.
- b. Express opinions, thoughts, and positions as clearly as possible with thorough Scriptural reasoning noting specific Biblical texts where possible.
- c. No side conversations or behaviors that distract.
- d. Come to meetings prepared.
- e. Speak in the “I” not the “We”.
- f. One person speaks at a time.
- g. Start on time and end on time, unless mutually agreed otherwise.
- h. Group monitors ground rules.

3. Quorum

Those members present and voting at a meeting duly noticed and called shall constitute a quorum of the membership for the transaction of business.

2.6 Financial Reporting

The Treasurer will inform BMTBC of its financial status by means of a monthly financial report. With the exception of personal giving information, all financial information, including personnel salaries, shall be available to any member in good standing.

Article III MINISTRIES

3.1 Central Beliefs and Intent

BMTBC affirms the “Priesthood of the Believer” (1 Peter 2:9; Hebrews 10:10-25; 2 Timothy 3:16-17). We believe each and every believer stands equal before God and each is called to be equipped to serve in some form of ministry. We believe each member is a minister. Therefore, BMTBC wishes to create an environment that encourages, enables, and trains believers to minister according to their God-given talents, passions, abilities and giftedness.

3.2 Authority

All ministries shall be accountable to the Pastor and church under the authority and direction of the Ministry Team leaders.

3.3 New Ministries

Members may begin a new ministry representing BMTBC as long as these four guidelines are carried out:

1. The ministry is consistent with and supportive of the testimony of BMTBC.
2. The ministry originators and leaders are in philosophical and doctrinal harmony with BMTBC.
3. The ministry is led and maintained by members.
4. The ministry is formally approved by the pastor and church. The ministry may be temporally approved by the pastor until formal approval by the church at the next members meeting.

Article IV
CHURCH LEADERS

4.0 Qualifications for all Leaders:

Exhibit a passion for Christ and growing toward maturity by turning away from sin, spending time in God's word and prayer, leading a Spirit-filled life, using giftedness in ministry and persevering in adversity (Eph 5:15-33, 6:1-9, 5:1-2, Gal 5:22-23, Eph 6:18; Col 3:16, Rom 12:1-2, 2 Timothy 2:15).

Exhibit a servant heart while leading with compassion and caring. Exhibit competence in the ministry for which they have been called to serve including the ability to keep the ministry focused and guided toward its purpose. They must also take the time to prayerfully seek God's leadership, help, and direction in leadership.

4.1 Pastor

The pastor is responsible to teach, equip, and lead the members of BMTBC in accomplishing the mission of the church. He should be a servant leader who models Christ in all areas of life. The pastor will lead the congregation, all organizations, and the church staff or others to perform their tasks.

4.2 Pastoral Qualifications

The pastor will meet the specific Biblical qualifications as outlined in Scripture in addition to those required of members and leaders (1 Timothy 3:1-7; Titus 1:5-9).

4.3 Call of a Pastor

A Pastor shall be chosen and called by BMTBC whenever a vacancy occurs. His affirmation shall take place at a special meeting of BMTBC for that purpose, of which at least two-week's notice shall be given. A full 13 days must pass from the time of notice to the convening of the special meeting. The membership shall select by consensus the Pastor Search Team. Any member who is at least 16 years old is eligible to serve on a Pastor Search Team. The team shall elect its own leader. The Search Team's recommendation shall constitute a nomination for BMTBC. The calling of a Pastor shall be by secret ballot with at least ninety percent (90%) of those present voting in the affirmative to extend a call.

4.4 Ministry Team Leaders

As each member of BMTBC employs their individual gifts in serving the Lord we acknowledge the need for formal volunteer leadership to head ministries that develop as result. Though not every ministry may need a leader, if the need arises due to the size and scope of the ministry, then leaders shall be appointed by the pastor for a period of one year. Leaders may serve multiple appointments.

Ministry Team Leaders work with the team and pastor in developing and managing the ministry. All spending is governed by the budget adopted by the church. All team leaders will be members in good standing and be directly accountable to the pastor.

Article V
OFFICERS

5.0 General

Officers include a Facilitator, Treasurer, Clerk, and Trustees. All officers are accountable to the church.

5.1 Qualifications

Officers of BMTBC shall have the same qualifications as the general leadership of the church as specified in Article 4.0.

5.2 Facilitator

The church Facilitator shall be the pastor except where a conflict of interest(s) occurs which may include the pastor's direct compensation or removal from office. In the absence of the pastor, the church shall select a moderator by consensus.

5.3 Clerk

The Pastor shall recommend one member who will serve the church as Clerk. The Clerk will be responsible for keeping accurate church membership records. If possible, the Clerk will keep the minutes of BMTBC business or special meetings.

5.4 Treasurer

The Pastor shall recommend one member for affirmation by BMTBC, who will serve BMTBC as Treasurer. The Treasurer will maintain the church's books, provide the church with monthly financial reports, and year end contribution statements.

5.5 Trustees

The Pastor shall recommend three members for affirmation by BMTBC to serve as Trustees. It shall be the function of the Trustees to affix their signatures to legal documents involving the sale, mortgage, purchase or rental of real estate or other legal documents on which the signatures of Trustees are required.

The Trustees shall have power to buy, sell, mortgage, lease or transfer property owned by the Church on behalf of the church only with the express consent of the church through consensus. If consensus cannot be reached, a minimum of 80% of those members in attendance must agree upon any future course of action.

Trustees shall serve an indeterminate time at the discretion of the church. Upon replacement, resignation or death of a trustee the Pastor shall recommend a replacement for election by the church to fill the vacancy. In the absence of a called Pastor, the church shall recommend a replacement by consensus.

Article VI
CHURCH ORDINANCES

6.0 Baptism

BMTBC shall receive for baptism any person who has received Jesus Christ as Savior by personal faith. Scriptural baptism shall be by immersion in water and administered as a public act of worship. The candidate must understand baptism to be a symbol of the salvation, which has already been accepted in the life of the believer by the grace of God through faith in Jesus Christ.

6.1 The Lord's Supper

The Lords Supper shall be observed regularly as an act of worship and commitment to follow Jesus Christ as Lord and Savior.

Article VII
BMTBC GENERAL STATEMENT ON MARRIAGE, GENDER, AND SEXUALITY

7.0 General

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

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25; Matt 19) We believe that a God honoring marriage is between one Christian man and one Christian woman in a single exclusive union as a single, exclusive union, as delineated in Scripture. We believe that God intends sexual intimacy to occur only between one man and one woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. All sexual activity outside marriage as defined in this statement of faith is sexual immorality.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

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

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

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of BMTBC. At the same time, while we love the individual we are commanded to speak the truth in love (Eph 4:25.) At no time should our love of God and love of others be misconstrued as accepting, approving, or endorsing behavior, speech, attitudes or lifestyles the Bible describes as sinful or contrary to God's desire. We hate sin, yet love the sinner (Col 3:5-17, John 3:16.)