

BETHEL BAPTIST CHURCH BYLAWS Preface

These Bylaws give direction to our mutual covenant commitments and are a further explanation of the Articles of the Constitution. The sections contained in these Bylaws correspond in number and title to the articles found in the Constitution.

Section 1 – The Name and Legal Description

This section is addressed in its entirety in Article I of the Constitution.

Section 2 – The Purpose of the Church

This section is addressed in its entirety in Article II of the Constitution.

Section 3 – Church Covenant

This section is addressed in its entirety in Article III of the Constitution.

Section 4 – Confession of Faith

For purposes of membership, it is expected members will be in substantial, non-divisive agreement with the Baptist Confession of Faith of 1689.

For purposes of leadership (for example, pastors, deacons, teachers, facilitators and worship leaders), it is required that all who serve in positions of leadership will be in whole-hearted, non-divisive agreement with the Baptist Confession of Faith of 1689.

NOTE: A copy of the Confession of Faith is available in hard copy and online for all members and prospective members.

Section 5 – Church Government

This section is addressed in its entirety in Article V of the Constitution.

Section 6 – Membership

6.1 Application for Membership

Individuals may apply for membership in this church by one of the following ways:

6.1.1 By presenting oneself as a follower of Jesus Christ and submitting to baptism by immersion.

6.1.2 By a letter of commendation from another church of like faith and practice.

6.1.3 By statement that the individual has been saved, subsequently baptized by immersion and has been a member of another church of like faith and practice.

6.1.4 By requesting watch care, a student, tourist or other person temporarily residing in the general area of the church may be received under watch care with no letter of transfer required. The person under watch care may expect to be treated as other members in the church, with the exception he or she will not be allowed to serve in a leadership role nor be allowed to vote in congregational matters. We expect the person under watch care comes to us recommended as a member in good standing of another evangelical church where his or her membership continues to be in effect. Once the individual leaves the geographical area, the watch care relationship is dissolved. Such cases will be reviewed annually by the Pastoral Ministries Team

(the pastor[s] and deacons) for renewal of watch care. In the event disciplinary measures need to be exercised on behalf of the individual under watch care, one of the church's pastors will notify the individual's home church pastor before carrying out the necessary action.

6.1.5 By requesting in absentia, a person providentially hindered from attending worship services may request membership in any way the church receives a candidate for membership upon the affirmation of faith in and commitment to Jesus Christ as Savior and Lord.

6.1.6 Children may be received for church membership upon meeting the conditions noted in sub-section 6.2. We recognize a child may be genuinely saved at a very early age. However, we also recognize many children make "decisions" without a clear understanding of the gospel. Consequently, when these children reach adolescence and adulthood, they may have serious doubts about their salvation, as well as false assurances based upon a decision and not a true conversion. To help avert this critical problem, a child who shows an interest in becoming a follower of Jesus Christ will be encouraged by the pastor(s), teacher(s) and church family to study God's Word and come to a full assurance of faith in Christ. When the child gives evidence of genuine salvation, he or she will be baptized upon parental approval and after expressing compliance with the membership requirements. If the child demonstrates he or she does not truly understand salvation, then the parent(s), teacher(s) and pastor(s) will continue providing teaching and instructing in the gospel. Once the child has demonstrated to his or her parent(s), church teacher(s) and pastor(s) a clear understanding of a faith commitment to Jesus Christ, he or she may be baptized and welcomed into the membership of the church.

6.2 Admission of Members

To qualify for membership in this church, a person must believe in Jesus Christ as his or her Savior and Lord, give evidence of regeneration, and have been baptized by immersion in obedience to Christ subsequent to regeneration. The prospective member will be duly examined by the church; will commit to the Church Covenant; and will express substantial, non-divisive agreement with the Covenant, Confession of Faith, Constitution, and Bylaws of this church. The prospective member will be received into membership by the majority vote of members present and in good standing at a regularly scheduled worship service of the church body.

6.3 Responsibilities and Privileges of Members

A member in good standing is one who has verifiable regular attendance and regular financial contributions to the church.

6.3.1 Responsibilities

In accordance with the responsibilities described in the Church Covenant, each member will be expected to participate regularly in the life of the church and regularly contribute to the ministry of the church, consistent with God's leading and with the gifts, time and material resources each has received from God. In order for members to serve in the ministries of the church, they must be in good standing.

6.3.2 Privileges

Under the Lordship of Jesus Christ, this congregation is governed by its members. It is the privilege of members in good standing, as defined in Section 6.3 above and who are not under any disciplinary action, to act and participate in the ministries of the church, to attend all membership meetings and to vote on the election of officers, decisions regarding membership

status, and such other matters as may be submitted to a vote. All members in good standing that are 18 years of age and above may vote.

6.4 Termination of Membership

Membership will be terminated in one of the following ways:

6.4.1 By the member's death 6.4.2 By transfer

For any member who is in good standing, a letter of commendation will be granted to any church of like faith and practice upon request from said church, and provided the member is not subject to church discipline.

6.4.3 By written request

At the written request of a member desiring to terminate his or her membership, provided the member is not subject to church discipline, his or her membership will be terminated.

6.4.4 By failure to participate

If after a six-month period there has been no verifiable attendance or there has been no verifiable financial contribution from a member, his or her membership will be subject to termination. An exception to this situation would be when the member is providentially hindered and has notified the pastor(s) accordingly.

6.5 Discipline of Members

A study the New Testament reveals clearly that church discipline was an integral part of local church life. It served to maintain unity, purity and faithfulness in the early church. A return to Biblical church discipline is sorely needed in our day. With bloated membership roles, church divisions and toleration of open sin, the church must heed the clear instruction of God's Word regarding the discipline of its members.

Whatever form corrective discipline takes, it is always for the redemption and recovery of the member and not for punitive purposes. Never does corrective discipline imply the member is no longer welcome in corporate worship or small group meetings. Just the opposite is true. These times are means of grace God often uses for the recovery of those who have fallen into sin.

6.5.1 Purpose of Discipline of Members

The purposes of discipline are clearly stated in Scripture:

...glorify God by obedience to His instructions (*Matthew 18:15; II Corinthians 2:9*)

...restore repentant believers (*Galatians 6:1*)

...sanctify the Lord's Supper (*I Corinthians 11:27*)

...purify the spirit and message of the church (*I Corinthians 5:6*)

...deny Satan any advantage in the church (*II Corinthians 2:11; Ephesians 4:27*)

...prove leaders' love and care (*II Corinthians 7:1-13*) ...deter others from sin (*I Timothy 5:20*)

...destroy fleshly lusts in a believer (*I Corinthians 5:5*)

...cut emotional ties with unrepentant Christians (*I Corinthians 5:11*)

...protect Scripture from perversion and error (*Titus 1:10-14*)

...shame a brother to repentance (*II Thessalonians 3:14*)

6.5.2 Necessity of the Discipline of Members Church discipline is necessary when:

1. Biblical love is violated by a serious private offense.
2. Biblical unity is violated by those who form divisive factions which destroy the peace of the church.
3. Biblical standards are violated by those living scandalous lives.
4. Biblical truth is violated by those who reject essential doctrines of the faith.

6.5.3 Administration of Discipline of Members

Church discipline may take the somewhat mild form of private or public admonition, particularly through the Scriptures (*Romans 15:14; Colossians 3:16; I Thessalonians 5:14; I Corinthians 10:11; Hebrews 10:24-25*), to the more serious mode of reproof, rebuking and convincing concerning sin (*Matthew 18:15; Ephesians 4:15, 5:11; I Timothy 5:20; II Timothy 3:16, 4:2; Titus 1:9, 19, 2:15*), to the final mode of discipline—removal of the rights and privileges of membership (*Matthew 18:17; I Corinthians 5:11, 13*). The goal of church discipline is always to bring about genuine repentance and complete restoration to fellowship of the member who is under discipline. Discipline must be exercised in a loving, yet firm, way. When a member of the church is in need of discipline, the following procedure should be followed.

1. Upon first-hand knowledge of sin by a member of the Body of Christ, reprove him or her. If he or she listens and repents, he or she has been won (*Matthew 18:15; Luke 17:3*).
2. If he or she continues in sin, reprove him or her with two or three witnesses. If he or she listens and repents, then he or she has been won (*Matthew 18:16*).
3. If he or she continues in sin, reprove him or her before the church. If he or she listens and repents, then he or she has been won (*Matthew 18:17; I Timothy 5:20*).
4. If he or she continues in sin, excommunicate him or her (*Matthew 18:17; I Corinthians 5*). If he or she listens and repents, then he or she has been won (*I Corinthians 5:5; I Timothy 1:20; II Thessalonians 3:14-15*).
5. If he or she continues in sin, turn away from him or her (*Romans 16:17-19*). If he or she listens and repents, then he or she has been won (*II Thessalonians 3:6*).
6. If he or she continues in sin, the church has fulfilled its responsibilities before God (*Ezekiel 33:7-9*).

Section 7 – Church Officers

7.1 Calling a Pastor

This church recognizes God gives pastor(s) as His under-shepherds to his church. A pastor will be chosen and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose. At least two weeks public notice shall be given by announcement at a Sunday morning service.

7.1.1 Pastor Search Team

After at least a two-week notice has been given to the church body, a seven member Pastor Search Team will be chosen by the church to seek out a suitable pastor. This team will include the chairman of the deacons, two deacons elected by the deacon body, and four members-at-large from the congregation. By secret ballot, church members in good standing will vote for four members in good standing whom they believe best understand the present and future needs of the church. The individual receiving the most ballots, if willing, will be chairman of the

Pastor Search Team. Any pastor(s) currently serving this church will serve in an ex-officio capacity on the Pastor Search Team.

7.1.2 Vote to Call a Pastor

Once the pastoral search process has begun, only one man at a time will be brought before the church for consideration. A two-week notice will be given to the congregation when a man will be brought before the church in view of a call. A threefourths majority vote in the affirmative of those members present and in good standing will constitute a call of a pastor.

7.2 Qualifications of a Pastor

Qualifications of pastors are clearly stated in the New Testament. To function as God desires, a local church must adhere to these qualifications. Pastors are to demonstrate they are living out genuine Christian lives because they are regularly ministering before the congregation, representing the congregation, and making decisions affecting the congregation.

The qualifications for pastors are noted in I Timothy 3:1-7 and Titus 1:5-9.

I Timothy 3:1–7 (NKJV)

This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

1. **Desires the position** indicates the pastor desires to carry out the responsibilities of a pastor, rather than simply desiring to have the title of pastor.
2. **Blameless** means the pastor has a "sustained reputation for blamelessness," one against whom no legitimate criticism can be made.
3. **Husband of one wife** literally means "a one woman man" or a "one wife man." In a day of rampant infidelity, the pastor sets the standard of faithfulness and purity in marriage. He must conduct himself in an honorable and appropriate way with all women.
4. **Temperate** implies the pastor is a man of self-control, one who has his passions bridled.
5. **Sober-minded** is a synonym to "temperate" and has the more general meaning of "strength that is under control." He has the moral strength to curb or master himself.
6. **Of good behavior** refers to inner moral excellence and outward orderly behavior.
7. **Hospitable** literally means "lover of strangers." He is ready to use his home to minister to others.
8. **Able to teach** means he is well-versed in God's Word and is able to instruct others in the church from the Word.
9. **Not given to wine** literally means "one who does not sit long at his wine." This also carries the idea of being watchful and vigilant so that no indulgence would lessen the pastor's Christian watchfulness or soil his character.
10. **Not violent** means he is not a bully, he is "not given to blows or violence." 11. **Gentle** does not imply weakness, but rather a kind, yielding, forbearing spirit.
12. **Not quarrelsome** is a similar word implying "disinclined to fight." It refers to one who does not have an argumentative spirit.

13. **Not greedy for money** literally means “not a silver lover.” A pastor cannot be consumed with amassing material wealth.
14. **One who rules his own house well** means the pastor "stands before his household as a leader and as an example." He demonstrates his ability to "rule or manage" the church by the way he manages his own family.
15. **Not a novice** literally means "not one who is newly planted." The pastor must be one who has had adequate time to mature in his faith so that the weightiness and prominence of his responsibilities will not produce pride, which is one of the devil's traps.
16. **A good testimony among those outside** implies the pastor's life is exemplary to the non-Christian as well as the Christian. He is not simply a "Sunday Christian."

Titus 1:5–9 (NKJV)

For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you— 6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, soberminded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

1. **Blameless** (See explanation above under I Timothy 3:1-7.)
2. **The husband of one wife** (See explanation above under I Timothy 3:1-7.)
3. **Having faithful children** refers to the pastor with children being one who instructs his own children in the faith. His teaching has full credibility with his own children so that if they are not themselves personally followers of Jesus Christ, they are not in rebellion against the Christian faith while subject to his parental authority.
4. **Not self-willed** means the pastor does not seek to “please himself.” This is the opposite of one who asserts his own rights and refuses to listen to others.
5. **Not quick-tempered** means one who does not suddenly blaze in anger.
6. **Not given to wine** (See explanation above under I Timothy 3:1-7.)
7. **Not violent** (See explanation above under I Timothy 3:1-7.)
8. **Not greedy for money** refers to one who refuses to make a profit by unlawful or immoral ways.
9. **Hospitable** (See explanation above under I Timothy 3:1-7.)
10. **A lover of what is good** means he devotes his life to what is best and wholesome.
11. **Sober-minded** (See explanation above under I Timothy 3:1-7.)
12. **Just** is a word which refers to personal righteousness. It implies the pastor "performs his duty toward man."
13. **Holy** refers to the pastor's personal holiness, so he lives a life "separated unto God."
14. **Self-controlled** (See explanation above under I Timothy 3:1-7.)
15. **Holding fast the faithful Word** implies that a pastor must be "stable in his faith and obedient to the Word in all respects."

7.3 Roles of a Pastor

The senior pastor will serve as the lead Bible teacher by virtue of his calling and his position in the church. The senior pastor will oversee the total ministry of the church and he, or his delegate, will serve in an ex-officio capacity in all deliberative bodies.

The senior pastor has oversight of all pastors of the church, and he may realign existing pastors as he deems necessary and appropriate. The senior pastor has oversight of all other employees of the church and he may remove, replace, or realign these employees as he deems necessary and appropriate.

Other pastors oversee specific ministries. The pastors may remove, replace, or realign ministry volunteers as they deem necessary and appropriate.

In the sudden absence or incapacity of the senior pastor, the Pastoral Ministries Team will appoint a pastor to assume responsibility temporarily for the senior pastor's duties, any of which can be delegated.

7.4 Dismissal of a Pastor

If a charge is brought against a pastor for violating a biblical qualification as stated in section 7.2 and in accordance with I Timothy 5:19, he may be subject to dismissal. The Pastoral Ministries Team will examine the issue and bring a recommendation to the church. If the recommendation of the Pastoral Ministries Team is for dismissal, a two week notice will be given for a congregational vote. A three-fourths majority vote in the affirmative of those members present and in good standing will constitute the dismissal of a pastor.

7.5 Deacons

One of the two offices ordained by Jesus Christ is the office of deacon (see Acts 6:1ff). Those ordained to this office will be set apart as deacons. They will be elected to one term lasting for a maximum of three years and may only be elected to another term after a one-year sabbatical from the diaconate (The rotation of the current deacons will be determined by the Pastoral Ministries Team).

In accordance with the meaning of the Scriptures and the practice of the New Testament, deacons are to be servants of the church in a supportive role to the pastor(s), enabling the pastor(s) to carry out the responsibilities of leading, teaching and equipping the church to accomplish the work of the ministry. Areas of service of the deacons include assisting in the administration of the Lord's Supper, assisting in the ordinance of baptism, ministering to the temporal and spiritual needs of members, assisting the pastors in the administration of church discipline and serving in other capacities as assigned by the pastors. Deacons are to be zealous to guard the unity of the spirit within the church in the bonds of love and peace.

7.5.1 Responsibilities of Deacons

1. Maintain the qualifications for the office of deacon, as found in I Timothy 3:8-13 (cf. Acts 6:3).
2. Mutually respect and submit to the other deacon(s) in the fear of God and in the love of Christ, realizing this is Christ's church and work.
3. Be faithful in attendance at all regularly scheduled meetings of the church and faithful in giving tithes and offerings to support the ministries of this church.
4. The deacons will elect a chairman, vice-chairman and secretary annually.

7.5.2 Qualifications of Deacons

The qualifications for deacons are stated in I Timothy 3:8-13 (NKJV).

I Timothy 3:8–13 (NKJV)

Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless. 11 Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things. 12 Let deacons be the husbands of one wife, ruling their children and their own houses well. 13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

1. **Reverent** is a term similar to the "above reproach" characteristic of a pastor. The deacon is to be one who is held in esteem due to his trustworthiness, humility and godly character.
2. **Not double-tongued** is the antonym for "double-tongued." The deacon does not say one thing to some people and something else to others; their speech must not be hypocritical, but honest and consistent.
3. **Not given to much wine** refers to a deacon's self-control in the area of intoxicating drink.
4. **Nor greedy for money** implies the deacon is not greedy or controlled by wealth. The best control is generosity!
5. **Holding to the mystery of the faith with a pure conscience** implies the deacon is confident and clear in his salvation, as well as certain of his walk with Christ.
6. **Let these also first be tested** means deacons are to be "proven" men. They are not to be selected based on popularity or position in the community, but based on godly belief and behavior.

Numbers 7 through 10 below refer to the women who assist the deacons (including the deacons' wives) in areas of service uniquely appropriate for a woman.

7. **Reverent** is a term similar to the "above reproach" characteristic of a pastor. She is to be one who is held in esteem due to her trustworthiness, humility and godly character.
8. **Not slanderers** means she is not a malicious gossip.
9. **Temperate** refers to someone who is a person of self-control, one who has her passions bridled.
10. **Faithful in all things** means she must be trustworthy.
11. **Husband of one wife** means "a one-woman man" or "one-wife man." His relationship to his wife reflects purity, faithfulness and commitment. He must conduct himself in an honorable and appropriate way with all women.
12. **Ruling their children and their own houses well** means his family and his leadership over them demonstrate the evidence of his spiritual leadership.

7.5.3 Selection of Deacons

The number of deacons will be based on the needs of the church and the total membership of the church. The needs of the church in regard to the number of deacons will be determined by the Pastoral Ministries Team and recommended to the church membership for action. Deacons will be selected according to the qualifications and guidelines in these bylaws.

The process of selecting deacons:

1. The pastor(s) will call for a period of prayer by the church body to discern the men whom God is raising up and setting apart for service as deacons.

2. The pastor(s) will ask the members of the congregation to submit in writing the names of men who are members in good standing whom they believe meet the Scriptural qualifications set forth above for the office of deacon.
3. An indication of interest to serve will be solicited from the nominees.
4. Screening of the nominee and his wife will take place by means of a questionnaire to determine qualifications and doctrine and an interview by members of the Pastoral Ministries Team. A nominee may remove himself from consideration before or during the screening process.
5. Nominees will be presented to the body for a two-week period during which time any member can formally challenge the scriptural qualifications of a candidate. Objections will be taken into consideration by the Pastoral Ministries Team to determine if the objections warrant disqualification of the candidate for the office.
6. At the appropriate time the congregation will be asked to vote to affirm the nominees presented to the church for consideration. A nominee must receive at least a 75 percent vote in the affirmative from members in good standing, present and voting, in order to be set apart to the office of deacon.
7. Deacons will begin their service upon ordination and installation.

Deacons will be a self-governing body. Individual deacons may choose to take a leave from active service when personal, family or job-related situations warrant such a leave. Reinstatement to active service will be by mutual agreement between the individual and the Pastoral Ministries Team.

7.5.4 Ordination of Deacons

After the congregation has joined together to select those whom God has raised up and set apart to the office of deacon, a service will be scheduled for the ordination of those newly elected to the office and for the installation of those who have previously been ordained. The senior pastor will plan this special service and will ask the Pastoral Ministries Team to assist in its implementation.

7.5.5 Installation of Deacons

In a regularly scheduled worship service of the church, the pastor will question newly elected deacons as follows:

Do you believe the Scriptures as written in the Old and New Testaments to be the Word of God, and do you accept them as the only inspired, inerrant, infallible and all-sufficient rule of faith and practice?

Have you personally adopted and will you cheerfully submit to and defend the Covenant, Baptist Confession of Faith of 1689, Constitution, and Bylaws of this church?

Do you accept the office of deacon, and do you promise to care for the poor and needy and be servants of the church in a supportive role to the pastor(s) in the fear of God?

Then the hands of the Pastor(s) and Deacons will be placed on the heads of the new deacons and prayer offered in their behalf.

7.6 Ministers of the Gospel

It is our hope that Spirit-filled men will be called out from the church to proclaim the Gospel of the grace of God. As God calls men to vocational ministry, the church will commission them through licensing and/or ordination.

When there is a prospective candidate for ordination to the ministry, the pastor(s) will examine the qualifications of the candidate and guide that person in his studies and preparation. The pastor(s) will look into the soundness of his conversion, the godliness of his walk, the soundness of his doctrine, the degree of his gifts, the extent of his training and the blessing of God upon his labors for Christ.

If the pastor(s) heartily recommend the candidate be licensed and/or ordained, the church may give the recommended commission by a three-fourths majority vote of the members in good standing that are present at a duly called congregational meeting.

The pastor(s) will have the power to exercise discipline, even to the revocation of this church's ordination or license, of any person whose life or doctrine deviate from those standards set forth in sub-section 7.2.

7.7 Clerk

The clerk of the church will record and keep the minutes of all regular and special membership meetings of the church. The clerk will also keep a register of the names of members, with dates of admission and termination, together with a record of baptisms, and provide reports as requested by the pastor(s), the deacons or the church.

The clerk will be nominated by the pastor(s) and elected by the congregation.

In the absence or incapacity of the clerk, the pastor(s) will appoint a member to perform the duties of the church clerk.

The church clerk will ensure that dated copies of the most recent revision of the Constitution and Bylaws will be available for all church members.

7.8 Treasurer

The treasurer will ensure all funds and securities of the church are properly secured in such banks, financial institutions or depositories as appropriate. At appropriate congregational meetings, the treasurer will present regular reports of the account balances, revenues and expenses of the church. The responsibility may be delegated with the approval of the pastor(s). The treasurer will also ensure full and accurate accounts of receipts and disbursements are kept in records belonging to the church and adequate controls are implemented to guarantee all funds belonging to the church are appropriately handled by any officer, employee or agent of the church. The treasurer will supply to the pastor(s) annually, or whenever it may be required, an account of all transactions of the treasurer, as well as the financial condition of the church. The treasurer (or other person(s) designated by the treasurer and approved by the pastor[s]) will be authorized to sign all checks.

The treasurer will be nominated by the pastor(s) and elected by the congregation.

7.9 Trustees

The Trustees will be nominated annually by the pastor(s) and elected by the congregation. The group shall consist of three, or more if needed, with their term of office ranging from one year but not more than three consecutive years. They will be well versed in business matters pertaining to corporate procedures and business transactions.

They will sign contracts and other instruments as representatives for the church corporation. They may be invited to attend meetings involving church funds.

They will not be personally liable for any indebtedness of the corporation. This group will elect its own chairman and secretary and meet as often as necessary.

Section 8 – Finances

This section is addressed in its entirety in Article VIII of the Constitution.

Section 9 – Dissolution and Distribution of Property

In the event this church votes to dissolve and/or disband by a three-fourths majority in the affirmative by members present and in good standing, the method of distributing the church's assets will be as follows:

1. All debts will be paid in full.
2. Real and personal property owned by the church will be sold or donated upon the recommendation by the trustees and approval by the congregation.
3. If sufficient funds remain, the church employees will be considered for a severance package. This recommendation will come from the Pastoral Ministries Team and will be approved by the congregation.
4. The remaining funds will be distributed, upon the recommendation of the Pastoral Ministries Team and approval by the congregation, to one or more organizations that qualify as an exempt organization, as described in the current Internal Revenue Code or the corresponding provision of any prior or future law concerning not-for-profit charities.

Section 10 – A Quorum for Conducting Business

This section is addressed in its entirety in Article XI of the Constitution.

Section 11 – Adoption of and Amendments to the Bylaws

These Bylaws were affirmed by the congregation on January 29, 2012. The adoption will have the effect of repealing all previously adopted principles and practices found to be in conflict with this document.

These Bylaws may be amended by a simple majority (50 percent +1) of the members in good standing, present and voting at a called congregational meeting for which a two week notice has been given.

Appendix A

Statement on Marriage and Sexuality

We believe that term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture. (Genesis 2:24; Matthew 19:4-6)

We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. (Exodus 20:14)

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography or any attempt to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God. (Romans 1:21-32)

We believe that in order to preserve the function and integrity of the church as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the church in any capacity, or who serve as volunteers, should abide by and agree to this Statement of Marriage and Sexuality and conduct themselves accordingly. (Ephesians 4:1-3; Philippians 1:27-28; Colossians 1:9-10)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (1 John 1:9)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. 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 the church. (Ephesians 4:29-32)

(Adopted on May 19, 2013)

Appendix B

Benevolence / CWF Designated Fund Policy

The church has established the Benevolence / Cold Water Fund. The Benevolence Fund is established to provide assistance to families or individuals who are not members of Bethel Baptist Church. The Cold Water Fund is established to provide assistance to members of Bethel Baptist Church. All those wishing to contribute to the Benevolence / CWF Fund may do so. The purpose of the fund is to give temporary assistance in the form of (e.g., food, shelter, clothing, medical) in the time of financial crisis. The Benevolence/CWF Committee will be in charge of the operation of the fund. Suggestions from donors may be considered but are not required to be honored. The limit of each gift of support (except under extreme circumstances as determined by those in charge of the operation of the fund) is \$1,000. Support for the individuals can be considered only (Benevolence – once; CWF – twice) in a 12-month period except under extreme circumstances. Donors will not be able to receive a refund of their donations on the basis that their suggestions were not honored.

Assistance will be paid directly to support providers, not directly to individuals. Support must be requested on a Benevolence or CWF Request Form. See those forms on the following pages.

CWF Request Form

Date: _____
 Name(s): _____
 Current Address: _____
 Current Phone/Contact Person: _____
 Type of Need Requested: _____

 Reason for Request: _____

All forms of assistance are considered a process of helping the individual acquire the biblical disciplines and skills to maintain and manage their own affairs. We will not participate in supporting a life style or decision process that is not biblical. Potential recipients of any type of assistance must participate in guidance counseling and mentoring as requested.

Agreement: I have read and understand the above statement. I understand that in making application for assistance I am willing to allow (Bethel Baptist Church) to assist in not only short term assistance, but also the follow through with long term guidance to resolve the present situation.

Signature _____ Date _____

My signature below guarantees the information provided above (and including any attached completed financial statement) is accurate and true. I also understand that support provided from this church is a one-time gift and can only re-apply in accordance with the Benevolence/CWF policy.

Signature(s): _____ Date _____

To be completed by Church:

Services Provided: _____

If not provided, reason for declining: _____

Bethel Baptist Church Assistance Application		
Assistance Process		
Complete Assistance Application	Attend Service	Complete Background Check
Applicant Information		Applicant photo
Name: (First Middle Last)		
Date of Birth:	Gender:	
SSN:	Phone:	
Current Address:		
City:	State:	
ZIP Code:	Vehicle Tag:	
Vehicle Make (Chevrolet):	Vehicle Model (Cruse):	
Vehicle Color:		

Bethel Baptist Church Assistance Application			
Assistance Information			
Assistance Requested:			
Employment Information			
Current Employer:			Phone:
Employer Address:			How Long?
City:	State:	ZIP Code:	Position:
Spouse / Significant Other Information			
Name: (First Middle Last)			Gender:
Date of Birth:	SSN:		Phone:
Spouse Employment Information			
Current Employer:			Phone:
Employer Address:			How Long?
City:	State:	ZIP Code:	Position:
Child / children information			
Name / Age:		Name / Age:	
Name / Age:		Name / Age:	
Name / Age:		Name / Age:	
Signatures			
To the best of my knowledge, the information provided on this assistance application is true and accurate. I authorize the verification of the information provided on this form as to my background and employment. I have received a copy of this application.			
Applicant Signature:			Date:
Applicant Printed Name:			Date:
Internal Use Only			
Church Representative Printed Name:			Date:
<input type="checkbox"/> Completed Assistance Application	<input type="checkbox"/> Attended Sunday Morning Service	<input type="checkbox"/> Completed Background Check	
Assistance Provided:			

(Adopted on December 20, 2015)

Appendix C

Designated Funds Management and Giving Policy

The following policy was established by the Church Finance Committee and approved by the Pastoral Ministries Team. The Baptist General Convention of Oklahoma has established numerous funds to which Bethel members are invited to contribute. The church does not need to approve establishment of these funds. Examples of the funds are the Cooperative Program, Lottie Moon, Annie Armstrong, Associational Missions, etc. In addition, the Finance Committee recognizes the following designated funds have been in use by the church for a number of years, and do not require church approval for continued use: 1) Haiti Mission Travel Fund, and 2) Benevolence / Cold Water Fund. Also, the church has recently adopted the Building Remediation Fund as a designated fund. The Finance Committee will accept and evaluate requests for new designated funds. Such requests should contain the recommended name and the purpose for the new designated fund. Such requests must be approved by the church body.

If the church members at an appropriately called meeting approve the request, the church body will be notified so that all who wish to participate may do so and be given credit on their contribution records. If request does not receive approval, then contributions directed to this fund will not be accepted, and will be returned to the donor. Contributions given to a church designated fund in which the church has no control, oversight, or accounting are not deductible, will not be included on the donor's record, and will be returned to the donor.

Contributions received for approved designated funds will be included on the donor's contribution record. The church will abide by the State of Oklahoma regulations for Modifications of Designated Funds (60 O.S. #300.16)

The following principles apply to each designated giving fund, and will typically be stated in the fund document.

- Church established name
- Purpose
- All wishing to contribute may do so.
- Name of Committee in charge of operation of fund
- Donors' suggestions on the disbursement of contribution will be accepted but suggestions are not required to be honored.
- Donors will not be able to receive refunds of their donations on the basis that their suggestions were not honored.
- If the need for the fund has been fully met, or it is determined that it has become impracticable, or a decision has been made to close the fund for any other reason, by a vote of the church the fund will be closed. Any remaining balance will be under the discretion of the Finance Committee.

(Adopted on December 20, 2015)

Bethel's Beginnings

Thirty-three people first met in a garage on Atlanta Street in July of 1955. The following August, 2.6 acres were bought at Twelfth and Cedar for a building site (now called E 86th St N and Cedar). Bethel Baptist Church was organized in January, 1956, with over thirty charter members.

History

In January of 1965, the church property was increased to four acres by the purchase of 1.4 acres immediately north of original property. Bethel has been led through the years by the following pastors:

Jake Jernigan	July 1955 – September 1955
Bob DeBolt	September 1955 – March 1956
Foster Brown	April 1956 – August 1956
Jerry Amstutz	September 1956 – May 1961
Stanley E. Cover	August 1961 – May 1964
Fred L. Williams	July 1964 – August 1971
Andy O'Kelly	January 1972 – April 1992
Jim Wheeler	September 1992 – August 2004
Bill Ascol	September 2005 – Present