

# RESTATED AND AMENDED CONSTITUTION AND BYLAWS

Fredonia Hill Baptist Church; Nacogdoches, TX

September 11, 2016

## Preamble

We, the members of Fredonia Hill Baptist Church, do hereby adopt these Bylaws as our articles of governance, to be interpreted at all times to reflect the character of and bring glory to Jesus Christ, as revealed in the Holy Bible and articulated in the standards set forth in the Church's Statement of Faith (Article 3). These Bylaws, adopted by Fredonia Hill Baptist Church on September 11, 2016, set aside and replace all previous versions, updates, and addendums.

## Article 1: Name

The official name of this Corporation is Fredonia Hill Baptist Church (hereinafter referred to as "FH" or "Church"), located at 1711 South Street, Nacogdoches, Texas 75964. FH is a Texas non-profit religious corporation that derives IRS Exempt Organization status by virtue of a Group Exemption granted to the Southern Baptists of Texas Convention, Inc.

## Article 2: Purpose

We are called to glorify God in our lives, through the church, and to the world (Matthew 5:16; John 17:1-3, 22-23). We are therefore committed to connecting through the message of Christ, growing through disciple making, serving through missional living, and sending witnesses of the gospel to our community and throughout the world.

## Article 3: Statement of Faith

We affirm the Holy Bible as the inspired word of God and the basis for our beliefs and actions. FH subscribes to the doctrinal statement of The Baptist Faith and Message as adopted by the Southern Baptist Convention in 2000, included herein as Exhibit A.

**3.1: Sanctity of Human Life** – We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Genesis 1:26-27; Job 31:13-15; Psalm 82:3-4; 127:3; 139; Matthew 25:45)

**3.2: Marriage, Gender, and Sexuality** – We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God (Genesis 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 (Genesis 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other

(1 Corinthians 6:18; 7:2-5; Hebrews 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.

We believe that any form of sexual immorality (including, but not limited to, adultery, fornication, and use of pornography, or sexual behaviors or sexual identities such as homosexuality, bisexuality, transgenderism, incest, or bestiality) is sinful and offensive to God (Matthew 15:18-20; 1 Corinthians 6:9-10).

We believe that marriage and biblical manhood and womanhood are to be a gospel-centered reflection of Jesus Christ and His Bride, the Church (Ephesians 5:22-33). Any sexual behavior or gender image that does not reflect such a gospel-centered relationship, whether in marriage or singleness, is considered sin and not imitating God (Ephesians 5:1-21).

We believe that in order to preserve the function and integrity of FH as the local Body of Christ, and to provide a biblical role model to the FH members and the community, it is imperative that all persons employed by FH in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 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; Romans 10:9-10; 1 Corinthians 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 or the doctrines of FH.

**3.3: Final Authority for Matters of Belief and Conduct** – This Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all we believe. For the purposes of FH's faith, doctrine, practice, policy, and discipline, our Elder Team is the Church's final interpretive authority on the Bible's meaning and application (Acts 20:28-35; 1 Timothy 6:2-21). When issues arise that require further clarification, the Elder Team may develop and publish, on the FH website, a position paper detailing FH's interpretation of the applicable biblical passages. These position papers will be considered as part of this Statement of Faith until such time as either the position paper is rescinded by the Elder Team or these bylaws are amended.

#### **Article 4: Ordinances**

The ordinances of the Church are believer's baptism by immersion and communion.

## **Article 5: Membership Covenant**

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

We commit, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this Church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, doctrines, and discipline; to subscribe and submit to the teaching of Scripture as expressed in the Statement of Faith (Article 3); to give it sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the gospel throughout all nations.

We also commit to maintain family and personal devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk carefully in the world; to be just in our dealings, faithful in our engagements, and exemplary in our conduct; to avoid all gossip, slander, and excessive anger; to use our influence to combat practices which lead to moral and spiritual decay; and to be zealous in our efforts to advance the kingdom of our Savior.

We further commit to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

We moreover commit that when we depart from membership at FH, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

## **Article 6: Church Relationships**

FH is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation that are common among Southern Baptist churches.

## **Article 7: Membership**

Members are a vital part of the Church, and as such membership carries both privilege and responsibility. Church membership is for people who love Jesus, love the Church, and want to help the Church bring the love of Jesus to the world. The commitment to membership means active participation in ministry, worship, fellowship, and service for the mission of the Church.

**7.1: Qualifications for Membership** – To qualify for membership in FH, a person must be a believer in Jesus Christ who gives evidence of regeneration, who has been baptized by immersion in obedience to Christ following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible. Each member must agree to subscribe and submit to the teaching of Scripture as expressed in the Statement of Faith (Article 3) and promise to keep the commitments expressed in the Membership Covenant (Article 5). The Elder Team shall be

responsible for determining each person's qualification for membership. In making this determination, the Elder Team may rely on a person's profession of faith, or other such evidence, as it deems appropriate.

**7.2: Admission of Members** – Those desiring membership, and meeting the above qualifications, may submit an application for membership in FH after attending a new member's orientation class. If accepted by the Elder Team, he or she relinquishes membership in any other church.

**7.3: Responsibilities of Members** – In accord with the duties enumerated in the Membership Covenant (Article 5), each member shall be privileged and expected to participate in and contribute to the ministry and life of the Church, consistent with God's leading and with the gifts, time, and material resources each has received from God.

Members have the responsibility and opportunity to engage the Elders and Pastors (Article 9) on areas of theological disagreement. However, membership carries with it the implicit understanding that the Elder Team shall function as the interpretive authority on biblical meaning and application for the purpose of Church doctrine, practice, policy, and discipline.

Further, members are privileged and responsible to attend members' meetings where confirmation by two-thirds vote of members present and voting will, when necessary: (A) affect changes to bylaws, (B) call a new Lead Pastor, (C) approve the annual budget, (D) approve non-budgeted financial transactions that exceed ten percent of the current annual FH budget, or (E) approve a transaction that would incur significant indebtedness (9.1.22).

**7.4: Lapse of Membership** – The Elder Team, being responsible for maintaining a list of current members (9.1.15), will from time to time review the membership roll of FH. Those members who are deemed not to be acting in accordance with the responsibilities of members (7.3) will be contacted to discuss their responsibilities as members, in order to help them in their walk with Christ.

**7.5: Church Discipline** – Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the Church, shall be subject to the admonition of the Elder Team and the discipline of the Church, according to the instructions given in 1 Corinthians 5:1-13, Matthew 18:15-17, and the example of Scripture. Church discipline, then, should ordinarily be contemplated after individual private admonition has failed. Church discipline can include admonition by the Elder Team, deposition from office, prohibition to attend Church services and events, termination of membership, public disclosure of termination of membership and the circumstances leading to this termination of membership, or other disciplinary measures. The Church may proceed with this discipline process even if the member under review voluntarily withdraws his or her association with FH. The purpose of such discipline should be for the repentance, reconciliation, and spiritual growth of the individual disciplined; for the instruction in righteousness and good of other Christians, as an example to them; for the purity of the Church as a whole; for the good of the Church's corporate witness to non-Christians; and supremely for the glory of God by reflecting His holy character. Those so disciplined will in turn be restored to fellowship when the Elder Team has determined that appropriate repentance has occurred.

**7.6: Termination of Membership** – Termination of membership shall be recognized by the Church following: (A) death, (B) voluntary resignation by a member in good standing, or (C) removal by the Elder Team as outlined in Articles 7.4 and 7.5 above. A member may voluntarily withdraw his or her membership in the Church, but such resignation shall not affect the Church’s right to proceed with and conclude any formal Church discipline relating to the member’s membership.

**7.7: Ownership of Church Property** – Membership in FH does not confer ownership of any Church assets. 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 these Bylaws. Upon dissolution, all Church assets shall be distributed to an educational, religious, charitable, or other similar organization that is qualified as an exempt charitable organization under Section 501(c)(3), Internal Revenue Code of 1986, as amended (hereinafter the “Code”), and that serves substantially similar religious and charitable purposes as the Church, with preference given to ministries associated with the Southern Baptist Convention. Any such assets not so disposed of shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the Church is then located, exclusively for such purposes or to such organization or organizations (or to the federal government, or to a state or local government, for a public purpose), as said Court shall determine, which are organized and operated exclusively for such purposes. (References herein to the Code mean the Internal Revenue Code and its Regulations as they now exist or as they may hereafter be amended.)

## **Article 8: Meetings of the Church**

**8.1: Worship Services** – We shall endeavor to hold worship services each Lord’s Day. Services may be held throughout the week as the Elder Team determines.

### **8.2: Members’ Meetings**

**8.2.1: Regular Meetings** – Members’ meetings will be held on a quarterly basis, and additional members’ meetings may be called as needed by the Elder Team. The Elder Team may call a members’ meeting by oral announcement to the membership of FH at the Sunday morning worship service prior to the members’ meeting or in writing not less than ten days before the members’ meeting.

**8.2.2: Special Meetings** – Members’ meetings may also be called at the written request, submitted to the Elder Team, of ten percent of the membership. In the event of a written request from the members, the Elder Team shall call a special meeting to be held within one month of its receipt of the request. The date, time, and purpose of such meeting shall be announced at a worship service of the Church at least one week prior to the meeting, which shall constitute proper notice of such special meeting. Discussion and business conducted at a special members’ meeting is restricted to the topic for which it was called.

**8.2.3: Quorum** – A quorum consists of those members present and voting at a members’ meeting for which notice has been given. At no time will proxy votes be allowed at a members’ meeting.

**8.2.4: Minutes** – The Secretary or a designee approved by the Elder Team will be responsible for maintaining the minutes of each members’ meeting, and may perform such other services as determined or assigned by the Elder Team. The minutes will be made available in the Church office during regular business hours at the written request of any member.

**8.2.5: Rules** – In order to promote orderly members’ meetings, the Elder Team may adopt parliamentary rules of procedure for meetings. The adoption of any procedural rules for meetings will be included in the Church Handbook and/or recorded in a resolution of the Elder Team.

**8.2.6: Moderator** – The moderator of all members’ meetings shall be: (A) the Lead Pastor or someone he appoints as proxy, (B) the Chairman of the Elder Team, if the office of Lead Pastor is vacant, or (C) the Vice-Chairman of the Elder Team, if the Chairman is unable or unwilling to serve as moderator.

### **Article 9: Offices and Other Positions**

The biblical offices of the Church are: Elder and Deacon. For the purpose of business and legal matters, the term “elder,” as used in these Bylaws, is synonymous with “director” and “trustee,” as described in the Articles of Incorporation of Fredonia Hill Baptist Church, dated November 5, 1962, and the Restated and Amended Certificate of Formation, dated September 11, 2016. The words “elder,” “director,” and “trustee” may be used interchangeably. The term “Elder Team” is synonymous with “Board of Directors” and “Board of Trustees,” and these three terms may be used interchangeably.

**9.1: Elders** – FH will be led by a team of Elders who are men qualified for the office as set forth in 1 Timothy 3:1-7 and Titus 1:6-9. The Elder Team will operate under the following guidelines.

**9.1.1: Lead Pastor** – The Lead Pastor is a de facto member of the Elder Team, serving as a “first among equals.” While essentially equal to the other Elders in terms of authority and decision making, the Lead Pastor carries added responsibility and thus added influence in matters of leading the Church. The Elder Team relies heavily on his direction, guidance, and recommendations.

**9.1.2: Number** – The Elder Team shall consist of a minimum of five men, and will maintain a majority of non-staff members. In the event of the death, voluntary resignation, or removal of an Elder that would reduce the number of elders to less than five and/or affect the balance of non-staff elders, the Elder Team shall immediately begin the process for electing an additional Elder (10.2). With approval of the church membership, the one-year lapse of service rule may be temporarily suspended in order to restore the balance to the Elder Team.

**9.1.3: Officers** – Each year the Elder Team will select from its non-staff members a Chairman, Vice-Chairman, and a Secretary. The Officers will serve for a term of one year or until a successor is elected and qualified.

**9.1.4: Quorum** – A quorum for an Elder Team meeting will consist of a simple majority of the Elder Team. However, the Elder Team may adopt more restrictive policies by unanimous action of the Elder Team.

**9.1.5: Actions of Elder Team** – The Elder Team shall try to act by consensus and in unity. However, the vote of at least seventy-five percent of the Elders present and voting at a meeting at which a quorum is present shall be sufficient to constitute the act of the Elder Team unless the act of a greater number is required by law or the Bylaws. An Elder who is present at a meeting and abstains from a vote is considered to be present and voting for the purpose of determining the decision of the Elder Team. The Elder Team may adopt more restrictive policies by unanimous action of the Elder Team.

**9.1.6: Regular Meetings** – Regular Elder Team meetings will be held at the Church offices, or at other locations as the Elder Team may select, at least on a monthly basis with at least three (3) days prior notice.

**9.1.7: Special Meetings** – A special meeting of the Elder Team may be called by the Lead Pastor, the Chairman of the Elder Team, or any three Elders upon twenty-four (24) hours notice. Discussion and business conducted at a special meeting of the Elder Team is restricted to the topic for which it was called.

**9.1.8: Notice** – Written or printed notice of an Elder Team meeting shall be delivered to each Elder stating the place, day, and time of the meeting. Notice may be delivered personally, or by mail, facsimile transmission, or by electronic message.

**9.1.9: Action without Meeting** – Any required or permitted actions by the Elder Team may be taken without a meeting, if all of the Elder Team members, individually, or collectively, consent in writing to the action, including writing by electronic means. Such actions by written consent or consents shall be filed with the minutes of the proceedings of the Elder Team.

**9.1.10: Meeting by Electronic Means** – The Elder Team may hold a meeting by telephone conference call or other electronic means in which all persons participating in the meeting can hear one another or otherwise communicate concurrently. The notice of a meeting by electronic means conference must state the fact that the meeting will be held by electronic means as well as all other matters required to be included in the notice. Participation of a person in a conference call meeting constitutes presence of that person at the meeting, unless the person attends for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened.

**9.1.11: Minutes** – The Secretary or a designee approved by the Elder Team will keep minutes of the proceedings of each Elder Team meeting, and may perform such other services as determined or assigned by the Elder Team.

**9.1.12: Additional Elders** – The Elder Team will continually evaluate the need for additional Elders and will actively train potential Elders.

**9.1.13: Deacons** – If a Deacon begins to serve as an Elder he will not simultaneously serve as a Deacon.

**9.1.14: Pastoral Staff** – The Elder Team will assist the Lead Pastor in his recommendations for hiring and dismissal of pastoral staff positions.

**9.1.15: Membership Roll** – The Elder Team shall be responsible for maintaining a list of the current Church membership.

**9.1.16: Financial and Personnel** – The Elder Team will develop, administer, and communicate financial and personnel matters to the membership on a quarterly basis.

**9.1.17: Budget and Finance Team** – The Elder Team will appoint a Budget and Finance Team to assist in the development of the annual budget and to review the Church financial statements and audits. The Budget and Finance Team will consist of a minimum of seven members, including at least one Elder and one Deacon, who will serve on a three-year rotating basis.

**9.1.18: Additional Ministry Teams** – The Elder Team may appoint, as needed, additional individuals and teams to assist in serving the Church in areas of administration and ministry (for example, personnel, missions, etc.; see Article 10.6).

**9.1.19: Removal of an Elder**– Any Elder may be removed from the office of Elder for valid cause. Discipline of Elders must be consistent with the standards set forth in 1 Timothy 5:19 and Article 7.5 of these Bylaws. The Elder Team will determine the specific procedure for removal of an Elder. The procedure may be altered, amended, repealed, or restated by a resolution of the Elders. The Elder Team shall have the responsibility to remove an Elder.

**9.1.20: Church Handbook** – The Elder Team may develop and maintain a Church Handbook that contains the policies and procedures of FH (including, but not limited to, Church discipline, employment, and facility use policies). The Church Handbook will be made available upon request to any member. The current Human Resource Policy and Procedure Handbook, adopted September, 2011, and any other written policies of FH, will remain in effect, insofar as they are not inconsistent with these Restated and Amended Bylaws and Constitution, until such time as a Church Handbook is developed and approved by the Elder Team.

**9.1.21: Elder Handbook** – The Elder Team will develop and maintain an Elder Handbook to set forth any additional policies and procedures deemed necessary to guide the Elder Team. The Elder Handbook will contain, at a minimum, the procedures for calling a meeting of the Elder Team, the keeping of minutes, and the discipline or removal of an Elder.

**9.1.22: Execution of Contracts** – The non-staff Elders shall be empowered to execute contracts or other legal documents that may be necessary for conducting the business of the Church when authorized by action of the Elder Team or by vote of the Church membership, as required herein. Following the recommendations of the Elder Team, the members must approve, by a vote of two-thirds of those members present and voting, a transaction that would incur indebtedness of \$25,000 or more.

**9.1.23: Staff Elders** – Staff Elders, including the Lead Pastor, will not vote on any matters relating to their employment at FH. In these cases, the number of Elders necessary for a quorum will be reduced by one.

**9.2: Lead Pastor** – The Lead Pastor is a de facto member of the Elder Team. He is responsible for the preaching and teaching ministry in the Church and for the administration of the ordinances of believer’s baptism and communion. In the absence or incapacity of the Lead Pastor, the Elder Team will assume his responsibilities until such time that he is no longer incapacitated. The Lead Pastor may be removed from office in the same manner as an Elder (9.1.19).

**9.3: Additional Pastors** – FH may select other pastors to assist in areas of ministry as determined by the Elder Team. Additional pastors will serve under the supervision and at the discretion of the Lead Pastor.

**9.4: Additional Staff** – The Elder Team will determine the need for additional staff to carry out the ministries of FH. The Elder Team will develop pertinent job descriptions and employ those they determine are best suited for the responsibility. All such staff will serve under the supervision and at the discretion of the Lead Pastor.

**9.5: Deacons** – The Church will select men, by the process outlined in Article 10.3, who are qualified according to 1 Timothy 3:8-13 to assist the Elder Team in serving the spiritual and physical needs of the membership and in carrying out the vision of the Church. While we recognize the separate roles of Elders and Deacons, we also acknowledge the wisdom in an abundance of counselors. Therefore, the Deacon Team will have the opportunity and responsibility to provide advice and counsel to the Elder Team regarding the affairs of FH.

**9.6: Ministers** – The Church may license, commission, or ordain individuals into the ministry of the Church under qualifications and requirements adopted by the Elder Team or the members. The Elder Team is responsible for examining and evaluating the licensing, commissioning, or ordination of ministers on staff with the Church. All others who wish to be licensed, commissioned, or ordained by the Church shall be examined and evaluated by the Elder Team or by Deacons designated by the Elder Team for this purpose. All candidates for minister credentials shall be presented to the members for approval by a majority of those members present and voting.

**9.7: Corporate Officers** – The officers of the Corporation shall be the Chairman of the Elder Team, the Vice-Chairman of the Elder Team, the Secretary of the Elder Team and the Treasurer.

**9.7.1: President** – The Chairman of the Elder Team shall serve as president of the Corporation and preside at the meetings of the Elder Team.

**9.7.2: Vice-President** – The Vice-Chairman of the Elder Team shall serve as vice-president of the Corporation and in the absence of the Chairman, assume his responsibilities. In the absence of the Chairman and Vice-Chairman, the Elder Team shall appoint one of the elders to act in their place.

**9.7.3: Secretary** – The Secretary of the Elder Team shall serve as secretary of the Corporation and keep an accurate record of the proceedings at Members’ Meetings and Elder Team meetings and maintain the corporate records of the Church.

**9.7.4: Treasurer** – The Treasurer shall serve as the treasurer of the Corporation. The Treasurer shall be elected annually by a majority vote of the Elder Team. The Treasurer shall be a member of FH, may be a male or female, and need not be an Elder. The Treasurer shall ensure the

proper receipting of all money received by the Church, keep proper records of the source and purpose of all such funds, make all disbursements and pay all bills according to the budget of the Church or as otherwise approved by the Elder Team, and preserve all financial records of the Church including such records as may be required by any governmental agency or authority.

### **Article 10: Elections and Appointments**

The process for the election and appointment to Church offices shall involve substantial prayer, both individually and corporately. The process shall express a spirit of mutual trust, openness, and loving consideration that is appropriate within the body of our Lord Jesus Christ.

**10.1: Initial Elders** – Upon the approval of these Bylaws, the Lead Pastor will call for a vote on the men who, being qualified for the office as set forth in 1 Timothy 3:1-7 and Titus 1:6-9, are recommended to the membership by the Church Council for election as Elders. (The Church Council was formed under the prior Constitution and Bylaws of FH as adopted June, 1986, and was given authority—by a vote of the Church membership on February 28, 2016—to select the Initial Elder candidates.) Those men who receive a two-thirds vote of the members present and voting will begin to serve along with the Lead Pastor as the Elder Team. Once the Initial Elders are duly elected they will serve a term of two years or until a successor is elected and qualified. An Initial Elder may serve one additional consecutive term as per Article 10.2 below.

**10.2: Additional Elders** – When additional Elders are needed, the membership will be given an opportunity to make recommendations for consideration by the Elder Team. The Elder Team will select from the Church membership men who meet the biblical qualifications for Elder as set forth in 1 Timothy 3:1-7 and Titus 1:6-9, and will submit their names to the Church membership for the purpose of hearing any concerns they may have about the men’s qualifications. The membership will be given a minimum of fourteen days to express concerns, and after prayerful consideration of those concerns, the Elder Team will present to the Church for affirmation those men who, upon receiving a majority vote of the members present and voting, will begin serving as Elders. Each man will be presented with a term of one to four years, will serve until a successor is elected and qualified, and, when possible, in such a manner to minimize the number of Elders beginning a new term of service in any one year. An Elder will be eligible to be considered for a new term after a one-year lapse of service.

**10.3: Deacons** – When the Elder Team determines that additional Deacons are needed to assist in serving the spiritual and physical needs of the membership and in carrying out the vision of the Church, the membership will be given the opportunity to make recommendations for consideration by the Elder Team. After prayerful consideration, the Elder Team will recommend to the membership men who meet the biblical qualifications of Deacon as set forth in 1 Timothy 3:8-13. The names of these men will be submitted to the membership for the purpose of hearing any concerns they may have about the men’s qualifications. The membership will be given a minimum of fourteen days to express concerns, and after prayerful consideration of those concerns, the Elder Team will present to the Church for affirmation those men who, upon receiving a majority vote of the members present and voting, will begin serving as Deacons.

**10.4: Lead Pastor** – When the office of Lead Pastor is vacated, the Elder Team has the responsibility to bring to the Church a candidate for that position. The Elder Team may appoint a team of Church members to assist in this process. The Elder Team will provide information to the

membership about the candidate and his qualifications. After the membership has had the opportunity to meet and hear the candidate preach, a members' meeting will be called to vote on the candidate. A two-thirds vote of members present and voting will constitute a call for the man to begin serving as the Lead Pastor.

**10.5: Additional Pastors** – When an additional Pastor is needed to support the Lead Pastor, the Elder Team has the responsibility to present to the Church for affirmation the person who, upon receiving a majority vote of the members present and voting, will fill that position. The Elder Team will provide the Church with information about the candidate and his qualifications. All additional pastors will serve under the supervision and at the discretion of the Lead Pastor, or in the absence of a Lead Pastor, the Elder Team.

## **10.6: Ministry Teams**

**10.6.1: Establishment of Ministry Teams and Committees** – The Elder Team may adopt a resolution establishing one or more ministry teams or committees (“Ministry Teams”), delegating specified authority or objective to a Ministry Team, and appointing or removing members of a Ministry Team. Ministry Team members need not be Elders. However, if the Elder Team delegates any of its authority to a Ministry Team, the majority of the committee shall consist of Elders on the Elder Team. The Elder Team may establish qualifications for membership on a Ministry Team. The Elder Team may delegate to the Lead Pastor the power to appoint and remove members of a Ministry Team that has not been delegated any authority of the Elder Team. The establishment of a Ministry Team or the delegation of authority to it shall not relieve the Elder Team, or any individual Elder, of any responsibility imposed by the Bylaws or otherwise imposed by law. No Ministry Team shall have the authority of the Elder Team to:

**10.6.1.1:** Amend the Certificate of Formation.

**10.6.1.2:** Adopt a plan of merger or a plan of consolidation with another corporation.

**10.6.1.3:** Authorize the sale, lease, exchange, or mortgage of all or substantially all of the property and assets of the Church.

**10.6.1.4:** Authorize the voluntary dissolution of the Church.

**10.6.1.5:** Revoke proceedings for the voluntary dissolution of the Church.

**10.6.1.6:** Adopt a plan for the distribution of the assets of the Church.

**10.6.1.7:** Amend, alter, or repeal the Bylaws.

**10.6.1.8:** Elect, appoint, or remove a member of a Ministry Team or an Elder or officer of the Church.

**10.6.1.9:** Approve any transaction to which the Church is a party and that involves a potential conflict of interest as defined in these Bylaws.

**10.6.1.10:** Take any action outside the scope of authority delegated to it by the Elder Team.

**10.6.2: Term of Office** – Each member of a Ministry Team shall continue to serve on the Ministry Team until a successor is appointed or the Ministry Team is terminated. However, the term of a Ministry Team member may terminate earlier if the Ministry Team is terminated, or if the member dies, ceases to qualify, resigns, or is removed as a member. A vacancy on a Ministry Team may be filled by an appointment made in the same manner as an original appointment. A person appointed to fill a vacancy on a Ministry Team shall serve for the unexpired portion of the terminated Ministry Team member's term.

**10.6.3: Chair and Vice-Chair** – One member of each Ministry Team shall be designated as the chair of the Ministry Team and another member of each Ministry Team shall be designated as the vice-chair. The chair and vice-chair shall be elected by the members of the Ministry Team, unless determined otherwise by the Lead Pastor of the Church. The chair shall call and preside at all meetings of the Ministry Team. When the chair is absent, is unable to act, or refuses to act, the vice-chair shall perform the duties of the chair. When a vice-chair acts in place of the chair, the vice-chair shall have all the powers of and be subject to all the restrictions upon the chair. The Lead Pastor shall be a non-voting member of each Ministry Team, unless he is otherwise disqualified or unless the Elder Team determines otherwise.

**10.6.4: Notice of Meetings** – Written or printed notice of a Ministry Team meeting shall be delivered to each member of a committee not less than three (3) days or more than forty-five (45) days before the date of the meeting. The notice shall state the place, day, and time of the meeting. Notice may be delivered personally, or by mail, facsimile transmission, or by electronic message. In addition, notice of a Ministry Team meeting may be given by oral announcement during the Sunday morning Church worship service held within three (3) days of the Ministry Team meeting.

**10.6.5: Meeting by Electronic Means** – A Ministry Team may hold a meeting by telephone conference call or other electronic means in which all persons participating in the meeting can hear one another or otherwise communicate concurrently. The notice of a meeting by electronic means conference must state the fact that the meeting will be held by electronic means as well as all other matters required to be included in the notice. Participation of a person in a conference call meeting constitutes presence of that person at the meeting, unless the person attends for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened.

**10.6.6: Quorum** – A majority of the number of members of a Ministry Team shall constitute a quorum for the transaction of business at any meeting of the Ministry Team. The Ministry Team members present at a duly called or held meeting at which a quorum is present may continue to transact business even if enough Ministry Team members leave the meeting so that less than a quorum remains. However, no action may be approved without the vote of at least a majority of the number of Ministry Team members required to constitute a quorum. If a quorum is present at no time during a meeting, the chair may adjourn and reconvene the meeting one time without further notice.

**10.6.7: Actions of Ministry Team** – Ministry Teams shall try to take action by consensus. However, the vote of a majority of Ministry Team members present and voting at a meeting at which a quorum is present shall be sufficient to constitute the act of the Ministry Team unless the act of a greater number is required by law or the Bylaws. A Ministry Team member who is present at a meeting and abstains from a vote is considered to be present and voting for the purpose of determining the act of the Ministry Team.

**10.6.8: Proxies** – A Ministry Team member may not vote by proxy.

**10.6.9: Compensation** – Ministry Team members may not receive salaries for their services. A Ministry Team member may serve the Church in any other capacity and receive compensation for those services.

**10.6.10: Rules** – Each Ministry Team may adopt rules for its own operation not inconsistent with the Bylaws or with rules adopted by the Elder Team.

### **Article 11: Fredonia Hill Baptist Academy**

In order to promote Christian education within the Church and in our surrounding community, the Church shall operate a private Christian academy to be called Fredonia Hill Baptist Academy (hereinafter referred to as “FHBA” or “academy”).

**11.1: Academy Team** – The academy shall be operated under the policies and leadership of an Academy Team appointed by the Elder Team. The Academy Team shall consist of a minimum of seven members of FH, including at least one Elder and one Deacon, who will serve on a three-year rotating basis. All members of the Academy Team, except as provided in Article 10.6.3, shall be voting members and shall try to take action by consensus (10.6.7). The Academy Team or its appropriate and authorized representatives shall have the authority to manage employees assigned to or hired for the Academy ministry of the Church; provided, however, the Academy Team will keep the Elder Team informed of all significant employment decisions, such as hires and terminations, and the Elder Team may affirm, modify, or overturn any decision of the Academy Team if deemed appropriate to serve the best interests of the Church.

**11.2: Academy Statement of Faith** – Understanding that not all students and teachers may be members of FH or of another Baptist church, the Academy Team shall develop a clear and concise Academy Statement of Faith that reflects the core values that will be taught at FHBA. In all primary doctrine, this Academy Statement of Faith shall align with the FH Statement of Faith, including the statement on Marriage, Gender and Sexuality (3.2), and the Baptist Faith and Message as adopted by the Southern Baptist Convention in 2000. At the Academy Team’s discretion, there may be some freedom allowed as to secondary and tertiary doctrinal issues, as long as they do not contradict the FH Statement of Faith.

**11.3: Academy Handbook** – The Academy Team will develop and maintain an Academy Handbook that contains the policies and procedures of FHBA (including, but not limited to, code of conduct, discipline, employment, and facility use policies). The Academy Handbook will be made available upon request to any Church member, employee, student, or parent of a student at FHBA.

**11.4: Employment Policies** – The Academy Team shall develop clear employment policies in order to safeguard the students and Church. At a minimum, these policies shall include the following requirements:

**11.4.1: Statement of Faith** – All teaching and administrative staff must agree to abide by the Academy Statement of Faith.

**11.4.2: Church Membership** – All teaching and administrative staff must be active members of a local Bible-believing church.

**11.5: Elder Approval** – The Academy Team will keep the Elder Team informed of all significant policy decisions and the Elder Team may affirm, modify or overturn any decision of the Academy Team if deemed appropriate to serve the best interests of the Church.

## **Article 12: Amendments**

This Constitution and Bylaws, or any provision contained herein may be altered, amended, repealed or restated, and a new Constitution and Bylaws adopted, by a two-thirds vote of members present and voting at any members' meeting, provided such amendments or alterations have been presented by the Elder Team to the Church membership in writing at least twenty-one days in advance of the members' meeting. The Church membership shall have an opportunity to submit questions, comments, or concerns, which will be considered by the Elder Team on a case-by-case basis.

## **Article 13: Dispute Resolution**

Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Church (Matthew 18:15–20; 1 Corinthians 6:1–8), FH shall encourage its members to resolve conflict among themselves according to biblically-based principles, without reliance on the secular courts. Consistent with its call to peacemaking, the Church shall encourage the use of biblically-based principles and the avoidance of suits of law or equity to resolve disputes between itself and those outside the Church, whether Christian or secular and whether individuals or corporate entities. The Elder Team may adopt policies and procedures to effect these aspirations.

## **Article 14: Facility Use**

It is the intention that all Church property, including all buildings, Church grounds, and worship areas, exist and shall be used exclusively to further FH's charitable, religious, and educational purposes. Use of Church property for any religious ceremony, including, but not limited to, birthdays, weddings, baptisms, funerals, and other ceremony or celebration determined by the Elder Team to be ecclesiastical in nature, shall be reserved to the Church, its members who are in good standing with the Church, and such other users who have agreed to honor and abide conditions applicable to such permitted use. The Elder Team may establish such policies and procedures as it deems appropriate and necessary to fulfill the intent of these bylaws and to protect the sanctity of the properties of FH as a place of charity, religion, and education.

## Article 15: Notices

**15.1: Notices** – Except where specifically stated otherwise in these Bylaws, notice of voting Members' meetings shall be sufficient if it is announced in two (2) consecutive Sunday services. Under all other circumstances, and except where specifically stated otherwise in these Bylaws, if notice is delivered by personal delivery or transmitted by telegram, telecopy, or electronic mail, the notice shall be considered to have been given when delivered or transmitted. If notice is sent by U.S. mail, express mail, or courier service, the notice shall be considered to have been given when deposited in the mail or with the courier service.

**15.2: Signed Waiver of Notice** – Whenever any notice is required to be given under the Act, or under the Church's Certificate of Formation or these Bylaws, a waiver in writing signed by a person entitled to receive a notice shall be deemed equivalent to the giving of the notice. A waiver of notice shall be effective whether signed before or after the time stated in the notice being waived.

**15.3: Waiver of Notice by Attendance** – The attendance of a person at a meeting shall constitute a waiver of notice of the meeting, unless the person attends for the express purpose of objecting to the transaction of any business because the meeting is not lawfully called or convened.

## Article 16: Transactions

**16.1: Contracts** – The Elder Team may authorize any officer or agent of the Church to enter into a contract or execute and deliver any instrument in the name of, and on behalf of, the Church. This authority may be limited to a specific contract or instrument, or it may extend to any number and type of possible contracts and instruments.

**16.2: Deposits** – All funds of the Church shall be deposited to the credit of the Church in banks, trust companies, or other depositories that the Elder Team selects.

**16.3: Gifts** – The Elder Team may accept on behalf of the Church any contribution, gift, bequest, or devise for the general purposes, or any special purpose of the Church.

**16.4: Affiliated Transactions** – The Elder Team shall adopt an appropriate Conflict of Interest Policy. The following Sections of these Bylaws shall be interpreted to comply with the Conflict of Interest Policy. Any contract or transaction between the Church and an affiliated party, as defined below, shall be void as provided by law, or voidable at the discretion of the Elder Team, if there is a conflict of interest between the Church and such affiliated party. For the purposes of these Bylaws, an affiliated party shall be any Elder, Deacon, or officer of the Church, their Family Members, or any other corporation, partnership, association, or other organization in which one or more of the Elders, Deacons, officers of the Church, or their Family Members, are Elders, officers, or members, or have a financial interest in (hereinafter an "Affiliated Party").

**16.5: Exceptions to Affiliated Transactions** – The Affiliated Transactions Section (16.4) of these Bylaws notwithstanding, no contract or transaction between the Church and an Affiliated Party shall be void or voidable solely for the reason that the Affiliated Party is an Affiliated Party, if

**16.5.1:** The material facts concerning the relationship of the Affiliated Party and the financial interests in the contract or transaction are disclosed to the Elder Team, and the Elder Team

authorizes the contract or transaction by the affirmative vote of a majority of the Elders who are entitled to vote on the matter; and

**16.5.2:** The contract or transaction is fair to the Church at the time of the approval.

**16.6: Loans and Related Parties** – The Church shall not make any loan to an Elder, Deacon, or officer of the Church, or their Family Members.

**16.7: Prohibited Acts** – As long as the Church is in existence, and except with the prior approval of the Elder Team, no Elder, Deacon, or officer of the Church, or their Family Members where applicable, shall:

**16.7.1:** Do any act in violation of the Bylaws or a binding obligation of the Church.

**16.7.2:** Do any act with the intention of harming the Church or any of its operations.

**16.7.3:** Do any act that would make it impossible or unnecessarily difficult to carry on the intended or ordinary business of the Church.

**16.7.4:** Receive an improper personal benefit from the operation of the Church.

**16.7.5:** Use the assets of the Church, directly, or indirectly, for any purpose other than carrying on the business of the Church.

**16.7.6:** Wrongfully transfer or dispose of Church property, including intangible property such as good will.

**16.7.7:** Use the name of the Church (or any substantially similar name), or any trademark or trade name adopted by the Church, except on behalf of the Church in the ordinary course of the Church's business.

**16.7.8:** Disclose any of the Church's business practices, trade secrets, or any other information not generally known to the business community to any person not authorized to receive it.

**16.8: Compensation** – All compensation packages for officers of the Church, and employees of the Church who are deemed to be highly compensated employees under Section 414(q) of the Internal Revenue Code, will be discussed in the minutes of the meetings of the Elder Team, and shall be approved by the full disinterested Elder Team on at least an annual basis and/or whenever compensation is increased. The approval of a compensation package by less than the full disinterested Elder Team shall only be permitted to the extent that one or more of the Elders are prohibited from voting on such compensation package under the Exceptions to Affiliated Transactions Section of these Bylaws.

## **Article 17: Records**

**17.1: Required Books and Records** – The Church shall keep correct and complete books and records of accounts. The Church’s books and records shall include:

**17.1.1:** A file-endorsed copy of all documents filed with the Texas Secretary of State relating to the Church, including, but not limited to, the Articles of Incorporation, Certificate of Formation, and any articles of amendment, restated articles, articles of merger, articles of consolidation, and statement of change of registered office or registered agent.

**17.1.2:** A copy of the Bylaws, and any amended versions or amendments to the Bylaws.

**17.1.3:** Minutes of the proceedings of the members and the Elder Team and committees having any of the authority of the Elder Team.

**17.1.4:** A list of the names and addresses of the Elders, members, Deacons, officers, and any Ministry Team or committee members of the Church.

**17.1.5:** A financial statement showing the assets, liabilities, and net worth of the Church at the end of the three most recent fiscal years.

**17.1.6:** A financial statement showing the income and expenses of the Church for the three most recent fiscal years.

**17.1.7:** All rulings, letters, and other documents relating to the Church’s federal, state, and local tax status.

**17.1.8:** The Church’s federal, state, and local information or income tax returns for each of the Church’s three most recent tax years.

### **17.2: Inspection and Copying**

**17.2.1: Inspection and Copying** – Subject to paragraph 17.2.2 below, an individual elder, trustee, officer or member of the Church (a “requesting person”), on written demand stating the purpose of the demand, may inspect and copy at the requesting person’s expense, in person or by agent, accountant, or attorney, at any reasonable time and for a proper purpose, the books and records of the Church. The Elder Team may establish reasonable fees and policies for copying the Church’s books and records requested. The fees may cover the cost of materials and labor, but may not exceed the Internal Revenue Service guidelines for providing copies.

**17.2.2: Protection of Proprietary Information** – Pursuant to Texas law and other applicable law, and to protect the interests of the Church, the Elder Team may require, as a condition precedent to any inspection or copying of confidential, proprietary, or trade secret books and records, that the director, officer, or person requesting the records execute a Nondisclosure or Confidentiality Agreement relating to the nondisclosure of proprietary or confidential books and records inspected or copied.

**17.2.3: Public Inspection** – If the Internal Revenue Service or other authority requires that copies of certain books and records of the Church be made available to the legitimate, requesting public, the Church will comply with such authority. Books and records available to the public for inspection or copying are not subject to the nondisclosure requirements of paragraph 17.2.2, above. However, the Elder Team may establish reasonable fees and policies for copying the Church’s books and records requested by the public. The fees may cover the cost of materials and labor, but may not exceed the Internal Revenue Service guidelines for providing copies.

## **Article 18: Indemnification**

**18.1: Mandatory Indemnification** – The Church shall indemnify any Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church 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, without limitation, any action threatened or instituted by or in the right of the Church), by reason of the fact that he or she is or was an Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church, or is or was serving at the request of the Church as an Elder, Deacon, pastor, officer, employee, agent, or volunteer of another domestic or foreign, nonprofit or for profit corporation, partnership, joint venture, trust, or other enterprise, against expenses (including, without limitation, attorneys’ fees, filing fees, court reporters’ fees and transcript costs), judgments, fines, and amounts paid in settlement actually and reasonably incurred by him or her in connection with such action, suit or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Church, and with respect to any criminal action or proceeding, he or she had no reasonable cause to believe his or her conduct was unlawful.

**18.2: Court-Approved Indemnification** – Anything contained in these Bylaws or elsewhere to the contrary notwithstanding:

**18.2.1:** the Church shall not indemnify any of the following:

**18.2.1.1:** any claim, issue, or matter as to which an Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church who was a party to any completed action or suit instituted by or in the right of the Church to procure a judgment in its favor by reason of the fact that he or she is or was an Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church, or is or was serving at the request of the Church as an Elder, Deacon, pastor, officer, employee, agent, or volunteer of another domestic or foreign, nonprofit or for profit corporation, partnership, joint venture, trust, or other enterprise, in respect of any claim, issue, or matter asserted in such action or suit as to which he or she shall have been adjudged to be liable for acting with reckless disregard for the best interests of the Church, misconduct or negligence in the performance of his or her duties to the Church unless, and only to the extent that, the district court in Nacogdoches County, Texas, or the court in which such action or suit was brought shall determine upon application that, despite such adjudication of liability, and in view of all the circumstances of the case, he or she is fairly and reasonably entitled to such indemnity as such court shall deem proper; or

**18.2.1.2:** any action or suit in which liability is asserted against an Elder or Deacon; and

**18.2.2:** the Church shall promptly make any such unpaid indemnification as is determined by a court to be proper as contemplated by this Section.

**18.3: Determination Required** – Any indemnification required under the Mandatory Indemnification Section (18.1) and not precluded under Court-Approved Indemnification Section (18.2) shall be made by the Church only upon a determination that such indemnification of the Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church is proper under the circumstances because he or she has met the applicable standard of conduct set forth in Mandatory Indemnification Section (18.1). Such determination may be made only:

**18.3.1:** by a majority vote of a quorum of Elder Team of the Church who were not and are not parties to, or threatened with, any such action, suit or proceeding;

**18.3.2:** if such a quorum is not obtainable or if a majority of a quorum of disinterested Elders so directs, in a written opinion by independent legal counsel other than an attorney retained previously by the Church, or a firm having associated with it an attorney, who has been retained by or who has performed services for the Church, or any person to be indemnified, within the past five (5) years; or

**18.3.3:** by the district court in Nacogdoches County, Texas or (if the Church is a party thereto) the court in which such action, suit, or proceeding was brought, if any.

Any such determination may be made by a court under division (18.3.3) of the Determination Required Section (18.3) at any time (including, without limitation, any time before, during or after the time when any such determination may be requested of, be under consideration by or have been denied or disregarded by the disinterested Elders under division [18.3.1] or by independent legal counsel under division [18.3.2] of this Determination Required Section). No decision for any reason to make any determination required under this Determination Required Section, and no decision for any reason to deny any such determination, by the disinterested Elders under division (18.3.1) or by independent legal counsel under division (18.3.2) of this Determination Required Section shall be evidence in rebuttal of the presumption recited in Mandatory Indemnification Section (18.1). Any determination made by the disinterested Elders under division (18.3.1) or by independent legal counsel under division (18.3.2) of this Determination Required Section to make indemnification in respect of any claim, issue, or matter asserted in an action or suit threatened or brought by or in the right of the Church shall be promptly communicated to the person who threatened or brought such action or suit, and within ten (10) days after receipt of such notification such person shall have the right to petition the district court in Nacogdoches County, Texas, or the court in which such action or suit was brought, if any, to review the reasonableness of such determination.

**18.4: Insurance** – The Church may purchase and maintain insurance or furnish similar protection, including but not limited to trust funds, letters of credit or self-insurance, on behalf of any person who is or was an Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church, or is or was serving at the request of the Church as an Elder, Deacon, pastor, officer, employee, agent, or volunteer of another domestic or foreign, nonprofit or for profit corporation, partnership, joint venture, trust, or other enterprise, against any

liability asserted against him or her and incurred by him or her in any such capacity, or arising out of his or her status as such.

**18.5: Certain Definitions** – For purposes of the foregoing Indemnification provisions, and as examples and not by way of limitation:

**18.5.1:** A person claiming indemnification shall be deemed to have been successful on the merits or otherwise in defense of any action, suit or proceeding referred to in Mandatory Indemnification Section (18.1), or in defense of any claim, issue, or other matter therein, if such action, suit, or proceeding shall be terminated as to such person, with or without prejudice, without the entry of a judgment or order against him or her, without a conviction of him or her, without the imposition of a fine upon him or her, and without his or her payment or agreement to pay any amount in settlement thereof (whether or not any such termination is based upon a judicial or other determination of the lack of merit of the claims made against him or her or otherwise results in a vindication of him or her);

**18.5.2:** References to an “other enterprise” shall include employee benefit plans; references to a “fine” shall include any excise taxes assessed on a person with respect to an employee benefit plan; and references to “serving at the request of the Church” shall include any service as an Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church which imposes duties on, or involves services by, such Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer with respect to an employee benefit plan, its participants or beneficiaries; and a person who acted in good faith and in a manner he or she reasonably believed to be in the best interests of the participants and beneficiaries of an employee benefit plan shall be deemed to have acted in a manner “not opposed to the best interests of the Church” within the meaning of that term as used in the foregoing Indemnification provisions;

**18.5.3:** The term “volunteer” shall mean an Elder, Deacon, pastor, officer, ministry team member, committee member, employee, agent, or volunteer of the Church, or another person associated with the Church, who (A) performs services for or on behalf of, and under the authority or auspices of, the Church, and (B) does not receive compensation, either directly or indirectly, for performing those services. Compensation does not include (A) actual and necessary expenses that are incurred by the volunteer in connection with the services performed for the Church and that are reimbursed to the volunteer or otherwise paid; or (B) insurance premiums paid on behalf of the volunteer and amounts paid, advanced or reimbursed pursuant to the foregoing Indemnification provisions, the Act or any indemnification agreement, resolution or similar arrangement.

**18.6: Venue** – Any action, suit, or proceeding to determine a claim for indemnification under the foregoing Indemnification provisions shall be maintained by the person claiming such indemnification, or by the Church, exclusively in a district court or other court of competent jurisdiction in Nacogdoches County, Texas. The Church and (by claiming such indemnification) each such person consent to the exercise of jurisdiction over its or his or her person by the district court in Nacogdoches County, Texas, in any such action, suit or proceeding.

## **Article 19: Miscellaneous**

**19.1: Legal Authorities Governing Construction of Bylaws** – The Bylaws shall be construed in accordance with the laws of the State of Texas. All references in the Bylaws to statutes, regulations, or other sources of legal authority shall refer to the authorities cited, or their successors, as they may be amended from time to time.

**19.2: Legal Construction** – If any Bylaw provision is held to be invalid, illegal, or unenforceable in any respect, the invalidity, illegality, or unenforceability shall not affect any other provision and the Bylaws shall be construed as if the invalid, illegal, or unenforceable provision had not been included in the Bylaws.

**19.3: Headings** – The headings used in the Bylaws are used for convenience and shall not be considered in construing the terms of the Bylaws.

**19.4: Seal** – The Board of Directors may provide for a corporate seal.

**19.5: Power of Attorney** – A person may execute any instrument related to the Church by means of a power of attorney if an original executed copy of the power of attorney is provided to the Secretary of the Church to be kept with the Church's records. However, no duty or obligation of an Elder or officer of the Church, including any ecclesiastical matter, may be exercised by and attorney-in-fact or other power unless approved by the Elder Team.

**19.6: Parties Bound** – The Bylaws shall be binding upon and inure to the benefit of the elders, deacons, members, directors, officers, committee members, employees, and agents of the Church and their respective heirs, executors, administrators, legal representatives, successors, and assigns except as otherwise provided in the Bylaws.

**19.7: Electronic Signatures** – To the fullest extent permitted by the Act and other law, including the Texas Uniform Electronic Transactions Act, electronic signatures (such as e-mail) of Elder Team members, Ministry Team members, officers, and any member, officer, director or representative of the Church, as between each other or each of them and the Church, shall constitute the valid signature of the person for purposes of obtaining consents or other matters prescribed by these Bylaws, unless such individual submits a written refusal to conduct any or certain transactions by electronic means.

# Exhibit "A"

Restated and Amended Constitution and Bylaws  
Fredonia Hill Baptist Church



## Southern Baptist Convention

# The Baptist Faith and Message

## THE 2000 BAPTIST FAITH & MESSAGE

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### I. 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.*

### II. 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.

#### A. 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.*

#### B. 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; Isaiah 53:1-12; 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.*

### **C. 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. 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.*

## **III. 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 human personality 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.*

## **IV. 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 sinner 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 unto 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.*

## V. 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.

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.*

## VI. 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.*

## VII. 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.*

## VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

*Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.*

## IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

*Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.*

## X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

*Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.*

## XI. Evangelism and Missions

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. Missionary effort 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.*

## XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

*Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.*

## XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

*Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.*

## XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. 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. Members of New Testament churches should cooperate with one another in carrying forward the missionary,

educational, and benevolent ministries for the extension of Christ's Kingdom. 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 the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

*Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.*

## XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. 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 the individual by the saving grace of God in Jesus Christ. 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. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

*Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.*

## XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

*Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.*

## XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. 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 state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

*Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.*

## XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. 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 to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from 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 loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

*Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 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; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.*

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