

CHURCH COVENANT
ARTICLES OF FAITH
AND BY-LAWS

EMMANUEL BAPTIST CHURCH
OF
PINEDALE, WYOMING

PREAMBLE

Whereas, the Word of God demands that a Christian organization not only conforms to the Word in doctrine and practice (Psalms 119:105; Galatians 1:1-8; II Timothy 4:1-5), but also that all things be done decently and in order (I Corinthians 14:40).

Now therefore, we the members of the Emmanuel Baptist Church of Pinedale, Wyoming, set forth by this present document our Covenant, Statement of Faith and By-Laws in accordance with which our congregational and personal affairs (spiritual and material) shall be conducted.

NAME AND AFFILIATIONS

ARTICLE I

SECTION 1. The name of the congregation shall be the Emmanuel Baptist Church of Pinedale, Wyoming.

SECTION 2. This Church, now or in the future, shall never, in any manner, become officially connected with any convention or association, but shall be and remain as an Independent, Fundamental Baptist Church.

CHURCH COVENANT

ARTICLE II

SECTION 1. Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, His angels, and this assembly, most solemnly and joyfully enter into this covenant with one another, as one body in Christ. (John 16:7, 8, 13; Matt. 28:19; Eph. 4:2-6).

SECTION 2. We promise, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, in holiness, and in comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; 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 through all nations. (Ps. 133:1; Eph. 4:3, 12; I Pet. 1:15-16; II Cor. 9:6-10 , I Cor. 13).

SECTION 3. We also promise to maintain family and secret devotions; to educate our children in Biblical truths; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our commitments, and exemplary in our deportment; to avoid all stain from the sale and use of intoxicating drinks as a beverage, the use of any tobacco or substance containing nicotine, and the use or affiliation with any illegal drugs (controlled substances), and to be zealous in our efforts to advance the kingdom of our Savior. (Family/secret devotions - Deut. 6:5-7; II Tim. 2:15; Phil 4:6; James 5:16; Deut. 17:19-20; Prov. 15:8; Salvation of kindred and acquaintances - John 4:27-30; I Tim. 2:4; II Pet. 3:9; Acts 16:25-34; Matt. 28:18-20; Walk circumspectly - Ex. 23:13; Eph. 5:15-16; Just in dealings - Phil. 4:8; Rom 12:17; II Cor. 8:21; Faithful in commitments I Cor. 4:2; Matt. 25:23; Luke 16:10; Exemplary in our deportment - I Tim 4:12; Titus 2:7-8; Intoxicating drinks - Isa. 5:11; Prov. 20:1; Hab. 2:15; Prov. 23:29-30; I Pet. 4:3; Luke 12:45, 46; Eph. 5:18; Tobacco and controlled substance - I Cor. 3:16-17; Rom 14:8; I Cor. 6:19-20; I Pet. 2:9-11; I Pet. 2:13-17; Advance kingdom of our Saviour - Matt. 28:18-20; Titus 2:14; Matt. 9:37-38; John 9:4; John 4:35.)

SECTION 4. We further promise to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Saviour, to secure it without delay. (John 13:34-35; Rom. 12:10; 1 John 4:11; James 5:16; Phil. 1:3-4; Phil. 4:3; I Tim. 6:17, 18; Isa. 58:7-8; Matt 25:34-40; Eph. 4:31-32; Col. 4:6; James 1:19; Mark 11:25-26; Matt. 18:21-22; Eph. 4:26).

SECTION 5. Moreover, we promise that when we move from this place, 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. (Heb. 10:25; Acts 2:42.)

ARTICLES OF FAITH

ARTICLE III

SECTION I. The Scriptures.

We believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore, is and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

(EXPLANATORY)

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

B. By "inspiration" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and are free from error as no other writings have ever been, or ever will be inspired. (II Tim. 3:16,17; II Peter 1:19-21; Acts 1:16; Acts 28:25; Psalm 119:160; Psalm 119:105; Psalm 119:130; Luke 24:25-27; John 17:17; Luke 24:44-45; Psalm 119:89; Prov. 30:5-6; Rev. 22:19; John 12:48; Isaiah 8:20; Ephesians 6:17; Romans 15:4; Luke 16:31; Psalm 19:7-11; John 5:45-47; John 5:39; James 1:22-25).

C. We believe that Scripture was inerrant in the original manuscripts. The Old Testament original manuscripts were written in Hebrew and Aramaic, and the New Testament in Greek. No original manuscripts still exist.

We do not hold that the King James Version is a divinely inspired translation. However, we do believe, that it represents a reliable translation to English. Accordingly it will be our general practice to use the KJV in the pulpit, in SS classrooms and other church sponsored teaching situations. We do recognize the right to consult and present alternate translations for clarification and understanding. If an alternate translation is to be used in a church sponsored teaching situation, prior approval should be obtained from the Pastor. We do not intend hereby to preclude the use of other translations by members in their personal and family devotions. However, we recognize that some translations available today were done by liberal theologians, and that they deviate from Scriptural truth. Accordingly we encourage members to consult with the Pastor about the use of other translations.

SECTION 2. The True God.

We believe that there is one, and only one, living and true God; an infinite, intelligent Spirit, that Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons: the Father, the Son and the Holy Spirit, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption. (Ex. 20:2-3; Gen. 17:1; 1 Cor. 8:6; Eph. 4:6; John 4:24; Psa. 147:5; Psalm 83:18; Psalm 90:2; Jer. 10:10; Ex. 15:11; Rev. 4:11; 1 Tim. 1:17; Rom 11:33; Mk. 12:29-30; Matt. 28:19; John 15:26; 1 Cor. 12:4-6).

SECTION 3. The Lord Jesus Christ.

The Second Person of the Triune God is the Son whose name is the Lord Jesus Christ. He exists eternally with the Father, and at the time of His incarnation, without change in His deity, became a man through the miracle of His divine conception and the virgin birth. He lived a sinless, impeccable life; died a substitutionary death for all men; was buried and arose from the

grave physically the third day. He ascended into Heaven, is presently fulfilling His intercessory and mediatorial ministry, and has promised to return to rapture the church, prior to the Tribulation, at the conclusion of which He will institute His reign over Israel and the nations. (Matt. 1:20-25; 17:5; Luke 1:26-35; John 8:28, I Cor. 15:3-4; Heb. 4:15; 9:24; 10:12; I John 2:2; John 14:3; I Thess. 4:13-18; Rev. 20:1-6; John 1:1, 2; II Cor. 5:20, 21; Acts 1:6-9).

SECTION 4. The Holy Spirit.

We believe that the Holy Spirit is a divine person; equal with God the Father, and God the Son, and of the same nature; that He was active in the creation; that in His relationship to the unbelieving world, He restrains the Evil One until God's purpose is fulfilled; that He convicts of sin, of judgment and of righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is agent in the New Birth; that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies and helps the believer. (John 14:16,17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; II Thess. 2:7; John 16:8-11; John 15:26,27; Acts 5:30-32; John 3:5,6; Eph. 1:13,14; Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16; Luke 24:49; John 16:13; Rom. 8:14; Rom. 8:16; II Thess. 2:13; I Pet. 1:2; Rom. 8:26-27). Regarding the ministry of spiritual gifts, we believe that God is sovereign in the bestowment of all His gifts; that the gifts of evangelists, pastors and teachers are sufficient for the perfecting of the saints today; and that speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established. (I Cor. 12:4-11; II Cor. 12:12; Eph. 4:7-12; I Cor. 13:10). We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted. (John 15:7; I John 5:14-15).

SECTION 5. The Devil, or Satan.

We believe that Satan was once holy, and enjoyed heavenly honors, but through pride and ambition to be as the Almighty, fell and drew after him a host of angels; that he is now the malignant prince of the power of the air and unholy god of this world. We hold him to be man's great tempter, the enemy of God and His Christ; the accuser of the brethren; the lord of the Antichrist, and the author of all the powers of darkness--destined, however, to final defeat at the hand of God's Son and eternal judgment in hell, a place prepared for Satan and his angels. (Isa. 14:12-15; Ezek. 28:14-17; Jude 6; II Pet. 2:4; Eph. 2:2; John 14:30; I Thess. 3:5; Matt. 4:1-3; I Pet. 5:8; I John 3:8; Matt. 13:19-22; I John 4:3; II John 7; I John 2:22; Rev. 13:13-14; II Thess. 2:8-11; Rev. 19:11,16,20; Rev. 12:7-9; Rev. 20:1-3; Rev. 20:10; Matt. 25:4).

SECTION 6. The Creation.

We believe in the Genesis account of six twenty-four hour days of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly and God's established law was that they should bring forth only "after their kind". (Gen. 1:1; Ex. 20:11; Acts 4:24; Col.

1:16,17; Heb. 11:3; John 1:3; Rev. 10:6; Rom. 1:20; Acts 17:23-26; Jer. 10:12; Neh. 9:6; Gen. 1:26,27; Gen. 2:21-23; Gen. 1:11; Gen. 1:24).

SECTION 7. Man.

A. Fall of Man.

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression, fell from his sinless and happy state, in consequence of which all mankind are now sinners, by birth and by choice, and, therefore, under just condemnation without defense or excuse. (Gen. 3:1-6,24; Rom. 5:12,19; 3:10-19; Eph. 2:1,3; Rom. 1:18; Ezek. 18:19-20; Rom. 1:28,32; Gal. 3:22).

B. The Righteous and the Wicked.

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and that this distinction holds among men both in life and after death in the everlasting happiness of the saved and everlasting conscious suffering of the lost. (Mal. 3:18; Gen. 18:23; Rom. 6:17,18; Prov. 14:32; I Pet. 4:18; I John 5:19; Gal. 3:10; Rom. 7:6; Rom. 6:23; Prov. 11:31; Luke 6:25; Rom. 1:17; I Cor. 1:21; Acts 10:34,35; I John 2:29; I John 3:7; Rom. 6:16; Matt. 25:34,41; John 8:21; Luke 9:26; John 12:25; Matt. 7:13,14; Rom. 8:9).

C. Abortion.

We believe that life begins at conception. Accordingly, we hold that the intentional termination of that life by abortion is condemned by Scripture as sin. (Psalm 139:13-16; Jer. 1:5; Amos 1:13).

D. Homosexuality.

In light of current events in our country we feel it is necessary to state, not our preference, but our firmly held conviction, that the Bible absolutely and without equivocation condemns as sin the practice of homosexuality or lesbianism. Accordingly, no person who is a party to such a relationship, or who has in the past maintained such a relationship, and is unrepentant, may be a member of this church or serve in any capacity. (Rom. 1:18-32; Lev. 18:22; Lev. 20:13; 1 Cor. 6:9, 10; I Tim. 1:10).

SECTION 8. Salvation.

A. Reconciliation.

We believe that the salvation of sinners is wholly of grace. Through the mediatorial offices of the Son of God, by the appointment of the Father, He freely took upon Himself our nature, yet without sin. He honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins. His reconciliation consisted not in setting an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, bearing our sins in His own body on the tree. Having risen from the dead, He is now enthroned in heaven and unites in His wonderful Person the most tender sympathies with divine perfection. Christ the Lord is in every way qualified to be a suitable, a compassionate and an all sufficient Saviour. (Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I John 2:2; I John 4:10; I Cor. 15:3; II Cor. 5:21; John 10:18; Phil. 2:8; Gal. 1:4; I Pet 2:24; I Pet 3:18; Isa. 53:11; Heb. 12:2; I Cor. 15:20; Isa. 53:12; Heb. 9:12-15; 7:25; I John 2:2).

B. The Grace of God in the New Creation.

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel showing evidence of repentance and faith and newness of life. (John 3:3; II Cor. 5:17; Luke 5:32; I John 5:1; John 3:6,7; Acts 2:41; 16:30-33; II Pet. 1:4; Rom. 6:23; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 3:8; John 1:12,13; Gal. 5:22, 23; Eph. 5:9, 10).

C. The Freeness of Salvation.

We believe in God's electing grace; that the blessings of salvation are made free to all by the gospel; that it is the responsibility of all to accept God's provision by a cordial, penitent and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth but their own inherent depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation. (I Thess. 1:4; Col. 3:12; I Pet. 1:2; Titus 1:1; Rom. 8:29,30; Matt. 11:28; Isa. 55:1; Rev. 22:17; Rom. 10:13; John 6:37; Isa. 55:6; Acts 2:38; Isa. 55:7; John 3:15,16 . , I Tim. 1:15; I Cor. 15:10; Eph. 2:4,5; John 5:40; John 3:18, 36; Rev. 3:20).

D. Justification.

We believe that the great gospel blessing, which Christ secures to such as believe in Him, is Justification; that justification includes the pardon of sin, the gift of eternal life on principles of His righteousness; that it is bestowed and is not the consideration of any works of righteousness which we have done but is solely through faith in the Redeemer's blood. His righteousness is imputed unto us. (Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 5:9; 8:1; 5:1; 1:17; Titus 3:5-7; Hab. 2:4; Gal. 3:11; Rom. 4:1-8; Heb. 10:38).

E. Repentance and Faith.

We believe that Repentance and Faith are solemn obligations and also inseparable graces, wrought in our souls by the quickening Spirit of God; thereby, being deeply convicted of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all sufficient Saviour. (Acts 20:20, 21; Mark 1:15; Acts 2:37,38; Luke 18:13; Rom. 10:13; Psalm 51:7; Isa 55:6,7; Luke 12:8; Rom. 10:9-11).

F. Sanctification.

We believe that sanctification has to do primarily with separation, cleansing, and setting apart for God. Every believer at regeneration receives the Holy Spirit, is sealed by the Holy Spirit, is baptized into the body of Christ by the Holy Spirit, and sanctified by the Holy Spirit. The measure of the Holy Spirit's power through the believer rests with the believer for he is told not to grieve, nor quench, but to yield to and be filled with the Holy Spirit. We believe that every saved person possesses two natures, with provision made for victory of the new nature over the old nature through the power of the indwelling Holy Spirit. We believe in holy living, but not in the total eradication of the old nature in this life. (I Cor. 1:2, 30; 6:11; 7:14; Acts 20:32; John 17:17; Eph. 5:26; Col. 1:20-22; 1 Thess. 4:3, 5:23; Rom. 8:9; Eph. 1:13; 1 Cor. 12:13; Eph. 4:30; I Thess. 5:19; Eph. 5:18; Rom. 7:14-25).

G. Separation.

We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord; and, that God commands separation from all religious apostasy and ecumenical association with unbelievers. (II Cor. 6:14-18; I John 2:15-18; I Cor. 5:11; Gal. 1:8, 9; II Thess. 3:14, 15; II Tim. 2:15-19; II John 9-11).

H. Eternal Security of the Believer.

We believe that all the redeemed are kept by God's power and are thus secure in Christ forever, for they are born of incorruptible seed. They are given everlasting life, are sealed unto the day of redemption, and their life is hid with Christ in God. They are given knowledge and assurance of eternal life. They are assured of no condemnation nor separation. (John 10:28-30; Jude 24; Heb. 7:25; I John 2:1; Eph. 4:30; Rom. 8:28-39; I John 5:13; I Peter 1:23; Col. 3:3,4; John 5:24; Eph. 4:30; John 3:15, 16).

SECTION 9. The Church.

We believe that a local church is a congregation of baptized believers associated by a covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe the true mission of the church is found in the Great Commission. We hold that the local church has the absolute right of self-government, free from interference of any

hierarchy of individuals or organizations and that the one and only superintendent is Christ; that every church guided by the Word is the sole and only judge of the measure and method of its cooperation with other organizations on all matters; that on all matters of discipline and benevolence, the will of the local church is final. (Acts 2:41,42; I Cor. 11:2; I Tim. 3:1-13; Matt. 28:18-20; Col. 1:18; Eph. 5:23-24; Eph. 1:22,23; 4:11; I Cor. 12:4; Acts 14:23; 15:22; Jude 3,4; II Cor. 8:23,24; I Cor. 16:1,2; Mal. 3:10; Lev. 27:32; I Cor. 16:2; 6:1-3; 5:11-13).

A. Baptism.

We believe that Christian Baptism is the immersion in water of a born-again believer, in the name of the Father, the Son and Holy Ghost, to show forth by this solemn and beautiful emblem, their faith in the crucified, buried, risen and coming Saviour, and that it is a prerequisite to a God-blessed life. We hereby declare, subject to the procedure herein set forth, that the Emmanuel Baptist Church will receive into its membership those who have been truly born again, and then, baptized (immersed) in obedience to the command of Christ. (Acts 8:36-39; Matt. 3:15, 16; Col. 2:12; Matt. 28:19; Acts 2:41,42; John 3:22, 23; Rom. 6:3-5, I Cor. 1:14-17).

B. Lord's Supper.

We believe the Lord's Supper to be an ordinance of the Church in which born-again believers, by the sacred use of bread and juice, are to commemorate together the undying love of Christ; preceded always by solemn self-examination. We, hereby, declare that the Emmanuel Baptist Church invites other Christians, of like precious faith, to participate in our Communion Services. (I Cor. 10:16; Mark 14:22-24; I Cor. 11:23-29; Luke 22:19,20; Matt. 26:26-28; Acts 2:42).

SECTION 10. Civil Government.

We believe that civil government is of divine appointment, for the interests and good order of human society; that those in authority are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of the Lord Jesus Christ, who is the only Lord of conscience and the coming Prince of the kings of the earth. (Rom 13:1-7; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt 22:21; Titus 3:1; I Pet. 2:13,14,17; Acts 5:29; Acts 4:19,20; Dan. 3:17-18; Matt. 10:28; Matt. 23:10; Phil. 2:10,11; Psalm 72:11).

SECTION 11. Future Events.

We believe that, at death, the spirit and soul of believers pass instantly into the presence of Christ and remain in conscious joy until the resurrection of the body when Christ comes for His own. (II Cor. 5:6-8; I Cor. 15:50-58; I Thess. 4:13-18). The blessed hope of the believer is the imminent, personal pre-tribulational, pre-millennial appearance of Christ to rapture the Church. His righteous judgments will then be poured out on an unbelieving world during the Tribulation, the last half of which is the Great Tribulation. The climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to introduce the Millennial Kingdom. Israel will be saved and restored to national superiority. Satan will be bound and the

course will be lifted from the physical creation. Following the Millennium, the Great White Throne Judgment will occur, at which time the bodies and souls of the wicked dead shall be reunited and cast into the Lake of Fire. Jesus Christ shall reign in a new Heaven and a new Earth, forever and forever, as Lord of Lords and King of Kings. (John 14:3, I Thess. 4:13-18; II Thess. 2:1-12; Rev. 3:10; Matt. 24:29-30; Isa. 11:1,2; Rev. 20:2-3; 11-15; Rev. 21:1-6; Rev. 21:9-27; Rev. 22:1-5; Phil. 2:10, 11).

BY-LAWS

MEMBERSHIP

ARTICLE IV

SECTION 1. Any person falling into one of the following categories shall be a qualified candidate for membership.

- a. Any person professing faith in the Lord Jesus Christ, giving evidence of a change of heart, adopting the church covenant and being in agreement with the doctrinal statement of this church as herein set forth upon baptism by immersion.
- b. Members from other churches holding the same faith and practice may be received by letter of recommendation from their respective churches and their personal testimony of salvation and baptism by immersion, if the person for various reasons is unable to secure a letter, they may be received by giving satisfactory evidence of Christian life and conduct, and a personal testimony of their salvation and baptism by immersion.
- c. Any member whose name is in the inactive file of the church, or who has been excluded from the church membership, may upon making satisfactory explanation to the church, be restored to full membership.

SECTION 2. All candidates for membership or any person desiring restoration to active status shall be examined by the pastor and the board of deacons. Upon their affirmative recommendation, the candidate shall be presented before the members of this church at a regularly scheduled meeting. No notice shall be necessary for a meeting for this purpose. Upon the affirmative vote of three-quarters of the members present, the candidate shall be received into membership.

SECTION 3. In the following events membership may be removed:

- a. In the event of death of the member.
- b. Upon the request of letter by a church for the member who is relocated to an area and wishes to join another local body of like precious faith.

- c. Upon request of the member as a direct result of a personal, spiritual conviction.

SECTION 4. Any member who is guilty of serious misconduct and who persists in the same after due admonition of the pastor and board of deacons, (this to be done according to Matt. 18:15-17), may be excluded from membership of the church by a two-thirds vote of the members present and voting, at any regular meeting, provided notice of the contemplated action shall have been announced at the regular midweek meeting and to the offending member two weeks prior to the action. Members may not withdraw their membership while they are involved in this process of church discipline. *(Amended 1/15/2017)*

SECTION 5. If any member should be absent from all meetings of this church for a period of 3 months, such a member shall be transferred to an inactive list and shall not be counted as a voting member in church business meetings. Any member remaining on the inactive list for a period of six (6) months shall be removed from the membership.

SECTION 6. This Church shall have the following goals in membership:

- a. We shall strive to have a REGENERATED Church membership (John 3:16).
- b. We shall strive to have a SPIRITUAL Church membership (Matt. 5:48; Rom. 8:1-9).
- c. We shall strive to have a SEPARATED Church membership (John 17:14-15; I John 2:15; II Cor 6:14-18).
- d. We shall strive to have a COMPASSIONATE Church (I Peter 3:8).

SECTION 7. All members of this church shall have the following duties:

- a. To acquire Scriptural knowledge, to make constant progress in grace and spirituality, to strive consistency in Christian conduct, and the control of an unholy temper.
- b. To pray for their pastor, deacons and leaders, to manifest a tender regard for their reputation, and also to pray for the work of the church that many souls will be saved and that those who are saved might be rooted and grounded and built up in the faith.
- c. To cultivate and cherish brotherly love for each other and to show this love by using all proper measures to promote their spiritual benefit and prosperity.
- d. To contribute according as God prospers them toward the maintenance of the church and its missionary program and in general, to assist in bearing the expenses and sharing the duties and services of this congregation.

- e. To review the constitution on a yearly basis, to serve as a regular reminder of their responsibilities and commitments.

SECTION 8. Church members to hold an elected office or to be appointed as a permanent Sunday School teacher must be an active member for at least six (6) months or have the approval of the board of deacons.

MEETINGS OF THE CHURCH

ARTICLE V

SECTION 1. It will be the church's general practice to meet twice every Lord's Day for public worship and at least once each week for prayer service. *(Amended 1/15/2017)*

SECTION 2. The Ordinance of the Lord's Supper shall be observed each month at such times as the pastor shall designate.

SECTION 3. A regular business meeting shall be held in January, April, July and October of each year. The January quarterly meeting shall also be the annual business meeting. All business meetings shall be held at the church building. *(Amended 1/15/2017)*

SECTION 4. Special business meetings may be called by the pastor or board of deacons. Two weeks notice shall be given except in an emergency as hereinafter set forth. No business except that contained in the notice shall be transacted at a special business meeting.

SECTION 5. Emergency special meetings may only be called by the concurrence of the Pastor and board of deacons. Emergency special business meetings may only be called at regular Sunday morning services and no business, except adjournment, shall be transacted thereat without the unanimous consent of those members present.

SECTION 6. The order of business, so far as applicable, at any meeting of members shall be as follows:

1. Opening prayer.
2. Reading and disposition of minutes of last meeting.
3. Treasurer's report (written).
4. Report of Board of Deacons.
5. Unfinished business.
6. New business.

7. Election of Officers.

8. Closing prayer.

9. Adjournment.

SECTION 7. Any number of members present, which shall include two elected officers, at a properly called business meeting shall constitute a quorum and except as otherwise provided herein, all questions shall be decided by a majority vote of the members present and voting on any proposition.

SECTION 8. All active church members eighteen years of age and over are eligible to vote at any business meeting. Members shall be entitled to one vote for each officer or board member to be elected; provided however, that no member may cast more than one vote for any person for each office for which he is a candidate.

SECTION 9. With regard to business meetings, the following rules shall be observed:

- a. All business meetings shall be presided over by the Pastor, unless the matter under discussion directly relates to him. In that event or in the event of his absence, the meeting shall be presided over by a moderator to be selected by the board of deacons.
- b. No second motion shall be entertained until the one under consideration has been disposed of, except a motion of amendment, adjournment or "puts the question".
- c. Any speaker who introduces any matter foreign to the subject under discussion shall be ruled out of order.
- d. Discourteous language or remarks directed to injure the reputation or feeling of any member shall be ruled out of order and shall forfeit the speaker's right to the floor.
- e. The Pastor or Moderator may speak upon any subject under discussion.
- f. Any attendee wishing to speak shall wait for recognition and respectfully address the Pastor or Moderator.
- g. Every proposition presented for action of the church must be introduced by motion of one member and seconded by another.
- h. No question shall be called until there is no further discussion.
- i. On all matters of procedure at a meeting, the ruling of the Pastor or Moderator shall be final.

OFFICERS

ARTICLE VI

SECTION 1. The corporate officers of the church shall consist of the Pastor, Deacons, Clerk, Treasurer and any others established by the church.

SECTION 2. The Pastor is to be chosen and called by the church whenever a vacancy occurs. His election shall take place at a regular meeting called for that purpose, of which at least one week's notice shall be given. The said election shall take place no less than 6 and no more than 14 days following his candidacy. The deacons of the church shall be the pulpit committee to seek out a suitable pastor, and their recommendation will constitute a nomination. The committee shall bring to the consideration of the church only one man at a time. Election shall be written ballot, an affirmative vote of three-fourths of those present and voting being necessary to a choice.

SECTION 3. The Pastor must wholeheartedly subscribe to the Church Covenant, Articles of Faith and Bylaws herein contained and meet all requirements and qualifications as stated in the Scriptures, to-wit:

I Timothy 3:2-7

- (a) Blameless.
- (b) The husband of one wife.
- (c) Vigilant.
- (d) Sober.
- (e) Of good behavior.
- (f) Given to hospitality.
- (g) Apt to teach.
- (h) Not given to wine.
- (i) No striker.
- (j) Not greedy of filthy lucre.
- (k) Patient.
- (l) Not a brawler.
- (m) Not covetous.

(n) One that ruleth well his own house, having his children in subjection with all gravity.

(o) Not a novice.

(p) Have a good report of them which are without.

Titus 1:6-9

(q) Having faithful children not accused of riot or unruly.

(r) Not self willed.

(s) Not soon angry.

(t) Just.

(u) Holy.

(v) Temperate.

(w) Holding fast the faithful Word.

SECTION 4. The duties of the Pastor are:

1. To have the general oversight of the entire work of the church;
2. To preach the gospel of Christ and the whole counsel of God;
3. To administer the ordinances;
4. To extend the right hand of fellowship to all new members;
5. To tenderly watch over the membership;
6. To promote the spiritual interests of the church;
7. To organize and develop its strength for the best possible services; and
8. To be a member of all boards and committees.

SECTION 5. At the first regular business meeting two years after a Pastor assumes that office in Emmanuel Baptist Church of Pinedale, the membership shall hold a vote of confidence. Notice of said vote shall be given at the two immediately preceding regular Sunday morning services. Vote shall be by secret ballot and conducted by a moderator appointed by the board of deacons. No discussion shall be had on the proposition and the only issue shall be whether the Pastor shall

be retained. If less than a majority of those members voting thereon vote in the affirmative, the office of Pastor shall be immediately vacated. In such an event the terminated Pastor shall be entitled to thirty (30) days regular compensation but shall immediately cease the functions and office of Pastor. If a Pastor is retained at the vote, he shall hold that office indefinitely and until otherwise terminated. *(Amended 1/15/2017)*

SECTION 6. The pastoral relationship may be terminated as follows:

- a. By the pastor—after having given the church thirty (30) days notice of his intent to close his pastorate.
- b. By the church, if a majority of the voting membership at a regular or called business meeting vote to terminate the pastorate. In such event the terminated Pastor shall be entitled to thirty (30) days regular compensation but shall immediately cease the functions and office of Pastor.

SECTION 7. There shall be two or more Deacons, if qualified candidates are available (the maximum number determined by the pastor and deacons), whose term of active office shall be two years, with the third year as a leave of absence unless that situation leaves the body with less than two active deacons. They shall be recommended by the pastor and incumbent deacons, and voted on by the church at each annual business meeting. The deacons must meet all requirements as stated in the Word of God.

1 Timothy 3:8-13

- (a) Grave.
- (b) Not double-tongued.
- (c) Not given to much wine.
- (d) Not greedy of filthy lucre.
- (e) Blameless.
- (f) Husband of one wife.
- (g) Ruling their own children and their own houses well.

SECTION 8. The Deacons shall, with the pastor, share responsibility for the spiritual welfare of the flock, and with him consider all applications for church membership and all requests for letters of dismissal. They shall cooperate with him in providing the pulpit supplies and the leaders of the prayer meeting in the pastor's absence. No one shall fill the pulpit of this church whose beliefs conflict with the Church Covenant or Articles of Faith contained herein. No outside speaker shall be invited by any organization or person, except by the Pastor, from within

or outside the church unless respectfully submitted to the pastor and deacons for their approval. They shall cooperate with the pastor in visiting the members, in the care of the sick, needy, and distressed members of the church. They shall assist in the distribution of the elements in the communion service and assist in the baptismal services. They shall, with the pastor assist in the promotion of the evangelistic, missionary, and church music programs. The deacons shall, under the general direction of the church and in accordance with the laws of the state, hold in trust the property of the church, and shall supervise the use and care of church properties and equipment. They shall supervise the preparation and raising of an adequate budget, and shall oversee the disbursement of all funds and shall conduct all such other business as the church may delegate to them. This board shall audit and may authorize all bills not included in the church budget and not exceeding \$300.00 to be paid by the treasurer. They shall constitute the pulpit committee.

They shall be called together by the pastor to organize immediately after the annual election. They shall elect their own chairman and secretary. Each member, including the chairman shall have one vote on matters.

SECTION 9. A meeting of the Board of Deacons may be called by the pastor or by the concurrence of any two members. No meeting shall be held or action taken unless all of the members of the board have been notified. If less than one week's notice is given, any absent member shall have three days in which to file his vote on any matter in writing with the chairman of the board. Otherwise, all matters shall be decided by a majority of those present and voting.

SECTION 10. The final authority of this church is with its members.

SECTION 11. The Clerk shall keep a correct record of the proceedings of all business meetings of the church; shall issue and attest all letters of admission; shall keep a register of all members; shall notify the members of committees appointed; shall at business meetings read the proceedings of the previous meeting to be corrected if necessary, and approved by the members.

SECTION 12. The duties of the office of Treasurer are to receive and safely keep the monies of the church and to pay out same in accordance with the instructions of the church budget (and approved non-budgeted items) to keep accurate accounts of contributions and to make written, quarterly reports to the church at the business meetings. If the contributions for any given month are not sufficient to meet the monthly budget obligations, the Treasurer shall present a temporary, alternative expenditure plan to the board of deacons for church approval at the next scheduled or special church business meeting. He may withhold payment of bills in question until approval by the board of deacons.

SECTION 13. The financial records of the church shall be reviewed once a year by an individual appointed by the board of deacons. This individual shall also examine the records in case of a change of Treasurers.

SECTION 14. All officers except the pastor shall be elected at the annual business meeting of the church and will take office the first day of the following month. Election will be for a term of one year unless otherwise herein provided, at which time they are eligible for re-election, if

favorable to the church. In the event of a vacancy occurring during the year, a new candidate shall be nominated by the pastor and board of deacons. The nominee shall then be presented to the church at the next regular business meeting or a special meeting called for that purpose. If elected by the members, the nominee shall fill the un-expired term of the vacant position.

AMENDMENTS

ARTICLE VII

SECTION 1. The foregoing By-Laws may be amended at any regular business meeting of the church by a majority vote of those present and voting, provided that the proposed amendment shall have been submitted in writing and shall have been read at two Sunday morning and Sunday evening services prior to the business meeting in which the amendment shall be submitted for final action; provided further, however, that of the aforementioned occasions, said amendment may be read three times by title only and need be read at length only once if copies thereof are made available for inspection by the members. The Articles of Faith are irrevocable.

~~**SECTION 2.** Church members to hold an elected office or to be appointed as a permanent Sunday School teacher must be an active member for at least six (6) months or have the approval of the board of deacons. *(Deleted 1/15/2017)*~~

SECTION 3. In the Articles of Faith, Section 3, EBC defines the word “impeccable” as meaning “perfect,” not as meaning “not able to sin.” *(Added 1/15/2017)*

SECTION 4. Statement on Marriage and Human Sexuality

We believe that God has commanded that no intimate sexual activity be engaged in outside of a monogamous marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God’s gift of sex. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1: 26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)

God created man and woman in His image as two distinct but equal genders which He intends to use for His glory (Gen. 1:26-27). Furthermore, individual gender is assigned by God and determined at conception (Ps. 139:13-16). Therefore we believe that to intentionally alter or change one’s physical gender or to live as a gender other than the one assigned at conception is to reject God’s right as Creator to assign gender to His creatures and is a personal rejection of His plan to glorify Himself through the original gender He assigned that individual (1 Cor. 10:31).

We believe in the normal, literal interpretation of passages within the Bible which condemn these acts, materials, attitudes, lifestyles or relationships. To be consistent with this position, we could not, therefore, knowingly place into leadership positions, or receive into church membership any person actively practicing or condoning these sexual perversions. Any person found to be violating Scripture in this area would be subject to dismissal from any

leadership position and possible removal from church membership if there is not proper repentance and restoration.

We believe the moral corruption of sexual sin can be fully forgiven through repentance and faith in Christ's atoning work (I Corinthians 6:9-11; I John 1:9), but physical and psychological scars caused by sexual sin cannot always be erased in this life. Thus we affirm that God fully forgives all who repent of sexual sin. We believe that relationships broken by sexual sin can be restored through genuine repentance and faith. We deny that there is any sort of sexual sin God cannot forgive. We oppose the idea that victims of sexual infidelity or abuse should never forgive those who have sinned against them.

We believe the Bible defines marriage as a God ordained union between one man and one woman for life. Therefore we recognize that same-sex marriage and polygamy are in violation of Scripture.

All of us are sinners. We live in a world broken by sin and are called to live out our biblical beliefs among those who may disagree with us. We desire to do so in ways that honor God and point fellow sinners to Him (1 Pet. 1:11-12). We believe every person must be treated with respect and compassion and are committed to living out our commitments to these biblical standards with grace and humility. We also believe that we are called to speak God's truth in love (Eph. 4:15) as we call all men to recognize that all human sinfulness is an offense to God (Rom. 3:10-11; Rom. 6:23a), that God has displayed immense grace and mercy toward all sinners (Eph. 2:1-10), and that He offers a full and free forgiveness through Jesus Christ to all who repent and forsake their sin and turn in faith to Him (Acts 3:19-21; Rom. 6:23; 10:9-10; 1 Cor. 6:9-11; 1 John 1:8-9). *(Added 1/15/2017)*