

*Constitution
and
Bylaws*

of:

Beaver Creek Baptist Church

*3705 E. Beaver Creek Road
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*Constituted October 2, 1994
First Constitution and Bylaws adopted October 9, 1994
Incorporated January 13, 1995
Revised Constitution and Bylaws adopted December 9th, 2001
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Current Constitution and Bylaws adopted December 11th, 2011*

CONSTITUTION

Name

This body shall be known as the *Beaver Creek Baptist Church*.

Mission Statement

Beaver Creek Baptist Church has been called by God to be a light in the world by worshipping God, exalting the Savior, and equipping the saints to minister to and evangelize the lost world. Matt. 29:18-20

Statement of Faith

We affirm the Holy Bible as the inspired Word of God which, through the leadership of the Holy Spirit, forms the basis of our beliefs. We voluntarily band ourselves together as a family of redeemed brothers and sisters in Jesus Christ personally committed to sharing the good news of salvation to lost mankind. The ordinances of the church are believer's baptism and the Lord's supper.

Doctrinal Statement

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

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. He dwells in all believers, and 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 nationality 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 family of redeemed brothers and sisters, 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.

Our congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. In agreement with New Testament examples, its leadership is provided by a plurality of Elders. While both men and women are gifted for service in the church, the position of Elder 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, tongue, 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.

The Lord's Supper is a symbolic act of obedience whereby believers, 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 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.

Polity and Relationships

The government of this church is vested in the body of believers who compose it. Persons duly received by the members shall constitute the membership. (See Article I of the Bylaws.)

All internal groups created and empowered by the church shall report to and be accountable only to the Elders or their designee(s).

This church is subject to the control of no other ecclesiastical body. Insofar as is practical, this church will cooperate with and support the *Yavapai Association of Southern Baptist*, the *Arizona Southern Baptist Convention*, and the *Southern Baptist Convention*.

Church Covenant

As a member of *Beaver Creek Baptist Church*, I do covenant with the other members to apply the teachings of Christ in moral and social issues of my everyday life in order to be obedient to God and to be a good example to those whom I may influence. (*James 1:22, 1 Cor. 6:18-20 & Luke 17:1*).

Membership Confirmation:

By my signature below, I, _____, indicate my desire to be included in the membership of Beaver Creek Baptist Church. I have received a copy of the church's *Statement of Faith* and *Doctrinal Statement* and agree to subject myself to them in regards to my involvement with the church.

(New Member Signature)

(Date)

Witnessed by:

(Elder or Deacon Signature)

(Date)

(Elder or Deacon Signature)

(Date)

BYLAWS

Article 1. Membership

A. General

The membership retains unto itself the exclusive right of self government in all phases of the spiritual and temporal life of this church. The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

B. Candidacy

The fundamental requirement for membership is that a person has experienced the life-giving salvation of Jesus Christ. Membership may be attained by one of the following:

New Members:

1. By profession of Faith in Jesus Christ as Savior and Lord, and
2. By indicating their acceptance of and submission to the church's *Statement of Faith and Doctrinal Statement* by signing a copy of the *Membership Confirmation*.

By Restoration: (see Section on Discipline)

Note: Two or more Elders and/or Deacons shall meet with the candidate at the earliest possible opportunity to confirm the candidate's membership.

C. Termination of Membership

Membership shall be terminated in any of the following methods:

1. Death of the member.
2. Transfer of letter to another church.
3. Exclusion by action of the membership of this church (See section D.)
4. Erasure; upon written request for removal by the member or documented proof of membership in another church.

D. Discipline

It shall be the practice of *Beaver Creek Baptist Church* to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The Elders, Deacons, or other members of the church leadership are available for counsel and guidance. The desire for redemption rather than punishment or exclusion should exist between members.

Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, the Elders will take every reasonable measure to resolve the problem in accord with Matthew 18:15-17. As a last resort, the church may exclude a member by a vote of two-thirds of the members present at a special meeting called for this purpose. This action shall result in the offending member being removed from membership in the church. All such action shall be pervaded by a spirit of Christian kindness and love.

The church may restore to membership any person previously excluded, upon request of the excluded person, provided that evidence of repentance of the offending action is clear to the members and by a two-thirds vote of the members present at any appropriate business meeting.

Article 2. Church Ordinances

A. Baptism

The church shall receive for baptism any person who has received Jesus Christ as Savior by personal faith, and who indicates a commitment to follow Christ as Lord.

1. Baptism shall be by immersion in water.
2. The Elders, or whomever they shall authorize, shall administer baptism.
3. Baptism shall be administered as an act of worship during any worship service of the church.

B. The Lord's Supper

The church shall observe the Lord's Supper at such times as directed by the pastor. The pastor should be sensitive to the tradition and desire of the current members. Christians should participate in this ordinance in light of the teachings of 1 Corinthians 11:17-29.

Article 3. Leadership and Organization

Believing that the plan for the church was most clearly practiced in the earliest churches as recorded in the New Testament, we will attempt to follow that example. The leadership provided by a plurality of Elders, assisted by Deacons and other specific ministry leaders as needed and comprising the Church Council, is effective in all types of situations, allows for flexibility and adaptation to the most diverse conditions, is best able to resist and stand against persecutions, and offers the maximum of possibilities for full development in the spiritual life of its members.

All organizations related to the church programs shall be under church control, all leaders being approved by the church Elders and reporting regularly to the church, and all program activities subject to church coordination and approval.

A. Leaders

All leaders shall imitate Christ's example of love, humility, and servanthood in all aspects of their role. A person nominated for leadership must be a positive example of Christian character and in support of the total church program. This includes being active in attendance at regularly scheduled services and events, and faithful in financial support through the giving of tithes and offerings.

The scriptural qualifications for Elders and Deacons specifically, and all leaders generally, are found in First Timothy chapter three, Titus chapter one, and First Peter chapter five.

Elders

The Elders shall be a consistent companion with the Holy Spirit in seeking out God's truth to facilitate the functions of Christ's church. Following Christ's metaphor of the flock to represent the church, the Elders will attend to the leading, feeding, and protecting of the flock of God.

Deacons

Generally, Deacons are to be servants of the church. Specifically, they will serve, with the Elders, by:

1. Performing the pastoral ministries of care to the church members.
2. Administering the church ordinances.
3. With their wives, administer the church benevolence resources.

(a) Calling of the Elders and Deacons.

Elders shall be chosen and called by the church as needed. The ordination/appointment shall take place at a meeting called for that purpose, of which at least two weeks public notice has been given.

The existing Elders will seek out qualified candidates. Any church member has the privilege of

submitting the name of a prospective Elder or Deacon. After a preliminary examination of all recommended and discovered candidates, the candidates shall be brought to the congregation for consideration. Selection shall be by an affirmative vote of ninety (90) percent of those present and voting. Thus selected, each man shall serve until the relationship is terminated by his or the church's request. Elder's and Deacon's service will be evaluated by the Elders, annually.

Ministerial Staff

The ministerial staff shall be called and employed as the church determines the need for such offices. A job description shall be developed when the need for a staff member is determined.

Those staff members of whom the church requires evidence of a personal call of God to minister shall be recommended to the church by the Elders and called by church action. The Elders shall bring to the congregation only one name at a time for consideration. Selection shall be by an affirmative vote of ninety (90) percent of those present and voting. Such action shall take place at a meeting called for that purpose, of which at least two weeks public notice has been given (See Article 6). The staff member, thus selected, shall serve until the relationship is terminated by his or the church's request. Each staff member's service will be evaluated, by the Senior Pastor, annually.

(a) Resignation of Ministerial Staff Member. A Ministerial Staff member may relinquish their office by giving at least thirty (30) days notice, in writing, to the church at the time of resignation.

(b) Dismissal of Ministerial Staff Member. The church may vote to vacate a Ministerial Staff position upon the recommendation of the Elders. Such action shall take place at a meeting called for that purpose, of which at least two weeks public notice has been given (See Article 6). The vote to declare the office vacant shall be by secret ballot, and requires an affirmative vote of two thirds of the members present and voting to pass. The termination shall be immediate. Except in instances of gross misconduct by the staff member so removed from his office, the church will compensate the staff member by continuing his regular salary and benefits for a period of at least thirty (30) days following his termination. If the staff member is terminated due to gross misconduct, he shall be compensated with his regular salary and benefits for a period of at least fifteen (15) days following his termination.

Ministry Leaders

Leaders of specific groups, organizations, or programs shall be selected by the church Elders. Their qualifications shall be, "To imitate Christ's example of love, humility, and servanthood in all aspects of their role. A person nominated for leadership must be a positive example of Christian character and in support of the total church program. This includes being active in attendance at regularly scheduled services and events, and faithful in financial support through the giving of tithes and offerings (Article 3, section A)." The Elders will determine and verify specific qualifications.

All leaders must indicate their acceptance of and submission to the church's *Statement of Faith* and *Doctrinal Statement* by reading, and in the presence of an Elder, signing a copy of those documents.

B. Church Council

The Church Council shall serve the church by leading in the planning, coordinating, and evaluating of the ministries and programs of the church and its organizations. The primary functions of the *Church Council* shall be to recommend to the church, suggested objectives and church goals; to review and coordinate ministry and program plans recommended by church leaders, organizations, and teams; to recommend to the church the use of leadership, calendar time, and other resources according to program priorities; and to evaluate achievements in terms of church objectives and goals.

The Church Council shall be comprised of an Elder, a Deacon, all other ministerial staff members, and

all ministry leaders.

C. Church Officers and Committees

Moderator

An elder shall serve as moderator.

Clerk

The church shall elect as needed a clerk as its corporate secretary and clerical officer. The clerk shall be responsible for keeping a suitable record of all official actions of the church, except as otherwise herein provided. The clerk shall be responsible for keeping a register of names of members, with dates of admission, dismissal, death or erasure, together with a record of baptisms. The clerk shall issue letters of dismissal as directed by the Elders, preserve on file all communications and written office reports, and give required notice of all meetings where notice is necessary, as indicated by these bylaws. The clerk shall be responsible for preparing an annual report of the activity of the church.

The church may delegate some of the clerical responsibilities to a church secretary to assist the elected clerk. All church records are church property and shall be kept in the church office.

Church Treasurer

The church shall elect as needed, as its financial officer, a treasurer. It shall be the duty of the treasurer to preserve and pay out, upon receipt of vouchers approved or specified by the church, all money or things of value paid or given to the church, keeping at all times an itemized account of all receipts and disbursements and to prepare reports in compliance with legal requirements.

Assistant Treasurer

The church shall elect as needed an assistant treasurer. It shall be the duty of the assistant treasurer to serve in the absence of the treasurer.

Financial Secretary

The church shall elect as needed a financial secretary. It shall be the duty of the financial secretary to record individual gifts and furnish each giver a record of their giving, as required by law.

Trustees

The church shall elect as needed three trustees to serve as legal officers for the church. Upon a specific vote of the church authorizing each action, they shall have the power to buy, sell, mortgage, lease or transfer any church real property. When the signatures of trustees are required, they shall sign legal documents involving the sale, mortgage, purchase, or rental of real property.

Article 4. Church Meetings

A. Annual Business Meetings

The church shall have its annual business meeting in December.

B. Additional Business Meetings

The church may hold additional business meetings as needed. The Elders will determine when additional business meetings are needed.

C. Quorum

The quorum consists of those members who attend the business meeting, provided it is an annual or regular meeting or one that has been properly called.

D. Parliamentary Rules

Robert's Rules of Order, Revised, is the resource for parliamentary rules of procedure for all business meetings of the church.

Article 5. Church Finances

The members, as lead by the Holy Spirit to give, provide for the entire financial needs of this church.

A. Budget

The Elders shall annually appoint a team to prepare a church budget. The team, in consultation with leaders and staff, shall prepare and submit to the church for approval an inclusive budget, indicating by items the amount needed and sought for all expenses. Membership in this church involves obligation to support the church and its causes with regular, proportionate gifts.

B. Expenditure Approval

Ministry or program leaders are limited to expenditures for budgeted items only. The expenditure of five hundred (\$500.00) or more dollars requires the approval of the Elders.

C. Accounting Procedures

All funds received for any and all purposes shall pass through the hands of the church treasurers and be properly recorded on the books of the church. A written report shall be presented to the church monthly reflecting all financial transactions of the preceding months in the fiscal year. A party other than the treasurer or vice treasurer shall periodically conduct an audit, according to generally accepted accounting principles.

D. Fiscal Year

The church fiscal year shall run concurrently with the calendar year.

Article 6. Public Notice

Public notice shall mean printing a notice in the church bulletin and verbal announcements at the appropriate services.

Article 7. Changes

Changes in the constitution and bylaws may be made at any regular business meeting of the church provided the proposed changes are made available to members at least sixty (60) days prior. Changes to the constitution or articles of incorporation shall be by a vote of two-thirds of church members present and voting. Changes to the bylaws shall have a concurrence of a majority of the members present and voting.