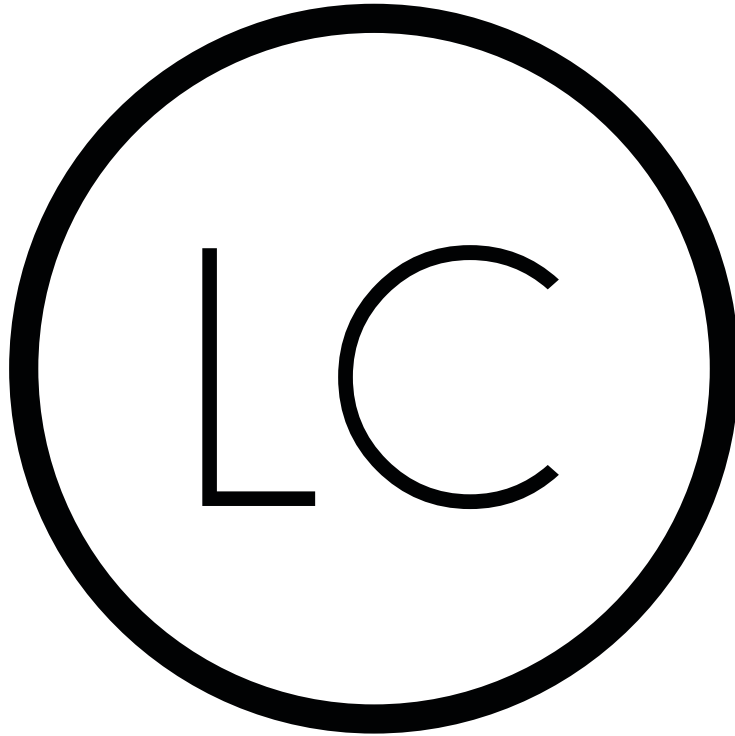




LAKE COUNTRY BAPTIST CHURCH
CONSTITUTION AND BYLAWS

Making disciples through the power of the gospel.

**CONSTITUTION
and
BYLAWS
of
LAKE COUNTRY BAPTIST CHURCH**

Amended October, 2015

CONSTITUTION AND STATEMENT OF FAITH OF

LAKE COUNTRY BAPTIST CHURCH

PREAMBLE

Resting on our faith in the Lord Jesus Christ for our salvation, believing in the teachings and practices of the Holy Scriptures as our sole and perfect rule of faith and practice, we therefore band ourselves together as a body of believers in Jesus Christ and adopt for our government the following Constitution and Statement of Faith and accompanying Bylaws.

ARTICLE I: NAME

The name of this congregation is Lake Country Baptist Church, Lake Stevens, Washington [Also referred to in this document as LCBC].

ARTICLE II: PURPOSE

To preach the gospel; to administer the ordinances of the New Testament; to minister to the spiritual needs of the body; to train Christian workers for the Lord's work; and to further the evangelization of our community and the world to a living faith in Jesus Christ.

ARTICLE III: STATEMENT OF FAITH

The Scriptures

Origin: The Bible is the written revelation of God made up of the sixty-six books of the Old and New Testaments. The Bible does not just *contain* the words of God but rather *is* the very Word of God proclaiming the message of Jesus Christ ordained since before the foundation of the world [Luke 24:44-49; John 5:39-40; 1 Peter 1:18-21].

Infallibility: The Bible constitutes the only infallible rule of faith and practice given to mankind; it is God's mind concerning everything He wants man to know about Himself and His relationship with His creation [Matthew 5:18; John 10:35; 17:17; 1 Corinthians 2:3-13; Hebrews 4:12]. The Bible is God's word preserved without error for every generation [Psalm 12:6-7; Isaiah 5:18, 40:8]. It is complete in its presentation and not to be taken away from nor added to [Revelation 22:18-19]. God's word has the power to reveal and discern the thoughts and intents of the hearts of men [Hebrews 4:12].

Inspiration: God gave His written word through a process of dual authorship in which the Holy Spirit inspired the human authors. Through their individual personalities and different styles of writing, God's word was given to mankind without error in whole or in part [Isaiah 30:8; Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:20-21; 3:15-16].

Interpretation: While there may be several applications to any given passage of Scripture, there is but one interpretation. A correct interpretation begins with a proper understanding of the context of any given passage and is to be guided by the ministry of the Holy Spirit of God [1 Corinthians 2:7-15], and through the ministry of God's gift to His Body of pastors and teachers [Ephesians 4:11-16]. This interpretation is to be found by searching the scriptures [Acts 17:11], and by rightly dividing the word through study [2 Timothy 2:15].

God

There is only one living and true God [Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4] Who is an infinite, intelligent Spirit [John 4:24], perfect in all His attributes, one in essence. He has chosen to reveal Himself to His

creation as a Trinity, eternally existing in three persons; Father, Son and Holy Spirit, and revealed as the Godhead. [Acts 17:29; Romans 1:20; Colossians 2:9] He is the Creator and Sustainer of all things [Genesis 1:26; Deuteronomy 4:35; John 1:1-4; 10:30-31].

God the Father: As the first person of the Trinity, the Father possesses all the divine attributes. His Fatherhood denotes a spiritual relationship within the Trinity. He has life in Himself [John 5:26]. He orders and disposes all things according to His own purpose and grace, [Psalm 145:8-9] ordained in Christ before the foundation of the world [John 17:24; 1 Corinthians 8:6; Ephesians 1:3-12; 1 Peter 1:18-21]. As a Father, He *“loveth the Son and hath given all things into his hand”* [John 3:35].

God the Son: As the second person of the Trinity, Jesus Christ possesses all the divine attributes and is co-equal with the Father [John 1:1-4, 14; 10:27-39; 14:9]. He is the *“Lamb slain from the foundation of the world”* [Revelation 13:8; John 1:29-36]. He was God manifested in the flesh and presents to man all the fullness of the Godhead in bodily form [Exodus 3:14; John 8:58; Colossians 2:9; 1 Timothy 3:16]. He was virgin born [Matthew 1:23], and perfectly sinless [Hebrews 4:15]. As a man He made Himself of no reputation and became a servant to the full purposes of the Godhead to the glory of the Father [Philippians 2:5-11]. He died for the sin of all mankind and is man's only pathway to God [John 14:6; 2 Corinthians 5:21; Hebrews 2:9]. Through His death He became the propitiation (totally sufficient atoning sacrifice) for the sins of the whole world [1 John 2:2]. Through His resurrection He was *“declared to be the Son of God with power,”* [Romans 1:1-4] confirming the sufficiency of His sacrifice for sin and man's hope of eternal life [1 Corinthians 15:12-17]. As the resurrected Christ, He now has an unchangeable priesthood and is therefore able to save all that come unto God by Him [Hebrews 7:25]. He continues to remain at the right hand of God making intercession for us [Romans 8:34]. He will one day return [Acts 1:11] to fulfill all God's promises to the nation of Israel and His church [Romans 9-11; 1 Thessalonians 4:13-18; 5:1-10; 2 Peter 2:9; Revelation 19:11-16]. After the purposes of the Godhead are fulfilled in the creation through Him, He Himself will be subject unto the Father, that God may be all in all [1 Corinthians 15:28].

God the Holy Spirit: As the third person of the Trinity, the Holy Spirit possesses all the divine attributes and is co-equal with both the Father and the Son [Matthew 1:18; Luke 1:35]. His present ministry is to reprove the world of sin, of righteousness and of judgment [John 16:8]. His presence today is found in all believers to enlighten them to the glories of Christ through an understanding of the written Word of God. He edifies, convicts, empowers and comforts the believer. He indwells and seals all believers to God upon their belief in the gospel [Ephesians 1:13-14]. Evidence of His indwelling is confirmed in the Christian through an internal witness and fruitfulness [Romans 8:16; Galatians 5:22-23].

NOTE: God, through the ministry of the Holy Spirit, is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors and teachers to equip believers in the church for the work of the ministry [Romans 12:3-8; 1 Corinthians 12:4-11, 28; Ephesians 4:7-12]. We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, were temporary gifts particularly for the benefit of unbelieving Israel [Acts 2:8-11; 1 Corinthians 1:22, 13:8, 14:22]. Speaking in tongues is not a necessary sign of the baptism or filling of the Holy Spirit. The ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection [Romans 8:23]. The healing of physical infirmities today in the individual believer is a direct result of the grace and mercy of God through His sovereign will and the prayers of intercession [Philippians 2:27; James 5:14-15].

Satan

Satan is a created being and because of man's disobedience, and according to the purposes of God, holds the position of the [g]od of this world, *“blinding the minds of them which believe not the gospel”* [Genesis 3:1-14; 2 Corinthians 4:4]. He is the author of sin in the creation [1 John 3:8], and both the father of lies and the father of all who have not received the truth concerning the person of Jesus Christ [John 8:31-59; 10:30-33]. His desire has always been to displace God as the final authority in the creation. His work will always challenge the authority of God, particularly concerning the word of God and will include this thought: *“yea hath God said?”* [Genesis 3:1]. His temporal authority will be crushed at the return of the Christ [Genesis 3:15; Romans 16:20].

Man

Man is a direct creation of God. He was made in God's image [Genesis 1:26-27], but lost that image through disobedience, bringing the penalty of death upon the human race. Man is now born in the image of Adam [Genesis 5:3], and as a natural man having a sinful nature [1 Corinthians 2:14], must be born again to see and enter the kingdom of God [John 3:3-7]. Man, in his natural state, is ungodly and the enemy of God and totally without strength to reconcile his relationship to God without the provision of the gospel of Christ [Romans 1:16-17; 3:10-18; 5:6-10; 2 Corinthians 5:17-21].

Marriage, Sexuality, and Gender Identity

Marriage is sanctioned by God and joins one man and one woman in a single, exclusive union as defined in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married [Genesis 2:24]. We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage [1 Thessalonians 4:3-4; Hebrews 13:4].

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 gender is a rejection of the image of God within that person.

Sanctity of Human Life

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. [Ps 139]

NOTE: Every person must be afforded compassion, love, kindness, respect, and dignity. [Mark 12:28-31; Luke 6:31] Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the Lake Country Baptist Church. God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. [Romans 10:9-10; 1 Corinthians 6:9-11]

Salvation

Biblical salvation means to be eternally delivered from the wrath of God and the judgment of sin [John 3:36; 1 Timothy 1:15]. God's power unto salvation is found in the gospel of Christ alone [Romans 1:16]. Jesus, the Christ, came to seek and save the lost and to take away sin [Luke 19:10; 1 John 3:5]. He paid for the sins of the world through His death on the cross and resurrection from the dead. His precious and perfect blood was sufficient to provide the needed redemption of man, and to pay for the penalty of sin and its consequences of eternal death and ultimate separation from God in Hell [1 Peter 1:18-19; Revelation 20:13-15]. God has provided, by His grace, this gift of salvation [Romans 6:23; Ephesians 2:8-9] to all who will, by simple faith, confess with their mouth the Lord Jesus and believe in their heart that God has raised Him from the dead [Romans 10:9-10]. We believe that the word of God is clear concerning the security of this salvation once received [John 3:16-18; 10:27-30; 1 John 5:11-13]. The born again child of God has been sealed to God for all time through the indwelling presence of the Holy Spirit [Ephesians 1:13-14; Philippians 1:6].

Heaven and Hell

Physical death is not the end of our existence. We believe heaven and hell are real places. They are not a state of mind. The saved go to heaven to live eternally in the presence of God. The lost are doomed to hell and ultimately the lake of fire, eternally separated from God [Luke 16:22-24; Revelation 20:14-15].

The Church

We believe that all believers are part of the Body of Christ [1 Corinthians 12:13]. This body presents itself visibly today through local congregations [Galatians 1:2] as they assemble and work together [Hebrews 10:24-25] for the testimony of the gospel of Christ in the world as His ambassadors [Acts 1:8; 2 Corinthians 5:20]. Each local congregation is autonomous [free from any external authority or control of man] with the right of self governance, and through its elders' interpretation and application of Scripture, determines matters of membership, policy, discipline and benevolence. We believe the Scriptures recognize two offices in leadership, that of elder and deacon [Acts 20: 17-28; Philippians 1:1].

Baptism

We believe that baptism is our identification with the death, burial, and resurrection of Jesus Christ, and is primarily spiritual in its presentation [Romans 6:3-5; 1 Corinthians 12:13]. We teach and practice baptism by immersion in water as an outward expression and testimony of the inward spiritual change which occurs in the believer's life when they accept and embrace the gospel as the only hope for salvation [Acts 8:36-38]. This baptism is symbolic of the fact that we are buried with Christ in death and have risen with Him in life [Romans 5:10]. Water baptism is not a provision for salvation, but rather a depiction of the Christian's identification with Christ and His gospel [Matthew 28:19; 10:47; Romans 6:11].

The Lord's Supper

We believe the Lord's Supper is to be practiced in the local church and demonstrates the unity among believers as the body of Christ. It is to be considered as a remembrance of the death, burial, resurrection, and imminent return of Jesus Christ. The elements of the Lord's Supper are symbolic of the broken body and the shed blood of the Lord Jesus Christ. Partaking of the elements together leads us towards a greater unity in our relationships one with another as we examine our lives in light of the sacrifice of Christ for our sin [1 Corinthians 11:23-26].

Final Events

Our understanding of final events [eschatology] finds its foundation on the literal promise of the return of the resurrected Christ [Acts 1:9-11]. We believe that His return will be two-fold in its presentation according to God's promises to the nation of Israel and to His church.

We are both pre-tribulation and pre-millennial in our understanding of the Scriptures and the return of the resurrected Christ. A basic timeline of events might be understood accordingly:

- The Rapture of the Church [1 Thessalonians 4:16]
- The Tribulation Period [Jeremiah 30:7; 2 Thessalonians 2:7-12]
- The Millennial Kingdom [Isaiah 11:1-11; Revelation 20:1-7]
- The Final Judgment [Revelation 20:11-15]
- The New Heaven and New Earth [Revelation 21-22]

NOTE: Knowing that God has given particular gifts to His church to bring unity of the faith and increase of the body unto the edifying of itself in love [Ephesians 4:11-16], we choose to enjoy a spirited dialogue concerning the subject of eschatology as we wait for the fulfillment of God's purposes in these final events. We also believe that we can agree to disagree as to the final timing and unveiling of these events.

ARTICLE IV: COVENANT MEMBERSHIP

Section 1: Qualifications for Covenant Membership

To qualify for membership, a person must be at least eighteen (18) years of age, and have attended the public

services of LCBC for a minimum of six (6) months. They must give verbal testimony as a believer in Jesus Christ and shall have been baptized by immersion following his or her confession of faith. Each prospective member will give assurance of a willingness to abide by the Constitution and agree to the teachings of scripture as expressed in the Statement of Faith and Membership Covenant of LCBC as detailed in the Bylaws of the church.

ARTICLE V: GOVERNMENT

SECTION 1: Summary

With Christ as the head of the church, the membership of this church shall worship and labor together according to the discipline, rules, and fellowship set forth by this Constitution and Statement of Faith, and accompanying Bylaws. The corporate membership of this church shall be autonomous; that is, shall be the sole and final authority in all matters of membership, doctrine, government organization, property, and affiliation. Lake Country Baptist Church is incorporated and chartered under the laws of the state of Washington as a non-profit organization.

SECTION 2: Officers

(A) The biblical offices of the church shall be elder and deacon. The primary functions of the officers are to govern, care for, and equip the body of believers for the work of the ministry. The two offices of elder and deacon represent Christ's loving provision for structure and order within His church.

(B) The elders shall be organized as a Council for the purposes of church governance and decision making. Individual elders on the Council shall be equal in authority but may be specialized in function. The Council of Elders (hereafter referred to as the Elders) shall be responsible for the teaching of the Word and caring for the needs of the flock. They shall be the executive body of the congregation in all its dealings. The Elders shall have supervision over the business transactions and general work of the church and its organizations.

(C) The deacons shall assist the Elders in any service to the church as needed, but especially in the areas of caring for physical needs of the congregation, administration, and implementation of ministry plans.

ARTICLE VI: MEETINGS

SECTION 1: Meeting Guidelines

In every meeting together, members shall act in a spirit of mutual trust, openness, and loving consideration, which is appropriate within the body of our Lord Jesus Christ.

SECTION 2: Worship Meetings

The church shall meet regularly for worship and the study of the Word. The Elders shall set times and schedules according to the spiritual needs of the body.

SECTION 3: Members' Meetings

There shall be a regular members' meeting at least annually at some time apart from a public worship service as scheduled by the Elders. An elder shall preside as Moderator at all members' meetings.

Section 4: Quorum

Provided all constitutional provisions for notification have been met, a quorum shall be understood to be met by those members present. All votes shall be tallied based on the number of votes cast by members present. Each member is entitled to vote in congregational members' meetings.

ARTICLE VII: DISSOLUTION

Section 1: Distribution of Assets

All property of Lake Country Baptist Church is irrevocably dedicated to religious and charitable purposes. In the event of dissolution, the assets of the corporation shall be distributed to a recipient or recipients, (a Christian organization), to be selected by the Council of Elders, that would qualify for exemption as an organization described in Section 501 (c)(3) of the Internal Revenue Code.

ARTICLE VIII: AMENDMENTS

SECTION 1: Statement of Faith

The Statement of Faith may not be altered or amended to weaken the Scriptural and evangelical standards.

SECTION 2: Constitution

The constitution may be revised or amended by two-thirds of the membership present at any regular or special meeting of the congregation called for that purpose, provided the amendment has been reviewed by the Elders. Proposed changes must be provided to the congregation, along with notice of the vote on these changes, at least two weeks prior to the meeting at which the revision or amendments will be presented for approval. Written notice of the change must be given in the bulletin a minimum of two consecutive weeks prior to the meeting. The recommendation of the Elders either for or against the proposed amendment shall be presented by the Moderator prior to any vote.

BYLAWS OF LAKE COUNTRY BAPTIST CHURCH

ARTICLE I: COVENANT MEMBERSHIP

SECTION 1: General

Reception of new members, or reinstatement to membership following disciplinary action, shall be by a vote of confirmation of the members upon the recommendation of the Elders. The church may act upon these membership issues without prior notice at any regular or specially called worship or members' meeting.

SECTION 2: Reception of New Members

Any person meeting the qualifications of Article IV of the Church Constitution may be received into the membership upon confession of faith, or restatement of faith, subsequent to a satisfactory interview with designated members of the Elders of the church. The Elders shall have the authority to make the final decision as to qualification for membership and will recommend the prospective member to the congregation for membership. Candidates recommended by the Elders shall be accepted into the membership of LCBC through a vote of confirmation by the existing members present at any regular or special meeting.

SECTION 3: Responsibility of Members

Members are encouraged to participate in, give to and support the ministries of the church, and to joyfully support, encourage, edify, pray for, and fellowship with other members and regular attendees of the body. They should accept encouragement, teaching, support, and discipline from other members of this body. Each member is privileged to participate in and contribute to the ministry and life of the church. This contribution is understood to be consistent with the gifts, time, and material resources each has received according to the promise of God [Romans 12:3-13]. All members shall give assent to the following Membership Covenant:

(A) LCBC Membership Covenant:

As a covenant member of LCBC I agree with the qualifications for Covenant Membership as stated in Article IV of the Constitution of LCBC.

- I will recognize the authority of the Scriptures as the final arbiter on all matters of faith and practice.
- I will contribute to the ministry and life of this church as I surrender my time, talents, spiritual gifts, and material resources according to the grace I have received in Christ.
- I will joyfully support, encourage, edify, pray for and fellowship with the existing community of LCBC, endeavoring to submit to the indwelling life of Christ in all of my personal relationships.
- I will recognize the biblical authority of the elders of LCBC and diligently pursue unity and peace within the LCBC community.

SECTION 4: Inactive Members

Inactive members shall be defined as those who voluntarily remove themselves from the church services for a period of six months or more. Inactive members shall be notified, and then removed from the membership roll. Inactive members may be reinstated by action of the Elders upon the written request of the inactive member. Those who are absent because they are sick, in the Lord's service, in the Armed Forces, in school, or otherwise physically hindered from being in the regular church services shall not be classified as inactive.

SECTION 5: Church Discipline

(A) The purpose of church discipline:

- To provide for the oversight of the church: [Acts 20:27-30]
- To maintain unity in the church, both in doctrine and attitude according to the admonition of the Scriptures: [Romans 16:17-18; 1 Corinthians 5-6; 2 Corinthians 2:5-11; Ephesians 4:3; 2 Thessalonians 3:14-15; 1 Timothy 5:19-20; Titus 3:10-11]
- To encourage biblical repentance [2 Corinthians 7:8-10], reconciliation [Matthew 5:23-24; 18:15-16], and restoration [Galatians 6:1-3]

(B) The Lord revealed both the principle and the process for church discipline [Matthew 18:15-17]. If in this process it becomes necessary to *"tell it to the church"* [V17], any communication to the corporate body of LCBC will be revealed at the discretion of the Elders.

(C) Discipline, when necessary, may include any or all of the following:

- admonition by the Elders
- removal from office
- suspension of voting rights
- excommunication

NOTE: Disciplined individuals in need of restoration to the community of LCBC may apply for restoration by meeting with the Elders and presenting evidence of biblical repentance. The Elders shall have sole discretion to make any determination towards restoration. Excommunicated individuals who have come through the restoration process shall be recommended for membership by the Elders and confirmed in accordance with Section 2 of this Article.

ARTICLE II: GOVERNMENT

SECTION 1: Officers - General

(A) The officers of the church shall be elders and deacons.

(B) The process for officer nominations and confirmations shall be interpreted and carried out to fulfill the following principles:

- (1) Substantial prayer, both individually and corporately, must be an integral part of the confirmation and/

or election process.

- (2) All candidates for church office shall be treated with the grace, kindness, and honesty appropriate in evaluating fellow members.

(C) The Elders will seek involvement from the general membership in the nomination process of elders and deacons. Names of nominees to serve as elders and deacons shall be presented to the membership of LCBC at a regularly scheduled or specially called members meeting at least four weeks prior to any final confirmation vote.

NOTE: Any member with reason to believe that a nominated candidate is unqualified for an office should express such concern to the Elders as far in advance as possible before the relevant church members' meeting.

(D) The confirmation shall proceed as directed by the Moderator (see Section 3, (E)(1) in this Article). The Moderator shall declare confirmed all persons receiving a simple majority of all votes cast; abstentions will not be considered as votes cast. The persons confirmed shall assume their respective offices upon confirmation, unless another date has been specifically designated.

(E) An officer may be removed for one of the following reasons:

- (1) Resignation: An officer may resign his office at any time if he is no longer able to perform the duties of the office.
- (2) Grievance: Where a grievance exists against an officer either due to the adherence to and propagation of beliefs contrary to the beliefs of the church as set forth in Article III of the Constitution or to alleged conduct on his part calling into question his qualifications to continue in office, such grievance may be brought before the Elders by any two active members of the church. If the Elders, after thorough investigation and consideration, believe the grievance to be accurate and substantial, the officer may undergo discipline as outlined in Article I, Section 5 of these Bylaws, keeping in mind the scriptural mandate regarding bringing an accusation against an elder [1Timothy 5:19].

SECTION 2: Vocational Pastors

(A) Definition: Vocational pastors of the church are men who, in response to God's call upon their lives, have devoted their vocational lives to the ministry of the Word and prayer in service to the church. Vocational pastors are typically, but not necessarily supported financially by the church in return for their labor. Vocational pastors may include a lead pastor (teaching/preaching elder), or associate pastors (elders over various functional ministries), or other titles appropriate to their ministries, and will be assigned functions and duties as described in paragraph (G) of this section.

(B) Vocational Call by the Church: The Council of Elders, or a committee appointed by the Elders, will be charged with making a recommendation to the congregation to call a vocational pastor.

The vocational pastor candidate will be called by a confirmation vote of the congregation at a duly announced members' meeting [LCBC Constitution, Article VI, Section 3] and in accordance with Article II, Section 1 of the Bylaws. A super majority [two thirds vote] of the ballots cast must be affirmative in order to extend a call. This call shall also serve as confirmation of membership and shall include his wife if he is married.

(C) Qualifications: All vocational pastors shall meet the qualifications of an elder as defined in Section 3, (B) of this Article, and may be appointed to the Council of Elders.

(D) If at any time a vocational pastor's personal belief, practice, preaching or teaching is not in full accord with the Statement of Faith and Constitution of this church, his services as pastor shall be terminated. It is the responsibility of the elders of the church to hold pastors accountable and to take steps to terminate the services of a pastor, if necessary, according to established church policy. A pastor's tenure of office is for an indefinite period of time, but may be terminated for cause at any time by super majority vote of the congregation at a specially called members' meeting. In the event a vocational pastor's services are terminated, the Elders shall determine, with due consideration of the circumstances of the termination, what severance pay or other financial support, if any, shall be rendered.

(E) A vocational pastor who resigns or retires shall give a minimum of thirty days notice before termination of his services unless a shorter or longer notice is negotiated with the Elders.

(F) In the absence or incapacity of the lead pastor, the Elders shall assume responsibility for his duties, any of which can be delegated.

(G) Duties: Vocational pastors shall perform functional ministerial duties determined by the Council of Elders. The duties shall be documented in a job description at the time of his call to service. Vocational pastors shall also assume all responsibilities and duties of elders as defined in Section 3 (C) and elsewhere in these bylaws.

SECTION 3: Council of Elders

(A) Composition: The Council of Elders shall be composed of not less than three men, both non-vocational elders and vocational pastors, with the total number as determined by the needs of the church and the availability of qualified men to serve. There shall be a majority of non-vocational elders appointed to the council. An elder may continue to serve as long as he remains qualified and willing to do so; however, terms of service may be defined for some specific responsibilities defined in paragraph (C) of this section.

(B) Qualifications: Elders and candidates for the office of elder shall be members in good standing meeting the qualifications of Scripture, specifically 1 Timothy 3:1-7, Titus 1:6-9, and 1 Peter 5:1-4. The Elders shall provide the interpretation of Lake Country Baptist Church for each characteristic.

(C) Responsibilities: The primary responsibility of elders is to provide oversight of the church membership and to shepherd the flock of God. [1 Peter 5:1-2]. Such oversight includes, but is not limited to:

- Teaching, protecting, leading, disciplining, equipping, and caring for the corporate church body
- Managing all ministries, operations, and finances of the church.
- Ensuring the doctrine of the church remains obedient to scripture
- Establishing the overall vision of the church.
- Recommending new elders or deacons for affirmation

(D) Elders Covenant to the membership of LCBC:

As an elder of the Lake Country Baptist Church, I covenant to:

- Faithfully fulfill the duties and responsibilities of an elder as found in Scripture and detailed in the Constitution and Bylaws

- Aspire to live according to Biblical principals a life that is “above reproach” [1 Timothy 3:2]
- Prayerfully and scripturally consider every decision made on behalf of the church
- Support all decisions made by the Council of Elders

(E) Organization: The Council of Elders shall organize itself as it determines best to shepherd the flock and accomplish the mission of the church and shall review the way it is organized at least once each year to ensure the needs of the church are being addressed properly.

The Council of Elders shall select officers annually from among its members at the first meeting of the fiscal year. An officer may serve two consecutive terms. The following officers shall be selected for administrative purposes:

- (1) Moderator: Responsible for establishing agendas, and calling and conducting meetings.
- (2) Vice-Moderator: Shall assume the duties of the Moderator whenever the Moderator is unable to fulfill his duties.
- (3) Clerk: Responsible for the documentation of all official meetings of the Council of Elders. He shall assure that all official actions and decisions of the Council are recorded.

(F) Authority: The authority of the Council of Elders shall be collective. Elders’ interaction with pastors or staff must recognize the lack of authority vested in any individual except when explicitly authorized by the Council. Elders’ interaction with the public, press, or other entities must recognize the same limitation and inability of any elder to speak for the Council except to repeat explicitly stated Council decisions.

(G) Vacancies: In the event of a vacancy on the Council of Elders requiring immediate resolution in order to conduct business, the Council may temporarily fill the vacancy with a willing deacon until such time as an elder may be called in accordance with Article II, Section 1 of these Bylaws.

(H) Legal Trustees (Officers of the Corporation)

- (1) The Council of Elders shall appoint three or more legal trustees from among its members, as the need demands. Their names shall be filed with the State of Washington annually as the official trustees of Lake Country Baptist Church. Two of the trustees shall be designated as President and Treasurer of the corporation for the purpose of meeting the organization requirements for a corporation operating in the State of Washington.
- (2) Legal trustees shall have an indefinite term of service. Termination of this position shall be effective immediately in the event of removal from church membership (death, move from the community, change of church, etc.) or disciplinary action by the church. The Elders shall appoint a replacement and notify the State during the annual declaration of officers.
- (3) The legal trustees shall hold in trust the property of the church, sign such mortgages and notes as the church may require, see to the insurance of the church property and fulfill all the requirements of civil law respecting the church, subject always to the instructions of the Elders, to which they shall make annual report.

SECTION 4: Deacons

(A) The Elders shall ensure that all nominees for deacon are men who meet the qualifications of paragraph (B) of this section, are members in good standing with the church, and are willing to serve. A deacon shall continue to serve as long as he remains qualified and willing to do so; however, terms of service may be established for some specific responsibilities defined in paragraph (C) of this section.

(B) Qualifications: Deacons and candidates for the office of deacon shall meet the qualifications of Scripture, specifically 1Timothy 3:8-13 and Acts 6:1-3.

(C) Responsibilities: The New Testament words which refer to a deacon simply mean servant and service. The role of a deacon is one of serving. In that regard:

- (1) The primary role of deacons is to assist the Elders so that they can devote their time to the oversight and shepherding of the church [Acts 6:1-6].
- (2) The deacons shall have charge of a benevolence fund, and shall ensure that funds are dispersed in accordance with established policy to relieve the poor, needy, sick and distressed.
- (3) The deacons, with the agreement of the Elders, may establish job descriptions, unpaid administrative positions or committees to assist them in fulfilling their responsibilities to LCBC.

ARTICLE III: SUPPORT STAFF

Section 1: Guidelines

The support staff (that is, pastoral assistants, secretaries, custodian, etc.) shall serve under the direction of vocational pastors as assigned by the Elders. Support staff members may be appointed and/or hired according to processes set by the Elders. Such hiring shall not exceed the approved budget, unless a budget change is approved by the Elders and then confirmed by a vote of the congregation at a duly called meeting.

ARTICLE IV: COMMITTEES

SECTION 1: Committee Membership – General

(A) The Council of Elders has the authority to create committees and positions to which it may delegate any aspect of its responsibility. The Elders may also dissolve any committee or position which it created. The Council of Elders also has the authority to appoint members of the church to serve as members of such committees and to act as its agents in such positions. The Elders shall determine the term of service, if necessary.

(B) Two Permanent (Standing) Committees are established by these Bylaws; a Finance Committee, and a Missions Committee as defined in Section 2.

(C) It shall be the responsibility of the Elders to oversee the composition and size of each committee. The Elders shall oversee the appointment of the chair of each committee. The chair may be an elder, a deacon, or a member at large from the committee. The chair of a Permanent Committee shall be subject to confirmation by the congregation. Each committee shall elect all other officers and make rules for its own government consistent with the church constitution or other policy as established by the Elders.

(D) A committee member must be a member in good standing of Lake Country Baptist Church. Members are encouraged to participate in committees as their gifts and available time allow.

(E) Committee members may be nominated by any member of the church. Appointment to a committee may be made by the committee chair as approved by the Elders.

(F) Each committee shall make reports of its activities to the Elders and the congregation as needed, but at a minimum annually or at the completion of its task.

(G) If a committee member is no longer fulfilling his/her appropriate responsibilities, he/she shall be removed by action of the Elders. Committees may recommend such action to the Elders by a majority vote of committee members.

SECTION 2: Permanent (Standing) Committees and Responsibilities

(A) Finance Committee Responsibilities:

- (1) Preparing the annual church budget and submitting it to the Elders at least one month prior to the new fiscal year as defined below.
 - a. The fiscal year of the church shall begin on the first (1st) day of September and end on the thirty-first (31st) day of August.
- (2) Overseeing the receiving and dispensing of all church monies, making monthly reports to the Elders, and making reports to the congregation as needed, but at least annually.
- (3) Insuring that all funds and securities of LCBC are properly secured in such banks, financial institutions, or depositories as appropriate and that adequate controls are implemented to guarantee that all funds belonging to LCBC are appropriately handled by any officer, employee, or agent of LCBC.

NOTES:

1. Certain responsibilities of the Finance Committee may be delegated with the approval of the Elders.
2. The chair of the Finance Committee shall be recognized as the Treasurer of the corporation.

(B) Missions Committee Responsibilities:

- (1) Together with the Elders, defining and implementing strategies and policies that affect the involvement of the church in missions.
- (2) Promoting an awareness of our missions activities and a sense of being co-laborers with our missionaries.
- (3) Promoting missions education at the church.
- (4) Establishing and administering an annual budget for missions.

ARTICLE V: MEETINGS

SECTION 1: Members' Meetings

(A) There shall be a regular members' meeting at least annually at some time apart from a public worship service as scheduled by the Elders. The Elders are responsible to see that the stated meetings of the church are regularly held and that necessary reports are submitted to the church. An elder shall preside as Moderator at all members' meetings of the church.

(B) In addition to the announced agenda, any new business to be discussed at any regular or specially called members' meeting shall be submitted to the Council of Elders in writing, at least one week prior to that meeting. The Elders will determine if the topic is to be added to the agenda or addressed by other means.

(C) Any regular or specially called meeting of the congregation may constitute a meeting for the transaction of business provided announcement of said meeting be given two consecutive Sundays (all services) preceding said meeting. Sunday morning and evening services shall be considered regular meetings of the church. Upon the written request of ten percent (10%) of the voting members of the congregation and the determination by the Elders that it be beneficial to the unity and continuing ministry of LCBC, the Council of Elders shall be required to call a special meeting of the congregation according to the procedure described above.

SECTION 2: Elders' Meetings

(A) The Elders shall have regular meetings at least monthly upon the call of the Moderator. Notice of regular meetings need not be given. A simple majority of the Elders shall constitute a quorum to transact business of the church. Special meetings of the Elders may be called by the Moderator, or in his absence, by the Vice-Moderator, or at the request of a majority of the serving elders. The Moderator shall make every reasonable effort to notify each elder in sufficient time for him to make an appearance at any special meeting. Voting shall be done by voice vote, or, at the discretion of the acting Moderator, by a show of hands. A simple majority of the elders in attendance at any meeting with a quorum is required to pass any motion, but all decision making should conform to the following:

(B) Decision Making: All Council decisions shall be arrived at through careful consideration, application of scripture and biblical wisdom. Having a written agenda prior to meetings is essential to allow for prayerful consideration, especially for potentially divisive issues. Council decisions may be made with a simple majority of the elders present, but when there are multiple elders who strongly dissent with the majority, the decision should be postponed until the next Elder Council meeting. During this period the dissenting elders shall be allowed to make their position clear to individual council members. If they are unsuccessful in changing the majority opinion, the

decision may move forward. However, the dissenting elders shall support the consensus decision of the Council of Elders, both publicly and privately. Majority decisions must be embraced by all members and supported as God's provision for wise counsel and leadership in His church.

ARTICLE VI: INDEMNIFICATION

SECTION 1: Insurance

LCBC will purchase and maintain liability insurance on behalf of any and all persons who are or were a director, officer, leader, employee, committee member or volunteer of the ministries of LCBC (while serving in their capacity as such). Such insurance will be purchased for the purpose of protecting such persons from covered loss resulting in liability asserted against the above individuals in connection with their activities on behalf of the ministries of LCBC.

SECTION 2: Indemnification Requests

Should any director, officer, leader, employee, committee member or volunteer of the ministries of LCBC incur any liability as a result of their affiliation with or service to LCBC that is not covered by the afore mentioned insurance policy, and should such liability result in any out-of-pocket cost to such individual, then such individual may request indemnification from the Elders. The granting of full or partial indemnification shall be at the recommendation of the Elders and upon a two thirds vote of the LCBC membership at a specially called members meeting for this purpose.

SECTION 3: Indemnification Decisions

In relation to any indemnification request that is made pursuant to Section 2 herein, if such request is made by an individual who is not currently serving as an elder of LCBC, then the indemnification decision (whether to indemnify the requesting individual, and the dollar amount of such indemnification), will be recommended by the Elders and presented to the LCBC membership for confirmation. If the indemnification request is being made by a person who is currently serving as an elder, then the indemnification recommendation (whether to indemnify the requesting party, and the dollar amount of such indemnification), will be made by the remaining disinterested elders.

NOTE: If a majority of the Council of Elders is not available for an indemnification recommendation because of the number of elders seeking indemnification, the indemnification recommendation and decision shall require a super majority (two-thirds) vote of the membership present and voting at a regular or specially called members' meeting.

ARTICLE VII: AMENDMENTS

Section 1: Bylaws

The Bylaws may be revised or amended by simple majority (51%) of the membership present at any regular or special meeting of the congregation called for that purpose. Proposed changes must be provided to the congregation at least two weeks prior to the meeting at which the proposed revision or amendments will be presented for approval. Written notice of the change must be given in the bulletin a minimum of two consecutive weeks prior to the meeting. The recommendation of the Elders either for or against the proposed amendment shall be presented by the Moderator prior to any vote.

ADDENDUM TO THE NEW CONSTITUTION AND BYLAWS

Adopted in 2014 by Lake Country Baptist Church.

Purpose:

The purpose of this addendum is to provide for continuing church governance and decision making during the time period immediately following adoption of the new version of the constitution and bylaws being considered for approval. The provisions of this addendum will come into effect following adoption of the new constitution and will remain in effect until formal seating of a fully constituted Council of Elders in accordance with the provisions of the new constitution and bylaws. If the proposed new constitution and bylaws is not adopted, this addendum will also not be adopted, and has no independent purpose.

ARTICLE 1: INTERIM CHURCH COUNCIL

(A) For the purposes of seamless transition, a special committee currently advising the vocational pastoral staff at LCBC, along with the two current vocational pastors shall serve as an interim church council. This interim council shall have authority to carry out church governance as needed during the transition period.

(B) The current vocational pastors, having met the qualifications of an elder as defined in the scriptures and having been previously vetted by the membership of LCBC, shall, in accordance with the provisions of the new constitution and bylaws, perform the task of evaluating and recommending men for the office of elder to the membership of LCBC.

(C) After a full Council of Elders has been vetted in accordance with the new Constitution and Bylaws, this interim council shall disband. Any and all decisions made by the interim council may be reviewed and revised if necessary once the full Council of Elders is in place.

ARTICLE 2: REMOVAL OF THIS ADDENDUM

Once a full Council of Elders is in place, this addendum shall be rendered null and void, and shall be removed from the Constitution and Bylaws without any further action on the part of the Elders or other leadership.