

Dear Holly Hills Bible Church Saint:

Holly Hills Bible Church (HHBC) has for many years established elders and deacons in keeping with designations given in the New Testament for the governance and care of the church body, its operations and facilities. HHBC has also established a corporate board that meets (and has in practice far exceeded) the requirements of incorporation for the State of Colorado and the US government. After careful and detailed consideration of the biblical directives on church governance, the elders have concluded that HHBC should adjust the relationship of its elders, deacons and corporate board to a form that is more in keeping with the directives and priorities conveyed in God's word. The roles of elders and deacons and the corporate board are therefore seen in summary form as follows:

|                |                 |                         |
|----------------|-----------------|-------------------------|
| <u>Elders:</u> | <u>Deacons:</u> | <u>Corporate Board:</u> |
| Equipping      | Facilities      | Colorado & federal      |
| Teaching       | Finances        | corporate compliance    |
| Overseeing     | Benevolence     |                         |
| Shepherding    | Operations      |                         |

While Scripture makes it clear that every part of the body of Christ is needed and important (I Corinthians 12:12-27) the biblical priority in the leadership of the church is the establishment of elders. Paul and Barnabas appointed elders in each church (Acts 14:23), but apparently did not at that time appoint deacons. In similar pattern, Paul directed Titus to appoint elders in every town, but gave no immediate direction as to either the appointment or the qualifications of deacons (Titus 1:5). The corporate board of HHBC is maintained as an accommodation to the requirements of incorporation by the State of Colorado and the US government. From a biblical standpoint, however, the corporate board requirements are subject to and secondary to the overseeing function of the elders, as well as the serving role of deacons, so that the role and mode of operation of the corporate board should be adjusted to reflect that biblical priority.

Over the many years since it was first formed, HHBC has altered its name and form of governance. This present adjustment leaves each major designation of governance as it was before, but places each of those designations in a position that the elders have determined to be best in keeping with Scriptural priorities. The biblical background for these adjustments and their implications for the direction of the church body at HHBC are given in the pages that follow. As always, the elders have the utmost concern about the welfare of the body of Christ at HHBC and invite you to discuss any of these matters with them, whether encouragements or concerns.

By the life of the coming Lamb,

Hal Molloy, Elder  
Vern Peterman, Elder

## God's Word on Elders

In God's written word, He makes it clear that He has designed the local body of believers – the local church - to operate with elders as overseers and shepherds. God's word addresses the subject of elders in three different categories:

- Character Qualifications
- Ministry
- Operating Guidelines

The **character qualifications for elders** are given primarily in I Timothy 3:1-7, Titus 1:5-9 and I Peter 5:1-4. In the first two of these passages, Paul gives very similar directions to Timothy and Titus, his apostolic delegates, for the qualifications of elders, who are also called overseers. Peter also provides directions to elders, in which he also provides some qualification criteria which “dovetail” with Paul's directions regarding elders to Timothy and Titus.

Acts 20:17-31 tells of Paul's last meeting with the elders from Ephesus, which is the longest discourse between believers in the book of Acts. Among other important points, Paul conveys some aspects of the **elders' ministry**. Other passages that include this category of biblical guidance on what the elder is to do in the church body are Ephesians 4:11-16, I Thessalonians 5:12 & 13, I Timothy 5:17, Titus 1:9, Hebrews 13:7 & 17, James 5:13-15, and I Peter 5:1-4. There is also ministry and qualification criteria given in the name of elder and its synonyms (overseer and shepherd).

**Operating guidelines** are given in Scripture in order to tell how those who are qualified as elders, and given their ministry are to carry it out. These are given in typical apostolic fashion, in that both positive exhortations and negative exhortations are laid out for both elders and those in their care. These instructions included, among other factors, the structure of church governance. These operating guidelines are given in Acts 14:23, I Timothy 5:17-22, Titus 1:5, Hebrews 13:7 & 17, and I Peter 5:1-4.

Each of these three categories of biblical direction on elders are addressed in further detail in the following pages, along with a section on the qualifications and ministry of deacons, as well as a question and answer (Q&A) section.

## Character Qualifications of Elders

We know from Paul's discourse in Acts 20:17-35 that there were already elders in place in Ephesus, with whom Paul had been able to spend a few years teaching the full counsel of God. Some 11 to 14 years later, Paul wrote to Timothy, whom he had sent as an apostolic delegate to Ephesus, in which he gives the character qualifications for elders in I Timothy 3:1-7. These elders about whom Paul writes to Timothy would therefore be *additional* elders to supplement or replace the elders earlier established in Ephesus.

Paul also writes to Titus, whom he has sent as his delegate to Crete, and tells him in Titus 1:5 that he left him in Crete (at least in part) to appoint elders in every town. There are three factors that indicate that the church in Crete is relatively young and undeveloped:

- There are apparently no elders already in place in each town (Titus 1:5)
- Paul gives no directions to appoint deacons nor indicates their qualifications
- Paul leaves off that these elders are not be new believers

Many of the character qualifications given to Titus are similar to those given to Timothy.

Peter, writing a general letter, in I Peter 5:1-4 addresses elders everywhere, giving some character qualifications in the process, along with details of ministry and critical operating guidelines for church elders. His character qualifications dovetail perfectly with those given by Paul, especially those given in I Timothy 3:1-7.

### Biblical Character Qualifications for Elders

#### Timothy 3:1-7

- 1) Temperate
  - 2) Gentle
  - 3) Able to manage household
  - 4) Not a new convert
  - 5) Well thought of by outsiders
- Plus those also given in Titus 1:5-9

#### Titus 1:5-9

- 1) Above reproach
- 2) Husband of one wife
- 3) Having believing children
- 4) Not self-willed
- 5) Not quick-tempered
- 6) Not addicted to wine
- 7) Not pugnacious
- 8) Not a money-lover
- 9) Hospitable
- 10) Lover of good
- 11) Sensible
- 12) Just
- 13) Devout
- 14) Self-controlled
- 15) Holding fast the Word
- 16) Able to teach sound doctrine
- 17) Able to refute objections

#### I Peter 5:1-4

- 1) willingly, not under compulsion
  - 2) According to God (in some Greek texts)
  - 3) Not for shameful gain
  - 4) Not lording it over the flock
  - 5) As an example
  - 6) As accountable to the Chief Shepherd
- Plus those also given in Titus 1:5-9 & I Timothy 3:1-7

Note: Some of these will also be revisited as part of the ministry or **operating guidelines** for elders

While much more space could be devoted to addressing the character qualifications for elders, there are a few observations that are helpful in understanding what Paul was seeking to convey to Timothy (in Ephesus) and Titus (in Crete), and what Peter was seeking to convey to elders throughout the Roman Empire.

- The character qualifications were all given in Koine Greek, the common language of the middle to eastern half of the Roman Empire at that time. Word studies for each of the adjectives, nouns and verbs given by Paul and Peter do provide valuable insights into these qualifications, but are beyond the scope of what can be addressed here. One important factor in all of these qualifications is that the verbs are given in the present tense, which indicates that the character of the elder is a present ongoing condition, and not simply a checklist of the elder's past life to this point.
- Just before Paul gave Timothy the qualifications of elders (I Timothy 3:1-17), Paul wrote in 1 Timothy 1:12-16 (NASU):

12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, 13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 14 and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. 15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. 16 Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life.

Now Paul, the apostle, clearly says that he was formerly a blasphemer, persecutor and violent aggressor. A blasphemer, according to Jewish law, was subject to the death penalty. As a persecutor, he pursued Christians to the point of death (Acts 22:4), and Christ took that as persecution against Himself (Acts 9:4,5). As a “violent aggressor”, he was guilty of hubris, including sadistic pleasure in his persecutions, which the Greeks saw as the worst possible offense a man could commit. Yet God, making an example of Paul, put him into service, because Paul found mercy, grace, faith, love and perfect patience in the Lord.

- These character qualifications should not be seen as some lofty unreachable set of ideals, but much of what Paul and Peter write about should be seen as a general description of what God intends maturity to look like in every believer. It is the manifestation of the life of Christ lived through each believer. Since Paul was writing to Timothy and Titus with regard to believers who had come out of corrupt pagan cultures, these descriptions of character were not typical of elder candidates before they became believers. The ones meeting these character qualifications are therefore clearly evidencing the transforming grace of the Lord in their lives. Peter's audience would include many former pagans as well, but Peter's audience would also include a high percentage of Jews brought out of abject legalism, Jewish mythology, reliance

upon elaborate genealogies and even accommodation to the pagan Gentile culture. The transforming grace of the Lord was needful in their lives as well (II Peter 3:18).

In view of the above, when reviewing the character qualifications for a prospective elder, the past history of that prospective elder should not be looked upon as a legalistic checklist for qualification or disqualification. Though a prospective elder may have serious problems in his past, such as blasphemy, divorce, alcohol or drug addiction, or other moral failures, the present demonstrated character based on spiritual maturity and the transforming grace of the Lord Jesus Christ should be the basis for evaluation of elder (and deacon) candidates. Past problems should be thought of in terms of raising the question, “Is this man now consistently evidencing the transforming grace of the Lord Jesus Christ such as to be an example to those at Holly Hills Bible Church and to those outside the church – as was so very evident in the life of Paul?”

## The Ministry of Elders

It is not enough that an elder meets the character qualifications given by Paul and Peter, as important and critical as those are. An elder must also be ready, willing and able to take on the ministry that Scripture lays out for elders. Because an elder will be gifted for what he is called on by God to do (Ephesians 4:11), and the ministry can only be biblically carried out by the life of Christ in such a gifted man, this is not a ministry calling for fleshly determination and motivations (Philippians 2:3). Ultimately, it must be the Holy Spirit who has made each elder an overseer (Acts 20:28), and not human effort, ability or impetus.

The ministry of elders is spelled out in a variety of Scriptures, but can be summarized as follows:

- Shepherd the flock (Acts 20:28; I Peter 5:2), which will entail (speaking figuratively) protecting, guiding, leading, seeking out pastures and waters, selecting paths, correcting the path of some, rescuing, mending wounds and illnesses, etc. This will involve teaching, counseling, correction, consolation, training, spiritual discernment, and the like. I Peter 5:4 makes clear that this shepherding role of the elders is one of “undershepherd”, since Christ is the Chief Shepherd.
- Be an overseer (Acts 20:28; Philippians 1:1; I Timothy 3:1,2; Titus 1:7; I Peter 5:2), which will involve overlooking the character and condition of the church, taking both proactive and responsive measures to keep the church under his care in such a way as to produce a spiritually healthy and growing “flock”.
- Be on guard (and alert) for themselves and for the flock (Acts 20:28, 31)
- Be ready to take on the spiritual “wolves” who will attack the flock (Acts 20:29, 30)
- Teach, standing on and being able to discern and convey sound doctrine (Ephesians 4:11; I Timothy 3:2; I Timothy 5:17; Titus 1:9).
- Refute doctrine that conflicts with “the faith” (Titus 1:9).
- Rule (lead) well (I Timothy 5:17)
- Work hard (Acts 20:35)
- Help the weak (Acts 20:35)
- Other tasks which have become associated with being an elder, but can be performed by others, are conducting weddings, funerals, and memorial services, leading services, baptisms, and the Lord’s table.

Many of the instructions given directly to Timothy and Titus in what have become known as the “pastoral epistles” are also applicable to elders, but their applicability must be discerned by comparison with other Scriptures because Timothy and Titus were apostolic delegates in the establishment of churches and this involved responsibilities which were both like those of elders as well as some which were not. Together, the three books which we call the “pastoral epistles” mention doctrine, teaching, instruction and similar words over 50 times. Teaching and maintaining sound doctrine are clearly the responsibility of elders within the local church.

## **Operating Guidelines for Elders & the Flock Under Their Care**

Once it is clear that each elder is qualified and remains so, and they have each established that they are ready, willing and able to take on the ministry of being an elder, Scripture provides a number of guidelines which will place priorities, dictate procedures, and the like. Some of these are intended for those who will be under their care or in other ways be interacting with the elders.

These biblical guidelines include, for example (but by no means exhaustively):

- “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.” (I Timothy 5:17)
- “Do not receive an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning. I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.” (1 Timothy 5:19-21)
- Elders are not to “lord it over those allotted to their charge, but will prove to be examples to the flock” as a primary means of leading (I Peter 5:3).
- “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.” (Hebrews 13:17)

## Biblical Guidance on Deacons

The biblical guidelines for deacons have some similarities to those for elders, as well as some marked differences. To summarize, we can say the following about the Scriptural teaching on deacons:

- As elders were the first to be appointed in churches and towns (Acts 14:23; Titus 1:5-9), deacons apparently were appointed later on in each church as the need for deacons became apparent (Acts 6:1-7).
- The character qualifications for deacons are given primarily in I Timothy 3:8-13, and are in great part similar to that for elders, but some are also given in Acts 6:3 as well
- The ministry of a deacon is given in two ways:
  - 1) The word “deacon” (Greek: *diakonos*) means, most simply, “servant”.
  - 2) The first appearance of the role of deacon in the church is in Acts 6:1-7. The apostles, who were at that time acting in the role of elder in the church in Jerusalem (Peter even calls himself a “fellow elder” in I Peter 5:1), were trying to deal with a problem in serving food to the widows in Jerusalem. They asked for spiritually qualified men to “serve tables” (Acts 6:2). The word translated “serve” is from the Greek word *diakoneo* – the verb form of *diakonos*. Critical in this passage is that these who were chosen to serve were appointed to do so because, as the apostles put it in Acts 6:2, “It is not desirable for us to neglect the word of God in order to serve tables. And in Acts 6:4, the apostles say, “But we will devote ourselves to prayer and to the ministry of the word.”

Zodhiates has this to say about the occurrence and use of the word *diakonos* in the New Testament (NT):

Also used in the NT as a technical term side by side with *episkopos* (1985), bishop or overseer (1 Tim. 3:8, 12; Phil. 1:1). The deacons in this sense were helping or serving the bishops or elders, and this is why they were probably called deacons. They did not, though, possess any ruling authority as did the elders. Tychicus was called a deacon in his relation to Paul (Eph. 6:21; Col. 4:7 [cf. Acts 19:22]). The origin of this relationship is likely found in Acts 6:1–4. Stephen and Philip were deacons and were first chosen as distributors of alms and other forms of aid, but soon appeared alongside the Apostles and as their helpers and as evangelists (Acts 6:8–10; 8:5–8). The care of the churches fell upon the deacons as the helpers of the elders who held distinct offices.

Deacons are therefore spiritually qualified men called to serve the body of Christ by doing those tasks which are needed so as to keep those with the primary duty to teach the word of God (as elders are gifted and called to do) from having to do those tasks. Elders and deacons have similar character qualifications, but their ministries are such that they complement one another. The role of the deacons is

important because they do those tasks that the elders ought not to be distracted or diverted by doing. That does not prevent a deacon who has the gift of serving (Romans 12:7) from teaching, for example, if he is also gifted as a teacher.

While Scripture does not shed a great deal of light on the manner of selection of deacons, the one instance we have is given in Acts 6:3, where the apostles said:

"Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task."

We are not given specifics as to how the deacons were maintained as a group, especially since Stephen was martyred (Acts 7:59, 60), and Phillip seems to have taken on a ministry of traveling evangelism, both to groups as well as individuals (Acts 8:5-40). An arrangement whereby the deacons select subsequent deacons according to the character qualifications of Acts 6:3 and I Timothy 3:8-13 seems to be within the latitude allowed by Scripture. Those selected by the deacons would then be confirmed in their appointment by the elders.

## Questions & Answers

### 1. What is the biblical basis for who selects elders?

Historically, the selection of elders came through a transitional period, along with transitions in other areas as a change was made from the dispensation of Law to the dispensation of the Church. That transition looks like this:

Jesus selected disciples who would become the apostles (Matthew 4:18-22, 9:9, 10:1-4; Acts 9)



The apostles appointed elders (Acts 14:23)



Apostolic delegates appointed elders (I Timothy 3:1; Titus 1:5)

These stages in the transition all involved apostles, but Scripture makes it clear that there are no longer any apostles, John being the last living apostle until just after he wrote the book of Revelation (about 96 AD). Direct apostolic delegates, like Timothy and Titus, have also long since passed from the church. So what about the present situation where there are no more apostles or apostolic delegates? We have these key facts to work with, which indicate that the transition described briefly above has led to *elders appointing elders*:

- The Holy Spirit has made elders to be elders (Acts 20:28; I Corinthians 12:11, 28). What is taking place in recognizing elders, then, is an acknowledgement of what the Lord has already done and which will already be evident by the manner in which that man is exercising his gift in the body of Christ.
- There are three names given to elders, also known as overseers and shepherds. The English and Greek word patterns are as follows:

| English | Elder             | Overseer           | Shepherd(noun) | Shepherd(verb) |
|---------|-------------------|--------------------|----------------|----------------|
| Greek   | presbuteros       | episkopos          | poimen         | poimaino       |
|         | Acts 20:17        | Acts 20:28         | Ephesians 4:11 | Acts 20:28     |
|         | I Timothy 5:17,19 | I Timothy 3:1,2    |                |                |
|         | Titus 1:5         | Titus 1:7          |                |                |
|         | I Peter 5:1       | I Peter 5:2 (verb) |                | I Peter 5:2    |

In each of the three roles mentioned above, the cultural source for these Greek words places the selection (for elder, overseer, shepherd) with those who are presently in that role or at a higher level of authority. Shepherds, for instance, select other shepherds, but the sheep do not select their shepherd. Overseers or those above them are the ones who select other overseers, and not the ones overseen.

- The placing of Timothy in his position as an apostolic delegate was through the laying on of hands by the elders (Greek: *presbuterion* – the group of elders, aka “the presbytery”), as referenced in I Timothy 4:14. That indicates that the elders are the ones given the place of selection and final choice of approval. In earlier references in Acts, this laying on of hands was generally an apostolic practice, but in the local church context, elders seem to have taken on that role.
- II Timothy 2:2 indicates that there is a succession of teaching and conveying “these truths” (for which elders have primary responsibility in the church) which proceeds as follows:

**God > Paul > Timothy > Faithful Men > Others Also (who are likewise faithful)**

This verse does not state that these elders are the only faithful men through whom other faithful men will be taught, but the rest of Scripture, including words written directly to Timothy and Titus, strongly implies it (I Timothy 3:2 “able to teach”; I Timothy 5:12,13 “preaching and teaching”; Titus 1:9 “able both to exhort in sound doctrine and to refute those who contradict”). Certainly elders, by biblical character qualification, must be among these “faithful men” whom Paul writes about.

An elder will know an elder in action when he sees one. Having set forth these things above, there remains the character qualifications by which each man being considered for elder must be tested. Additionally, each man considered for becoming an elder must have a willingness, ability and readiness to take on the biblical ministry for an elder, and be eager to abide by the biblical operating guidelines. Since the character qualifications are given in the present tense, each elder must continue to qualify – not just initially. The existing elders must hold each man up to these biblical criteria.

## **2. How many elders should there be in a church?**

Scripture does not provide us with a fixed number. What is clear, however, is that there should be a plurality of elders:

- Antioch: “The church...the elders.” (Acts 11:26-30)
- Asia: “appoint elders in every church” (Acts 14:23)
- Jerusalem: “elders” (Acts 15:2,4,6,22,23; 16:4; 21:18)
- Ephesus: “the elders of the church...overseers” (Acts 20:17,28)
- Ephesus: “elders who rule [the church in Ephesus] well” (I Timothy 5:17)
- Crete: “appoint elders in every city” (Titus 1:5)
- Philippi: “overseers and deacons” (Philippians 1:1)
- James’ general epistle: “the elders of the church” (James 5:14)
- Peter’s general epistle: “the elders among you” (I Peter 5:1,2)

There are good reasons for this plurality of elders, some of which are explicitly biblical and some that are based upon common sense:

- 1) Elders are warned to “Be on guard for yourselves...” (Acts 20:28), and this can only be done optimally by having a plurality of elders.
- 2) A leader who liked to be first was warned against in 3 John 1:9.
- 3) Multiple elders allows for continuity if one elder leaves, takes a vacation, dies, moves, becomes sick, disabled, or disqualified so that he must be set apart.
- 4) If discipline of an elder becomes necessary, then two or three other elders are available, if needed, to carry it out (I Timothy 5:19,20), especially if the offense were entirely amongst and within the elders (as has happened elsewhere). This would point to having a minimum of three elders in the unfortunate event that discipline against an elder would be required, but would immediately indicate the need for at least one more elder. In such an instance, the lengthy absence of one elder could create a problem if the remaining number of elders is too small to biblically carry out discipline.
- 5) Multiple elders allows for complementary giftedness and perspective, and more opportunity for receiving input, gaining insights and a variety of ministry among the church. I Timothy 5:17 implies both a plurality as well as a variety within that group of elders.
- 6) Multiple elders allows the church to more easily focus upon the Lord Jesus Christ and not on singular personalities. Though we know that there were a number of elders at Ephesus, Paul does not single out any one man as “the Pastor” or “head elder” or “Senior Pastor”.
- 7) Multiple elders allows the church to recognize as many as the Lord has gifted and qualified to serve as elders in our specific church body.
- 8) Having more elders allows the work to be spread out among more than just a couple or a few men, since being an elder is “hard work” (Acts 20:35).

### **3. May a woman be appointed as an elder?**

Scripture says that in Christ there is no male nor female (Galatians 3:28). It also says that a Christian wife is a fellow heir with her husband of the grace of life (I Peter 2:7). Believers have the same blessings and position in Christ regardless of gender (Ephesians 1:3, 2:6, et al). Scripture does, however, describe complementary roles for men and women in the church (I Timothy 2:9-15, 3:1-7; Titus 1:5-9; 2:2-5). The position and qualification of an elder is masculine in every New Testament reference where the gender of an elder is addressed:

- “...the husband of one wife...” (I Timothy 3:2; Titus 1:6), where the word translated “husband” is *andra* in the Greek
- a principal responsibility of the elder, as noted in earlier pages, is to teach, but Paul writes to Timothy (1 Timothy 2:11-12) regarding the church saying, “A woman must quietly receive instruction with entire submissiveness. But I do not allow a woman to teach or exercise authority over a man, but to remain quiet.” This is not simply in reference to the wives and husbands, but to men and women in general.

This biblical distinction between the roles of men and women in the church setting is designed by God to accomplish His purposes in the church, and in marriages as well. So to clarify the main points of scripture on this question:

- 1) With regard to a woman’s position in Christ and her heavenly blessing in Christ, there is no distinction between male and female.
- 2) With regard to a woman’s function in the local church she is not appointed by God to teach or be an elder where she is exercising authority over a man.

That having been said, there are a great many roles and capacities in the church where it is clearly God’s will that they do serve as God has gifted and equipped them to do so, and Paul and his companions praise and recognize those women in the congregations that serve in such needed capacities (examples: Acts 16:40; Romans 16:1-15; I Corinthians 1:11, et al).

## **Conclusion**

In view of the above, and related biblical considerations, the elders have determined that the elders, deacons and corporate board of HHBC need to be adjusted in their form and relationships as follows:

- 1) The elders are to be responsible for the oversight of the church, including equipping, teaching, shepherding, establishing the ministry needs for deacons, as well as the corporate board.
- 2) The number of elders should be increased, subject to the number who are biblically qualified, with the elders seeking input from the church body at HHBC regarding objective facts about the candidates, as the elders evaluate elder candidates by biblical criteria.
- 3) The deacons, who are established in order to allow the elders maximum opportunity to carry out their biblical assignments without distraction, should serve as they are qualified and as the elders are made aware of the need for deacons. Deacons should be selected by other deacons, subject to confirmation by the elders.
- 4) Deacons should be charged with facilities, finances, benevolence fund distribution and other church operations so that the needs of the body are met while allowing the elders to maintain a focus upon their biblically described responsibilities.
- 5) The corporate board of HHBC should be such as to meet state and federal requirements for incorporation. This would require an annual meeting of officers appointed by the board, with minutes, and registration renewal, but little more. The operation and maintenance of the board, of course, should not override or dictate the form of church leadership in conflict with that described in Scripture.