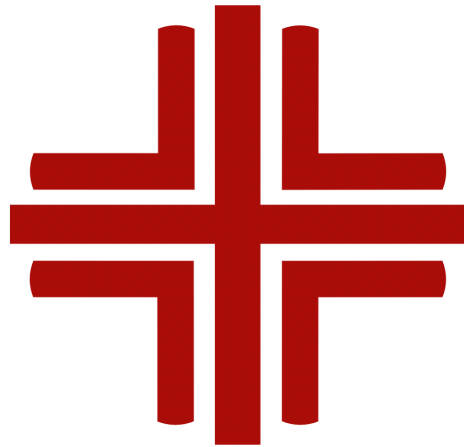


BYLAWS OF FAITH FELLOWSHIP SOUTH BELOIT



BYLAWS OF FAITH FELLOWSHIP

1. Definitions

The following terms used in these Bylaws shall have the meanings set forth below.

1.1 Act

“Act” means the Illinois General Not for Profit Corporation Act of 1986, as amended.

1.2 Church

“Church” means Faith Fellowship of South Beloit, an Illinois not-for-profit corporation.

1.3 Elder

“Elder” means director, as described under the Act.

2. Corporate Offices

The Church shall continuously maintain in the State of Illinois a registered office and a registered agent whose office is identical with such registered office. The Church may have other offices within or without the state and need not be identical with the principal office in the State of Illinois. The address of the registered office and registered agent may be changed from time to time by the Board of Elders.

3. Corporate Purposes and Statement of Faith

3.1 Corporate Purposes

As set forth in the Articles of Incorporation, the Church is organized and operated as a church exclusively for religious purposes in accordance with Sections 501(c)(3) and 170(b)(1)(a)(i) of the Internal Revenue Code of 1986 (or a corresponding provision of any future United States Internal Revenue law, referred to below as the “Code”). More specifically, the Church transforms the local community, and beyond, by multiplying followers of Jesus through gospel-centered worship and mission.

3.2 Statement of Faith

The Church ascribes to and bases its ministry, operations, and actions upon the Statement of Faith, attached as Exhibit A and incorporated hereto by reference as part of these Bylaws.

3.3 Biblical Priorities of Ministry

The Church has established the following five (5) pillars as the Biblical Priorities of Ministry:

- 1) Proclaiming the authority of God's Word without apology. (2 Timothy 4:2)
- 2) Lifting high the name of Jesus through worship. (John 4:24)
- 3) Believing firmly in the power of prayer. (Ephesians 6:18)
- 4) Sharing the good news of Jesus with boldness. (Ephesians 6:19-20)
- 5) Pursuing inspirational holiness. (Ephesians 4:23-24)

4. Membership

The Church shall have members for ecclesiastical purposes only. Membership in the Church shall not include voting rights under the Act, and the Church shall not have members for purposes of the Act. The Church shall be governed by a self-perpetuating Board of Elders.

4.1 Nature of Membership

The New Testament clearly indicates that groups of people who were followers of the Lord Jesus Christ identified themselves with and committed themselves to a particular local body. In order to implement the principles of accountability and commitment to the local body of Christ, as defined in the New Testament and practiced in the early churches, the Church recognizes the need for ecclesiastical membership.

4.2 Qualifications

The Board of Elders will establish the qualifications and administer the procedures for admission of Members to the Church, but at a minimum all Members ("Member") shall meet the following requirements:

- a) A personal commitment of faith in Jesus Christ for salvation;
- b) Believer's baptism by immersion as a public profession of personal faith in Jesus Christ for salvation;
- c) Completion of a membership class and elder interview; and
- d) A signed commitment to abide by the Church's Membership Covenant, attached hereto as Exhibit B. The Membership Covenant may be amended by the Board of Elders without amending the Bylaws.

Such membership class, elder interview, and Membership Covenant shall be developed and

administered at the discretion of the Board of Elders.

4.3 Termination and Dismissal of Membership

A person's membership status shall be removed for any of the following reasons: (a) by personal request of the Member; (b) the transfer of membership to another church; (c) death; (d) termination of the Member status by the Board of Elders. The Board of Elders may terminate a person's membership when, in the opinion of the Elder Board, the person's life and conduct is not in accordance with the qualifications of membership of the Member's life/conduct negatively influences the Church or its testimony in the community. No period of prior notice is required for such termination.

4.4 Restoration of Membership

Members who have been terminated or dismissed may be restored by the Board of Elders, according to the spirit of 2 Corinthians 2:7-8 and Galatians 6:1, when their actions are judged to be in accordance with the membership covenant as evidence of their repentance. Reinstated Members may be required to repeat the membership application process.

4.5 Church Discipline

The Church is a body of Christian believers who hold certain beliefs and standards in common. On occasion, Members may conduct themselves in a manner contrary to the Word of God and unworthy of membership in the Church. It will be a high priority for the Church to restore such persons into conformity with the fellowship as outlined in Matthew 18:15-17. However, because of God's holy nature and the believers' high calling, Scripture teaches and commands personal and ecclesiastical separation from religious apostasy (2 John 7-11; Romans 16:17; Titus 3:10), from all worldly and sinful pleasures, practices, and associations (1 John 2:15-17; James 4:4; 2 Timothy 3:1-5), and from professing believers living in willful disobedience to the Word of God (1 Thessalonians 2:15; 3:6, 14, 15; 1 Corinthians 5). This does not include separation from unbelievers who need the Word of God to penetrate their world with the Gospel of Jesus Christ.

"...note those who cause divisions and offenses, contrary to the doctrine which you learned and avoid them." Romans 16:17

"... that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us." 2 Thessalonians 3:6

"And if anyone does not obey our word in this epistle, note that person and do not keep company with him that he may be ashamed." 1 Thessalonians 3:14

Should the need for Biblical discipline arise, any such authority will be entrusted to the Board of Elders. They will have the authority to place individuals under Church discipline (including

suspension or termination of membership as described in 4.3).

5. Board of Elders

5.1 General Powers

The affairs, business, and all legal matters of the Church shall be managed by its Board of Elders, who shall function as the Church's board of directors under the Act.

5.2 Spiritual Guidance

In addition to their role as the board of directors, the Board of Elders, in collaboration with the Pastor, shall be responsible for the spiritual oversight of the Church, in keeping with the Church's sincerely held religious beliefs as set forth in the Statement of Faith. Such responsibility shall lie in three (3) distinct expressions:

5.2.1 Doctrine

The Board of Elders shall ensure that the doctrine of the Church remains purely biblical; all doctrinal conflicts shall be settled by the Board of Elders.

5.2.2 Direction

The Board of Elders shall ensure that the direction of the Church remains consistent with the mission and vision statements, and the five pillars of the Biblical Priorities for Ministry.

5.2.3 Discipline

The Board of Elders shall administer the biblical process of church discipline (and discipleship), as outlined in Matthew 18:15-20 and Galatians 6:1-4, and further defined in Section 4.5 above, with love and humility.

5.3 Number and Tenure

The Board of Elders shall be composed of three (3) Elders and may be increased to eight (8), by a resolution of the Board of Elders without amending the Bylaws. These Bylaws may be amended to change the minimum and maximum number of Elders, but in no case shall the number be less than three (3).

Each Elder shall hold office for a term of three (3) years unless the Board shall expressly resolve to elect an Elder for a shorter term. Elders may serve consecutive terms without limit.

5.4 Qualifications

Those who seek to be Elders of the Church must be a male, a Member, personally affirm the Church's statement of purpose, abide in all respects with the policies of the Church, and characterize personal commitment to the values of the Church. In addition, Elders of the Church shall meet the qualifications of Elders found in 1 Timothy 3:1-7 and Titus 1:6-9.

5.5 Election

Elders shall be elected at the annual meeting of the Board by a majority vote, or otherwise as set forth below in Section 5.7. Each Elder shall hold office until the first of the following to occur: until his or her successor shall have been duly elected and shall have qualified; until his or her death or disability; until he or she shall resign in writing; or until he or she shall have been removed in the manner hereinafter provided.

5.6 Fiduciary Duties

The following fiduciary duties apply to Elders of the Church:

5.6.1 Duty of Care

Elders ultimately hold full non-delegable responsibility for the Church's actions and well-being. Elders are required to carry out their board responsibilities with careful attentiveness and dedication – attending meetings, actively participating in board deliberations, seeking outside counsel and guidance as appropriate, and ensuring that all state and federal taxes, registrations, returns, and other financial reports required under applicable laws are timely filed.

5.6.2 Duty of Loyalty

Elders must always act in the best interests of the Church. This applies not only to decisions that involve their own personal or business loyalties, but also those of other key employees, Elders, and officers involved in the Church. Elders shall comply at all times with any Conflict of Interest Policy adopted by the Board; and shall refrain from making non-program loans, gifts, or advances to any person, except as permitted under the Act.

5.6.3 Duty of Obedience

Elders are required to ensure that the Church's activities adhere and conform to the corporate purposes set forth at Section 3 above; and to utilize the assets of the Church for the best interest of the Church's beneficiaries. They are to avoid wasting charitable assets. This includes, but is not limited to incurring penalties, fines, and unnecessary taxes and costs.

Each Elder shall annually affirm compliance with the policies of the Church, including any adopted Conflict of Interest and Confidentiality Policies, and may require the Church's officers

and key employees to do so as well.

5.7 Resignation and Removal

Any Elder may resign at any time by giving written notice to the Senior Pastor of the Church. Such resignation, which may or may not be made contingent on formal acceptance, shall take effect on the date of receipt or at any later time specified therein. Any Elder may be removed with or without cause at any time by resolution adopted by a majority of the Board.

5.8 Vacancies

Any vacancy occurring in the Board of Elders, including by reason of resignation or removal of an Elder, shall be filled by the Board of Elders as soon as is practicable. An Elder so elected to fill a vacancy may be elected for the unexpired term of his or her predecessor in office.

5.9 Compensation

Elders shall not receive compensation for their services as Elders. This limitation shall not preclude any Elders from serving the Church, however, in any other capacity and receiving reasonable compensation in consideration for the same. By resolution of the Board of Elders, expenses of attendance, if any, may be reimbursed for a meeting of the Board.

5.10 Confidentiality

As part of their fiduciary duties owed to the Church, all Elders, officers, and key employees of the Church are expected to maintain appropriate confidentiality of information related to the Church. This information includes, but is not limited to:

- a. donor and supporter lists and related records;
- b. fundraising strategies;
- c. financial information about the Church;
- d. organizational plans;
- e. marketing information;
- f. expense information;
- g. personnel matters; and
- h. all credentials used to access physical or digital media containing information related to the Church and any software or services owned, leased, subscribed to, or used by the Church for the Church's purposes, which includes, but is not limited to: computer login credentials, including identification and passwords; email login credentials, including

identification and passwords; serial numbers or software keys for local copies of software; and cloud-based services login identification and passwords.

The expectation of confidentiality is intended to prevent unauthorized disclosure to any outside party, except to the extent such information is otherwise disclosed in accordance with the ordinary course of business to the public or third parties or otherwise is required to be disclosed under applicable law. Such confidentiality is expected to be maintained at all times subsequent to service to the Church. Notwithstanding any Dispute Resolution Policy adopted by the Board, the Church may enforce this provision as it deems appropriate (including mediation and arbitration at its option), and it shall be entitled to recover attorneys' fees and costs against those found liable for violating this provision.

6. Meetings of the Board of Elders

6.1 Annual Meeting

An annual meeting of the Board of Elders shall be held at such time and place as may be designated by the Senior Pastor in accordance with the notice provisions herein below, for the purpose of approving an annual budget, for election of Elders and officers, and for the transaction of such other business as may come before the meeting.

6.2 Special Meeting

Special meetings of the Board of Elders may be called by, or at the request of, the Senior Pastor or any two Elders. The person or persons authorized to call special meetings of the Board of Elders may fix any place for holding any special meeting of the Board of Elders called by them.

6.3 Notice

6.3.1 Time

Except as otherwise provided herein, written notice of any meeting of the Board of Elders shall be delivered not fewer than five (5) days nor more than sixty (60) days prior to the date of the scheduled meeting.

6.3.2 Email

Notice requirements may be satisfied by sending an email communication in a timely manner to the Elder's email address on the Church's records. Telephone communications may be useful for establishing the time and place of meeting but shall not be used in lieu of the email notice. At any duly convened meeting of the Board a resolution may be approved concerning future

meetings of the Board. Timely emailing of the Board minutes to each Elder may qualify as notice of the next meeting of the Board if the minute concerning the meeting is clearly set forth and concise in its composition.

6.3.3 Extraordinary Notice

Notice of no less than twenty days shall be provided for meetings of Elders called for the purposes of amending the Articles or Bylaws, removing an Elder, or as otherwise required under the Act.

6.3.4 Waiver

Notice of any meeting of the Board of Elders may be waived in writing or electronically, by the person or persons entitled to the notice either before or after the time of the meeting. The attendance of an Elder at any meeting shall constitute a waiver of notice of such meeting except where an Elder attends a meeting for the expressed purpose of objection to the transaction of any business because the meeting is not lawfully called or convened. Neither the business to be transacted, nor the purpose of any regular or special meeting of the Board of Elders, need be specified in the notice or waiver of such meeting, unless specifically required by law or by these Bylaws.

6.4 Quorum

A majority of the Elders then in office shall constitute a quorum for the transaction of the business at any meeting of the Board of Elders, provided that if fewer than half of the Elders are present at the said meeting, a majority of the Elders present may adjourn the meeting to another time without further notice.

6.5 Manner of Acting

The act of a majority of the Elders present and voting at a duly convened meeting shall be the act of the Church unless the act of a greater number is required by statute, these Bylaws, or the Articles of Incorporation. All references to a vote of the Elders of these Bylaws shall mean Elders present and voting at a duly convened meeting. Elders may not vote by proxy or under any other power of attorney.

6.6 Telephone/Videoconference Meeting

Any meeting of the Elders may be conducted simultaneously in multiple locations if the Elders are effectively connected by telephonic, videoconference, or other communications equipment. Elders or non-Elder committee members may participate in and act at any meeting of the Board or committee through the use of such equipment, provided all persons participating in the

meeting can communicate with each other simultaneously. Participation in such meeting shall constitute attendance and presence in person at the meeting of the person or persons so participating.

6.7 Action Without a Meeting

Any action which may be taken at a meeting of the Board of Elders or a committee thereof, may be taken without a meeting if a consent in writing setting forth the action so taken is approved in writing by all of the Elders or all of the members of such committee entitled to vote with respect to the subject matter thereof, as the case may be. The consent shall be evidenced by one (1) or more written approvals, each of which sets forth the action taken and provides a written record of approval. Consent provided by reply email from an Elder's email address shall be sufficient to constitute written consent. All the approvals evidencing the consent shall be delivered to the Church's Secretary to be filed in the Church's records. The action taken shall be effective when all the Elders or the committee members, as the case may be, have approved the consent unless the consent specifies a different effective date.

7. Committees

7.1 Appointment of Committees and Committee Members

The Church's Board of Elders shall have the power to appoint standing and special committees by a resolution of the Board. The resolution of the Board creating the standing or special committee shall specify:

- a) the task(s) assigned to the committee;
- b) whether or not the committee has authority to act on behalf of the Church (see Sections 7.2 and 7.3); and
- c) the duration of the committee, which may be generalized to a period necessary to bring the matter to full resolution.

Unless otherwise designated by the Board, all committee members shall be appointed for one (1) year terms by the Board of Elders beginning each year at the Board's Annual Meeting. The Board shall also designate an individual to serve as chair of the committee.

7.2 Committees with Corporate Authority

The Board of Elders may appoint committees that are delegated certain authority generally reserved to the Board, provided such authority is not prohibited for delegation under the Act. Committees with corporate authority shall be composed of two (2) or more Elders; a majority of

its membership must be Elders; and all the committee members shall serve at the pleasure of the Board.

7.3 Committees Without Corporate Authority

The Board of Elders may appoint committees without corporate authority. These committees will generally be responsible for investigating, reporting, and advising the Board on certain activities and programs as well as making recommendations to the Board of Elders or officers for approval. The committees shall not have authority to bind the Church. For purposes of clarity, committees without corporate authority should be identified as advisory boards, commissions, task forces, or similar names. These committees may be composed of persons appointed by the Board of Elders for specific skills and need not be Elders or officers of the Church.

7.4 Committee Meetings

Meetings of any committee may be called by the Senior Pastor of the Church, the chairperson of the committee, or a majority of the committee's voting members. Notice of the time and place of any meeting of a committee shall be given at least three (3) days prior to the meeting, and otherwise in accordance with Section 6.3.

7.5 Resignation and Removal

Any member of a committee may resign at any time by giving written notice to the chairperson of the committee or to the Secretary of the Church. Such resignation, which may or may not be made contingent on formal acceptance, shall take effect on the date of receipt or at any later time specified therein. Any member of a committee may be removed at any time by resolution adopted by a majority of the Board of Elders.

7.6 Quorum and Manner of Acting

Unless otherwise provided in the resolution of the Board designating a committee, a majority of a committee's members shall constitute a quorum. The act of a majority of committee members present at a meeting with a quorum shall be the act of the committee. A committee may otherwise conduct its meetings and act in accordance with Sections 6.6 and 6.7.

8. Senior Pastor

8.1 Duties

The responsibility of the Senior Pastor shall be to faithfully preach God's Word and model the

priority of discipleship within the Church. He shall give oversight and direction to all ministry staff and work with the Board of Elders to carry out the overall vision of the Church. Concurrently, as provided in Section 9.3, the Senior Pastor shall serve as Chief Executive Officer of the Church.

8.2 Term

The Senior Pastor shall serve at will until his resignation or removal, as described in Section 8.4, or until his death.

8.3 Qualifications

The Senior Pastor shall adhere to the Elder qualifications provided in Section 5.4.

8.4 Resignation and Removal

8.4.1 Resignation

The Senior Pastor may resign at any time by providing written notice to the Board of Elders. Such resignation, which may or may not be made contingent on formal acceptance, shall take effect 30 days following the date of receipt or at any later time specified therein.

8.4.2 Removal

8.5 If, in the discretion of the Board of Elders, the Senior Pastor is no longer able or willing to fulfill his duties or adhere to the qualifications of Senior Pastor, the Senior Pastor may be removed by a majority vote of all the Elders then in office.

8.6 Vacancy

9. Any vacancy of the Senior Pastor shall be filled by the Board of Elders as soon as is practicable.

10. Officers and Agents

10.1 Officers

The officers of the Church shall consist of a:

- a) Senior Pastor;
- b) Secretary; and
- c) Treasurer.

A Vice-President and such other officers and assistant officers and agents as may be deemed

necessary may be elected or appointed by the Board.

Any two (2) or more offices may be held by the same person, except that the offices of Senior Pastor and Secretary may not be held by the same person concurrently. Elders of the Board may simultaneously serve as officers, but Eldership shall only be a required qualification for any elected Vice President. The Secretary and Treasurer of the Church may or may not be Elders and the Senior Pastor shall serve *ex-officio* on the Board of Elders pursuant to Section 9.3.

10.2 Election and Term of Office

With the exception of the Senior Pastor, who is appointed pursuant to Section 8 above, the officers of the Church shall be elected by the Board for a term of one (1) year at the annual meeting of the Board of Elders. If the election of officers shall not be held at such meeting, such election shall be held as soon thereafter as may be convenient. Each officer shall hold office until the first of the following to occur: until his or her successor shall have been duly elected and shall have qualified; until his or her death or disability; until he or she shall resign in writing; or until he or she shall have been removed in the manner hereinafter provided. Election or appointment of an officer or agent shall not in itself create contract rights.

10.3 Senior Pastor

The Senior Pastor of the Church, who may also be called President, shall serve as the chief executive officer of the Church, unless the Board otherwise authorizes an Executive Director to do so, and shall serve *ex-officio*, as a voting Member of the Board of Elders. Subject to the control of the Board, the Senior Pastor shall preside at all meetings of the Board as chair of the Board. The Senior Pastor may sign documents on behalf of the corporation, as provided below in Section 9. The Senior Pastor shall discharge all duties incident to the office of Senior Pastor and such other duties as may be assigned to him or her by the Board from time to time.

10.4 Vice President

If elected, the Vice President shall exercise all of the functions of Senior Pastor during the absence or disability of the Senior Pastor. He or she shall have such powers and discharge such duties as may be assigned to him or her from time to time by the Board.

10.5 Secretary

The Secretary shall ensure that:

- a) the minutes of the Board and committee meetings are properly kept in one or more books provided for that purpose;
- b) all notices are duly given in accordance with the provisions of these Bylaws or as

required by law;

- c) all corporate records, including all notices and voting records, whether in electronic or paper form are properly maintained; and
- d) in general, all duties incident to the office of Secretary and such other duties as from time to time may be assigned to him or her by the Senior Pastor or by the Board are properly discharged.

10.6 Treasurer

The Treasurer shall ensure that:

- a) the financial books of the Church are properly maintained;
- b) regular books of account are maintained and are made available for inspection at all times to the Elders of the Church;
- c) an account of the financial condition of the Church is rendered to the Board from time to time, as may be required of him or her; and
- d) in general, all duties incident to the office of Treasurer, and such other duties as may be assigned to him or her by the Senior Pastor or by the Board are properly discharged.

10.7 Executive Director

If an Executive Director is hired, he or she shall serve as the chief executive officer of the Church, and shall not be subject to a term of office. The Executive Director shall supervise and be principally responsible for the day-to-day administrative management of the Church. The Executive Director shall work closely with the Senior Pastor to ensure that all corporate functions are adequately carried out. The duties and responsibilities of the Executive Director shall include:

- a) carrying out all policies established by the Board;
- b) selecting, employing, training, controlling and discharging all other employees of the Church;
- c) attending all meetings of the Board and committees of the Board;
- d) preparing and presenting to the Board regular reports reflecting accomplishment of corporate goals and the Church's mission; and
- e) any other duties and responsibilities as may be assigned to him or her by the Senior Pastor or by the Board.

10.8 Delegation of Authority

In case of the absence of any officer of the Church, or for any other reason that it may deem sufficient, the Board may either delegate the powers or duties of such officer to any Elder or employee of the Church, for the time being, or may eliminate some or all of such powers or duties of such officer, provided a majority of the Board concurs therein.

10.9 Removal

Any officer or agent may be removed by the Board of Elders whenever, in its judgment, the best interest of the Church shall be served thereby, but such removal shall be without prejudice to the contract rights, if any, of the person so removed.

11. Deacons

11.1 Powers and Responsibilities

The Bible teaches that Deacons “lead by serving” (Acts 6). Deacons, working under the authority and at the direction of the Elders, will be responsible for the various administrative and functional operations of the Church, including, but not limited to, finance, technical, hospitality, benevolence ministries, ordinance, and facilities.

11.2 Qualifications

A Deacon shall be a Member of the Church and shall meet the qualifications for a deacon found in 1 Timothy 3:8-13.

11.3 Number and Tenure

The number of Deacons may vary from time to time and shall be set by a resolution of the Board of Elders. Although Scripture indicates no fixed terms for deacons, the Church’s Deacons shall serve for a two (2) year term. At the end of their term, Deacons shall be reviewed by the Board of Elders and may be reelected by the Board of Elders.

11.4 Election

Deacons shall be elected by a majority of the Elders then in office at a meeting called for such purposes. Such Deacons shall be chosen from a collection of nominations that shall be provided by both the Board of Elders and the Members. Such nominations shall be reviewed by the Board of Elders, and if found worthy, shall be presented to the Members and the Members shall have four (4) weeks to provide their opinion of qualification to the Board of Elders. The Board of Elders hold the power to make all decisions regarding the election of Deacons.

11.5 Resignation and Removal

Any Deacon may resign at any time by giving written notice to the Board of Elders. Such resignation, which may or may not be made contingent on formal acceptance, shall take effect on the date of receipt or at any later time specified therein. Any Deacon may be removed with or without cause at any time by resolution adopted by a majority of the Elders then in office.

11.6 Deacon Chairman

The Board of Elders may, in their discretion, elect a Deacon Chairman to provide oversight and manage the Deacons.

12. Financial Policies

12.1 Fiscal Year

The fiscal year of the Church shall be from January 1st to December 31st.

12.2 Sale of Assets

A sale, lease, exchange, mortgage, pledge or other disposition of property or assets of the Church outside the normal course of business may be made by the Board upon such terms and conditions and for such considerations, which may consist in whole or in part of the money or property, real or personal, as may be authorized by the Board; provided, however, that a sale, lease, exchange or other disposition of all or substantially all of the property and assets of the Church shall be authorized only upon a majority of the Elders then in office.

12.3 Contracts

The Senior Pastor may sign contracts, along with another officer of the Church, provided, however, that the Board has authorized him or her, any other officer or officers, or agent or agents to enter into any contracts or execute and deliver any instrument in the name of and on behalf of the Church, individually or together, and such authority may be general or confined to specific instances.

12.4 Loans

No loans shall be contracted on behalf of the Church and no evidence of indebtedness shall be issued in its name unless authorized by a resolution of the Board. Such authority may be general or confined to specific instances.

12.5 Checks, Drafts, Etc.

All checks, drafts or other orders for the payment of money, notes or other evidence of indebtedness issued in the name of the Church, shall be signed by such officer or officers, agent or agents of the Church and in such manner as shall from time to time be determined by resolution of the Board.

12.6 Deposits

All funds of the Church not otherwise employed shall be deposited from time to time to the credit of the Church in such banks, trust companies or other depositories as the Board may select.

13. Indemnification

To the fullest extent permitted by law, the Church shall have powers to indemnify any Elder, officer, former Elder or officer of the Church, or any person who may have served at its request as an Elder or officer of another entity or joint venture, whether for profit or not-for-profit, against expenses actually and necessarily incurred by him or her in connection with the defense of any action, suit, or proceeding in which he or she is made a party by reason of being or having been such Elder or officer, except in relation to matters as to which he or she shall be adjudged in such action, suit, or proceeding to be liable for gross negligence or intentional misconduct in the performance of a duty.

Such indemnification shall not be deemed exclusive of any other rights to which such Elder or officer may be entitled, under agreement, recommendation of the Board of Elders, or otherwise. No indemnification or advancement of expenses shall be made under this Section if such indemnification or such advancement of expenses would be inconsistent with: (i) the provisions of Section 501(c)(3) or Section 4958 of the Code or the Treasury Regulations promulgated thereunder; (ii) a provision of the Church's Articles of Incorporation or these Bylaws; (iii) applicable state law; or (iv) a resolution of the Board of Elders or other proper corporate action, in effect at the time of the occurrence of the event giving rise to the alleged cause of action asserted in the threatened or pending action or proceeding, which prohibits or otherwise limits such indemnification or such advancement of expenses.

14. Corporate Limitations

14.1 Prohibition Against Private Benefit and Inurement

No part of the net earnings of the Church shall inure to the benefit of, or be distributable to its Elders, officers, or other private persons, except that the Church shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth above.

14.2 Political Activity

No substantial part of the activities of the Church shall be to attempt to influence legislation by propaganda or otherwise, and the Church shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

14.3 Other Prohibitions

The Church shall not carry on any other activities not permitted to be carried on:

- a) under the Act or other applicable law;
- b) by a corporation exempt from federal income tax under Section 501(c)(3) of the Code;
or
- c) by a corporation, contributions to which are deductible under Section 170(c)(2) of the Code.

14.4 Dissolution

Upon dissolution of the Church, the Board of Elders shall, after paying or making provision for the payment of all of the liabilities of the Church, dispose of all of the assets of the Church, exclusively for the purposes of the Church in such manner, or to such organization or organizations organized and operated exclusively for tax-exempt purposes, as shall at the time qualify as an exempt organization or organizations under Section 501(c)(3) of the Code as the Board of Elders shall determine. Any such assets not so disposed of shall be disposed of by the appropriate court of law of the county in which the principal office of the Church is then located, exclusively for such purposes or to such organization or organizations, as said court shall determine, which are organized and operated exclusively for exempt purposes.

15. Miscellaneous

15.1 Books and Records

The Church shall keep correct and complete books and records of account, minutes of the proceedings of its Board and committees, and a record of the names and addresses of all Board

and committee members. All books and records of the Church may be inspected by an Elder, or his or her agent or attorney, at any reasonable time.

15.2 Amendments

The Articles of Incorporation and these Bylaws may be altered, amended or repealed, and new Articles and Bylaws may be adopted by a majority of the Elders then in office. Notice of the proposed amendment (including the suggested text of the change) shall be given in writing to all Elders per the requirements of Section 6.3 herein, and shall identify the persons proposing the amendment.

15.3 Corporate Acquisition, Consolidation, Merger, or Dissolution

In the event of a proposed acquisition, consolidation, merger or dissolution, the Board of Elders shall adopt a plan setting forth the terms and conditions of the proposed transaction and such other provisions with respect to the proposed transaction as are deemed necessary under applicable state law or desirable. No acquisition, merger, or other dissolution shall be adopted unless approved by a majority of the Elders then in office.

15.4 Seal

The Church shall not maintain a corporate seal.

15.5 Inconsistencies with Articles of Incorporation

If any provision of these Bylaws is inconsistent with a provision of the Church's Articles of Incorporation, as amended from time to time, the Articles of Incorporation shall govern.

15.6 Severability

The invalidity or unenforceability of any provision in these Bylaws shall not affect the validity or enforceability of the remaining provisions.

Appendix A

STATEMENT OF FAITH

As confessional Christians a revised version of the *1833 New Hampshire Confession (NHC)* serves as Faith Fellowship's Statement of Faith. In addition to the *NHC*, Faith Fellowship also recognizes the need for greater clarity on doctrinal issues related to the trustworthiness of the Scriptures, Biblical sexuality, and the roles of men and women. Therefore we also confess the *Nashville Statement on Biblical Sexuality*, the *Danvers Statement on Complementarianism*, and the *Chicago Statement on Biblical Inerrancy*.

When it comes to the tenets of what we believe, we categorize doctrines as primary, secondary, and tertiary.

PRIMARY

Our primary doctrines are critical to the Christian faith and one must be willing to live in submission to them to become a Member of Faith Fellowship. All items listed in the following Statement of Faith are primary unless they are specifically marked as secondary.

SECONDARY

Our secondary doctrines are important and are taught and affirmed by the elders and pastors of Faith Fellowship, but affirmation of them is not required in order to become a Member. Secondary doctrines are marked in red.

TERTIARY

Our tertiary doctrines are open-handed issues within Faith Fellowship and various views may be debated but should not impact our unity as a church. Examples: end times, spiritual gifts, frequency of celebrating communion. *We do not include any tertiary items within our statement of faith.*

THE NEW HAMPSHIRE CONFESSION OF FAITH (1833, Modified Version)

I. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired and is a perfect treasure of heavenly instruction (2 Tim 3:16-17; 2 Pet 1:21; 1 Sam 23:2; Acts 1:16; Acts 3:21; John 10:35; Luke 16:29-31; Ps 119:11; Rom 3:1-2). It has God for its author, salvation through Christ for its

purpose (*2 Tim 3:15; 1 Pet 1:10-12; Acts 11:14; Rom 1:16; Mark 16:16; John 5:38-39*), and truth without any mixture of error for its content (*Prov 30:5-6; John 17:17; Rev 22:18-19; Rom 3:4*). It reveals the principles by which God will judge us (*Rom 2:12; John 12:47-48; 1 Cor 4:3-4; Luke 10:10-16; Luke 12:47-48*). Therefore, it is and shall remain to the end of the world the true center of Christian union (*Phil 3:16; Eph 4:3-6; Phil 2:1-2; 1 Cor 1:10; 1 Pet 4:11*) and the supreme standard by which all human conduct, creeds, and opinions should be tried (*1 John 4:1; Isa 8:20; 1 Thess 5:21; 2 Cor 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph 6:17; Ps 119:59-60; Phil 1:9-11*).

II. OF THE TRIUNE GOD

We believe that there is one, and only one, living and true God. He is an infinite, intelligent Spirit, whose name is the LORD, the Maker and Supreme Ruler of heaven and earth (*John 4:24; Ps 147:5; Ps 83:18; Heb 3:4; Rom 1:20; Jer 10:10*). He is inexpressibly glorious in holiness (*Exod 15:11; Isa 6:3; 1 Pet 1:15-16; Rev 4:6-8*), and worthy of all possible honor, confidence, and love (*Mark 12:30; Rev 4:11; Matt 10:37; Jer 2:12-13*). In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit (*Matt 28:19; John 15:26; 1 Cor 12:4-6; 1 John 5:7*). They are equal in every divine perfection (*John 10:30; John 5:17; John 14:23; John 17:5,10; Acts 5:3-4; 1 Cor 2:10-11; Phil 2:5-6*), yet carry out distinct but harmonious offices in the great work of redemption (*Eph 2:18; 2 Cor 13:14; Rev 1:4-5; Rom 1:2,7*).

III. OF THE FALL

Humanity was created in holiness, under the law of his Maker (*Gen 1:27, 31; Eccl 7:29; Acts 17:26-29; Gen 2:16*). By voluntary transgression, however, humanity fell from that holy and happy state (*Gen 3:6-24; Rom 5:12*). As a result, all mankind are now sinners (*Rom 5:19; John 3:6; Ps 51:5; Rom 5:15-19; Rom 8:7*), not by constraint but by choice (*Isa 53:6; Gen 6:12; Rom 3:9-18*). Being by nature utterly void of that holiness required by the law of God, they are now positively inclined to evil. Therefore, mankind stands under just condemnation to eternal ruin (*Eph 2:1-3; Rom 1:18,32; Rom 2:1-16; Gal 3:10; Matt 20:15*), without defense or excuse (*Ezek 18:19-20; Rom 1:20; Rom 3:19; Gal 3:22*).

IV. OF THE WAY OF SALVATION

We believe that the salvation of sinners is entirely of grace (*Eph 2:5; Matt 18:11; 1 John 4:10; 1 Cor 3:5-7; Acts 15:11*), through the mediatorial offices of the Son of God (*John 3:16; John 1:1-14; Heb 4:14; Heb 12:24*), Jesus Christ our Lord. By the appointment of the Father, He freely took upon Himself our nature, yet without sin (*Phil 2:6-7; Heb 2:9, 14; 2 Cor 5:21*). He honored the divine law by His personal obedience (*Isa 42:21; Phil 2:8; Gal 4:4-5; Rom 3:21*), and by His

substitutionary death made a full atonement for our sins (*Isa 53:4-5; Matt 20:28; Rom 4:25; Rom 3:21-26; 1 John 4:10; 1 John 2:2; 1 Cor 15:1-3; Heb 9:13-15*). He rose from the dead, and is now enthroned in heaven (*Heb 1:8; Heb 3; Heb 8:1; Col 3:1-4*). Jesus unites in His wonderful person the tenderest sympathies with divine perfections and is qualified in every way to be a suitable, compassionate, and all-sufficient Savior (*Heb 7:25; Col 2:9; Heb 2:18; Heb 7:26; Ps 89:19; Ps 14*).

V. OF JUSTIFICATION

We believe that a great gospel blessing which Christ (*John 1:16; Eph 3:8*) secures to those who believe in Him is Justification (*Acts 13:39; Isa 3:11-12; Rom 8:1*). Justification includes both the pardon of sin (*Rom 5:9; Zech 13:1; Matt 9:6; Acts 10:43*) and the promise of eternal life on principles of righteousness (*Rom 5:17; Titus 3:5-6; 1 Pet 3:7; 1 John 2:25; Rom 5:21*); that is bestowed, not in consideration of any works of righteousness which we have done, but only through faith in the Redeemer's blood (*Rom 4:4-5; Rom 5:21; Rom 6:28; Phil 3:7-9*). By virtue of this faith, His perfect righteousness is freely imputed to us by God (*Rom 5:19; Rom 3:24-26; Rom 4:23-25; 1 John 2:12*). Justification brings us, immediately at the time of salvation, into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity (*Rom 5:1-3,11; 1 Cor 1:30-31; Matt 6:33; 1 Tim 4:8*).

VI. OF THE FREENESS OF SALVATION

We believe that the blessings of salvation are made free to all by the gospel (*Isa 55:1; Rev 22:17; Luke 14:17*). It is the immediate duty of all to accept these blessings by a heartfelt, repentant, and obedient faith (*Rom 16:26; Mark 1:15; Rom 1:15-17*). Nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel (*John 5:40; Matt 23:37; Rom 9:32; Prov 1:24; Acts 13:46*), which only magnifies his condemnation (*John 3:19; Matt 11:20; Luke 19:27; 2 Thess 1:8*).

VII. OF GRACE IN REGENERATION

We believe that, in order to be saved, sinners must be regenerated, or born again (*John 3:3,6-7; 1 Cor 1:14; Rev 8:7-9; Rev 21:27*). Regeneration consists in the giving of a new and holy disposition (*2 Cor 5:17; Ezek 36:26; Deut 30:6; Rom 2:28-29; Rom 5:5; 1 John 4:7*) to an otherwise rebellious sinner. It is accomplished in a way that is above our comprehension by the power of the Holy Spirit and in connection with divine truth (*John 3:8; John 1:13; Jas 1:16-18; 1 Cor 1:30; Phil 2:13*), thus securing our voluntary obedience to the gospel (*1 Pet 1:22-25; 1 John 5:1; Eph 4:20-24; Col 3:9-11*). The proper evidence of regeneration consists in the holy fruits of repentance, faith, and newness of life (*Eph 5:9; Rom 8:9; Gal 5:16-23; Eph 3:14-21; Matt 3:8-10; Matt 7:20; 1 John 5:4,18*).

VIII. OF REPENTANCE AND FAITH

We believe that repentance and faith are sacred duties, and also inseparable graces that are wrought in our souls by the regenerating Spirit of God (*Mark 1:15; Acts 11:18; Eph 2:8; 1 John 5:1*). He convinces us of our guilt, danger, helplessness, and of the way of salvation by Christ (*John 16:8; Acts 2:37-38; Acts 16:30-31*), causing us to turn to God with godly sorrow, confession, and pleas for mercy (*Luke 18:13; Luke 15:18-21; Jas 4:7-10; 2 Cor 7:11; Rom 10:12-13; Ps 51*), while at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all-sufficient Savior (*Rom 10:9-11; Acts 3:22-23; Heb 4:14; Ps 2:6; Heb 1:8; Heb 8:25; 2 Tim 1:12*).

IX. OF GOD'S PURPOSE OF GRACE

ELECTION IS A SECONDARY DOCTRINE: AFFIRMATION IS NOT REQUIRED TO BECOME A MEMBER.

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners (*2 Tim 1:8-9; Eph 1:3-14; 1 Pet 1:1-2; Rom 11:5-6; John 15:15; 1 John 4:19; Hos 12:9*). Being perfectly consistent with the free agency of man, election includes all the means in connection with the end of salvation (*2 Thess 2:13-14; Acts 13:48; John 10:16; Matt 20:16; Acts 15:14*). It is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable (*Exod 33:18-19; Matt 20:15; Eph 1:11; Rom 9:23-24; Jer 31:3; Rom 11:28-29; Jas 1:17-18; 2 Tim 1:9; Rom 11:32-36*). It entirely obliterates boasting and promotes humility, love, prayer, praise, trust in God, and an active imitation of His free mercy (*1 Cor 4:7; 1 Cor 1:26-31; Rom 3:27; Rom 4:16; Col 3:12; 1 Cor 3:5-7; 1 Cor 15:10; 1 Pet 5:10; Acts 1:24; 1 Thess 2:13; 1 Pet 2:9; Luke 18:7; John 15:16; Eph 1:16; 1 Thess 2:12*). It encourages the greatest possible exercise of human responsibility (*2 Tim 2:10; 1 Cor 9:22; Rom 8:28-30; John 6:37-40; 2 Pet 1:10*). It may be discovered by its effects in all who truly believe the gospel (*1 Thess 1:4-10*). Election is the foundation of Christian assurance (*Rom 8:28-30; Isa 42:16; Rom 11:29*), and confirming our election deserves the utmost diligence (*2 Pet 1:10-11; Phil 3:12; Heb 6:11*).

X. OF SANCTIFICATION

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness (*1 Thess 4:3; 1 Thess 5:23; 2 Cor 7:1; 2 Cor 13:9; Eph 1:4*). It is a progressive work (*Prov 4:18; 2 Cor 3:18; Heb 6:1; 2 Pet 1:5-8; Phil 3:12-16*). It begins in regeneration (*1 John 2:29; Rom 8:5; John 3:6; Phil 1:9-11; Eph 1:13-14*) and is carried on in the hearts of believers by the presence and power of the Holy Spirit—the Sealer and Comforter—by the continual use of God's appointed means, especially the Word of God, self-examination, self-denial, watchfulness, and prayer (*Phil 2:12-13; Eph 4:11-12; 1 Pet 2:2; 2 Pet 3:18; 2 Cor 13:5; Luke 11:35; Luke 9:23; Matt 26:41; Eph 6:18; Eph 4:30*).

XI. OF THE PERSEVERANCE OF SAINTS

We believe that all true believers endure to the end (*John 8:31; 1 John 2:27-28; 1 John 3:9; 1 John 5:18*). Their persevering attachment to Christ is the grand mark distinguishing them from superficial professors (*1 John 2:19; John 13:18; Matt 13:20-21; John 6:66-69; Job 17:9*). A special providence watches over their welfare (*Rom 8:28; Matt 6:30-33; Jer 32:40; Ps 121:3; Ps 23:1-6, 91:11-12*), and they are kept by the power of God through faith unto salvation (*Phil 1:6; Phil 2:12-13; Jude 24-25; Heb 1:14; 2 Kings 6:16; Heb 13:5; 1 John 4:4*).

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL

We believe that the Law of God is the eternal and unchangeable rule of His moral government (*Rom 3:31; Matt 5:17; Luke 16:17; Rom 3:20; Rom 4:15*); that it is holy, just, and good (*Rom 7:12; Rom 7; Rom 14; Rom 22; Gal 3:21; Ps 119*); and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin (*Rom 8:7-8; Josh 24:19; Jer 13:23; John 6:44; John 5:44*): to deliver them from which, and to restore them through a Mediator to genuine obedience to the Holy Law, is one great end of the gospel, and of the Means of Grace connected with the establishment of the visible church (*Rom 8:2,4; Rom 10:4; 1 Tim 1:5; Heb 8:10; Jude 20-21; Heb 12:14; Matt 16:17-18; 1 Cor 12:28*).

XIII. OF A GOSPEL CHURCH

We believe that a visible church of Christ is a congregation of baptized believers (*1 Cor 1:1-13; Matt 18:17; Acts 5:11; Acts 8:1; Acts 11:31; 1 Cor 4:17; 1 Cor 14:23; 3 John 9; 1 Tim 3:5*), joined together by covenant in the faith and fellowship of the gospel (*Acts 2:41-42; 2 Cor 8:5; Acts 2:47; 1 Cor 5:12-13*). A visible church observes the ordinances of Christ (*1 Cor 11:2; 2 Thess 3:6; Rom 16:17-20; 1 Cor 11:23; Matt 18:15-20; 1 Cor 5:6; 2 Cor 2:7; 1 Cor 4:17*); is governed by His laws (*Matt 28:20; John 14:15; John 15:12; 1 John 4:21; John 14:21; 1 Thess 4:2; 2 John 6; Gal 6:2; all the Epistles*); and exercises the gifts, rights, and privileges invested in them by His Word (*Eph 4:7; 1 Cor 14:12; Phil 1:27; 1 Cor 12:14*). The only scriptural officers of the church are elders (also called pastors) and deacons (*Phil 1:1; Acts 14:23; Acts 15:22; 1 Tim 3; Titus 1*), whose qualifications and duties are defined in the Epistles to Timothy and Titus.

XIV. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian Baptism is the immersion in water of a believer (*Acts 8:36-39; Matt 3:5-6; John 3:22-23; John 4:1-2; Matt 28:19; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8*), into the name of the Father, and Son, and Holy Spirit (*Matt 28:19; Acts 10:47-48; Gal 3:27-28*). This demonstrates, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life (*Rom*

6:4; Col 2:12; 1 Pet 3:20-21; Acts 22:16). Baptism is prerequisite to the privileges of church membership and the Lord's Supper (Acts 2:41-42; Matt 28:19-20; Acts and Epistles) in which the members of the Church, by the sacred use of bread and wine, are to remember together the dying love of Christ (1 Cor 11:26; Matt 26:26-29; Mark 14:22-25; Luke 22:14-20); preceded always by solemn self-examination (1 Cor 11:28; 1 Cor 5:1,8; 1 Cor 10:3-32; 1 Cor 11:17-32; John 6:26-71).

XV. OF THE LORD'S DAY

We believe that the first day of the week is the Lord's Day (Acts 20:7; Gen 2:3; Col 2:16-17; Mark 2:27; John 20:19; 1 Cor 16:1-2). It is a Christian institution for regular observance (Exod 20:8-11, Rev 1:10, Matt 12:1-12, 20:7, 1 Cor 16:1-2). It commemorates the resurrection of Christ from the dead and the eternal rest God's children have in Christ and will experience for all eternity (Matt 28:1, Mark 16:1-7, Luke 24:1-3, 33-36, John 20:1, 19-28). Observing the Lord's day should include exercises of worship and spiritual devotion, both private (Ps 119:16) and public (Acts 11:26, 13:44, Heb 10:24-25). On this day we encourage rest from work and that activities on the Lord's Day be commensurate with the Christian's conscience under the Lordship of Jesus Christ (Rom 14:5-10).

**This paragraph is a synthesizing of the original New Hampshire Confession and The Baptist Faith and Message 2000. We edited this section to reflect Faith Fellowship's teaching on the Lord's day. We desire our members to view this day positively as one that is chiefly about reverencing, rejoicing & resting in the finished work of the cross with God's beloved people each Sunday; making every effort to participate in the weekly corporate worship services.*

XVI. OF THE CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order of human society (Rom 13:1-7; Deut 16:18; 1 Sam 23:3; Exod 18:23; Jer 30:21); and that magistrates are to be prayed for, conscientiously honored, and obeyed (Matt 22:21; Titus 3:1; 1 Pet 2:13; 1 Tim 2:1-8); except only in things opposed to the will of our Lord Jesus Christ (Acts 5:29; Matt 10:28; Dan 3:15-18; Dan 6:7-10; Acts 4:18-20), who is the only Lord of the conscience, and the Prince of the kings of the earth (Matt 23:10; Rom 14:4; Rev 19:16; Ps 72:11; Ps 2; Rom 14:9-13).

XVII. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked (Mal 3:18; Prov 12:26; Isa 5:20; Gen 18:23; Jer 15:19; Acts 10:34-35; Rom 6:16). Only those who through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God,

are truly righteous in His esteem (*Rom 1:17; Rom 7:6; 1 John 2:29; 1 John 3:7; Rom 6:18, 22; 1 Cor 11:32; Prov 11:31; 1 Pet 4:17-18*). In contrast, all those who continue in rebellion and unbelief are wicked in His sight, and under His curse (*1 John 5:19; Gal 3:10; John 3:36; Isa 57:21; Ps 10:4; Isa 55:6-7*). This distinction holds both in and after death (*Prov 14:32; Luke 16:25; John 8:21-24; Prov 10:24; Luke 12:4-5; Luke 9:23-26; John 12:25-26; Eccl 3:17; Matt 7:13-14*).

XVIII. OF THE WORLD TO COME

We believe that the end of the world is approaching (*1 Pet 4:7; 1 Cor 7:29-31; Heb 1:10-12; Matt 24:35; 1 John 2:17; Matt 28:20; Matt 13:39-40; 2 Pet 3:3-13*). At the last day Christ will descend from heaven (*Acts 1:11; Rev 1:7; Heb 9:28; Acts 3:21; 1 Thess 4:13-18; 1 Thess 5:1-11*), and raise the dead from the grave to final retribution (*Acts 24:15; 1 Cor 15:12-59; Luke 14:14; Dan 12:2; John 5:28-29; John 6:40; John 11:25-26; 2 Tim 1:10; Acts 10:42*). Then a solemn separation will take place (*Matt 13:49,37-43; Matt 24:30-31; Matt 25:31-33*), as the wicked will be sentenced to endless punishment, and the righteous to endless joy (*Matt 25:35-41; Rev 22:11; 1 Cor 6:9-10; Mark 9:43-48; 2 Pet 2:9; Jude 7; Phil 3:19; Rom 6:32; 2 Cor 5:10-11; John 4:36; 2 Cor 4:18*). This just judgment will fix forever the final state of men in heaven or hell, on principles of righteousness (*Rom 3:5-6; 2 Thess 1:6-12; Heb 6:1-2; 1 Cor 4:5; Acts 17:31; Rom 2:2-16; Rev 20:11-12; 1 John 2:28; 1 John 4:17*).

NASHVILLE STATEMENT (2017)

ARTICLE 1

We affirm that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one man and one woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

We deny that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

ARTICLE 2

We affirm that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

We deny that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

ARTICLE 3

We affirm that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

We deny that the divinely ordained differences between male and female render them unequal in dignity or worth.

ARTICLE 4

We affirm that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

We deny that such differences are a result of the Fall or are a tragedy to be overcome.

ARTICLE 5

We affirm that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

We deny that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

ARTICLE 6

We affirm that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. They are acknowledged by our Lord Jesus in his words about “eunuchs who were born that way from their mother’s womb.” With all others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

We deny that ambiguities related to a person’s biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

ARTICLE 7

We affirm that self-conception as male or female should be defined by God’s holy purposes in creation and redemption as revealed in Scripture.

We deny that adopting a homosexual or transgender self-conception is consistent with God’s holy purposes in creation and redemption.

ARTICLE 8

We affirm that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

We deny that sexual attraction for the same sex is part of the natural goodness of God’s original creation, or that it puts a person outside the hope of the gospel.

ARTICLE 9

We affirm that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality— a distortion that includes both heterosexual and homosexual immorality.

We deny that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

ARTICLE 10

We affirm that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes an essential departure from Christian faithfulness and witness.

We deny that the approval of homosexual immorality or transgenderism is a matter of moral

indifference about which otherwise faithful Christians should agree to disagree.

ARTICLE 11

We affirm our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

We deny any obligation to speak in such ways that dishonor God's design of his image-bearers as male and female.

ARTICLE 12

We affirm that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

We deny that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

ARTICLE 13

We affirm that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one's biological sex and one's self-conception as male or female.

We deny that the grace of God in Christ sanctions self-conceptions that are at odds with God's revealed will.

ARTICLE 14

We affirm that Christ Jesus has come into the world to save sinners and that through Christ's death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

We deny that the Lord's arm is too short to save or that any sinner is beyond his reach.

SCRIPTURE REFERENCES

Gen 1:26-28; 2:15-25; 3:1-24; Exod 20:14; 20:17; Lev 18:22; 20:13; Deut 5:18, 21; 22:5; Judg 19:22; 2 Sam 11:1-12:15; Job 31:1; Ps 51:1-19; Prov 5:1-23; 6:20-35; 7:1-27; Isa 59:1; Mal 2:14; Matt 5:27-30; 19:4-6, 8-9, 12; Acts 15:20, 29; Rom 1:26-27; 1:32; 1 Cor 6:9-11, 18-20; 7:1-7; 2 Cor 5:17; Gal 5:24; Eph 4:15, 20-24; 5:31-32; Col 3:5; 1 Thess 4:3-8; 1 Tim 1:9-10, 15; 2 Tim 2:22; Titus 2:11-12; Heb 13:4; Jas 1:14-15; 1 Pet 2:11; Jude 7

THE DANVERS STATEMENT (1988)

COMPLEMENTARIANISM IS A **SECONDARY DOCTRINE**: AFFIRMATION IS NOT REQUIRED TO BECOME A MEMBER.

The Danvers Statement summarizes the need for the Council on Biblical Manhood and Womanhood (CBMW) and serves as an overview of our core beliefs. This statement was prepared by several evangelical leaders at a CBMW meeting in Danvers, Massachusetts, in December of 1987. It was first published in final form by the CBMW in Wheaton, Illinois in November of 1988.

RATIONALE

We have been moved in our purpose by the following contemporary developments which we observe with deep concern:

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;
9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

PURPOSES

Recognizing our own abiding sinfulness and fallibility, and acknowledging the genuine evangelical standing of many who do not agree with all of our convictions, nevertheless, moved by the preceding observations and by the hope that the noble Biblical vision of sexual complementarity may yet win the mind and heart of Christ's church, we engage to pursue the following purposes:

1. To study and set forth the Biblical view of the relationship between men and women, especially in the home and church.
2. To promote the publication of scholarly and popular materials representing this view.
3. To encourage the confidence of lay people to study and understand for themselves the teaching of Scripture, especially on the issue of relationships between men and women.
4. To encourage the considered and sensitive application of this Biblical view in the appropriate spheres of life.
5. And thereby
 - to bring healing to persons and relationships injured by an inadequate grasp of God's will concerning manhood and womanhood,
 - to help both men and women realize their full ministry potential through a true understanding and practice of their God-given roles,
 - and to promote the spread of the gospel among all peoples by fostering a Biblical wholeness in relationships that will attract a fractured world.

AFFIRMATIONS

Based on our understanding of Biblical teachings, We affirm the following:

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (*Gen 1:26-27, 2:18*).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (*Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14*).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (*Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9*).
4. The Fall introduced distortions into the relationships between men and women (*Gen 3:1-7, 12, 16*).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual

responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.

5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (*Gen 1:26-27, 2:18; Gal 3:28*).

Both Old and New Testaments

also affirm the principle of male headship in the family and in the covenant community (*Gen 2:18; Eph 5:21-33; Col 3:18-19; 1 Tim 2:11-15*).

6. Redemption in Christ aims at removing the distortions introduced by the curse.

7. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (*Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7*).

8. In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (*Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15*).

9. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission domestic, religious, or civil ever implies a mandate to follow a human authority into sin (*Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2*).

10. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (*1 Tim 2:11-15, 3:1-13; Tit 1:5-9*). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.

11. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (*1 Cor 12:7-21*).

We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

THE CHICAGO STATEMENT (1978)

PREFACE

The authority of Scripture is a key issue for the Christian Church in this and every age. Those who profess faith in Jesus Christ as Lord and Saviour are called to show the reality of their discipleship by humbly and faithfully obeying God's written Word. To stray from Scripture in faith or conduct is disloyalty to our Master. Recognition of the total truth and trustworthiness of Holy Scripture is essential to a full grasp and adequate confession of its authority.

The following Statement affirms this inerrancy of Scripture afresh, making clear our understanding of it and warning against its denial. We are persuaded that to deny it is to set aside the witness of Jesus Christ and of the Holy Spirit and to refuse that submission to the claims of God's own Word which marks true Christian faith. We see it as our timely duty to make this affirmation in the face of current lapses from the truth of inerrancy among our fellow Christians and misunderstanding of this doctrine in the world at large.

This Statement consists of three parts: a Summary Statement, Articles of Affirmation and Denial, and an accompanying Exposition. It has been prepared in the course of a three-day consultation in Chicago. Those who have signed the Summary Statement and the Articles wish to affirm their own conviction as to the inerrancy of Scripture and to encourage and challenge one another and all Christians to growing appreciation and understanding of this doctrine. We acknowledge the limitations of a document prepared in a brief, intensive conference and do not propose that Statement be given credal weight. Yet we rejoice in the deepening of our own convictions through our discussions together, and we pray that the Statement we have signed may be used to the glory of our God toward a new reformation of the Church in its faith, life and mission.

We offer this Statement in a spirit, not of contention, but of humility and love, which we by God's grace to maintain in any future dialogue arising out of what we have said. We gladly acknowledge that many who deny the inerrancy of Scripture do not display the consequences of this denial in the rest of their belief and behavior, and we are conscious that we who confess this doctrine often deny it in life by failing to bring our thoughts and deeds, our traditions and habits, into true subjection to the divine Word.

We invite response to this statement from those who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we

speaking. We claim no personal infallibility for the witness we bear, and for any help which enables us to strengthen this testimony to God's Word we shall be grateful.

A SHORT STATEMENT

God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

ARTICLE I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human service.

ARTICLE II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

ARTICLE III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

ARTICLE IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

ARTICLE V

We affirm that God's revelation within the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

ARTICLE VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

ARTICLE VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

ARTICLE VIII

We affirm that God in His work of inspiration utilized the distinctive personalities and literary

styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

ARTICLE IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude of fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

ARTICLE X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

ARTICLE XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

ARTICLE XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

ARTICLE XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

ARTICLE XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

ARTICLE XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

ARTICLE XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

ARTICLE XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

ARTICLE XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, de-historicizing, or discounting its teaching, or rejecting its claims to authorship.

ARTICLE XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences, both to the individual and to the Church.

STATEMENTS ON CHURCH GOVERNMENT

CHURCH GOVERNMENT

The biblical teaching on the subject of two church offices, Elders and Deacons, is found in 1 Timothy 3:1-16 and Titus 1:5-9. Though there are three (3) terms used for the offices of the church, i.e. bishop, elder, and deacon, a careful analysis of these terms indicates that bishop and elder are used interchangeably, with the bishop simply being the 'ruling' or leading elder. The pastors of the Church have the spiritual authority of the elders. However, with the exception of the Senior Pastor, they will serve on the Elder Board only as needed and at the request of the elders.

WOMEN IN MINISTRY

The Church affirms the God-ordained and significant role that women should play in establishing and serving the local church. However, the Bible is clear that men and women do not have the same roles. The Scriptures clearly state that men are to serve in the office of Elder

and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (1 Timothy 2:12; 1 Timothy 3:1-2, Titus 1:6-9).

Appendix B

CHURCH MEMBERSHIP COVENANT

The effectiveness of joining together will be determined by the level of the commitment we make. In a society where so few make commitments and still fewer keep them. Faith Fellowship seeks people who are determined to know the joy Christ intended for His body, the church. To this end, members of Faith Fellowship must be willing to live in submission to the Statement of Faith. Further, they must be willing to abide by the entire Membership Covenant as follows:

- I have, by faith, become a follower of Jesus Christ, and I have been baptized as a visible way of demonstrating this commitment (Mark 8:34-37; Acts 2:37-38).
- I will seek to grow in my relationship with God by prioritizing spiritual disciplines, such as bible reading and prayer (Romans 12:12; 1 Peter 1:23-2:3).
- I will consistently attend the Sunday worship services of Faith Fellowship (Hebrews 10:24-25).
- I will find a place to serve within the church body (1 Peter 5:10-11; Ephesians 4:11-16). • I will encourage and spur on my fellow church members to love and good works and practice the “one another” commands of the New Testament (John 13:34; Colossians 3:12-17; Hebrews 10:24-25).
- I will seek, by the Spirit's power, to boldly share the gospel of Jesus Christ (Acts 1:8; Matthew 28:18-20).
- I will submit to the authority of God's Word and to the delegated authority that God has given to church leadership, outlined in His Word (2 Timothy 3:16-17; Hebrews 13:7,17).
- I will, when personally offended, neither criticize other church members nor listen to any gossip concerning them. Instead, I will speak directly and lovingly only with those involved (Ephesians 4:29-32; Matthew 18:15-17; Galatians 5:1-2).
- I will financially support the mission of Faith Fellowship by giving cheerfully and sacrificially to Faith Fellowship (1 Corinthians 16:1-2; 2 Corinthians 8:1-5, 9:6-11).

- I will strive to be an active, consistently attending member of a Community Group (Acts 2:46-47; Ephesians 4:14-16; Romans 12:9-13).