



Redeemer Fellowship Church

# BY-LAWS

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7501 Hogue Rd, Evansville, IN 47712

[Evansvillechurch.com](http://Evansvillechurch.com)

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## Article 1

### Location of Offices and Affiliation

The name of this Corporation is Redeemer Fellowship Church (Redeemer). It is an Indiana nonprofit religious corporation with its principal offices in Evansville, IN. This church currently affiliates voluntarily with the Southern Baptist Convention, the State Convention of Baptists in Indiana, and the Harbor Network.

## Article 2

### Purpose

This corporation is organized for exclusively religious purposes. Redeemer desires to be a church that is a community of saints built together by God as His dwelling place in the Spirit.

#### ***Redeemer's Values:***

**Christ:** Everything that Redeemer does should reflect Christ. Everything that Redeemer does should reflect Christ. He receives the glory from our actions.

**Character:** A collection of people, who are transformed and filled by the Holy Spirit, results in Christ-centered character.

**Community:** Christ said the world will know Him by our love for one another. Our unity as one people in Christ exposes the community around us to the beauty of the Gospel.

**Commission:** Christ commissioned His disciples to go and make disciples of all nations. A church which is Christ-centered is driven to fulfill Christ's commission by reflecting Christ and following His command to share the gospel with those who have not heard- both locally and abroad.

### ***Redeemer's Mission Statement:***

Redeemer exists to be a church that leaves a legacy of faith by loving people and engaging our culture to the glory of God.

## **Article 3**

### **Statement of Faith**

Redeemer is a group of diverse Christians who share a common identity in Jesus Christ. We desire to glorify God, and proclaim his gospel throughout Evansville and to the ends of the earth.

The following list is an overview of the theological positions of Redeemer. The full Statement of Faith is located in Appendix B.

### ***Section 1: The Bible***

We believe that the Bible, made up of Old and New Testaments, was written by men who were divinely inspired by the Holy Spirit. It is God's revelation of Himself to man and is the only sufficient, certain, and infallible book of all saving knowledge, faith, and obedience.

### ***Section 2: God***

We believe in one God, eternally existent in three persons—Father, Son, and Holy Spirit—one in being, essence, and nature. All three persons of the Trinity are equal and hold the same attributes. God is the Creator of the universe. He has always existed, without change and without beginning or end. He is wise, holy, absolute, loving, gracious, merciful, forgiving, compassionate, and just.

### ***Section 3: Jesus***

We believe that Jesus Christ is the eternal Son of God. He was conceived by the Holy Spirit, born of the virgin Mary, and is truly man and truly God. We believe that Jesus accomplished our redemption through His perfect life, His death on the cross in our place, and His physical resurrection from the dead. We believe that Christ ascended into heaven and is now seated at the right hand of the Father where He intercedes on our behalf. We

believe that one day Jesus will return to judge all men and establish His kingdom on Earth. He will rule and reign forever.

#### ***Section 4: The Holy Spirit***

We believe that the Holy Spirit is the agent in conversion and baptizes all Christians into the universal Church. Upon conversion, the Holy Spirit indwells believers and seals them until Christ's return.

#### ***Section 5: Humanity***

We believe that God has created all humans in His image and He has created them uniquely male and female. Since all humans are created in God's image, all human life is sacred.

We believe that humanity was originally innocent of sin, but man's original parents, Adam and Eve, sinned against God. Through Adam, we have inherited this disease of sin and all human beings are now corrupt by nature, enslaved, and dead in sin. As a result, we are unable to please God or come to God apart from His grace.

#### ***Section 6: Salvation***

We believe that all of humanity is sinful and is in need of salvation. We believe that salvation is the gift of God given to humans through grace alone and received through personal faith in Jesus Christ alone. Salvation is not temporary and cannot be lost. A true Christian is kept forever by God's power.

#### ***Section 7: Marriage and Sexuality***

We believe that every person must be afforded compassion, love, kindness, respect and dignity in accordance with biblical teachings. We believe that God offers redemption and restoration to all who confess and forsake their sin and seek His mercy and forgiveness through Jesus Christ. We believe that marriage is sanctioned by God and the term "marriage" has only one meaning given to us through Scripture. We believe that marriage is the uniting of one man and one woman in a covenant commitment for a lifetime.

We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other. We believe that God has commanded that no intimate sexual activity be engaged in outside of marriage between a man and a woman.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, incest, pornography or attempts to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God.

## **Article 4**

### **Corporate Membership**

#### ***Section 1: Corporate Members***

The Corporation shall have no members. Any action which would otherwise require approval by a majority of all members shall only require approval of the Elders. All rights which would otherwise vest in the members shall vest in the Elders. The Elders shall constitute the Board of Directors of the Corporation.

## **Article 5**

### **Church Membership**

#### ***Section 1 - Purpose***

The congregation of Christian believers who have applied for membership and have been accepted shall constitute a spiritual body, united for the spiritual purposes set forth in Article II of these By-Laws.

#### ***Section 2 - Active Membership***

To be an active member at Redeemer, a person must be a believer in Jesus Christ, who gives evidence of regeneration, who has been baptized in obedience to Christ following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible. Each member must submit to the teaching of scripture as expressed in the Statement of Faith and must promise to keep the commitments expressed in the Church Covenant.

#### ***Section 3 - Voting Privileges***

Under Christ, this congregation is governed by its members. Therefore, it is the privilege and responsibility of members to attend all Members' Meetings and vote on the election of officers, on decisions regarding membership status, annual budget and on such other matters as may be submitted to a vote by the Elders. Redeemer has no minimum age at which a person can be a member. However, the minimum voting age at Redeemer is 16.

#### ***Section 4 - Membership Process***

To be admitted into church membership, applicants should first attend the Redeemer membership class. Following the completion of the membership class, each person/family should schedule an in-person interview with at least one of the Elders. During this interview, the following items will be discussed: testimony of one's conversion and baptism, reason for leaving former church (if applicable), and how one plans to use his spiritual gifts at Redeemer.

Additionally, if the candidate has been a member or regular attendee of another church, the Elders reserve the right to contact and question the leadership of the church in regards to the candidate's status and standing prior to leaving. If the Elders agree that the candidate is ready for membership at Redeemer, then the Redeemer Membership Covenant may be signed. The candidate shall then be recommended by the Elders for admission and accepted by a 2/3rds majority vote of the members at any regular or special meeting of the members and shall at that point relinquish their membership in other churches. Upon being accepted by the members, the new member shall sign the Church Covenant as found in Appendix A.

### ***Section 5 - Denial of Membership***

If, after meeting with a prospective member, the Elders determine that the applicant does not display an apparent saving knowledge and belief in the Gospel of Jesus Christ, has not been biblically baptized, or that there is a lack of evidence of a Godly lifestyle, membership shall be denied. The decision made by the Elders shall be final and there shall be no appeal to any court pertaining to that decision. However, if an individual later comes to faith in Christ and demonstrates an understanding and ownership of the Gospel, is biblically baptized, or demonstrates repentance of their ungodly lifestyle, his or her membership may be reconsidered.

### ***Section 6 - Responsibilities of Members***

Each prospective member must agree to do the following things listed in the Redeemer Membership Covenant to the best of his or her ability:

#### **General Confession and Acknowledgments:**

1. I am a Christian who has been saved from my sins by the grace of Jesus Christ. I have been baptized to give testimony of my identification with the body of Christ and obedience to the Scriptures.
2. I agree that I am in harmony with the Redeemer Statement of Faith and will express to the Eldership areas of doctrine where one does not agree, and covenanting not to publicly or privately ridicule, seek to undermine, or create division regarding the doctrine of Redeemer. (Hebrews 13:7, 17; Ephesians 4:1-3, 1 Tim. 4:6, 1 Tim. 6:20, Proverbs 6:16-19)
3. I will seek to honor God by building up and encouraging the body of believers at Redeemer – refraining from speaking or acting in a manner that would harm the reputation or well-being of God's church and/or its individual members.
4. I will submit myself to the leadership of Redeemer (Hebrews 13:17) and to the discipline of the congregation (private or public) in those cases where it is deemed biblically necessary by the Elders (Matthew 18:15-20). I hereby give informed consent that public discipline may be instituted to any member of Redeemer.
5. I covenant to submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; 2 Timothy 3:16-17). God enabling me, I will strive to consider my commitment to this Membership Covenant on a yearly basis. I understand that it is an evaluative tool, as well as an affirmation of my continuing conviction and purpose. My responsibility will be to notify the Redeemer leadership if at any time I can no longer



commit to this covenant, or if I have any questions, comments, or concerns regarding Redeemer Fellowship.

6. We believe that in order to preserve the function and integrity of the church as the local body of Christ, and to provide a biblical role model to church members and to the community, it is imperative that all persons who are employed by the church in any capacity, all members of the church, and all who serve as volunteers should abide by and agree to this statement on marriage and sexuality and conduct themselves accordingly.

### ***Mission Covenant:***

1. I Covenant to Gather. My faith in Christ will be evident through my regular participation in: corporate worship services, members meetings, growth groups, outreach events, fellowship events, etc. (Psalm 119:97, 105; Acts 2:42-47; Hebrews 10:23-25).
2. I Covenant to Grow. I will be devoted to gathering with other members of Redeemer for the purpose of encouragement, discipleship, accountability, and growing in maturity in Christ. I will also endeavor to maintain a close relationship with the Lord through regular personal Bible reading, prayer, fellowship and practice of the other spiritual disciplines. (1 Tim. 4:16, 2 Tim. 2:15, 1 Thess. 5:17, Acts 2:42, 46).
3. I Covenant to Go. I agree to come alongside the community of Redeemer Fellowship Church as we faithfully carry out the Great Commission in Evansville, Indiana, and to the ends of the earth. I recognize that this will be accomplished through prayer, sharing the Gospel with those around me, and, if possible, by going to the nations. If I cannot go, I agree to support those who go with prayer and with other means as the Lord allows. (Matthew 28:18-20, Acts 1:8, Romans 10:14- 15).
4. I Covenant to Give. I will strive to properly manage the resources God has given me including: my time, body, gifts and talents, attitudes, finances, and possessions. This includes regular and consistent giving to Redeemer that is sacrificial and cheerful in order to support the ministry and expenses of Redeemer, to relieve the poor, and to spread the Gospel of Jesus Christ around the world. I also agree to invest my time through my spiritual gifts. (Proverbs 3:9-10, Romans 12:1-8, Galatians 5:13, Galatians 5:22-26, Ephesians 4:1-16, Ephesians 5:15-18, 1 Corinthians 12:7-31, 1 Corinthians 16:2, 2 Corinthians 8-9, 2 Corinthians 8:3, 1 Peter 4:10-11).

### ***Section 7 - Church Discipline***

The threefold purpose of church discipline is to glorify God by maintaining purity in the local church (1 Corinthians 5:6), to edify believers by deterring sin (1 Timothy 5:20), and to promote the spiritual welfare of the offending believer by calling him or her to return to a biblical standard of doctrine and conduct (Galatians 6:1).

Members of this church and all other professing Christians who regularly attend or fellowship with this church who err in doctrine, or who engage in conduct that violates Scripture as determined by the Elders, shall be subject to church discipline, which could include dismissal according to Matthew 18:15-18.

Before such dismissal, however, the following needs to occur:

1. It shall be the duty of any member of this church who has knowledge of the erring individual's heresy or misconduct to warn and correct such erring individual in private, seeking his or her repentance and restoration.
2. If the erring individual does not heed this warning, then the warning member shall again go to the erring individual, seeking his or her repentance, but accompanied by one or two individuals who shall confirm that the sin has occurred or is continuing to occur, and/or that the erring individual has been appropriately confronted and has refused to repent. The first and second warnings may occur with no specified time interval.
3. If the erring individual still refuses to heed this warning, then it shall be brought to the attention of the Elders. If the Elders determine — after thorough investigation in accord with the procedures prescribed by pertinent Scripture, including Matthew 18:15-18 and 1 Timothy 5:19 — that there is corroborating evidence that the erring individual has sinned or is continuing to sin, that he or she has been appropriately confronted, and that he or she has refused to repent, then the Elders shall inform the church and the congregation thereof at a Redeemer Members' Meeting in order that the church may call the erring individual to repentance.
4. If the erring individual demonstrates repentance, then notice to that effect may be given at a Redeemer Members' Meeting.
5. If, however, the erring individual does not repent in response to the church in its collective call to repentance, then he or she shall be publicly dismissed from the fellowship and/or membership of the church and the congregation thereof at a Redeemer Members' Meeting. All acts of communication must be decided by the gathered church (1 Cor. 5:2b, 5, 13, 2 Cor. 2:6, Matthew 18:17), and requires the approval of two-thirds of the members voting.
6. In the case of sexual or physical abuse that violates local, state, or federal law the Elders will notify the proper legal authorities.

If the erring individual, after such dismissal, heeds the warning, demonstrates repentance, and requests reinstatement before the Elders, then he or she shall be publicly restored to all the rights, duties, privileges, and responsibilities of fellowship and/or membership.

Notwithstanding the foregoing, the Elders in the exercise of their discretion may proceed directly to the third stage of church discipline, (i.e. the informing of the church and the congregation thereof at a Redeemer Members' Meeting in order that the church may call the erring individual to repentance) or to the fourth stage of church discipline, (i.e. the dismissal from the fellowship and/or membership of the church) when one or more of the following have occurred:

1. Where the transgression and the refusal to repent have been public, i.e. openly and to the offense of the whole Church (1 Corinthians 5:1-5)
2. Where the disciplined party has taught or otherwise disseminated doctrine deemed false or erroneous by the Elders, then chosen to disregard the direction and reproof of the pastors (Romans 16:17); or

3. Where the disciplined party has been warned twice to cease from factious and divisive conduct and has chosen to disregard that warning (Titus 3:10-11).

The members of this church, and all other professing Christians who regularly attend or fellowship with this church, agree that there shall be no appeal to any court because of the dismissal or because of public statements to the congregation at the third or fourth stages of church discipline.

Separate and apart from the process of church discipline, but subject to the discretion and approval of the Elders, a member, non-member, regular attendee, or other individual may be notified that he or she is not to be present upon church premises for such a period of time as is deemed necessary for the safety and well-being of others on church premises. Such required absence may, but need not, be concurrent with church discipline of that person.

Separate and apart from the process of church discipline, but subject to the discretion and approval of the Elders, the names of any members who have not attended a worship service at Redeemer for a period of six months or longer may be removed from the membership role.

Additionally, members shall be removed from membership for the following reasons: death, transfer of membership to another church, or written request for removal of the member involved.

### ***Section 8 - Regular and Special Meetings***

In every meeting together, members shall act in a spirit of mutual trust, openness, and loving consideration which is appropriate within the body of our Lord Jesus Christ. There shall be a regular Members' Meeting held quarterly. The church moderator, who is approved by members, shall preside as moderator at all Members' Meetings of the church. The Elders shall see that the stated meetings of the church are regularly held and that required reports are submitted to the church by the responsible members.

### ***Section 9 - Quorum***

Provided all constitutional provisions for notification have been met, a quorum shall be understood to be met by those members present. All votes shall be tallied based on the number of votes cast by members present.

### ***Section 10 - Annual Budget***

A budget shall be approved by the membership at a Members' Meeting not more than three months after the start of the fiscal year. Prior to this approval and subject to the Elders' discretion, expenditures may continue at the prior year's level.

## ***Section 11 - Officers Election***

At any regular or special Members' Meeting, officers may be elected and positions filled as needed, so long as all relevant constitutional requirements have been met.

## ***Section 12 - Special Meetings***

Special Members' Meetings may be called as required by the Elders, or at the written request, submitted to the Elders, of five percent of the voting membership. The date, time, and purpose of any special meeting shall be announced at all public services of the church within two weeks preceding the meeting. In the event of a written request from the members, the Elders shall call a special meeting to be held within one month of their receipt of the request.

## ***Section 13 - Amendments***

These By-Laws may be amended and new and additional By-Laws may be made once every year by the Elders and approved by the members of Redeemer at a Members' Meeting. The members should be given 30 days prior to the final vote to read and review amended By-Laws or new and additional By-Laws. A 75% majority is required to pass amended or new and additional By-Laws.

# **Article 6**

## **Elders**

### ***Section 1 - Powers***

Subject to the limitations of the Articles and By-Laws and the applicable statutes of the State of Indiana, all the activities and affairs of the Corporation shall be exercised by or under the direction of the Elders, who are responsible for shepherding and having oversight of the flock. Without prejudice to such general powers, but subject to these same limitations, it is hereby expressly declared that the Elders shall have the following powers in addition to the other powers enumerated by these By-Laws.

1. To select and remove all the officers, agents, pastors, staff, and employees of the Corporation; prescribe such duties for them consistent with the Scriptures, with the law, with the Articles of Incorporation, or with these By-Laws.
2. Each year the Elders, after consultation with the deacons, the deaconesses, and the membership, shall present to the church an itemized budget. This budget shall be presented for discussion at a specially-called budget meeting and called up for a vote at the following Members' Meeting. No money shall be solicited by or on behalf of the church or any of its ministries without the approval of the Elders.

3. To make such disbursements from the funds and properties of the Corporation as are required to fulfill the purposes of this Corporation thereof and generally to conduct, manage, and control the activities and affairs of the Corporation and to make such rules and regulations consistent with the Scriptures, with the law, with the Articles of Incorporation, or with these By-Laws, as they may deem best. In some cases, regarding major financial investments/decisions, the Elders may seek the affirmation of the congregation.
4. To establish policies and practices for the church consistent with the purposes of this Corporation.
5. To oversee and shepherd the flock of God at Redeemer primarily via the ministry of the Word, prayer, and biblical counsel.
6. To lead the church on mission and to continually provide vision and direction in an effort to see Redeemer expand the Kingdom of God.
7. To administrate the ordinances of baptism and the Lord's Supper.
8. To borrow money and incur indebtedness for the purposes of the Corporation and to cause to be executed and delivered, in the corporate name, promissory notes, bonds, debentures, deeds of trust, mortgages, pledges, hypothecations, or other evidences of debt and securities.
9. To carry on a business and apply any such profit that results from the business activity in which it may legally engage.
10. The authority of the Elders is conditioned by the fact that they are, themselves, members of the local church. While Elders are shepherds over the flock, they are also members of the flock. Therefore, each individual elder is entitled to the same privileges, is obligated by the same responsibilities, and is subject to the same discipline as are all other members of the church. Thus, each individual elder is both under the oversight of his fellow Elders and accountable to the church as a whole (Matt. 18:17; 23:9, 26:31; 2 Cor. 11:19-20; Gal. 2:11; 3 John 1, 9-10).

## ***Section 2 - Number of Elders***

There shall be no minimum nor maximum limit on the number of Elders required. A minimum of three Elders is an ideal number to strive towards, however, Redeemer will not set forth any requirements towards that end.

## ***Section 3 - Nomination, Selection, and Tenure of Office***

It is Redeemer's understanding of the Scriptures that the term "pastor," "elder," and "overseer" are synonymous. Redeemer will most commonly use the term "elder," but may also choose to use the term "pastor." The office of elder will consist of called men of God who meet the Biblical qualifications of pastors found in Scripture; (1 Timothy 3:1-7 and Titus 1:6-9). Those coming forward for Eldership have been either identified by the church, or recommended by the current Elders. After having notified the congregation of such candidates, those who are nominated shall be taken through a testing phase of 6 months to one year, during which time the congregation may ask questions and express concerns regarding any of the candidates.

Following this 6 to 12-month examination process, those remaining candidates shall be presented before the congregation at a Redeemer Members' Meeting in order to be finally recommended by the Elders for ordination. At this time, the congregation shall take a final vote on the candidate(s) where a 75% majority is required. Within one month, these candidates would then be confirmed by the laying on of hands by the existing pastors of Redeemer in a public service setting (ordination).

Those newly appointed Elders then will serve as Elders within Redeemer. They will be vested to perform various duties and ecclesiastical responsibilities within Redeemer. The time frame of service by any Elder of Redeemer will be for life. Any Elder can change within his ministry setting to another area of service within the church as long as the other pastors confirm it, and the congregation is made aware of it.

#### **Section 4 - Qualifications**

Each elder must be an active member of this church and possess the qualifications described in 1 Timothy 3:1-7 and Titus 1:6-9. He shall be:

1. Blameless as a steward of God; above reproach (1 Timothy 3:2; Titus 1:6-7)
2. Husband of one wife; a one-woman man (1 Timothy 3:2; Titus 1:6)
3. Temperate, sober, vigilant (1 Timothy 3:2)
4. Sober-minded, prudent (1 Timothy 3:2; Titus 1:8)
5. Of good behavior; orderly, respectable (1 Timothy 3:2)
6. Given to hospitality (1 Timothy 3:2; Titus 1:8)
7. Apt to teach; able to teach; he can exhort believers and refute false teaching (1 Timothy 3:2; Titus 1:9)
8. Not given to wine (1 Timothy 3:3; Titus 1:7)
9. Not violent; not pugnacious (1 Timothy 3:3; Titus 1:7)
10. Patient, moderate, forbearing, gentle (1 Timothy 3:3)
11. Not a brawler; not contentious; not soon angry or quick-tempered (1 Timothy 3:3; Titus 1:7)
12. Not covetous; not a lover of money; not greedy of base gain (1 Timothy 3:3; Titus 1:7)
13. Rules well his own house; his children are faithful, not accused of rebellion to God (1 Timothy 3:4; Titus 1:7)
14. Not a novice; not a new convert (1 Timothy 3:6)
15. Has a good report or reputation with outsiders (1 Timothy 3:7) (p) Not self-willed (Titus 1:7)
16. A lover of good men and things (Titus 1:8)
17. Just, fair (Titus 1:8)
18. Holy, devout (Titus 1:8)
19. Self-controlled (Titus 1:8)

#### **Section 5 - Vacancies**

Any elder may resign effective upon giving written notice to the other Elders, unless the notice specifies a later time for the effectiveness of such resignations.

## ***Section 6 - Removal of Elder***

The confrontation of an elder in sin and ultimate removal of an elder from office would generally follow the guidelines for biblical church discipline set forth in Article 5, Section 8. This process would be overseen and led by the other Elders. It may be possible that an elder ceases to meet the biblical qualifications in 1 Timothy 3 and Titus 1, and thus would be removed from the Eldership, yet without necessarily being removed from church membership, as is the case in stage 4 of church discipline (as structured in Article 5, Section 8).

When an elder is removed from office because of sin that is deemed sufficient to disqualify him from shepherding, and if he refuses to repent from that sin, the removal shall be accompanied by a public rebuke, and notice shall be made before the church and the congregation thereof at a Redeemer Members' Meeting as prescribed in 1 Timothy 5:20.

## ***Section 7 - Regular Meeting***

Regular meetings of the Elders shall be held without call or notice every other Thursday evening, unless otherwise modified by the Elders. Regular meetings shall be open to church members upon approved written request.

## ***Section 8 - Special Meetings***

Special meetings of the Elders may be called at any time by one of the Elders.

## ***Section 9 - Quorum***

Except as otherwise provided herein:

1. A majority of the Elders shall constitute a quorum for the purpose of conducting a meeting.
2. A quorum shall consist of a majority of those Elders presently serving the Church, provided however, a quorum shall be one-third of the number of authorized Elders.
3. If there is only one Elder serving, this shall not constitute a quorum, and a quorum will not be recognized until an Elder is selected and serving the Church.
4. A majority of the Elders present at a meeting, who do not make a quorum of those appointed, may adjourn the meeting to another time or place.
5. If the business to come before the Elders:
  - a Represents the Church calling an Elder to serve the Church, or
  - b Dismissing an Elder from the Church, or
  - c The purchase or sale of property,

A quorum shall consist of not less than two-thirds of the number of those Elders serving the Church or not less than two Elders.



### ***Section 10 - Action without Meeting***

Any action required or permitted to be taken by the Elders may be taken without a meeting if all members of the Elders shall individually or collectively consent in writing to a duly prepared resolution to such action. Such consent or consents shall have the same effect as a unanimous vote of the Elders and shall be documented by attaching the signed resolution with the minutes of proceedings of the Elders.

### ***Section 11 - Rights of Inspection***

An Elder shall have the absolute right at any reasonable time to inspect and copy all books, records, and documents of every kind and to inspect the physical properties of the Corporation of which such person is an Elder, for a purpose reasonably related to such person's interest as an Elder.

### ***Section 12 - Decisions of the Elders***

Decisions shall be reached after prayerful consideration by a vote of 67% of those eligible to vote, in a spirit of humility, with each Elder regarding one another before himself.

### ***Section 13 - Fees and Compensation***

Elders may be paid or unpaid. Any person receiving compensation directly or indirectly from Redeemer shall not be in a position to determine the nature or amount of said compensation.

## **Article 7**

### **Other Councils and Ministry Teams**

#### ***Section 1 - Ministry Teams***

To promote efficient handling of Elders matters, the Elders may appoint various ministry teams from within its membership, the staff, and from the church at large. These teams shall perform tasks solely in accordance with the duties and with powers specifically delegated by the Elders. Teams will have pastoral representation and the teams should seek final approval from the full council of Elders before implementing any major decisions.

The general functions of ministry teams are:

1. To bring considered recommendations to the Elders concerning ministries.
2. To provide a wider base of counsel to the Elders having the oversight of specific ministries.



Currently existing teams include, but are not limited to:

1. Finance Team: The Finance Team consists of a least one member of the Eldership plus other members selected by the Elders. The team meets when needed throughout the year, and primarily prepares the annual budget.
2. Outreach Team: The Outreach Team consists of a least one member of the Eldership plus other members selected by the Elders. The team meets when needed throughout the year, and primarily organizes outreach events in the community.
3. Spiritual Health Team: The Spiritual Health Team consists of a least one member of the Eldership plus other members elected by the Elders. The team meets when needed throughout the year, and primarily provides leadership in prayer and other matters dealing with the spiritual health of the church and its people.
4. Evangelism Team: The Evangelism Team consists of a least one member of the Eldership plus other members elected by the Elders. The team meets when needed throughout the year, and primarily leads and organizes evangelism training and opportunities for the church.
5. Fellowship Team: The Fellowship Team consists of a least one member of the Eldership plus other members elected by the Elders. The team meets when needed throughout the year, and primarily organizes fellowship events, hospitality ministries, and care ministries.
6. Children's Ministry Team: The Children's Ministry Team consists of a least one member of the Eldership plus other members elected by the Elders. The team meets when needed throughout the year, and primarily leads ministry to the children and youth of the church.

## ***Section 2 - Deacons and Deaconesses***

The Deacons and Deaconesses shall consist of members possessing the qualifications described in 1 Timothy 3:8-13, Titus 2:3-5, and shall be nominated by the Elders or members of the church. The Elders will examine the candidate. During the period of examination, the congregation may ask questions to the Elders during the examination process. Following the examination process, the candidates will be presented before the congregation at a Redeemer Members' Meeting in order to be finally recommended by the Elders for commissioning. At this time, the congregation would take a final vote on the candidates. A 75% majority is required. Within one month, these candidates would then be confirmed by the laying on of hands by the existing Elders of Redeemer in a public service setting.

The deacons or deaconesses are to primarily oversee and meet the physical needs of Redeemer, thus freeing up the Elders so that they can focus primarily on the spiritual needs of the church. Specific areas of oversight delegated to the deacons includes the benevolence ministry, buildings and maintenance, and membership care.

A deacon or deaconess shall be a person of dignity, not double-tongued, not addicted to much wine, not fond of sordid gain, holding to the mystery of the faith with a clear

conscience, first tested and found above reproach, not a malicious gossip, and faithful in all things.

#### **Subsection 1 - Nomination and Selection**

The nomination and selection of deacons and deaconesses shall be done in the same manner as for Elders, as set forth in Article 6, Section 3 of these By-laws, except their period of examination will be 3 months.

#### **Subsection 2 - Removal of Deacons**

The confrontation of a deacon in sin and ultimate removal of deacon from office would generally follow the guidelines for biblical church discipline set forth in Article V, Section 8. It may be possible that a deacon ceases to meet the biblical qualifications in 1 Timothy 3:8-12, and thus would be removed from the diaconate, yet without necessarily being removed from church membership, as is the case in stage 4 of church discipline (as structured in Article V, Section 7). This removal from the diaconate would be under the leadership and discretion of the Elders whose formal recommendation would be made to the congregation at a Redeemer Members' Meeting. Any deacon may resign at any time without prejudice to the rights of the deacon.

## **Article 8**

### **Officers**

#### **Section 1 - Officers**

The Elders of Redeemer shall serve as the officers of the corporation. The Corporation may also have at the discretion of the Elders, other officers as may be appointed in accordance with the provision of Section 3 of Article 8.

#### **Section 2 - Election**

The officers of the Corporation, except such officers as may be appointed in accordance with the provisions of Section 3 or Section 5 of this Article, shall be chosen by the process of recognizing and ordaining new Elders to join the existing Eldership team in leadership.

#### **Section 3 - Subordinate Officers**

The Elders may appoint with the approval of the member, such other officers as the business of the Corporation may require, each of whom shall hold office for one year, have such authority, and perform such duties as are provided in the By-Laws or as the Elders may from time to time determine.

#### ***Section 4 - Removal and Resignation***

Any officer may be removed upon disqualification and removal as an Elder per Article 6, Section 6 of these By-Laws. Any officer may resign at any time without prejudice to the rights, if any, of the Corporation under any contract to which the officer is a party, by giving written notice to the Elders. Any such resignation shall take effect at the date of the receipt of such notice or any later time specified therein; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

#### ***Section 5 - Vacancies***

A vacancy in any office because of death, resignation, removal, disqualification, or any other cause shall be filled in the manner prescribed in the By-Laws for regular election or appointment to such office, provided that such vacancies shall be filled as they occur and not on an annual basis.

#### ***Section 6 - Inability to Act***

In the case of absence or inability to act of any officer of the Corporation and of any person herein authorized to act in this place, the Elders may from time-to-time delegate the powers or duties of such officer to any other officer or other person whom the Elders may select.

#### ***Section 7 - Lead Pastor***

The Lead Pastor shall be the Chief Elder of the Corporation and shall, subject to the control of the Elders, have general supervision, direction, and control of the activities and officers of the Corporation. He shall preside at all meetings of the Elders, which are to be conducted according to the scriptural principles such as set forth in Philippians 2:2-8.

#### ***Section 8 - Associate Pastor***

In the absence or disability of the Lead Pastor, the Associate Pastor shall perform all the duties of the Lead Pastor, and when so acting shall have all the powers of, and be subject to all the restrictions upon, the Lead Pastor. The Associate Pastor shall have such other powers and perform such other duties as from time to time may be prescribed for him by the Elders or the By-Laws.

#### ***Section 9 - Clerk***

It shall be the duty of the clerk to record the minutes of all regular and special Members' Meetings of the church, to preserve an accurate roll of the membership, and to render reports as requested by the Elders, the deacons, or the church. The clerk shall be nominated by the Elders and elected by the congregation to serve a term of one year. In the absence or incapacity of the clerk, the Elders shall appoint a member to perform the duties of the church clerk. For purposes of compliance with the nonprofit corporation laws of the State of Indiana, the clerk shall serve as the secretary of the corporation. The

church clerk shall ensure that dated copies of the most recent revision of this constitution shall be available for all church members.

### ***Section 10 - Treasurer***

If the church does not have a paid staff member to fulfill the duties and responsibilities as laid out in this section, then the church can appoint a member to the position of Treasurer. The treasurer, who shall not be an active elder, deacon, or paid church staff member, shall ensure that all funds and securities of the church are properly secured in such banks, financial institutions, or depositories as appropriate. The treasurer shall also be responsible for presenting regular reports of the account balances, revenues and expenses of the church at each Members' Meeting. The responsibility may be delegated with the approval of the Elders. The treasurer shall also ensure that full and accurate accounts of receipts and disbursements are kept in books belonging to the church, and that adequate controls are implemented to guarantee that all funds belonging to the church are appropriately handled by any officer, employee, or agent of the church. The treasurer shall render to the Elders annually, or whenever they may require it, an account of all transactions as treasurer and of the financial condition of the church. The treasurer shall be nominated by the Elders and elected by the congregation to serve a term of one year.

### ***Section 11 - Moderator***

The moderator shall lead all regular and special Members' Meetings of the church. The moderator shall be nominated by the Elders and elected by the congregation to serve a term of one year. In the absence or incapacity of the moderator the Elders shall appoint a member to perform the duties of the church moderator.

## **Article 9**

### **Ordination, Licensing, and Commissioning**

#### ***Section 1 - Ordination of Elders***

Ordination refers to the unanimous recognition by the Elders of a man's call to the ministry, preparation as a shepherd, and qualification to serve. Ordination shall be conferred for life, so long as the man continues to manifest the qualifications of the office.

#### ***Section 2 – Licensing***

The pastoral license is issued by the Elders and is given in recognition of a man's call to that ministry. Its aim is to allow a man to perform the ecclesiastical duties and functions of the church.

### ***Section 3 – Commissioning***

When certification is required for ministry in the local body, where ordination would be unnecessary or inappropriate, a person is commissioned by the Elders to minister. This authorization continues as long as the opportunity to minister remains in effect and as long as the person maintains the qualifications for ministry.

## **Article 10**

### **Settlement of Disputes**

#### ***Section 1 - General***

In any dispute arising between church members, Elders, or staff pertaining to any matter of spiritual teaching or practices, church finances, or title to property purchased with church contributions, the dispute shall be resolved by the Elders of the church with the clear evidence of congregational affirmation. A decision shall be reached after prayerful consideration, in a spirit of humility, with each Elder regarding one another before himself and striving to preserve the unity of the Spirit in the bond of peace (Ephesians 4:1-3).

## **Article 11**

### **Other Provisions**

#### ***Section 1 - Endorsement of Documents, Contracts***

The Elders, except as otherwise provided in the By-Laws, may authorize any officer(s) or agent(s) to enter into any contract or execute any instrument in the name of and on behalf of the Corporation. Such authority may be general or confined to specific instances. Unless so authorized by the Elders, no officer, agent or employee shall have any power or authority to bind the Corporation by any contract or agreement, or to pledge its credit, or to render it liable for any purpose or to any amount.

Subject to the provisions of applicable law, any note, mortgage, evidence of indebtedness, contract, conveyance, or other instrument in writing and any assignment or endorsement thereof executed or entered into between this Corporation and any other person, when signed jointly by the Lead Pastor or Associate Pastor, and the Director of Operations or Treasurer of this Corporation shall be valid and binding on this Corporation.

## ***Section 2 – Amendments***

These By-Laws may be amended and new and additional By-Laws may be made, from time to time, by the Elders in the exercise of the power granted to said Elders in these By-Laws and approved by the members of Redeemer at a Members' Meeting. The members should be given 30 days prior to the final vote to read and review amended By-Laws or new and additional By-laws. A 75% majority is required to pass amended or new and additional By-Laws.

## ***Section 3 - Record of Amendments***

Whenever an amendment or new By-Law is adopted, a dated copy of the amended version shall be kept on file by the Director of Operations along with all previous versions. If any By-Law is repealed, the fact of repeal with the date of the meeting at which the repeal was enacted or written assent was filed shall be stated in said book.

# **Article 12**

## **Receipt, Investment, and Disbursement of Funds**

### ***Section 1***

The Corporation shall receive all monies or other properties transferred to it for the purposes for which the Corporation was formed (as shown by the Articles of Incorporation). However, nothing contained herein shall require the Elders to accept or receive any money or property of any kind if it shall determine in its discretion that receipt of such money or property is contrary to the expressed purposes of the Corporation as shown by said Articles.

### ***Section 2***

The Corporation shall hold, manage, and disburse any funds or properties received by it from any source in a manner that is consistent with the expressed purposes of this Corporation.

## **Article 13**

### **Corporate Records and Reports**

#### ***Section 1 - Records***

The Corporation shall maintain adequate and correct accounts, books, and records of its business and properties. All such books, records, and accounts shall be kept at its principal place of business in the State of Indiana, as fixed by the Elders.

#### ***Section 2 - Inspection of Books and Records***

Every Elder shall have the absolute right, at any reasonable time, to inspect all books, records, documents of every kind, and the physical properties of the Corporation, and also of its subsidiary organizations, if any.

#### ***Section 3 - Fiscal Year of the Corporation***

The fiscal year of the Corporation shall begin on the first day of September and end on the last day of August of the next year.

## **Article 14**

### **Dissolution**

Upon dissolution of this Corporation, the Elders shall cause the assets herein to be distributed to another Corporation with purposes similar to that identified in Article 2 of these By-Laws.

If there are no Elders at the point of dissolution, the members of the church shall cause the assets herein to be distributed to another Corporation with purposes similar to that identified in Article 2 of the By-Laws.

## **Article 15**

### **Miscellaneous Provisions**

#### ***Section 1 - Instruments in Writing***

All checks, drafts, demands for money and notes of the Corporation and all written contracts of the Corporation shall be signed by such officer or officers, agent or agents, as the Elders may designate.

## Appendix A

### Church Covenant

A covenant is an agreement between two parties. It is the way a community expresses their commitment to one another. The Redeemer Fellowship Church Covenant is the document that is signed and affirmed by all members detailing what we believe, how we will conduct ourselves both publicly and privately, and is the standard by which we hold each other accountable.

**“By this everyone will know that you are my disciples, if you love one another.” (Jn 13:34)**

#### **I Covenant to Gather.**

My faith in Christ will be evident through my regular participation in: corporate worship services, members meetings, growth groups, outreach events, fellowship events, etc. (Psalm 119:97, 105; Acts 2:42-47; Hebrews 10:23-25).

#### **I Covenant to Grow.**

I will be devoted to gathering with other members of Redeemer for the purpose of encouragement, discipleship, accountability, and growing in maturity in Christ. I will also endeavor to maintain a close relationship with the Lord through regular personal Bible reading, prayer, fellowship and practice of the other spiritual disciplines. (1 Tim. 4:16, 2 Tim. 2:15, 1 Thess. 5:17, Acts 2:42, 46).

#### **I Covenant to Go.**

I agree to come alongside the community of Redeemer Fellowship Church as we faithfully carry out the Great Commission in Evansville, Indiana, and to the ends of the earth. I recognize that this will be accomplished through prayer, sharing the Gospel with those around me, and, if possible, by going to the nations. If I cannot go, I agree to support those who go with prayer and with other means as the Lord allows. (Matthew 28:18-20, Acts 1:8, Romans 10:14-15).

#### **I Covenant to Give.**

I will strive to properly manage the resources God has given me including: my time, body, gifts and talents, attitudes, finances, and possessions. This includes regular and consistent giving to Redeemer that is sacrificial and cheerful in order to support the ministry and expenses of Redeemer, to relieve the poor, and to spread the Gospel of Jesus Christ around the world. I also agree to invest my time through my spiritual gifts. (Proverbs 3:9-10, Romans 12:1-8, Galatians 5:13, Galatians 5:22-26, Ephesians 4:1-16, Ephesians 5:15-18, 1 Corinthians 12:7-31, 1 Corinthians 16:2, 2 Corinthians 8-9, 2 Corinthians 8:3, 1 Peter 4:10-11).

1. I am a Christian who has been saved from my sins by the grace of Jesus Christ. I have been baptized to give testimony of my identification with the body of Christ and obedience to the Scriptures.

2. I agree that I am in harmony with the Redeemer Statement of Faith and will express to the eldership areas of doctrine where I do not agree. I covenant not to publicly or privately ridicule, seek to undermine, or create division, regarding the doctrine of Redeemer. (Hebrews 13:7, 17; Ephesians 4:1-3, 1 Tim. 4:6, 1 Tim. 6:20, Proverbs 6:16-19).



3. I will seek to honor God by building up and encouraging the body of believers at Redeemer—refraining from speaking or acting in a manner that would harm the reputation or well-being of God’s church and/or its individual members. (1 Pet. 4:15, 1 Thess. 5:11, Eph. 4:29).

4. I will submit myself to the leadership of Redeemer (Hebrews 13:17) and to the discipline of the congregation (private or public) in those cases where it is deemed biblically necessary by the pastors (Matthew 18:15-20), hereby giving informed consent that public discipline may be instituted to any member of Redeemer.

5. I covenant to submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; 2 Timothy 3:16-17). God enabling me, I will strive to consider my commitment to this Membership Covenant on a yearly basis. I understand that it is an evaluative tool, as well as an affirmation of my continuing conviction and purpose. My responsibility will be to notify the Redeemer leadership if, at any time, I can no longer commit to this covenant, or if I have any questions, comments, or concerns regarding Redeemer Fellowship.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **Appendix B**

### **Statement of Faith**

Redeemer Fellowship Church has adopted both the Baptist Faith and Message 2000 and the New Hampshire Confession of Faith as its Statement of Faith of its members. While two separate documents, both are in harmony with the Scriptures and each other and serve to clarify the beliefs of Redeemer Fellowship Church.

#### ***Section 1 – Baptist Faith and Message 2000***

##### ***I. The Scriptures***

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

##### ***II. God***

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

##### **A. God the Father**

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

##### **B. God the Son**

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared

to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

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

### **C. God the Holy Spirit**

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

### **III. Man**

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

### **IV. Salvation**

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the

believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

## *V. God's Purpose of Grace*

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

## *VI. The Church*

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing

the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

**\*\*Note:** This article was amended June 14, 2023, by action of the 2023 Southern Baptist Convention\*\*

## *VII. Baptism and the Lord's Supper*

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

## *VIII. The Lord's Day*

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

## *IX. The Kingdom*

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19;

1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

## *X. Last Things*

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

## *XI. Evangelism and Missions*

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

## *XII. Education*

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17



### *XIII. Stewardship*

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4, 19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

### *XIV. Cooperation*

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

### *XV. The Christian and the Social Order*

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

## *XVI. Peace and War*

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2

## *XVII. Religious Liberty*

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

## *XVIII. The Family*

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.



Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; Psalms 127; Psalms 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7

## ***Section 2 – New Hampshire Confession of Faith***

### **I. Of the Scriptures**

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II Tim. 3:16-17; II Tim. 3:15; Proverbs 30:5-6; Romans 2:12; Phil. 3:16; I John 4:1

### **II. Of the True God**

We believe that there is one, and only one living and true God, an infinite intelligent Spirit, whose name is JEHOVAH, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

John 4:24; Ps. 83:18; Heb.3:4; Rom. 1:20; Jer.10:10; Ex.15:11; Ps.147:5; Isa.6:3; I Pet.1:15-16; Rev.4:6-8; Mark12:30; Rev.4:11; Matt.10:37; Jer.2:12-13; Matt.28:19; John 15:26; I Cor.12:4-6; I John 5:7; John10:30; John 5:17; John 14:23; John 17:5&10; Acts 5:3-4; I Cor.2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor.13:14; Rev. 1:4-5.

### **III. Of the Fall of Man**

We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

Gen.1:27; Gen.1:31; Ecc.7:29; Acts 17:26-29; Gen.2:16-17; Gen.3:6-24; Rom. 5:12; Rom.5:15-19; Ps.51:5; Rom.8:7; Isa.53:6; Gen.6:12; Rom.3:9-18; Eph.2:1-3; Rom.1:18,32; Rom.2:1-16; Gal.3:10; Matt. 20:15; 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 wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

Eph.2:3, Matt. 18:11, I John4:10, I Cor.3:5-7, Acts 15:11, John 3:16, John1:1-14, Heb. 4:14, Heb. 12:24, Phil. 2:9&14, II Cor. 5:21, Isa. 42:21, Phil. 2:8, Gal. 4:4-5, Rom. 3:21, Isa. 53:4-5, Matt. 20:28, Rom.4:25, Rom. 3:21-26, I John 2:3, I Cor. 15:1-3, Heb.9:13-15, Heb.1:8, Heb. 1:3, Col. 3:1-4, Heb. 7:25, Col. 2:18, Heb. 7:26, Ps. 89:19, Ps.34

#### V. Of Justification

We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

John 1:16, Eph.3:8, Acts 13:39, Isa. 53:11-12, Rom5:1-2, Rom. 5:9, Zech. 13:1, Matt. 9:6, Acts 10:43, Rom. 5:17, Titus 3:5-7, I Peter 3:7, I John 2:25, Rom. 5:21, Rom. 4:4-5, Rom. 6:23, Phil. 3:7-9, Rom. 5:19, Rom. 3:24-26, Rom.4:23-25, I John 2:12, Rom. 5:3, Rom. 5:11, I Cor. 1:30-31, Matt. 6:33, I Tim. 4:8

#### VI. Of the Freeness of Salvation

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation

Isa. 55:1, Rev. 22:17, Rom. 16:25-26, Mark 1:15, Rom. 1:15-17, John 5:40, Matt.23:37, Rom.9:32, Pro. 1:24, Acts 13:46, John 3:19, Matt. 11:20, Luke 10:27, II Thess. 1:8

#### VII. Of Grace in Regeneration

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

John 3:3, John 3:6-7, I Cor.3:14, Rev.14:3, Rev. 21:27, II Cor. 5:17, Ezek. 36:26, Deu. 30-6, Rom. 2:28-29, Rom.5:5, I John 4:7, John 3:8, John 1:13, James 1:16-18, I Cor. 1:30, Phil. 2:13, I Peter 1:22-25, I John 5:1, Eph. 4:20-24, Col. 3:9-11, Eph. 5:9, Rom. 8:90, Gal. 5:16-23, Eph. 3:14-21, Matt. 3:8-10, Matt.7:20, I John 5:4, 18

## VIII. Of Repentance and Faith

We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour

Mark 1:15, Acts 11:18, Eph. 2:8, I John 5:1, John 16:8, Acts 2:37-38, Acts 16:30-31 Luke 18:13, Luke 15:18-21, James 4:7-10, II Cor. 7:11, Tim. 10:12-13, Ps.51, Rom. 10:9-11, Acts 3:22-23, Heb. 4:14, Ps.2:6, Heb. 1:8, Heb. 7:25, II Tim. 1:12

## IX. Of God's Purpose of Grace

We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom.11:28-29; James 1:17-18; II Tim.1:9; Rom. 11:32-36; I Cor. 1:26-31; Rom.3:27; Rom. 4:16; Col.3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 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; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means - especially the Word of God, self-examination, self-denial, watchfulness, and prayer.

I Thess. 4:3; I Thess. 5:23; II Cor. 7:1; II Cor. 13:10; Phil. 3:12-16; I John 2:29; Rom. 8:5; Eph. 1:4; Pro. 4:18; II Cor. 3:18; Heb. 6:1; II Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph.6:18; Eph.4:30

## XI. Of Perseverance of the Saints

We believe that such only are real believers as endure unto the end: that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.

John 8:31; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps.121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24:25; Heb.1:14; II Kings 6:16; Heb. 13:5; I 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; that it is holy, just and good; and that the inability which the scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned 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. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom. 7:7,14-22; Gal.3:21; Ps. 119; Rom.8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20&21

## XIII. Of a Gospel Church

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops or pastors and deacons whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3:5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor.11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1

## XIV. Of Baptism and the Lord's Supper

We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal.3:26-28; Rom.6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor.11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26

## XV. Of the Christian Sabbath\*

We believe that the first day of the week is the Lord's Day or Christian Sabbath; and it is to be kept sacred to religious purposes, by the devout observance of all the means of grace, both private and public; and by preparation for the rest that remaineth for the people of God.

Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; I Cor. 16:1-2; Ex. 20:8; Rev. 1:10; Ps. 118:15, 24; Isa. 58:13-14; Isa. 56:2-8; Heb. 10:24-25; Acts 11:26; Acts 13:44; Lev. 19:30; Luke 4:16; Acts 17:2-3; Ps. 26:8; Ps. 87:3; Heb. 4:3-11

\* Paragraph XV has been modified from the original version.

## XVI. Of the Civil Government

We believe that civil government is of divine appointment, for the interests and good order of human society;; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

Rom. 13:1-7; Deu. 16:18; II Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-4; Acts 5:29; Matt.28; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; 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; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

Mal. 3:18; Pro. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; I John 2:29; I John 3:7; Rom. 6:18,22; I Cor. 11:32; Pro. 11:31; I Peter 4:17-18; I John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro. 14:32; Luke 16:25; John 8:21-24; Pro. 10:24; Luke 12:4-5; Luke 9:23-26; Ecc. 3:17; Matt. 7:13-14

## XVIII. Of the World to Come

We believe that the end of the world is approaching; that at the Last Day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess 4:13-18; I Thess. 5:1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2 John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude7; Phil.3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev.20:11-12; I John 2:28; I John 4:17; II Peter 3:11-12