

Confession of Faith and Constitution
Hope Fellowship
Hillsboro, OR
Adopted: September 24, 2023

Confession of Faith

1. The Tri-une God

We believe in one God, eternally existing in three equally divine Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace. (Deut 6:4; Is 44:6; Matt 28:19; 2Cor 13:14; Jn 1:30, 15:26; 1Cor 2:10-11; 1Pet 1:2; Heb 9:14; Titus 2:14; 1Pe 2:9)

2. Revelation

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel. (Rom 1:19-20; Jn 1: 1-4,9-14; Ps 19:1-4; Acts 17:27; 2Pet 1:20-21; Jn 17:3; Jn 20:30-31; Rom 15:4; 2 Tim 3:16; Is 55:11; Matt 24:35; Ps 19:7; Jn 10:34-35; 1Cor 10:11; 2 Tim 3:15-17; 1Jn 2:27)

3. Creation of Humanity

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments. (Gen 1-2; Ps 8:3-8; Isa 43:7; Gen 1:26-28; Gen 1:27; James 3:9; 1 Cor 11:11-12; Gal 3:27-28; 1Pet 4:10; Eph 5:22-33; 1Tim 2:11-14)

4. The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's

own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself. (James 4:17; 1 Jn 3:4, 5:17; Gen 1:26-30; Eccl 7:29; Gen 3:4-6; Rom 5:12; Rom 1:18-20; Rom 6:23; Rom 3:10-12; 1 Cor 15:21-22; Eph 2:12-16; Rom 8:21-22)

5. The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer. (Dan 4:35; Eph 1:11; Isa 14:26-27; Acts 2:23, 4:27-28; Rom 8:29-30; Eph 2:4-10)

6. The Gospel

We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is Christ died for our sins . . . [and] was raised). This good news is: biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved). (Rom 1:16-17; 2 Cor 5:18-20; Rom 5:8-11; 1 Jn 1:1-4)

7. The Redemption of Christ

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption. (Isa 53:4-6; Rom 3:23-25, 8:3; 1 Pet 2:24; 1 Jn 2:2, 4:10; Rom 3:25; Heb 10:10, 13:11-12; Titus 2:14; 1 Pet 1:18-19)

8. The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the

justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification. (John 1:12; 3:16; Rom 10:13-17; Titus 2:11-14; Rom 5:1-2; Gal 2:16; Titus 3:5; Rom 4:1-5; Eph 2:5; Rom 8:16-17)

9. The Power of the Holy Spirit

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the "other" Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith, and in him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, and adopted into God's family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service. (John 14:15-17; John 16:7-15; Acts 2:37-39; Eph 1:13; Titus 3:5; Heb 2:4)

10. The Kingdom of God

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins, the inward transformation that awakens a desire to glorify, trust, and obey God, and the prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are citizens of God's kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God's sovereignty in the world toward the eventual redemption of all creation. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God. (1Pet 1:3-5; Titus 1:11-14; James 1:17-18; 1Pet 2:13-17; 1Pet 4:8; 2 Pet 1:3-11; 2 Pet 3:13; 1John 3:16-18)

11. God's New People

We believe that God's new covenant people have already come to the heavenly Jerusalem; they are already seated with Christ in the heavenlies. This universal church is manifest in local churches of which Christ is the only Head; thus each "local church" is, in fact, the church, the household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world. (Eph 5:23; Col 1:18; Col 1:13; Col 3:1-17; Eph 2:11-22; Eph 3:8-10; Eph 4:1-5; John 17:18; 2 Cor 5:17-20; Eph 1:22-23; Matt 28:19-20; Acts 1:8)

12. Baptism and the Lord's Supper

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of

submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things. (Matt 28:19; 1 Cor 11:23-26; Acts 8:38; Acts 2:37-41; Acts 16:14-15; Rom 6:3-6; Acts 2:41; Gal 3:27-28; 1 Cor 11:24-26; 1 Cor 10:16-17)

13. The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace. (Acts 1:11; John 14:3; 2 Thess. 2:1; Rev 3:10-11; Zech. 14:3-5; Jude 14-15; Rev 19:14; Rev 19:11-21; 1 Cor 3:12-15; 4:5; 2 Cor 5:9-10; Joel 3:1-2; Matt 25:31-46; Rom 8:10-11; 1 Cor 15:52-54; Rev 20:6; Matt 13:42; 25:41-46; 2Pet 3:10; 2Pet 3:13; Rev 21:1-22:5)

Constitution

Article I: Name

The name of this organization, a corporation, shall be Hope Fellowship of Hillsboro. It is organized as a domestic nonprofit corporation under the laws of the State of Oregon. It shall be affiliated with the North American Baptist Northwest (NABNW) Association of the North American Baptist Conference.

Article II: Purpose

The purpose of this church shall be TO BEHOLD, DELIGHT IN, AND DISPLAY THE GLORY OF GOD by:

1. Offering regular worship to the Triune God;
2. Promoting the preaching and teaching of the Bible for the maturing of the saints;
3. Seeking the spiritual growth and well-being of its members by providing true Christian fellowship, by developing the gifts of its members, by providing opportunity for meaningful service to Christ, and by encouraging compassion for one another;
4. Seeking the salvation of the lost by equipping members to share the gospel and participate in local and world-wide biblical missions;
5. Seeking to multiply leaders and churches by identifying potential leaders, assisting in the training of aspiring leaders, and providing opportunities for emerging leaders to lead and plant new churches; and

6. Seeking to observe the ordinances and guard the witness of the church in the world.

Article III: Authority and government

Section 1. Authority and Government

1. This church is a self-governing body, autonomous from all other church bodies.
2. The form of government for this church shall be elder led, congregational affirmed. The Elders have biblically granted authority, responsibility, and accountability. The congregation, as the temple of the Holy Spirit, affirms the leadership of the elders. There are decisions in which the congregants contribute in helping the elders discern the mind of Christ (1 Cor. 2:14-16) according to the privileges of the members and according to the policies and procedures of this church.
3. The Constitution of Hope Fellowship stands under the authority of Scripture, and if it contradicts Scripture in any way, it shall be amended. We hold the Bible to be the ultimate authority.
4. The Confession of Faith does not exhaust the extent of our faith. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of humankind, is the sole and final source of all that we believe. For purposes of church doctrine, practice, policy, and discipline, the Elders are the church's final interpretive authority on the Bible's meaning and application.

Section 2. Policies and Procedures

Limited Policies and Procedures shall be developed for the purpose of implementing this Constitution. No policy or procedure may contradict or exceed the authority of Scripture, or this Constitution. The Elders are responsible to approve and oversee the policies and procedures.

Section 3. Affiliations

This church shall maintain affiliation, through a covenant relationship, with biblically faithful organizations as the elders, affirmed by the membership, see fit. In addition, it will seek to cooperate with other churches of like faith and practice for the purposes of helping people come to Jesus Christ, follow Jesus Christ, and serve Jesus Christ.

Article IV. Elders

Section 1. Number of Elders

1. The number of Elders may vary between a minimum of two and a maximum of as many as are qualified and willing to serve.
2. If the number of elders drops below the minimum needed, the remaining elder shall seek assistance from the elders of an affiliated church, and also affirmed by the membership of Hope Fellowship.

Section 2. Qualifications of Elders

1. Elders must be men who meet the biblical qualifications described in 1 Timothy 3:1-7, Titus 1:6-9, and 1 Peter 5:1-6.
2. Elders must be active members of this church.
3. The Elders may set additional qualifications for vocational elders. Vocational elders are those who are financially remunerated for their work.

Section 3. Election, Service, and Succession of Elders

1. Elder candidates shall be nominated by the elders, presented to the membership for an appropriate period of time, and then unanimously affirmed by the members in attendance at a member meeting. A quorum of a simple majority of the membership must be present to affirm such action.
2. Once installed, elders serve for an indefinite period of time. There are no terms. Intermittent sabbaticals shall be provided for vocational elders as determined by the elders. Non-vocational elders shall be encouraged to take intermittent breaks as needed.
3. The elders shall appoint an elder, typically the lead pastor, to represent the elders in church network or denominational affiliations, and shall serve as the primary preacher for the church with the same biblical authority as every other elder.
 - a. The lead pastor serves with a delegation of “first among equals” on the elder team. His counsel on church matters carries a unique insight of the church body, oversight of staff, and leadership in vision and strategy for ministry. The term “first among equals” is a relational term, describing an influence amongst the elders and the church body, which has been earned and validated by his life and ministry. He remains one of the elders, who are also pastors, in mutual submission to each other as they seek to ascertain the will of God in all decisions related to the church. Therefore, in all matters of oversight the elders move together as a team of leaders, though the lead pastor may naturally lead the charge as one whom God has called and ordained with a certain influence.
4. Selection as an elder confers the authority to preach, administer the ordinances, officiate at marriages and funerals, and enjoy all the rights and privileges accorded to licensed or ordained ministers under secular law.
5. Selection as an elder does not result in contract rights as an employee. All vocational elders are “at will” and the employment relationship may be terminated without regard to such a person continuing to serve as an elder.

Section 4. Removal of Elders

1. Elders may only be removed from the office, according to the procedures of this church, under these conditions:
 - a. By resignation;
 - b. When he no longer meets the qualifications of an elder;

- c. In the process of church discipline;
 - d. For gross moral, civil, or criminal misconduct.
2. Removal of elders for good and sufficient cause shall be by action of the remaining elders; and affirmed by the members. A quorum of a simple majority of the active membership is required and a three-fourths majority of members present shall be necessary to make such action valid. No elder shall be removed from office until positive effort has been made to assist that elder in correcting the problem, except in the case of gross moral, civil, or criminal misconduct, in which case removal will be immediate.
 3. Any two or three members who are witness to a persistent, ongoing, pattern of sin, conduct, or belief that contradicts the qualifications of an elder should express such concern to the elders and it shall be reviewed, assessed, and handled by the elders in accordance with I Timothy 5:17–21.
 4. Resignations of elders shall be in writing to the remaining elders, with the remaining elders communicating it to the members.

Section 5. Elders Meetings

1. The elders shall hold regular meetings.
2. Special meetings may be called by the lead pastor or by a simple majority of the elders.
3. A quorum shall consist of a majority of the elders, with a minimum of two.
4. Decisions brought before the elders will require a three-fourths majority for approval. If only two elders are installed, outside assistance will provide input when unanimous agreement can't be reached.

Section 6. Roles and Responsibilities of Elders

1. Intercessory Role
 - a. Prayer for the overall ministry of the church and the spiritual growth of the people of the church.
 - b. Prayer with the people of the church.
2. Doctrinal Role
 - a. Declaring the whole counsel of God.
 - b. Guarding against falsehood.
 - c. Modeling biblical truth by serving as examples of godliness to the people of the church and the community at large.
3. Shepherding Role

- a. Overseeing the spiritual life and development of the congregation.
 - b. Providing for the pastoral care of the church.
 - c. Supervising the church membership, which includes the admission of new members and the discipline or removal of existing members.
 - d. Stewarding the church finances using generally accepted accounting practices.
4. Development Role
- a. Equipping the saints for the work of the ministry.
 - b. Entrusting to faithful men the work of eldership.
5. Missional Role
- a. Great Confession (Matt. 16:13-18).
 - b. Great Commandment (Luke 10:25-28).
 - c. Great Commission (Matt 28:18-20).
6. Strategic Role
- a. Shepherding the purpose and vision of the church.
 - b. Developing strategies, training and deploying ministry teams to assist the church to fulfill its purpose.
7. Administrative responsibilities may include, but are not limited to, the following:
- a. Reviewing, evaluating and encouraging the ministry of the vocational elders and other staff.
 - b. Overseeing the appointment and ministry of the deacons.
 - c. Reviewing, evaluating, developing and approving policies as needed.
 - d. Reviewing periodically the church's constitution for any needed improvements and changes.
 - e. The elders may designate additional roles and responsibilities for vocational elders.

Article V. State-required officers

Section 1. Listing of Officers

- a. The elders shall select from their number one who will serve as the president of the corporation.

- b. The elders shall select from their number or from the active church membership the secretary of the corporation.
- c. The elders shall select from their number or from the active church membership the treasurer of the corporation.
- d. The elders shall select from their number or from the active church membership the registered agent. This shall commonly be the secretary.

Section 2. Appointment and Succession of Officers

1. The Elders shall appoint officers.
2. Officers shall immediately deliver to their successor all books and records in their possession.

Section 3. Removal of Officers

1. Removal of officers for good and sufficient cause shall be by action of the Elders, and reported to the congregation. No officer shall be removed from office until positive effort has been made to assist that officer in correcting the problem, except in the case of gross moral, civil or criminal misconduct, in which case removal will be immediate.
2. Resignations of officers shall be in writing to the elders, effective on the date specified in the resignation or as determined by the Elders.

Section 4. Roles of Officers

1. President: Presides at member meetings and guides any submission of state documentation. In the president's absence, another elder shall preside.
2. Secretary: Records minutes for the member business meetings.
3. Treasurer: Gives an annual report of the financial state of the church to the membership.
4. Registered Agent: Shall receive and/or sign legal documents on behalf of the corporation.

Article VI: Deacons and deaconesses

There shall be a spiritual position of deacon that is subordinate to the position of elder. Deacons may be male or female. The general responsibility of deacons will be to assist the elders in serving the church.

Section 1. Qualifications of deacons

1. Deacons shall meet the biblical qualifications of Acts 6:3 and 1 Timothy 3:8-13, and be active church members.

Section 2. Appointment of deacons

1. Elders shall appoint deacons. As in all elder decisions, appointment of a deacon requires a quorum of a majority, with a minimum of two present, and a two-thirds majority agreement of those present.
2. Deacons shall be installed when
 - a. There is a specific, observable area of need,
 - b. There is a member biblically qualified to serve as a deacon,
 - c. The member is willing to serve in the specific area of need.
3. There shall always be at least two standing Deacons. One who leads the Budget Team and one who leads the Facilities Team.

Section 3. Terms of deacons

1. The term of a deacon depends upon the commission given by the elders at the time the person is selected as a deacon. Some deacons may serve only as long as a specific, observable need exists; others may serve indefinitely.
2. A deacon may resign by delivering notice to an elder, or, if due to a legitimate need, seek an extended sabbatical/rest as determined by the lead pastor.
3. A deacon may also be removed based upon a credible charge of moral impropriety, doctrinal error, or anything else that could displease the Lord or harm Hope Fellowship. Such a decision shall be made by the elders.

Section 4. Teams

1. The elders may create deacon-led teams as the needs exist.
2. There shall always be two standing teams: Budget and Facilities. These two teams shall be led by a Deacon, guided by an elder, and with two or three church members on the team.

Article VII. Membership

Section 1. Qualifications of Members

1. Members of this church shall be those who:
 - a. Have been saved through personal faith in the Lord Jesus Christ;
 - b. Have been baptized;
 - c. Agree with the Hope Fellowship Confession of Faith;
 - d. Agree with the Hope Fellowship Member Covenant.

Section 2. Reception of Members

1. Individuals seeking church membership shall participate in a membership class hosted by one or more elders. The class shall meet weekly for a sufficient duration to review the Hope Fellowship Confession of Faith, Church Constitution, Church Purpose and Mission, and Membership Covenant. The class will include a membership application form.
2. Each individual seeking membership shall share their testimony of salvation with an elder and review the meaning of the gospel and how they might share it in the course of their life.
3. Upon approval of the elders, individuals' names will be presented to the church body at least 14 days prior to the next member meeting, then shall be welcomed into membership and presented to the church body at that member meeting.

Section 3. Responsibilities of Members

1. Pursue life and godliness. Pray for the elders. Submit to Christ. Submit to the elders willingly, even joyfully. Be equipped by elders for the building up of the body. Mentor, encourage, teach, shepherd. Make disciples of Jesus. Use your gifts within the church. Use your gifts outside the church. Share the gospel. Confront sin with the gospel. Grow in grace and love and knowledge of Jesus. Set your eyes on Jesus! Pursue Him! Always be ready to give a reason for the hope that is within you! Hold the elders accountable for error. Hold the church body accountable for error. Remove from office when appropriate. Discipline members when appropriate. Welcome them back when repentance and reconciliation are complete. And wait eagerly for the appearing of Jesus, the King who rules with all authority in heaven and earth.

Section 4. Privileges of the Members (Rights)

1. Active members in good standing are responsible to participate in affirming God's direction for the church and may hold an office with the following exception: Members aged 18 and above are able to affirm church matters, and to hold elder or deacon positions. Members of all ages are strongly encouraged to come to member meetings and serve in church ministries.

Section 5. Discipline of Members

1. The goal of all church discipline is gospel restoration. Elders will address members whose conduct or beliefs are contrary to biblical principles, the doctrine of this church or disruptive to true fellowship in accordance with the scriptural procedures of discipline for the sake of loving restoration.
2. In accordance with Matthew 18:15-17, church members who have a concern with another member, shall go to that person individually and directly first. If there is no resolution, the

individual shall bring an elder into the concern. The elder shall listen, pray with and bear with both parties, seeking to promote reconciliation and repentance. If sin is established and there is no repentance, then the elders will bring it to the church.

3. The removal from fellowship of a member for good and sufficient cause shall be by action of the Elders, and affirmed by the members. A quorum of a simple majority of the active membership is required and a three-fourths majority of members present shall be necessary to make such action valid. No member shall be removed from fellowship until positive effort has been made to assist that member in correcting their conduct or beliefs.
4. A member may be restored to full fellowship by a genuine expression of repentance to the affected parties followed by reconciliation. The restoration of a member shall be an action of the Elders, and affirmed by the members. A quorum of a simple majority of the active membership, and a three-fourths majority shall be necessary to make such action valid.

Section 6. Removal of Members

1. Members may only be removed from this body, according to the procedures of this church, under these conditions:
 - a. By his/her own request.
 - b. By notification of transfer to a different church.
 - c. By death.
 - d. By removal from fellowship through the process of church discipline.
 - e. By moving away, discontinued participation, or loss of contact.

Article VIII. Member Meetings

Section 1. For Worship

1. This church shall meet weekly for the purpose of worship, the preaching of God's Word, the singing of the saints, and the fellowship of believers.
2. The ordinances of Baptism and Communion shall be observed on a regular basis.
3. The receiving of tithes, offerings, and gifts of benevolence as a regular part of worship (2 Cor. 9:6-7) .

Section 2. For Business

1. The member meetings of the church shall be held at least twice a year.
2. Special meetings may be called at any time at the request of the Elders, or upon written request of a simple majority of the active members of the church, which includes the purpose of 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.

3. Notice of all member meetings must include the place, date, and time. Notice of special meetings must include the purpose or purposes of the meeting. Notice must be by tangible means – either by personal delivery, first class mail, electronic delivery, or church worship service announcements. Notice must be delivered to all voting members no less than 10 days and not more than 50 days before the date of the meeting.
4. The agenda for business meetings shall be set by the Elders. Members who desire to introduce business to be considered at a meeting shall make a request to the Elders beforehand, and the Elders may make a recommendation to the business meeting after consideration and prayer.

Section 3. Quorum and Affirmations

1. This Confession of Faith and Constitution may be amended by a three-fourths affirmation of members present at any business meeting provided:
 - a. The amendment has been approved by the Elders.
 - b. The proposed amendment has been submitted in writing at a previous business meeting and posted for two weeks preceding the meeting;
 - c. A quorum of two thirds of the active membership is present.
2. Members must be present at a business meeting to provide affirmation. Special accommodations may be made for people physically unable to attend.
3. Unless otherwise stated, a three-fourths majority affirmation is needed for matters brought before the members.

Section 4. Rules of Order

1. The elders shall do everything to lead the church in unity by being of the same mind, maintaining the same love, united in spirit and intent on one purpose (Eph. 4:1-3).
2. The business items of the church which require a recognized member affirmation shall be conducted in a manner of decency and order.
3. Agenda items that require member affirmation are: Installation of an elder, annual budget, purchase or sale of real property, encumbrance of indebtedness, removal of an elder, removal of disciplined members, constitutional amendments, and other items at the discretion of the elders.
4. Agenda items needing a member affirmation will be clearly presented and affirmed by verbal affirmation.

Article IX: Indemnification

The elders shall by resolution provide for the indemnification of officers, elders, staff and volunteers in positions of responsibility with the church to protect them from suits brought or threatened to be brought against them personally by reason of their position with the church, their good faith actions for the benefit of the church, or for negligence insured against by the church.

Article X: Marriage

Marriage is a biblical institution established by God as clearly described in the scriptures. This church recognizes that marriage is intended to be the uniting of one biological man and one biological woman in covenant commitment for a lifetime. Accordingly, this church, its pastors, staff and members will not participate in same-sex unions or same-sex marriages, nor shall its property or resources be used for such purposes. The Bible teaches that legitimate sexual relations are exercised solely within marriage. Hence, this church opposes all forms of sexual immorality, including adultery, homosexuality, non-biological gender identifications and pornography.

Article XI: Ordinances

Section 1. Baptism

We teach and practice baptism for the believer as an outward expression and testimony of the inward spiritual change which occurs in the believer's life when he/she comes to saving faith in the Lord Jesus Christ. We believe that water baptism is representative of the fact that we have repented from our sins, we have been cleansed of our sins and God has forgiven us, we are buried with Christ in death and have risen with Him in newness of life (Isaiah 1:18; Matthew 28:19; Acts 8:36–38; Romans 6:3–5; Colossians 2:12; Acts 10:47).

Section 2. The Lord's Supper

The Lord's Supper will be observed weekly. Through the Lord's Supper with Christ, our church will dedicate ourselves to Him anew, communing with Christ and His church, remembering Christ's past work of salvation, as well and His future return, giving thanks and praise to Him. The Lord's Supper is intended and reserved for believers who are walking in unity with Christ and with fellow believers, as described in Paul's warning in 1 Cor. 11:24-34 (Matthew 5:23-25, 1 Cor 10:16-17, 11:24-34).

This Confession of Faith and Constitution was adopted September, 2023.