

ARTICLES AND BYLAWS

NORTHRIDGE FELLOWSHIP CHURCH, SBC

As approved by the Senior Teaching Pastor
Board of Elders
Members of the Bylaws Committee

December 1, 2004

Senior Teaching Pastor
Elder
Elder
Bylaws Board Member
Bylaws Board Member
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ARTICLES AND BYLAWS OF NORTHRIDGE FELLOWSHIP CHURCH, SBC

December 1, 2004

PREAMBLE

God's Word, the Bible, is the source of authority at NorthRidge Fellowship SBC Incorporated (NorthRidge). Accordingly, as Scripture requires NorthRidge to submit to its leaders, set apart by God, these Bylaws are always subject to reconsideration regarding their full and indisputable agreement with God's Word. The following Articles and Bylaws, which are set forth in accordance with the State of Idaho, provide doctrine and guidelines for the orderly function of NorthRidge, yet are intended to equip the Elders with the latitude necessary to lead and direct NorthRidge as God leads. The members of NorthRidge voluntarily ordain and establish the following Articles and Bylaws as the legal document governing the functions and procedures of NorthRidge.

PURPOSE

The purpose of NorthRidge is to glorify God. NorthRidge will engage in the following activities for that purpose: 1) the public worship of God, 2) the preaching and teaching of the Bible, 3) evangelism, 4) missionary endeavors, 5) Christian education, and 6) teaching and equipping members to live a faithful Christian lifestyle. (Hebrews 10:23-25; Colossians 1:9-10; Matthew 5:16; 1 Peter 2: 9-12; Matthew 28:18-20; Colossians 3:16)

INCORPORATION

To implement this purpose legally, NorthRidge is incorporated under the laws of the State of Idaho, so that it may own, provide and/or maintain a place of worship (including suitable real estate and buildings), receive, hold and disburse gifts, bequests and funds, and/or do all and sundry things necessary or incident to carry on this purpose.

GOVERNING BODY

The Board of Elders is the main governing body of NorthRidge and as such, has the authority to appoint support personnel from active NorthRidge members.

COOPERATION

NorthRidge voluntarily chooses to continue its cooperation with the Southern Baptist Convention (SBC). This cooperation is maintained by voluntary contributions to doctrinally approved missions on local, state, national, and foreign levels. This cooperation is also supported by sending messengers to the annual convention for voting on the doctrinal, ethical, and procedural positions of the members. By this cooperation, we assume the responsibility that our stewardship is to support only doctrinally, morally, and ethically sound ministries within the convention and outside the convention. (2 John 1:10-11)

ARTICLE I NAME

The legal name is NorthRidge Fellowship SBC, Incorporated, in Jerome, Idaho, and will be called NorthRidge Fellowship. NorthRidge is incorporated as a nonprofit corporation.

ARTICLE II DOCTRINE

NorthRidge accepts the Scriptures as its authority in matters of faith and practice and adopts and stands firm upon the following as its interpretation of Bible Doctrine.

- I. NorthRidge believes that the Scriptures of the Old and New Testament (which consists of 66 books) are divinely inspired by God. NorthRidge believes that the Scriptures in their original writings were without error. Accordingly, the Scriptures stand alone as NorthRidge's source for doctrine and teaching. (Appendix A, Section I, page 9)
- II. NorthRidge believes there is one and only one, living and true God ("God"). God is an intelligent, spiritual, and personal Being. He is the Creator, the Redeemer, the Preserver, and the Ruler of the universe. God is holy and perfect. God is all-powerful, all knowing, ever present. His perfect knowledge extends to all things, past, present, and future. To Him, all people owe the highest love, reverence, and obedience. God reveals Himself to people as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. (Appendix A, Section II, page 9)
- III. NorthRidge believes that Jesus the Christ is God, The One and Only Begotten Son of God, conceived by the Holy Spirit, and born to the virgin, Mary. (Appendix A, Section III, pages 9-10)
- IV. NorthRidge believes in God, the Holy Spirit, the third person of the Trinity, who is equal with God, the Father, and Jesus Christ, the Son. The Holy Spirit convicts the world of sin, righteousness, and judgment. The Holy Spirit indwells the Believer, and He empowers the preaching and teaching of the gospel. (Appendix A, Section IV, page 10)
- V. NorthRidge believes that mankind was created in the image of God. Every person is born with a sinful nature, therefore each one has sinned. Thereby, every person incurs not only physical death, but also spiritual death, which is separation from God. (Appendix A, Section V, page 10)
- VI. NorthRidge believes that Jesus Christ died as the propitiation for the sins of the world, according to the Scriptures (i.e.; as a representative and substitutionary sacrifice that appeased the justice of God) (Appendix A, Section VI, page 10-11)
- VII. NorthRidge believes that all, who believe in and receive by faith Jesus Christ, are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("Believers"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive Jesus Christ by faith are not justified before God (the "Lost"). Upon physical death, the Lost will live eternally separated from God, and after the Great White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures. (Appendix A, Section VII, pages 11)
- VIII. NorthRidge believes that Jesus Christ's physical, crucified body was resurrected from the dead after three days; that after His resurrection and forty day ministry on earth, He ascended into Heaven; that He is presently acting as the High Priest, representing Believers before God; and that He is presently the advocate for Believers. We believe Jesus is the Name above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords. (Appendix A, Section VIII, page 11-12)
- IX. NorthRidge believes that Jesus Christ will return to the earth in glorified form. (Appendix A, Section IX, page 12)
- X. NorthRidge believes in the bodily resurrection of all people, the Lost and the Believers; the everlasting conscious suffering of the Lost in the Lake of Fire; and the eternal fellowship of Believers in Heaven. (Appendix A, Section VII: G, H, I, page 11)
- XI. NorthRidge believes in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the Lost, those who have not received Christ as their Lord and Savior, will be eternally separated from God and tormented in the Lake of Fire. (Appendix A, Section X, page 12)

- XII. NorthRidge believes that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world, through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle. (Appendix A, Section XI, page 12-13)
- XIII. NorthRidge believes that, within the local body of Believers ("Local Church"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity. (Appendix A, Section XII, page 13)
- XIV. NorthRidge believes each Believer is commanded by God to exercise care and consideration with regard to all the time, all the possessions, and all the wealth which God has entrusted to each Believer. (Appendix A, Section XIII, page 13)
- XV. NorthRidge believes in two ordinances of the Church, given by Jesus Christ:
 - (1) Baptism: NorthRidge believes that baptism by immersion is commanded of all Believers as an act of obedience, signifying the death, burial, and resurrection "in Christ" of the Believer. NorthRidge does not believe in baptismal regeneration, nor does it believe that baptism is necessary to be a Believer; and
 - (2) the Lord's Supper: NorthRidge believes that the Lord's Supper is a symbolic act of obedience by which Believers memorialize the death of Jesus Christ until He returns. (Appendix A, Section XIV, page 13)

ARTICLE III MEMBERSHIP

- I. **Reasons for Membership:** Church membership is not required for anyone choosing to attend NorthRidge and its functions. However, for the practical functioning of NorthRidge, membership is encouraged. Membership is required for any leadership position within NorthRidge. It is essential that those in leadership positions within NorthRidge be unified through the Holy Spirit and on Biblical doctrine. Membership is a mechanism by which that unity is determined and acknowledged. Furthermore, membership is a covenant agreement between NorthRidge and the member. It is an agreement that each party desires to be accountable to one another in walking with God.
- II. **Criteria for Membership:** Before a person may become a member of NorthRidge, five criteria must be met. First, the person seeking membership must be a Believer. Second, the person seeking membership must be (or have been) baptized by immersion. Third, the person seeking membership must attend and complete a series of classes offered by NorthRidge, which will acquaint the person with the doctrine and philosophy of ministry. Fourth, the person seeking membership must enter into a covenant, stating that they will uphold the doctrine and philosophy of ministry, seek to live in unity with the other members of NorthRidge, and submit to the authority of the Elders of NorthRidge as stated in Article IV, Section II. The covenant agreement is used for the purpose of modeling Biblical covenant, which is an agreement between NorthRidge and the member, reflecting the desire to be mutually accountable to each other. Finally, all persons seeking membership in NorthRidge must be approved by the Elders.

ARTICLE IV AUTHORITY OF NORTHRIDGE

The authority of NorthRidge is as follows:

- I. **God:** God, in the person of Jesus Christ, is the head of NorthRidge. He is the supreme authority as revealed in the Word of God to whom NorthRidge submits.
- II. **Elders:** The Elders are the specific men of NorthRidge who are set aside by God, to pray and seek God's direction for NorthRidge. The Elders will protect the doctrine of NorthRidge, apply discipline within NorthRidge as necessary, and oversee the ministry and business of NorthRidge. All authority regarding church policy, ministry, business, and financial matters rest with the Elders. The Elders' function is not only to oversee the administration of NorthRidge, *including oversight of all committees and boards*, but also to shepherd, guide, and nurture NorthRidge with a spirit of compassion and love. The Elders will function by unanimity in their decisions, not majority rule or vote (Philippians 2:1-4). If the Elders are not unified in a particular matter, they

are to study, pray, and seek God's will together, until unanimity is attained. In matters of compensation or discipline regarding an Elder, the Elder in question must abstain.

The number of seven Elders is recommended, however, we as a church body will continue to trust God to add or subtract as He wills. If an Elder resigns his position, the remaining Elders must diligently pray for and search for an Elder who meets the Biblical requirements, trusting God to raise up these men.

The Senior Teaching Pastor is the only ordained Pastor position within NorthRidge that is required to be an Elder. Therefore, the Senior Teaching Pastor must meet the requirements of an ordained Pastor as well as the requirements of an Elder before he is chosen for the position.

The tenure of an Elder is not defined by years, but rather his ability and desire to effectively and enthusiastically serve the Lord in His church. It is expected that when an Elder is in a position where he can no longer effectively carry out his duties, he will resign his position as Elder. The term of an Elder may be terminated if, upon determination by the Elders, he no longer meets the Biblical requirements.

Elders do not receive compensation for their service. The Senior Teaching Pastor receives compensation for his duties as the Senior Teaching Pastor, but not for his service as an Elder. Likewise, there may be other Elders who are employees of NorthRidge and therefore receive compensation for other duties. However, this compensation is not for service as an Elder. An Elder may act as an ex-officio member of any committee and board.

III. **Functional Relationships Within the Church**

A. **Members of NorthRidge.** In Scripture, the Church is compared to the human body which has one head and consists of many different parts and components, all of which are necessary for the body to function in a healthy manner. God has given each Believer within the Church specific gifts and abilities, for the purpose of building up the Church. God calls people to serve Christ in the Church out of their special gifts and abilities relying on the enabling power of the Holy Spirit.

When major changes in the ministry are being considered by the Elders, including items such as land purchase, building expansion or selection of a Senior Teaching Pastor, the Elders are required to communicate their unanimity of decision to the membership with details significant enough for an affirmation of the Elders' decision can be obtained prior to final action.

B. **Ordained Pastors at NorthRidge.** God-called ordained men who meet the scriptural requirements (listed in I Timothy 3:2-7 and Titus 1:5-9), and hold to the doctrinal statement of NorthRidge (Article II), are necessary to oversee each ministry area of NorthRidge. The ordained Pastors will be called, as God leads, by the Elders and will oversee each ministry area, as the Elders direct (Article VI and VII). Each ordained Pastor will be assisted by an Elder and a Deacon ministry team. The Elder will oversee the doctrinal purity, the necessary discipline in the lives of errant members, and will assist the ordained Pastor in praying for the spiritual direction of the ministry. The duties of the ordained Pastors will be defined by the Senior Teaching Pastor and the Elders. Ordained Pastors will report to the Executive Pastor on a day-to-day basis as established by the Senior Teaching Pastor. Each ordained Pastor will be reviewed by the Elder who assists in his ministry area and the Executive Pastor periodically in order to assure accountability.

C. **Support Staff at NorthRidge.** Each ministry area also requires God-called support staff who are responsible and gifted to serve. All staff will be recommended to the Executive Pastor by the ordained Pastor and Elder who oversee a particular ministry area. Each staff member will be reviewed by his or her Pastor-Elder team periodically and all reviews will be approved by the Executive Pastor. If a staff member resigns, he or she must complete an exit interview with the Executive Pastor.

D. **Deacons at NorthRidge.** Deacons are men within the membership of NorthRidge Church who have met the qualifications as set forth in Article V "Qualifications for Leadership." The qualifications for a Deacon are exactly the same as for an Elder, except for Article V, Section I, Subsection 1-A, Item g: "Able to Teach" (page 7). They must have a God-given desire to serve NorthRidge Church. The Deacons will be selected to serve specific ministry and service areas by

the ordained Pastors and Elder over each ministry area, and must be approved by the Elder Board. The function of a Deacon is to serve in the needs of the ministry area to which he has been assigned. Directions will be given by the ordained Pastor and Elder over the particular ministry to which they are assigned. A periodic review will be held in order to assure the Deacon's accountability. This will be handled by the ordained Pastor and Elder of that particular ministry area.

E. **Teachers at NorthRidge.** Teachers are men and women within NorthRidge who must have at least one of the speaking gifts of teaching, prophecy, or exhortation. As a leader, each Teacher is expected to have a walk with Christ that is above reproach. They must agree with the doctrinal statement of NorthRidge Church. (See doctrinal statement on Article II, pages 2-3) Each Teacher must agree to a "divergent view" statement before being allowed to teach, to insure a consistency in what is taught. Teachers are subject to the ordained Pastor and Elder over the particular area in which they teach. Their ultimate subjection is to the Word of God. They will be reviewed periodically, as will all leaders, to assure accountability. This will be done by the ordained Pastor and Elder of the area in which they serve.

F. **Other Serving Positions.** The gifts and talents of many people are needed to carry out the ministry of NorthRidge. The needs are ever changing within the ministries of NorthRidge. To serve in any capacity within NorthRidge, membership is required.

G. **Volunteer Positions.** Volunteers are always a blessing and needed to support all of the leaders within NorthRidge. A Volunteer is defined as anyone wanting to help, assist or provide services to a member of the church serving in a leadership position. Volunteers do not need to be members of the church in order to provide their service; however, it is required that volunteers are always supervised by the member leader. Volunteers cannot provide any teaching support during their time of service, unless they are an active member of NorthRidge. All discussions or questions regarding the beliefs of NorthRidge should be directed to the member leader.

ARTICLE V QUALIFICATIONS FOR LEADERSHIP

I. **General Qualifications:** Each leadership position has its own specific requirements, as set forth below. However, to hold any leadership position, a person must be a member of NorthRidge, because membership represents mutual accountability between NorthRidge and the member.

A. Elders:

1. **Scriptural Requirements:** An Elder is to be a man. He is to be a model of Godliness, so that the congregation will follow him. He must meet the qualifications as stated in I Timothy 3:2-7 and Titus 1:5-9. These virtues are expressed in a heart of predictability not perfection. In other words, they at least express one's desire and intent of the heart in the direction and focus of their walk with Christ. (Ephesians 1:4; Ephesians 5:25-30, Philippians 1:9-11; Philippians 2:15)

- a. **Above Reproach:** A man who is blameless in his lifestyle; displays a lifestyle free from a pattern of scriptural disobedience: an example of "walking by faith" to others; lives in such a way that no one could find a charge against him. (I Timothy 3:2)
- b. **Husband of One Wife:** One man and one woman living in a pure marriage relationship without adultery or adulterous attitudes; devoted and faithful to his only wife, loving her totally. (I Timothy 3:2)
- c. **Temperate:** A man who is stable and vigilant; not given to excesses or abuses in any area of life; spiritually sound and balanced; displaying a solid individual with a clear Biblical perspective on life. (I Timothy 3:2)
- d. **Prudent:** A man who is self-controlled; knows life's priorities; sensible and of a sound mind; self-disciplined and practical in approach. (I Timothy 3:2)
- e. **Respectable:** A man who is living a well-ordered life; of good behavior; quietly fulfilling his responsibilities in an orderly manner. (I Timothy 3:2)
- f. **Hospitable:** A man who is more interested in service to others than self pleasure; not self-willed; given to the love of strangers; friendly, polite and gracious. (I Timothy 3:2)

- g. **Able to Teach:** This is the only qualification that sets an Elder apart from a Deacon. An Elder is capable of defending and communicating Church doctrine. He is teachable, not necessarily in the gift of teaching, but he can be taught truths and is able to communicate to others with care and sensitivity. He is a teacher by being an example of right attitudes and humility in communication. (I Timothy 3:2)
- h. **Not Addicted to Wine:** A man who has control of himself; allows the Spirit to master his life; not controlled by alcohol or drugs; realizes the importance of his Christian influence; is willing to limit his liberty for the sake of others. (I Timothy 3:3)
- i. **Not Pugnacious:** A man who is not a brawler; not violent; does not use physical means to resolve differences; doesn't attack others; not contentious in his attitude and manner toward others. (I Timothy 3:3)
- j. **Not Greedy of Filthy Lucre:** A man who does not seek money in a way that defiles Christian character. (I Timothy 3:3)
- k. **Gentle:** A man who is not quick-tempered, but is equitable and fair toward all; one who shows consideration and understanding. (I Timothy 3:3)
- l. **Patient:** A man who allows the Holy Spirit to control his attitude, actions, and reactions. (I Timothy 3:3)
- m. **Not Contentious:** A man who is not prone to arguing or taking up a personal agenda; not possessing a fighting attitude; yields his rights; not prone to be negative; not competing for a position. (I Timothy 3:3)
- n. **Free From the Love of Money:** A man whose life is not consumed with amassing of material things; not covetous; does not desire to gain wealth through the ministry; understands receiving and giving under grace. (I Timothy 3:3)
- o. **One Who Manages His Household Well:** A man who has earned the respect of his family; is the spiritual leader in blessing the family with a spiritual legacy; demonstrates leadership in his home and life; has a well-ordered family life. (I Timothy 3:4-5)
- p. **Keeps Own Children Under Control With All Dignity:** A man whose children are well behaved and respectful. (I Timothy 3:4)
- q. **Not a Recent Convert:** A man who has been tested and has a "walk of faith," and that walk is reliable and credible. (I Timothy 3:6)
- r. **One With a Good Reputation With Those Outside the Church Family:** A man whose character, walk, and ways are demonstrated by integrity. His lifestyle leaves the world with the fragrance of our sweet Savior whether in his business or social relationships. (I Timothy 3:7)
- s. **Not Accused of Dissipation or Rebellion:** A man who is not extravagant for the sake of other's approval or for personal enjoyment at other's expense. He is not rebellious. One who is not only submissive to authority, but is teachable. (Titus 1:6b)
- t. **Not Self-Willed:** A man who does not demand his own way and is not self-centered. His perspective of life is concern for others. He is sensitive to the needs of others (Titus 1:7)
- u. **One Who Loves What is Good:** A man who seeks the good works of Christ in which we are called to walk; desires the best for others in relationships. One who is motivated by kindness and demonstrates this by being benevolent to others. (Titus 1:8)
- v. **Devout:** A man who is set apart for the purposes of God and the practices of the Christian life; inwardly and outwardly holy in his character and actions. (Titus 1:8)
- w. **Sensible:** A man who practices discernment and discretion in the use of wisdom in everyday life. (Titus 1:8)
- x. **One Who Is Not Fond of Sordid Gain:** A man who does not teach law as a way of manipulating people to do what he wants them to do. (Titus 1:10-11)

- y. **One Whose Children Are Faithful:** A man having faithful children who are trustworthy and respectful. (Titus 1:6)
 - z. **Holding Fast the Faithful Word:** A man who has a clear conscience; clings firm to, discerns, and applies truth so as to exhort sound doctrine; refutes those in error without violating the respect for others or compromising conviction. (Titus 1:9)
 - aa. **Not Quick Tempered:** A man who does not overreact; slow to anger; controlled in speech and actions. (Titus 1:7)
 - bb. **Just:** A man who deals with others in a fair and consistent manner; lives in accordance with God's righteous standards. A principled man who allows God to produce His virtues in him. (Titus 1:8 KJV)
2. **Other Spiritual Requirements**
- a. The man must adhere to the doctrine of NorthRidge (Article II).
 - b. The man must possess a mature and living relationship with Jesus Christ, which is evident in his actions and his words. He must desire to seek God's will for his own life and for NorthRidge, and be able and willing to put aside his own desires and agendas.
 - c. The man, who is called of God, must have a desire to serve and minister, and must be compassionate and loving in his daily life.

ARTICLE VI SENIOR TEACHING PASTOR

- I. The Senior Teaching Pastor, as an Elder, is specifically responsible to give himself to prayer and to the study of God's Word. This is so that he will be able to teach and preach the Word of God from the pulpit on a consistent basis. It is the Word of God that shepherds, guides, and nurtures the flock of God at NorthRidge.
- II. He will oversee the ordinances of the Church in accordance with the Word of God. He acts as an ex-officio member of all committees and boards. He is free to accept invitations to preach the Word of God to other groups or organizations, provided such speaking engagements are affirmed by the other Elders as not being in conflict with his daily responsibilities at NorthRidge.
- III. He will seek to mentor and nurture the Pastoral staff as God directs.

ARTICLE VII SELECTION AND TERMINATION OF THE SENIOR TEACHING PASTOR AND THE ELDERS

- I. **Selection of Senior Teaching Pastor:** When the position of Senior Teaching Pastor becomes vacant, the Elders, after prayerful consideration, will select a Senior Teaching Pastor who meets the requirements described in Articles V and VI. During this process, the Elders will provide regular updates to the members of NorthRidge. All members of NorthRidge who desire to suggest the name of an individual for consideration as Senior Teaching Pastor may do so in writing to the Elders. When the Elders select a Senior Teaching Pastor, they will present him to the members of NorthRidge. During the process of selecting a Senior Teaching Pastor, the Elders will be responsible for the worship services at NorthRidge. The first and foremost responsibility of the Elders is to the church body and every effort should be made by the Elders to keep the congregation up-to-date on the selection process. The Sr. Teaching Pastor Selection Committee will consist of seven members. If there are not currently seven active Elders, the Elders will select the additional committee members from active NorthRidge members in order to bring the committee total to seven. The Committee must have unanimity for the candidate to be called.
- II. **Selection of Elders:**
 - a. The process of the selection of all Elders shall be as follows:
 - i. Upon determination that the candidate meets the requirements of Article V, his name will be submitted to the members of NorthRidge for a period of thirty days, alongside the Biblical requirements for an Elder.
 - ii. If there is a Biblical objection to the candidate put before the members of NorthRidge, the person objecting will have thirty days in which to address this objection with the Elders.

- iii. The member who makes the objection must be willing to go with an Elder to confront the candidate in love to see if it can be resolved.
 - iv. If the objection cannot be resolved, then the candidate's name must be removed from consideration.
 - v. When the thirty-day period expires, if (a) no Biblical objection has been raised by the members of NorthRidge or (b) a raised objection has been resolved, the candidate will be installed by the Elders.
 - b. Once the Elder system is in place, the Elders will be constantly listening to and observing the members of NorthRidge for men who are exemplary in their spiritual walk and understanding of the Scriptures. If a member of NorthRidge submits a man's name, the Elders will, through prayer and examination, determine if he fulfills the requirement set forth in Article V.
 - c. At no time shall the Elder Board have a majority of paid Pastors.
- III. **Elder Offices:** The Elders will choose specific Elders to serve as Chairman, Vice Chairman, Treasurer, and Secretary. The same Elder may hold no more than two offices. The Chairman of the Elders will preside over the Elder meetings, and will ensure that the Elders serve the congregation in accordance with the guidelines described in Article IV. The term of Chairman shall be for one year. If an Elder has served two consecutive years as Chairman, he is not eligible to serve as Chairman again for twelve consecutive months. An Elder may resign his office if, for any reason, he finds he is no longer able to discharge the duties required. In recognition that the responsibility of an Elder is significant and is accomplished while continuing care of family and work responsibilities, he may take leave from some of the responsibilities of his office for a defined period of time when needed. Such sabbatical times will be arranged through mutual consent of the Elders.
- IV. **Termination of an Elder:** The Elders are accountable to God and men. Each is not a perfect man, but his character is predictable. However, if his attitude or conduct becomes that which undermines his role as a leader, then the Elders who serve with him have the responsibility to the members of NorthRidge to confront him and practice the steps of church discipline with him, seeking to restore him Biblically, if at all possible. If he refuses to repent, or if his sin has already disqualified him, then the Elders are obligated to remove him from his position and inform the members of NorthRidge.

ARTICLE VIII BIBLICAL DISCIPLINE

Members of NorthRidge are expected to conduct their lives in accordance with Biblical standards. When a member of NorthRidge knowingly ignores the direct commands and prohibitions of Scripture, that member will be disciplined according to Scripture. All discipline will be administered by the Elders according to Biblical principles (Matthew 18:15-17). The purpose of discipline is always restoration, not destruction. Therefore, discipline will be applied through Biblical counsel, admonition, and with loving concern.

ARTICLE IX PROPERTY AND ASSETS

- I. NorthRidge has the power to receive, either by gift or purchase, real or personal property and other assets. NorthRidge may hold real or personal property as is authorized by the laws of the State of Idaho and as is deemed necessary for the functioning of NorthRidge. NorthRidge has the power to dispose of property by mortgage, bill of sale, deed, or otherwise. All property will be held in the name of NorthRidge.
- II. In case of dissolution of NorthRidge, the property and all assets shall become the property of the Magic Valley Association of Southern Baptist Churches through transfer of title. From the proceeds, all current and long-term obligations of NorthRidge will be paid first. Secondly, all remaining funds shall be directed to one or more Christian organizations qualified under Section 501(c) (3) of the Internal Revenue Code for the benefit of NorthRidge's supported missionaries and/or such other Christian endeavors as the members determine. The church will be considered dissolved if so decided by the congregation, or when less than six members remain.

- III. No real property shall be purchased or disposed of without approval of the Elders, except as noted in Section II above.

ARTICLE X AMENDMENTS

The congregation will be notified of any amendment to the Articles and Bylaws at a congregational meeting, called for that purpose. Congregational meetings will be called as deemed appropriate by the Elders for the purpose of providing information to the members of NorthRidge.

ARTICLE XI CONGREGATIONAL AFFIRMATION

The following is a list of four decisions that require congregational affirmation before the Elder Board can proceed:

- I. The appointment of a new Pastor.
- II. The appointment of a new Elder or Deacon.
- III. The buying and selling of church property (land and buildings) purchased with donations from the general membership.
- IV. The adopting or amending of the Church Constitution and By-Laws and or Articles of Incorporation.

ARTICLE XII INDEMNIFICATION

NorthRidge will indemnify and hold harmless any and all officers, directors, Deacons, Elders, Ministers, Pastors, and business administrators (all of which will hereafter be referred to as "church officials") for any expenses actually and necessarily incurred in connection with any action, suit, or proceeding against said "church officials". This indemnification shall include costs for attorney fees. The indemnification shall occur as the expenses are incurred and in advance of the final disposition of the action, suit, or proceeding on receipt of the "church officials" promise: (1) to repay the amount advanced if proven by clear and convincing evidence in court that the "church officials" conduct involved a deliberate intent to injure the corporation's best interests, (2) to reasonably cooperate with the corporation in connection with the action, suit, or proceeding. This indemnification shall be available to any "church official" which is made or thereafter to be made a party to any action, suit, or proceeding because of the person's relationship with the corporation. Persons who are "church officials" at the time of being made a party, or threatened with being made a party to any action, suit, or proceeding, or were "church officials" shall be allowed indemnification. Indemnification will also be available in criminal actions only if it is found that the "church official" had no reasonable cause to believe that the subject acts were unlawful.

ARTICLE XIII EFFECTUAL POWER OF THE ARTICLES AND BYLAWS

These Articles and Bylaws take effect immediately upon unanimous approval by the Board of Elders, after presentation to and 30-day review and input period by the congregants of NorthRidge. These Articles and Bylaws will remain in effect as presently formulated or as duly amended according to Article X until this corporation is legally dissolved. These Articles and Bylaws shall not be suspended or abrogated.

ARTICLE XIV CONFIDENTIALITY OF CHURCH RECORDS

Any member shall have the right to inspect the church records, as deemed appropriate by the Elders.

AMENDMENTS TO THE ARTICLES AND BYLAWS OF NORTHRIDGE FELLOWSHIP CHURCH, SBC

AMENDMENT I

(The following amendment was added by congregational affirmation in accordance with Article XI, Section IV on October 14, 2007)

If, and for so long as, NorthRidge Fellowship is applying to acquire or holds a broadcast license or broadcast construction permit from the Federal Communications Commission, NorthRidge Fellowship along with all its officers and members of its board of directors shall comply fully with the provisions of 47 C.F.R. Section 73.7003(b)(2) concerning local diversity of broadcast station ownership such that the primary community contour (city-grade as defined by the Federal Communications Commission) of any broadcast station in which NorthRidge Fellowship, or any of its officers or any director holds an attributable broadcast interest (as defined by the Federal Communications Commission) shall not overlap the primary community contour of any broadcast station in which the corporation or any of its officers or any member of its board of directors proposes to acquire an attributable interest.

AMENDMENT II

(The following amendment was added by congregational affirmation in accordance with Article XI, Section IV on June 23, 2013)

When a member has been absent for several weeks, the elders of Northridge have the responsibility to meet with the member to determine the reason for their absence. The goal of this interaction is to better shepherd the member in the spirit of Matt. 18:12-30. If the person has been physically impaired, ill or held back from attendance for any suitable reason, the elders shall strive to assist him or her. The elders shall recognize the cessation of an individual's membership after an absence of three months if either a member is able, but unwilling to restore his or her active membership by way of attendance, or a member submits their voluntary resignation.

The elders shall recognize the removal of a person's membership following his or her death. As well, if the elders are unable to make contact with a member of Northridge or the member has relocated, and the member makes no attempt to contact the elders, his or her membership shall be removed.

It is also the hope of the elders to restore a wayward or erring member (Gal. 5:19-21, I Cor. 6:9-10, Heb. 10:24-25) with gentleness according to Galatians 6:1-2. However, if a member fails to respond positively to these attempts, the member may be subject to formal church discipline. A wayward or erring member can be removed from the church roll by the elders if unrepentance continues. In addition, should a member be warned of his or her offense, and blatantly refuse to repent, the elders may immediately dismiss a divisive member from the church according to Titus 3:10. Furthermore, the elders shall have the right to withhold a member's transfer of membership to another church should the individual be under church discipline.

In keeping with the Northridge Fellowship Membership Covenant*, it is the elder's sincere desire, by God's grace, to see a member restored and reconciled should a problem arise during the exiting process. Finally, it is the elder's highest goal to see a member leave Northridge Fellowship in love and good spiritual standing.

**See paragraph three in the Northridge Fellowship Membership Covenant.*

AMENDMENT III

(The following amendment was added by congregational affirmation in accordance with Article XI, Section IV on October 20, 2013)

Biblical Definition of Marriage

Marriage is a holy institution given by God and defined in the Scriptures (Mark 10:1-12). No government, person or organization shall alter what God has defined as marriage (Matt. 19:4-9). NorthRidge Fellowship recognizes marriage as one man, naturally born a man, and one woman, naturally born a woman, in a committed and faithful covenant relationship for life (Genesis 2:22-24). As Jesus said in Matt. 19:4-5, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'?"

Accordingly, Northridge Fellowship, its pastors, elders, deacons, staff (paid / unpaid), volunteers and members shall not officiate a wedding for nor themselves engage in any of the following sins: same sex marriages, same sex civil unions or same sex domestic partnerships (Rom 1:26-27, I Cor. 6:9-10), polygamous marriages (Lev. 18:18), incestuous relationships (Lev. 18:5-16), adulterous behavior (Ex. 20:14, Heb. 13:4), transgender / transvestite conduct (Deut 22:5) or persons engaged in any other sexually immoral lifestyle (Eph. 5:3). As well, Northridge Fellowship and its property will not be used to support nor promulgate any of the above sins nor practices that go against NorthRidge Fellowship's church constitution or by-laws.

As NorthRidge Fellowship believes that every human being is made in the image of God (Genesis 1:27), we believe that every person must be treated with value, love, gentleness, respect, and dignity (Gal. 6:10). Therefore, NorthRidge Fellowship shall strive to love our neighbors as ourselves (Matt. 22:39) and will not tolerate hateful and harassing speech or behavior toward any individual, but always speaking the truth in love (Eph. 4:15). As I Thess. 5:15 tells us - See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.

It is Northridge Fellowship's desire to see those entangled in sexual sin be forgiven and cleansed. It is Northridge Fellowship's aim to give hope to homosexuals, adulterers, the sexually immoral, etc. via the Gospel of Jesus Christ and that such behavior can be repented of. Additionally, NorthRidge encourages their members in actively sharing the Gospel with those who are ensnared in sexual sin. As I Cor. 6:11 so beautifully states - And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

ARTICLES AND BYLAWS OF NORTHRIDGE BAPTIST CHURCH

Appendix A

I. INSPIRATION

We believe the Scriptures of the Old and New Testaments (which consists of 66 Books) are divinely inspired by God; they are inerrant and infallible in the original writings. We believe that they are of supreme and final authority, and are the source for doctrine and teaching.

Terms explained:

- A. *Divinely: This means that the individual words of the Bible are true and without error in the original writings. Therefore, more than just the thought or concept is inspired, but also every word (Matthew 5:17,18; Proverbs 30:5,6). The term "plenary" is often used with the word "verbal" to give the view that all Scripture is fully and equally inspired (2 Timothy 3:16,17).*
- B. *Inspired (Inspiration): Inspiration is that particular work of God by which the Holy Spirit, becoming the co-author of Scripture, supernaturally directed the writers of Scripture and without excluding their human intelligence, individuality, literary style, personal feelings, or any other human factor, God's own complete and coherent message to men was recorded in perfect accuracy and the very words of the Bible bear the authority of this divine authorship. Inspiration is not equivalent to dictation except in certain instances, as God uses the experience, feelings and thinking of the human author. The end result, however, is just as accurate as if God Himself had taken the pen. Hence, the Scriptures were inspired or breathed out by God and, though the authors were fallible men, what they wrote was without error (2 Peter 1:20,21). Inspiration does not suppress the intellectual ability and talent but rather uses that intellectual ability and talent (Luke 1:1-3; 2 Samuel 23:2).*
- C. *Inerrant: Inerrant means that the Scriptures in their original writings were without error (2 Timothy 3:16-17; 2 Peter 1:21; Isaiah 40:8).*
- D. *Infallible: Infallible means that the Scriptures in their original writings were incapable of error and never wrong (John 10:35; Luke 16:17).*
- E. *Final Authority: The Scriptures are God's special revelation (communication of truth) to man, and because they are inspired and inerrant, they become our final authority (2 Timothy 3:16,17).*

II. TRINITY

We believe in one God eternally existing in one essence, yet three co-equal persons, the Trinity: Father, Son and Holy Spirit.

Terms explained:

- A. *Eternally Existing: There is but one God (Deuteronomy 6:4; Isaiah 45:5-6,14,18,21-22; Mark 12:29-32), Who has no beginning and no ending (Psalms 90:1-2; Genesis 1:1; Revelation 1:8; John 1:1).*
- B. *Three in One: God is one in essence, yet three persons, co-equal, eternally existing (Matthew 28:19; Ephesians 4:4-6; Revelation 1:4-6; John 12:26; 15:26; 16:15; 1 Peter 1:2; Acts 2:32-36; I Corinthians 12:3-6, II Corinthians 13:14).*
- C. *Co-equal:*
 1. *The Bible tells us that the Father is God (John 6:27; Romans 1:7).*
 2. *The Son is God (John 1:1-3; 20:28; Hebrews 1:8; Philipians 2:6).*
 3. *The Holy Spirit is God (Matthew 28:19; Acts 5:4,9).*

III. INCARNATION

We believe that Jesus Christ was begotten by God, conceived by the Holy Spirit, and born to the virgin, Mary.

Terms explained:

- A. *Jesus Christ: Jesus Christ had two natures in one person, so that He was simultaneously fully God and fully man, and this relationship was such that there was no dividing of person nor confounding of the two natures. (John 1:1-14).*
- B. *Conceived by the Holy Spirit: The conception of Jesus was a divine act of God, without human agency (Matthew 1:18; Luke 1:26-38).*
- C. *Born to the virgin, Mary: At the time of Christ's conception and birth, Mary was a virgin (Matthew 1:18-25; Isaiah 7:14; Luke 1:27).*

IV. HOLY SPIRIT

We believe in the Holy Spirit, the third person of the Trinity, Who convicts the world of sin, righteousness and judgment. He is the life of the Believer, and He empowers the preaching and teaching of the gospel.

Terms Explained:

- A. *Holy Spirit: The Holy Spirit is the third person of the Trinity, equal with the Father and the Son (John 14:16; Matthew 28:19).*
- B. *Convicts: Jesus Christ said that the Spirit would perform this ministry with respect to the world (John 16:7-11).*
- C. *Life: The Holy Spirit is the agent of spiritual birth (John 3:5-8). The Spirit regenerates, indwells, seals, and baptizes into the Church Body all Believers (1 Corinthians 12:13; Titus 3:5; Ephesians 1:13; 4:30; 1 Corinthians 6:19; Romans 8:9,11; 2 Corinthians 1:21,22). The Believer's life is strengthened and guided by the Spirit (Ephesians 1:13; 3:16; John 16:13; Romans 8:4,14,26-27). The Believer is commanded to be filled or controlled by the Spirit, so that the characteristics of Christ-likeness will be evident in a powerful life (Ephesians 5:18; Galatians 5:16).*
- D. *Empowers: The Holy Spirit enables the spreading of God's Word in testimony, preaching and practical living (John 15:26-27). Spiritual obedience will give fruit to a spiritually powerful life of service for Christ (Ephesians 5:15-21; Galatians 5:22-25).*

V. MANKIND

We believe that mankind was created in the image of God, sinned, and thereby incurred not only physical death, but spiritual death, which is separation from God, and that all human beings are born with a sinful nature.

Terms explained:

- A. *Created in the Image of God: (Genesis 1:27; 5:1; 1 Corinthians 11:7).*
- B. *Separation from God: When mankind, of their own free will, chose to disobey God, they sinned (the breaking of God's law). This original sin separated us from God, Who, because of His holiness, could not tolerate sin, and therefore, judged such sin (Romans 6:23; 3:10; 8:7; Galatians 3:22).*

VI. PROPITIATION

We believe that the Lord Jesus Christ died on the cross, and his shed blood was the propitiation for our sins according to the Scriptures as a representative and substitutionary sacrifice.

Terms Explained:

- A. *Propitiation: Christ's death satisfied the righteous requirement of God toward sin (Romans 3:25; Hebrews 2:17; 1 John 2:2; 1 John 4:10).*
- B. *Blood: All things are cleansed with blood, and without the shedding of blood there is no forgiveness (Hebrews 9:22.)*
- C. *Representative: This means that Jesus Christ represented all the sins of the world and that He who knew no sin was made sin for us (2 Corinthians 5:14-21). As Adam was the representative of*

man in the fall, so Christ was the representative of man in the Atonement (1 Corinthians 15:22). Therefore, if Christ represented all, His sacrifice will cover all.

- D. *Substitutionary: This is called the "vicarious" suffering since Christ died in our place. He did not die for His own sin (Hebrews 4:15-16; 1 John 3:5), but died for the sins of others (1 Corinthians 15:3; 2 Corinthians 5:21; Romans 5:8).*

VII. SALVATION, HEAVEN, HELL

NorthRidge believes that all who believe in and receive Jesus Christ by faith are born again by the Holy Spirit, and thereby become children of God and heirs of eternal life ("Believers"). All Believers are justified on the basis of Jesus Christ's life, death, and resurrection. For this reason, after physical death, all Believers live eternally in God's holy presence. In contrast, all who do not believe in and do not receive by faith Jesus Christ are not justified before God (The "Lost"). Upon physical death, the Lost will live eternally separated from God, and after the White Throne Judgment, will be tormented in the Lake of Fire (Hell) as described in the Scriptures.

Terms explained:

- A. *All Who Believe: The gift of salvation provided by the death of the Lord Jesus Christ is for all mankind (Romans 1:8-17; John 3:16; 1 John 2:2), yet only those who exhibit faith are justified (Galatians 2:16; 3:11).*
- B. *Justified: Justification is the act of God whereby He declares the guilty and depraved sinner to be righteous because of God's own righteousness having been imputed, or credited to the sinner (Deuteronomy 25:1; Proverbs 17:15; Romans 3:23-26; 4:5-8,25; 5:1,18-21; 8:33).*
- C. *Faith: Faith is the "gift of God" (Ephesians 2:8) and is produced by the Word of God (Romans 10:14,17). We are saved by faith alone apart from works (Ephesians 2:9; Romans 3:20-22; Titus 3:5; Galatians 3:1-7). However, genuine faith necessarily leads to good works (Ephesians 2:10; Matthew 5:16; James 2:17-26).*
- D. *Born Again by the Holy Spirit: The new birth (regeneration) is absolutely necessary for fellowship with God (John 3:7). Regeneration is completely a work of God (John 1:13; 3:6). The new birth is the work of the Holy Spirit (John 3:8) by which He creates within a person a new nature, a new heart, and a new spirit (John 3:5; 2 Peter 1:4; Ezekiel 11:19; 36:26-27; 2 Corinthians 5:17).*
- E. *Children of God: Those who have received the Spirit of Christ have therefore been born again into God's family (John 1:1-12; Romans 8:9,14-17). As members of His family, we not only have fellowship with our Father in Heaven, but we are being transformed by the Holy Spirit into the image of Christ. When Christ returns, we will be completely changed to be like Jesus Christ (Romans 8:19-23; 1 John 3:2).*
- F. *Eternal Life: This experience of the life of Jesus Christ within us now by the presence of the Holy Spirit and forever ours in the presence of Jesus Christ is "eternal life". This state of being is a gift from God in which the Believer is in perfect union with God. (John 17:3, John 3:36, John 5:24, Romans 6:23. Hebrews 5:9)*
- G. *Bodily Resurrection: Those saints who are "asleep in Jesus" will be raised at the same time the living saints are "raptured" and changed (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58). After the resurrection, all the unsaved will stand before the Great White Throne for judgment, and since their names will not be found in the Book of Life, they will be cast into the Lake of Fire (Revelation 3:5; 13:8; 20:11-15; 21:8,27; Matthew 25:31-46; Philippians 4:3).*
- H. *Heaven: We believe Heaven to be a literal place where Jesus Christ is preparing an eternal home for Believers of all ages (John 14:1-6; Hebrews 6:19-20).*
- I. *Hell: We believe Hell to be a literal place where all unsaved will spend eternity separated from God (Revelation 20:11-15; Matthew 13:36-43, 2 Thessalonians 1:9).*

VIII. RESURRECTION, ASCENSION, EXALTATION

We believe in the resurrection of the crucified body of our Lord Jesus Christ, His ascension into Heaven, and His present life there as High Priest and Advocate for us. We believe Jesus is the

Name of above every name, and that every knee will bow before Him, and every tongue will confess Him to be King of kings and Lord of lords.

Terms Explained:

- A. *Resurrection: We believe that after three days, Jesus Christ arose bodily from the grave (Luke 24:23-40). The doctrine of the resurrection is essential to salvation (Romans 10:9; 1 Corinthians 15:12-23,35-37).*
- B. *Ascension: After His resurrection and forty-day ministry, Jesus ascended into Heaven (Acts 1:1-11; 1 Peter 3:22).*
- C. *Exaltation: We believe that God highly exalted Christ and bestowed upon Him the Name above all names, and that every knee will bow before Him and every tongue will confess that Jesus Christ is Lord. We proclaim Him to be King of kings and Lord of lords (Romans 14:11; Philippians 2: 9-11; 1 Timothy 6:15).*
- D. *High Priest And Advocate: Since Christ's atonement has restored our relationship with God, we can now approach God through Christ, Who as our High Priest represents us before God. As our Advocate, He compassionately deals with our needs and strengthens us (John 14:18; Hebrews 4:14-15; 5:1-10; 13:5; 7:25; 8:1,2; 9:11-15,24; 1 John 2:1).*

IX. ESCHATOLOGY

We believe in the blessed hope, the personal, visible and imminent return of Christ Jesus, our Lord and Savior.

Terms Explained:

- A. *Blessed Hope: The return of the Lord is an event that Believers should look forward to with high expectation and excitement. As still imperfect people, we eagerly await the restoration of all things to perfect Christ-likeness after the return of Jesus Christ (Titus 2:13; Romans 8:18-25; 1 Peter 1:7,13; 4:13; 2 Thessalonians 1:7; 1 Corinthians 1:7).*
- B. *Personal and Visible: Jesus, not just in Spirit, but also in bodily form, will return to this earth (Acts 1:11).*
- C. *Imminent: The Church, as Christ's bride, should consider the return of Christ as an event which is about to happen. Therefore, though patient, we are to be alert to such an event as we seek to glorify Him through our lives (Mark 13:33-37; Matthew 24:22,24,29-51; Luke 21:34).*

** The Bible's teaching concerning the Lord's impending return is always set in the context of practical exhortation, focusing upon our present lifestyle, rather than upon undue speculation (2 Peter 3:11; Matthew 24:42-51).*

X. DEVIL

We believe in the existence of the devil, also known as Satan. Satan is a liar, seeking to deceive men and turn them from God. Satan, all his angelic hosts, and all the Lost; those who have not received Christ as their Lord and Savior, will be eternally separated (perish) from God and tormented in the Lake of Fire.

Terms explained:

- A. *Devil: Though a created being and one the highest angels, the devil fell because he wanted to be greater than God. (Isaiah 14:12-15).*
- B. *Eternally perish: The judgment upon the devil and his followers is an unending punishment (Revelation 20:10,14,15; 19:20).*

XI. CHURCH

We believe that all Believers comprise the "Church." The Church's mission is to preach, teach, declare, and make known the Scriptures to all the world through the formal proclamation of the Scriptures and through the Believer's complete, transformed, and consistent lifestyle.

Terms explained:

- A. *Body of Christ: The collective Body of Believers in Jesus Christ is the Church (Ephesians 5:23-32; Colossians 1:18; Matthew 18:20; Ephesians 1:22-23, Colossians 2:19; 3:15).*
- B. *Mission: (Matthew 28:18-20; Romans 15:16; Ephesians 1:15-23).*
- C. *Preach: By this term we encompass all of the Believers who are to declare and make known God's truth through the totality of their lives, in addition to the formal proclamation of the Word of God (Ephesians 3:8-10; 4:15,16; Colossians 1:10-28).*

XII. CHURCH LEADERSHIP

We believe that, within the local body of Believers ("Local Church"), God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.

- A. *Multiple Leadership: Within NorthRidge Church, we believe God provides a team of Pastor(s), Elders, Deacons and other workers who are to guide and enable the congregation to develop spiritual maturity.*

XIII. STEWARDSHIP

We believe each Believer is commanded by God to exercise care and concern with regard to all the time, all the possessions, and all the wealth which God has entrusted to each of them.

- A. *Stewardship: As members of God's family we recognize the obligation under which God places us to exercise care and concern with regard to all time, possessions, wealth, and persons as may be entrusted to us. One mark of the spiritually wise person is the mature choices made with respect to these areas (Matthew 20:8; Galatians 4:2; Luke 16:2,3; 1 Corinthians 4:1,2; Titus 1:7; 1 Peter 4:10; 1 Corinthians 9:17; Ephesians 3:2; Colossians 1:25).*
- B. *Giving: We believe that giving under grace consists of any gift, time, money, or service that is freely given in response to the direction of God's Spirit (1 Corinthians 16:2; 2 Corinthians 8:2; 2 Corinthians 9; Philippians 4:10,14-19).*

XIV. ORDINANCES

We believe that the ordinances of the Church given by our Lord are Baptism and the Lord's Supper (Communion).

Terms explained:

- A. *Baptism: Baptism is commanded of all Believers and is an act of obedience signifying the Believer's death, burial and resurrection "in Christ" (Romans 6:3,4; Acts 18:8; 1 Peter 3:21). The disciples were commanded to make certain that baptism was a part of their ministry (Matthew 28:19,20), and the pattern of the book of Acts (Acts 2:38-41; 8:12,13,36,38) indicates the widespread practice of water baptism for Believers. This church does not believe in baptismal regeneration, nor do we hold that baptism is necessary for salvation (Matthew 3:13-17, 28:19-20; Mark 1:9-11; John 3:23; Luke 3:21-22; Acts 8:35-39,16:30-33; Romans 6:3-5; Colossians 2:12).*
- B. *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 26:26-30; Mark 14:22-26; Luke 22:19-20; Acts 2:41-42,20:7; 1 Corinthians 10:16,21; 11:23-29).*