

RED HILLS SOUTHERN BAPTIST CHURCH CONSTITUTION
Cedar City, Utah

PREAMBLE

We declare and establish this constitution to preserve and secure the principles of our faith and to govern the body in an orderly manner. This constitution will guarantee and protect the freedom of action of this body in relation to other churches. For the purposes of this constitution, the terms “church” and “body” and “congregation” shall refer to the corporation. The constitution serves as an authoritative guide for the church body in accomplishing the ministry that God intends for it.

ARTICLE I. NAME & NATURE

This corporation shall be known as Red Hills Southern Baptist Church of Cedar City, Inc. The church is incorporated in the State of Utah as a non-profit church established exclusively for religious, educational, and charitable purposes. Those purposes are described in the articles of incorporation and bylaws of the Church. The Church acknowledges its legal responsibilities as a non-profit corporation to comply with applicable federal and state laws and to abide with its articles of incorporation.

ARTICLE II. VISION

This church’s vision is to love God, love others, and make disciples. It will accomplish this to the glory of God by equipping its members to demonstrate love for God through worship, prayer, and Bible-centered teaching; to demonstrate love for others through fellowship, service, and giving; and to make disciples through intentional discipleship, evangelism, and missions.

ARTICLE III. STATEMENT OF BELIEFS

The Bible itself is the final source of all that we believe. It is the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind. The members of this church, under the leadership of duly-appointed pastors, are the final interpretive authority on the Bible’s meaning and application for this congregation. This church subscribes to the most recent Baptist Faith and Message of the Southern Baptist Convention (see Appendix 1 of the Bylaws of this church) insofar as it serves as an accurate summary of biblical teaching.

We would further clarify our understanding of the Baptist Faith and Message as follows:

1. Regarding Article VI: the terms “elder”, “overseer”, and “shepherd” are used interchangeably in the New Testament to refer to the one, scriptural office which we designate as “pastor” in this constitution and in our bylaws.
2. Regarding Article VII: when we celebrate the Lord’s Supper, it is offered to all members of the body of Christ, not merely to members of this congregation.
3. Regarding Article XVIII: we understand the clear teaching of Scripture to be that marriage is sanctioned by God, and therefore recognized by this church, only when it is between one, male-at-birth man and one, female-at-birth woman. The church shall not directly or indirectly, recognize, endorse, promote, or support any other concept, practice, or definition of marriage. Because we view a marriage ceremony as a worship service, no pastor, employee, officer, or leader of the church shall officiate, conduct, perform, or participate in any marriage ceremony or related event or celebration that is contrary to this belief nor shall any church property be used for any such marriage ceremony, related event, or celebration.

Furthermore, we believe that all people are created in the image of God and that God offers redemption and restoration to all who confess and forsake their sin, seek His mercy and forgiveness through Jesus, and submit themselves to Christ as Lord. Therefore, we believe that every person must be afforded compassion, love, and kindness with respect and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with scripture nor the doctrines of the church.

This section (Statement of Beliefs) serves as an authoritative guide for all ministries and activities of the church, including but not limited to, the use of church property, direction of church benevolence, and the function of members as church representatives. No member of the church shall presume to contradict this statement of faith in representing the church to the community or media. No member of the church shall have the authority to act or speak as representing the church's approval of any belief or activity that is outside of the explicit or implicit principles inherent to this Constitution.

ARTICLE IV. COVENANT

Through all time and in all places, God has been at work, creating a people for himself by covenant means.¹ Therefore, as members of God's covenant people, gathered together for God's glory and our good in this time and place, and known as Red Hills Southern Baptist Church, we commit ourselves before God and one another to honor Christ² in everything we do through the presence, guidance, and power of God's Holy Spirit. We covenant together to pursue the purpose of this organization: We will obey the commands of Christ by seeking to love the Lord our God with hearts, souls, minds, and strengths. We will love others as the Lord brings them into our paths as surely as we love ourselves.³ We will devote ourselves to making disciples, locally, regionally, and globally, as the Lord gives each of us opportunity, baptizing them and teaching them to obey all that our Lord commanded.⁴

Furthermore, we will love one another as Christ loved us,⁵ honor one another above ourselves,⁶ be kind and compassionate to one another,⁷ encourage and build up one another,⁸ comfort one another,⁹ and offer hospitality to one another.¹⁰

We will have a spirit of unity based on our common bond in Christ,¹¹ be united in mind and convictions,¹² meet together regularly,¹³ have equal concern for each other, suffer when one suffers and rejoice when another is honored,¹⁴ and consider others more important than ourselves.¹⁵

We will use our God-given knowledge to instruct one another,¹⁶ use our spiritual gifts to bless one another,¹⁷ use the Word of Christ to teach and admonish one another,¹⁸ and nurture one another toward spiritual maturity measured by the life and ministry of Jesus¹⁹ and expressed in good works to the glory of the Father.²⁰

We will confess our sins to one another as appropriate, pray for one another,²¹ warn those who are idle, encourage the discouraged, help the weak, be patient with one another,²² forgive one another as the Lord forgave us,²³ and gently restore those who sin.²⁴

¹ Hebrews 8:7-13; 9:15

² 1 Peter 2:21

³ Matthew 22:36-40

⁴ Matthew 28:18-20

⁵ John 13:34

⁶ Romans 12:10

⁷ Ephesians 4:32

⁸ 1 Thessalonians 5:11

⁹ 2 Corinthians 1:4

¹⁰ 1 Peter 4:9

¹¹ Ephesians 4:3-6

¹² 1 Corinthians 1:10

¹³ Hebrews 10:25

¹⁴ 1 Corinthians 12:25-26

¹⁵ Philippians 2:3

¹⁶ Romans 15:14

¹⁷ 1 Corinthians 12:7

¹⁸ Colossians 3:16

¹⁹ Ephesians 4:13

²⁰ Matthew 5:16

²¹ James 5:16

²² 1 Thessalonians 5:14

²³ Colossians 3:13

²⁴ Galatians 6:1

We will not gossip about one another,²⁵ not put any stumbling block in one another's way,²⁶ not be morally impure, not use obscenities, not be greedy,²⁷ but we will be filled with the Spirit.²⁸

ARTICLE V. CHARACTER

Section 1. Polity: The government of this church shall be congregational in nature. The final authority for the operation and management of the affairs of this church, spiritual and temporal, shall be vested in the membership of the church. This authority shall be exercised in the manner set forth in the Bylaws. We operate under the Lordship of Christ and are submitted to His authority as and through the Word of God. We recognize, within the body, the scriptural offices of pastor (understanding the New Testament terms, "shepherd", "overseer", and "elder" to be synonymous in referring to one office, "pastor" being the English title that we feel best sums them all up) and deacon (the English term, borrowed from the Greek, and meaning "servant").

Section 2. Cooperation: The church's autonomy does not preclude cooperation in counsel and mission with other faithful churches and organizations for the spread of the gospel and the demonstration of Christ's love.

Section 3. Affiliation: This church, at its discretion, will affiliate and cooperate with and support the Color Country Baptist Association, the Utah-Idaho Southern Baptist Convention, and the Southern Baptist Convention.

ARTICLE VI. AMENDMENTS

Revisions, amendments, or additions to this church constitution must be presented in writing in a membership meeting. It must have a second at the time of presentation. The change will be discussed but not voted on until at least 30 days have passed and another membership meeting is called. A three-fourths vote in the affirmative shall be required at a meeting with a quorum in attendance.

Adopted by the church on January 14, 2018

Moderator

Church Secretary

The church secretary shall keep an updated copy of the church constitution with the church records at all times.

²⁵ James 4:11

²⁶ Romans 14:13

²⁷ Ephesians 5:3-4

²⁸ Ephesians 5:18

RED HILLS SOUTHERN BAPTIST CHURCH BYLAWS

Article I. Name of Corporation

The name of the corporation is "Red Hills Southern Baptist Church of Cedar City, Inc.". For the purposes of the bylaws, the terms "church" and "body" and "congregation" shall all refer to the corporation.

Article II. Nature and Purposes

A. Exempt Purposes

The Church is organized exclusively for charitable and religious purposes, including, for such purposes, the making of or distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the *Internal Revenue Code of 1986*, as amended from time to time, or corresponding provisions of subsequent internal revenue laws of the United States of America.

B. Nonprofit Corporation

The Church is organized, exists, and operates as a nonprofit corporation under the laws of the State of Utah to engage in any lawful act for which a nonprofit corporation may be organized, exist, and operate under the *Utah Revised Nonprofit Corporation Act*, as set forth in Title 16, Chapter 6a, *Utah Code*, including but not limited to the exercise of the general powers set forth in Section 16-6a-302, *Utah Code Annotated 1953 as amended*.

C. Purposes

The specific purposes of the Church shall include, but not be limited to, engaging in and promoting religious and charitable activities and providing such other activities, facilities, and services, and materials as would constitute "religious and charitable" purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code as it currently exists or may hereafter be amended or supplemented or of any corresponding section of any future federal tax code.

As a Christian church, the Church shall engage in evangelism, worship, fellowship, discipleship, equipping, and teaching for missions, fulfilling the Great Commission as stated in Matthew 28:16-20, Mark 16:15, and Acts 1:8, engaging in other Christian ministries and activities, to fulfill the vision, mission, and core values of the Church.

The purpose of the church includes adherence to the beliefs and principles and other matters set forth in the Constitution of the Church.

Article III. Membership

Section 1. General

The membership of this church shall be composed of individuals who are believers in the Lord Jesus Christ and affirm the authority of the Word of God, affirm the membership covenant, and affirm the Constitution and Bylaws. They will be those who offer evidence, by confession and conduct, that they are living in accord with their affirmations, and are actively continuing in a vital fellowship with the Lord Jesus Christ and with their brothers and sisters in Him. The membership of this church shall have authority under Christ in all matters of church governance, as set forth and described in these Bylaws. The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

Section 2. Candidacy

Local church membership is a commitment made by a born-again believer to be united with other believers in a local church. The local church does not supersede the universal church, nor does the universal

church render obsolete the local church.²⁹ Membership in a local church is not required for salvation. However, the vast majority of New Testament teaching on sanctification and discipleship fits best within the context of an intentional and mutually committed local church.

Any person desiring to become a member of this church will:

1. Be an active participant in the life of the church.
2. Express their desire for membership to a pastor or deacon of the church.
3. Meet with a pastor of the church to share their understanding of the gospel, personal testimony, willingness to affirm and abide by Red Hills' governing documents, and to ask and to receive answers to any questions they may have about Red Hills' membership, organization, or doctrine. The pastor will determine if they are joining by transfer of letter from another Baptist church or by statement of faith.
4. Have been baptized by immersion after professing faith in Christ.
5. Be presented, with a pastor's recommendation, to the members for a vote of affirmation at a membership meeting, publically sharing their testimony of faith and indicating their commitment to the responsibility and accountability of membership by signing the membership covenant.

Section 3. Continuation of Membership

Continuation of membership will be secured in the following manner:

1. All members who affirm and seek to act in accordance with the membership covenant will continue as members until the end of January of the following calendar year, so long as their membership is not discontinued as described below.
2. All continuing members will be given the opportunity to reaffirm their commitment on a year-by-year basis.
3. Any member who is providentially hindered (illness, deployment, etc.) from reaffirming their commitment at any point may be retained by a vote of affirmation by the church in any membership meeting.
4. The pastors of the church will personally follow up with any member whose continuation is not affirmed to determine whether or not they prefer to continue.

Membership shall be discontinued in the following ways:

- (1) Declining to reaffirm membership
- (2) Death
- (3) Joining another church
- (4) By disciplinary action of the church (See Section 5: Discipline)
- (5) At the request of the member

Any discontinuation of membership will result in a loss of all membership rights. Records pertaining to the former member will be retained as required by law and expedience, but their name will be removed as soon as possible from the membership roll.

Terminations of membership other than disciplinary action shall be handled administratively and reported to the church body in the next, regular membership meeting.

Section 4. Rights of Members

Members alone will have the right to:

1. Vote on matters of church business and conduct.
2. Serve as a pastor, deacon, or trustee of the church.
3. Serve in a regular teaching role in the church.
4. Represent the church in denominational appointments.

²⁹ Ephesians 2:11-22 and other passages

These rights are not intended to prohibit the free participation of non-members in services, taking the ordinances, and ministering alongside members in the church and in the community, insofar as the members are willing.

Section 5. Discipline

Because the church both, 1) exists under the authority of Jesus Christ, and 2) is composed of sinful human beings, it is understood that there will be times when members of the church will fall into sin and need to be reminded of their responsibility before Christ and be brought back to a right relationship with him and with the church through the exercise of church discipline. The goal of such discipline is not punishment, but restoration to the unity and fellowship of the church under Christ, in accord with Scripture.

Should any member seem to have fallen into sin, they will be addressed in a manner appropriate to the New Testament church, with particular attention to Matthew 18:15-20, 1 Corinthians 5:1-13, and 2 Corinthians 2:5-8. Efforts shall be made to determine the reality and extent of the failure. Records of the proceedings will be kept and shared with the membership as deemed necessary by the pastors.

Care should be taken throughout to avoid false accusation or false conviction as well as fostering grudges or ill will between any church members. If a member is found to be at fault but still refuses to repent and submit to Christ, the church shall unfortunately need to discontinue their membership by a vote in a member's-only meeting at which the nature of the sin, the steps attempted for restoration, and the failure to repent will be disclosed. The member in question will, if they desire, be given an opportunity to respond.

Any person whose membership has been discontinued for disciplinary reasons may be restored by vote in a membership meeting on evidence of their repentance and subsequent reaffirmation of the membership covenant and reconciliation with the body.

It is understood that if any member's breach of the membership covenant was also a potential breach of local, state, or federal law regarding the physical violation of another person or their property (i.e. rape, assault, theft, etc.), it shall be reported to the proper civil authorities, as may be required by applicable state or federal law.

Article IV. Church Governance

This church seeks to govern itself in accordance with the Bible. Where the Bible is clear, we offer clarity. Where the Bible is unclear, we offer grace. Where the Bible is silent, we offer freedom. We believe that the final authority of governance is vested in the local congregation.³⁰ Scripture does not present a strict democracy however, but demonstrates churches operating under the leadership of pastors (synonymous with "elders" or "overseers" or "shepherds")³¹ and the service of deacons.³² In addition to these clear biblical offices, the church has, in freedom, instituted organizational offices and bodies to aid the governance of the church.

Section 1. Congregation

The continuing members of the church will exercise authority on behalf of the congregation in the church's governance by deciding the following through votes in membership meetings:

1. The appointment of pastors to lead the church.
2. The appointment of deacons to serve the church.
3. The approval of an annual budget.
4. The approval of expenditures not included in the annual budget.
5. Changes to the Constitution and Bylaws.
6. Entering into building construction or land/facility acquisition.
7. Discharge or sale of church facilities or land.
8. Borrowing of funds.
9. Items referred to them by the pastors or leadership team
10. Matters that would significantly impact the mission and/or future direction of the church.

³⁰ Matthew 18:15-17, Acts 6:1-7; 11:22; 14:27, 1 Peter 2:9-12, Jude 3, and others.

³¹ Acts 11:30; 14:23 15:2; 20:17; 1 Timothy 5:17; 1 Peter 5:1; and James 5:14

³² Acts 6:1-7 and 1 Timothy 3:8-13.

11. Other matters as detailed in these Bylaws.

Section 2. Biblical Offices

A. Pastors³³

Pastors are members of the church who are responsible for overseeing, shepherding, and leading the church in functioning as a New Testament church. Because the church has one Head, one Shepherd, and one Savior, Jesus Christ, it is understood that pastors serve not as authoritarian leaders, but as those who will give an account of their ministry to the Lord and whose ministry is one of service to the congregation. Also, because Christ is the singular Head of the church, and because the New Testament example is predominantly of plural leadership, and because mankind is prone to sin, this church will seek to appoint multiple pastors to serve the church. They will be accountable to one another and to the membership. While each pastor will be equal in authority, we acknowledge the need for structure in leadership. Accordingly, the membership will appoint one pastor to the functional role of lead pastor. Pastors may serve on paid or unpaid terms on a case-by-case basis as determined by the membership. In keeping with the principles set forth in the Bible,³⁴ the pastors shall seek the mind of Christ through the guidance of the Holy Spirit and the word of God as they undertake the work of shepherding God's flock, which includes the following:

1. Prayer and Bible study (Acts 6:4)
2. Leading the church (1 Timothy 5:17)
3. Managing the church (1 Timothy 3:4–5)
4. Caring for people in the church (1 Peter 5:2–5)
5. Living exemplary lives (Hebrews 13:7)
6. Rightly using the authority God has given them (Acts 20:28)
7. Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
8. Preaching (1 Timothy 5:17)
9. Praying for the sick (James 5:13–15)
10. Teaching sound doctrine and refuting false teachings (Titus 1:9)
11. Working hard (1 Thessalonians 5:12)
12. Rightly using money and power (1 Peter 5:1–3)
13. Protecting the church from false teachers (Acts 20:17–31)
14. Oversee the process of church discipline (Matthew 18:15–17)

The need for a pastoral appointment will be identified in one of two ways:

1. The church is anticipated to be without any pastors
2. The current pastors may identify the need for an additional/replacement pastor.

Pastoral candidates may come in response to advertisement of a position or upon recommendation from the other pastors. Current pastors, or a membership-appointed committee including the current pastors, if any, are responsible to evaluate pastoral candidates on behalf of the church. To be considered as a pastor, a candidate must be a man of the highest Christian character according to the qualifications given in the Bible.³⁵ Additional consideration should be given to those qualities/gifts most pertinent to the anticipated role (e.g. preaching, pastoral care, etc.) of the pastoral candidate. The current pastors' (or membership-appointed committee's) recommendation of a candidate will constitute a nomination. A pastor shall be appointed by church action. A pastor's appointment shall take place at a membership meeting called for that purpose, of which at least two weeks' notice has been given. Only one candidate, per position, will be brought for the membership's consideration at a time. Appointment shall be by secret ballot. Pastoral appointment will require an affirmative vote above a percentage as determined by the members, but not less than 75%.

³³ Overseers, Elders, Shepherds – Ephesians 4:11; Acts 20:28

³⁴ Acts 6:1-6; 1 Tim. 3:1-7; 5:17; Jas. 5:14; and 1 Pet. 5:1-4,

³⁵ 1 Timothy 3:1–7; Titus 1:5–9.

The position of pastor may be paid or unpaid as dictated by the needs of the church and the person filling the position. Any pastor who is paid will have an employment agreement drafted by the pastors or the membership-appointed committee responsible for their recommendation. The agreement will define salary, benefits, paid leave, and other items as required by expedience and law. Any pastor who is unpaid may request sabbatical leave of a determined period subject to the approval of the other pastors. Pastors appointed by the church will be reevaluated by the church at least every two years. A pastor shall serve until the relationship is terminated by his request or by the church's request.

B. Deacons

A deacon is a member of the church and is a male or female lead servant in the ministry of it.³⁶ The function of deacons in the New Testament is very broad, and is aimed at freeing the pastors to more effectively shepherd, oversee, pray, and teach the members of the church. Deacons can serve in many ways: leading and organizing ministries within the church, attending to the physical property of the church, organizing various service teams, distributing benevolence, and the like. The principle of the deaconate ministry is that they extend the ministry and vision of the church in practical ways.

Deacon candidates shall be nominated by the pastors as needs arise. Deacon candidates will be interviewed by the pastors to ascertain their fulfillment of the guidelines in 1 Timothy and their giftedness for the particular task at hand. If approved, they will be put before the church for a vote of affirmation by the membership. They will be commissioned and empowered for specific tasks as fits their gifting and the needs of the church.

All ministries of Red Hills will have at least one deacon or pastor leading them. The deacon leading a ministry has authority from the congregation and under the oversight of the pastors to lead that ministry in accordance with biblical principles, staff it according to the same and as governed by these Bylaws, evaluate the ministry's effectiveness, and promote the ministry within the wider church body and community, as appropriate.

Some ministries may require more leadership than others and the church may decide on a case-by-case basis to make the deacon position over a particular ministry a paid one. Any deacon who is paid will have an employment agreement drafted by the pastors or a membership-appointed committee. The agreement will define salary, benefits, paid leave, and other items as required by expedience and law. Whether paid or unpaid, deacons are subject to the authority of the congregation and the oversight of the pastors. Deacons are appointed to serve until they desire to resign or are removed by the pastors and/or the membership. Unpaid deacons may also take sabbaticals from service as needed upon communication with and approval of the pastors.

Article V. Corporate Meetings, Offices, and Teams

A. Moderator

The lead pastor or his designee shall serve as moderator. The moderator must be a member of the church. The moderator will prepare or approve the agenda and notice of membership meetings and preside over those meetings.

In the absence of the moderator, another pastor or deacon shall preside over the membership meetings of the Church. In the event a matter of business affecting the moderator comes before the church for action, the moderator shall ask another pastor or a deacon to preside over that item of business.

B. Secretary

The secretary is nominated by the pastors, or a membership-appointed committee including the pastors, as determined by the membership. The secretary is elected by the membership on a continuous basis from their election until a time when they resign or are relieved of their duties by church action. The secretary must be a member of the church.

The secretary or an alternate designated by the pastors shall keep a record of all the official corporate actions of the church, except as otherwise herein provided. The secretary is responsible to keep a register of the

³⁶ 1 Timothy 3:8-13; Romans 16:1.

names of members along with their addresses and phone numbers, and with dates of admission, discontinuation, death, and baptism. The secretary shall issue letters of discontinuation as required by the church and preserve on file communications and written official reports, and give legal notice of all meetings where such notice is necessary, as indicated by these by-laws. The secretary is responsible for the preparation and submission of the annual church letter to the appropriate Southern Baptist entity. All church records are the property of the church and should be filed in the church office when an office is maintained.

This position may be paid or unpaid as dictated by the needs of the church and the person occupying the position. A paid secretary will have an employment agreement drafted by the pastors or the membership-appointed committee responsible for their nomination. The agreement will define salary, benefits, paid leave, and other items as required by expedience and law.

C. Treasurers

Treasurers shall be nominated by the pastors, or a membership-appointed committee including the pastors, as determined by the membership. Treasurers are elected by the membership for a two-year term, or until a time when they resign or are relieved of their duties by church action. The treasurer must be a member of the church and may not simultaneously serve as a pastor of the church.

It shall be the duty of the treasurers, under the authority of the membership and these Bylaws, to oversee receipt, recording, and disbursement of all monies given to and expended by the church. Records shall be kept for every giver of their giving as provided in the record system used by the church. They will keep the paper record of collection for at least three months for reference purposes.

Giving reports will be made to each member at least yearly. The church's copy in the record system is to be kept for a period of five years. They shall keep at all times an itemized account of all receipts and disbursements. The treasurers will prepare the Financial Report per paragraph II.4.F.1 of these Bylaws.

All financial records are church property and should be filed in the church office after the year's closing when such an office is maintained. The church's financial books shall be open to inspection by any continuing member upon appointment with the treasurers.

The treasurers will also establish and present an annual budget for the approval of the membership. In the fulfilment of their duties, the treasurers will work with the pastors and any deacons appointed by the church for the task of stewardship.

D. Board of Trustees

Trustees represent the interests of the members as the legal administrators of the corporation. They hold in trust the church property and assets; they have no power to buy, sell, mortgage, lease, or transfer any property without a specific vote of the membership authorizing each action; they shall affix their signatures to legal documents involving the sale, mortgaging, or purchase or rental of property or to other legal documents where the signatures of trustees are required.

All corporate powers shall be exercised by or under the authority of, and the business and affairs of the corporation shall be managed under the direction of the Board of Trustees as provided by applicable state law; the Bylaws; and action of the Church.

The Board of Trustees shall consist of, 1) the lead pastor, 2) additional trustees elected by the members in a membership meeting (other pastors may be elected trustees, but in all cases at least one trustee will not be a pastor). All trustees must be church members. The number of elected trustees shall be no less than three and no more than five. The church secretary and treasurers shall be *ex officio*, non-voting members of the Board of Trustees unless the members have elected them to be voting members.

The Board of Trustees will meet as required by the business, affairs, and circumstances of the corporation. The Board of Trustees shall elect a Chairman from their number annually.

With the exception of the lead pastor and *ex officio* members, each trustee shall serve for a term of four years from the date of appointment or until that trustee resigns, dies, or is removed, whichever occurs first. Trustees shall serve on a rotating basis, with one trustee rotating off and another being elected every year. An individual trustee's term may be shortened as necessary to ensure rotation of the Board. Trustees may serve non-consecutive terms.

At an annual, regular, or special meeting of the church, any trustee may be removed, with or without cause, by a vote of the three-fourths of the members present; provided that notice has been to the members of the proposed action to remove a trustee.

No compensation shall be paid to the trustees for their services as trustees. However, subject to the approval of the church, trustees may be reimbursed for actual expenses incurred by them in the performance of their duties.

E. Leadership Team

The Leadership Team shall be composed of the pastors and deacons of the church. The Leadership Team shall be responsible for coordinating activities and the church calendar amongst its various ministries, missions, and community events, and for promoting the organizational health of the church. The Leadership Team may refer matters to the membership as appropriate.

F. Membership Meetings

The church shall have regular membership meetings to decide matters as outlined in these by-laws and to hear ministry reports. At least four regular membership meetings shall be scheduled in a calendar year. Special membership meetings may be called as needed. All membership meetings must be scheduled in advance and publically announced at the regularly scheduled congregational assemblies for a minimum of two weekends. A quorum consists of at least 15% of the continuing membership of the church per Article IV of the Articles of Incorporation. All matters put to vote in a membership meeting shall require a minimum three-fourths majority to pass. A greater percentage may be required for certain matters as determined by the membership.

Meetings shall be conducted in a manner appropriate to the covenant the members have made with one another. No special rules of order need be observed so long as the meeting proceeds in a manner appropriate to the covenant members have made with one another. If needed, Robert's Rules of Order may be implemented by a majority vote of the members in any meeting.

Article VI. Financial Stewardship

A. General.

Red Hills financial stewardship policies are intended to 1) ensure expenditures meet the goals of the church and are executed by the appropriate level of authority, 2) safeguard church funds, and 3) provide a transparent record of sound fiscal management. The fiscal year for Red Hills runs from October 1 to September 30.

B. Annual Budget.

The pastors and treasurers will propose to the membership an annual budget for the upcoming fiscal year no later than September 1 of each year. After discussion and alterations as necessary, the membership will approve the budget not later than October 1 of the current fiscal year. The annual budget will include, at a minimum:

- Planned expenditures
- Estimated income from pledges and donations
- Estimated income from other sources, if any
- A listing of all Red Hill's financial accounts (including bank accounts, investment instruments, and loans) with current balance, balance at end of previous fiscal year, and a list of all members who are authorized signatories or cardholders on each account

Unless otherwise led by the Holy Spirit, Red Hills will not intentionally operate on a deficit budget. The annual budget may be amended at any time by membership vote.

C. Donations

The treasurers will establish procedures for receipt of donations. All donations will be recorded by the receiver (name of donor or anonymous, name of receiver, date, sum or type of donation and the cash value of any services rendered for the donation if applicable). The treasurers, pastors, and those nominated by the treasurers and approved by the pastors are authorized to provide receipts for donations. The treasurers will

keep a list of those so authorized and will ensure that they are suitably trained to comply with IRS regulations regarding donation receipts.

- Monetary Donations: Monetary donations will be deposited into the appropriate Red Hills bank account as soon as practical.
- In-Kind Donations of Fiscal Instruments: The treasurers will arrange for fiscal instrument in-kind donations to be transferred to Red Hills, as appropriate.
- In-Kind Donations of Goods or Services: The receiver will notify the treasurers of the donation as soon as practical.

The treasurers will provide a summary of all donations at each regular membership meeting as part of the required Financial Report (see F below).

D. Fundraisers.

Any continuing member may propose a fundraising effort to the membership. The membership will appoint a leader for any approved fundraising effort, and that leader will work with the treasurers to ensure compliance with this section. Fundraising is not a normal or implied duty of treasurers or pastors.

E. Expenditures.

1. Budgeted:

a) Pastors and deacons have the authority to expend funds for ministry areas which they lead in accordance with the approved budget without further membership approval, subject to section b) below. Ministry leaders may change allocation of budgeted funds within their ministry area without approval but may not exceed the total budgeted amount for their ministry area. The treasurers will propose, and the pastors will approve, methods of expending funds (e.g. checking account with assigned signatories, credit card account with assigned card holders, debit accounts with assigned card holders). All methods of expenditure will provide clear fiscal accountability and a copy of established methods will be maintained for public review by the church secretary.

b) To preserve cash flow, budgeted expenditures for any ministry area shall not exceed \$1000 in any 30-day period without prior, explicit approval from the treasurers or the ministry leader appointed by the church for financial stewardship.

2. Unbudgeted:

Members of the Board of Trustees shall have authority to obligate funds for unbudgeted expenses up to and including \$1,000 for a single expenditure or \$1,000 in any 30-day period without prior approval of the membership. Any expenditure made in accordance with this paragraph will be reported to the Leadership Team within 30 days of the expenditure and to the membership at the next membership meeting.

3. Emergency:

By a majority vote, available pastors and trustees may approve emergency expenditure up to \$10,000 if required to protect the physical assets of the church. Such expenditure will be reported to the congregation at the next regular congregational assembly.

F. Contracts.

Members of the Board of Trustees are authorized to sign and terminate service contracts on behalf of the church provided such contracts comply with the annual budget and the term of such contracts is no more than one year. Service contracts that fall outside of the approved budget or with a term of greater than one year require membership approval.

Members of the Board of Trustees are authorized to sign employment contracts subject to the same restrictions noted in this paragraph for service contracts.

All new contracts will be reported to the membership at the next regular membership meeting.

G. Financial Controls.

1. For financial transparency and accountability, the treasurers shall provide a Financial Report at all regular membership meetings. The Financial Report will include an Operating Statement showing actual and budgeted income and expenses for the period since the last Report. Copies of the latest bank statement summaries for all Red Hills accounts will be available for continuing members to review and, to ensure accountability, should be reviewed by the pastors.

2. Members of the same immediate family may not act as accountable agents for each other (e.g. for counting donations, as dual signatories on checks).

3. Two or more members of the same immediate or extended family may not be under paid employment of the church without explicit membership approval.

4. No member of the church may accrue any financial benefit from the church except under the auspices of a paid employment contract or a specific authorization from the membership.

5. Treasurers, under oversight of pastors, shall ensure that the church:

- Insures against theft and casualty losses to at least 80 percent of replacement value and against liability losses to the church and employees.
- Does not, except where necessary to facilitate ease in operational transactions, invest or hold operating capital in insecure instruments, or in non-interest-bearing accounts.
- Maintains funds in insured bank accounts
- Segregates income and expenditure of designated funds (e.g. capital campaign) from normal operating funds.

Article VII. Special Committees

While there are no provisions for standing committees in these Bylaws, there may from time to time be a need for special committees to be appointed by the membership. Special committees shall be recommended in a membership meeting, nominated from those continuing members in attendance or those who have already expressed their willingness to serve, and be approved by membership vote. They shall be appointed for a specific task and given authority to fulfill the instructions of the appointment. Their authority and functioning shall in no way supersede the other provisions of these Bylaws. Special committees will be relieved of their duties at the fulfillment of their task or by membership vote.

Article VIII. Background Checks

Any person serving with children or youth ministries in the church will have a background check completed within the past two years, with the exception of those serving in temporary roles who must be supervised at all times by someone with a current background check. Any person convicted of physical or sexual child abuse will not be allowed to serve in children or youth ministries. Any other concerns identified in the course of a background check will be brought to the attention of the pastors and handled appropriately.

Article IX. Policies

The church may establish, amend, or revoke church-wide policies at any annual, regular, or special meeting. Pastors or trustees may initiate proposals for establishing, amending, or revoking policies of the church and submit such proposals to the church for action by the church.

Deacons, members, or teams may also initiate proposals that a policy be established, amended, or revoked; provided, however, that the pastors and trustees shall review the proposal and submit its recommendations to the church before the church may take action on the proposal.

This article does not preclude the ability of ministry leaders or ministry teams to establish policies pertaining to their ministry area without church action, except where the pastors or membership determine that the policy is of a nature or scope requiring church review and/or action.

Article X. Dissolution and Distribution of Assets

The Church may, in accordance with applicable state law, dissolve the Church upon the affirmative vote of a majority of the members and authorize the officers to take such actions as may be necessary to legally dissolve the Church.

Distributions

In the event of the dissolution of the church, whether voluntary or involuntary, or if the church ceases to perform the purposes of the church or fails to qualify as an exempt church under applicable federal and state laws, rules, regulations, and standards, all assets of the church, including real property, tangible personal property, and intangible personal property of any nature and value, after the payment of all corporate obligations, shall be distributed to the Color Country Baptist Association (“CCBA”).

However, if the CCBA no longer exists or if declines to accept any of the assets then the assets not accepted by the CCBA shall be distributed to an organization or organizations which is or are organized exclusively for religious and charitable purposes, and qualify as exempt organization under Section 501(c)(3) of the *Internal Revenue Code of 1986*, as amended from time to time, or corresponding provisions of subsequent internal revenue laws of the United States of America, to be used for the purposes of fulfilling Christian ministries and missions, and the Great Commission of Jesus Christ set forth in Matthew 28:18-20.

In no event, shall any asset or property of the church be directly or indirectly distributed to or on behalf of any church member, trustee, officer, employee, or staff member of the church.

Article XI. Conflicts and Resolution

In the event of any conflict between church members, pastors, trustees, officers, deacons, or third parties, biblical principles (such as those set forth in Matthew 18:15-20 and the principles promulgated by the Peacemaker Ministries) shall be utilized in good faith by all concerned to resolve the conflict. If a conflict cannot be resolved within the church, the parties involved will seek the services of an independent, Christian mediator.

If litigation is involved, the church shall seek to resolve the legal issues through the Utah Court-Annexed ADR (Alternative Dispute Resolution) Program.

Article XII. Amending the Bylaws

Revisions, amendments, or additions to these Bylaws must be presented in writing at a membership meeting. It must have a second at the time of presentation. The change will be discussed but not voted on until another membership meeting is called, at least 30 days from the initial presentation. During the ensuing time, physical copies of the proposed amendment shall be readily available for all continuing members to review. A three-fourths vote in the affirmative shall be required at a meeting with a quorum in attendance.

The church secretary shall keep an updated copy of the Bylaws in the church records at all times.

Adopted by the church on January 14, 2018

Moderator

Church Secretary

Appendix 1

The Baptist Faith and Message 2000

I. The Scriptures

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

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

II. God

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

A. God the Father

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

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

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

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

C. God the Holy Spirit

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

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

III. Man

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

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

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

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

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

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

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

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

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

2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

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

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

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

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

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

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

VII. Baptism and the Lord's Supper

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

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

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

VIII. The Lord's Day

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

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

IX. The Kingdom

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

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. Last Things

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

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

XI. Evangelism and Missions

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

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

XII. Education

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

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

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

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians

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

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

XIV. Cooperation

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

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

XV. The Christian and the Social Order

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

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

XVI. Peace and War

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

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

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

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no

ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

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

XVIII. The Family

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

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

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

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