

**AMENDED AND RESTATED BYLAWS
OF REDEEMER CHURCH ROCKFORD**



Adopted December 5, 2023

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These Bylaws establish biblical plurality in leadership and appropriate accountability between staff and lay leaders in governing the affairs of Redeemer Church Rockford, Inc., an Illinois not for profit religious corporation (the "Church" or "Redeemer Church"). The Church is organized under the Illinois General Not For Profit Corporation Act of 1986, as amended (the "Act"). These Bylaws continue the same ecclesiastical and legal entity created in February 26, 2001 (formerly Harvest Bible Chapel of Rockford) and its form of Elder Board governance, and amend and restate, in its entirety, the Constitution of the Church, as amended and adopted on December 5, 2023.

ARTICLE 1. MISSION STATEMENT

The mission of the Church is to glorify God through the fulfillment of the great commission.

ARTICLE 2. NAME and PRINCIPAL OFFICE

The name of the Church is Redeemer Church Rockford. The principal office of the Church shall be located at 5501 Windsor Road, Loves Park, Illinois. The Elder Board may designate a different principal office at any time, including an office at other facilities or campuses maintained by the Church from time to time.

ARTICLE 3. FOUR Pillars

At Redeemer Church, four (4) pillars have been established as the biblical priorities for this ministry:

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

ARTICLE 4. STATEMENT OF FAITH

4.1 See **Appendix A** for Redeemer's comprehensive Statement of Faith

4.2 ***Stewardship of Facilities, Assets and Resources.*** Scripture is clear that God gives resources to His church to advance His kingdom until His return, and believers will be accountable

to God for their use of His resources (1 Chronicles 29:12,14; Matthew 25:14-30; Luke 16:10-11; Luke 19:11-27; Romans 14:12; 1 Corinthians 3:10-15; 1 Corinthians 4:1-2; Hebrews 4:13; 1 Peter 4:10-11). The Church is determined to use its God-given resources for His glory. As a result, the property and other assets of the Church, including any facilities, buildings, real assets, personal assets, intangible property, intellectual property, or any other property or asset of any kind that is subject to the direction or control of the Church (together, the "Property"), is irrevocably dedicated to the fulfillment of the Great Commission and the Church's religious, charitable, and educational purposes for as long as they are owned by the Church. These Bylaws prohibit any policy, act or omission that would permit any of the Property to be used in a manner that is— or, in the sole determination of the Elder Board of the Church (the "Elder Board"), could be perceived to be—inconsistent with the Church's Purposes. Any person may enter Church Property to attend scheduled worship services or receive religious instruction or counseling without pre-qualification or categorical restriction of any kind; however, the Church's Elder Board and/or Pastors (a) shall not permit any Property to be reserved or used (including for conferences, weddings, funerals or other events) by any person that will or may use such Property in a manner (or to convey, intentionally or by implication, a message) inconsistent with Redeemer Church's doctrinal statement, bylaws, or mission statement and (b) are authorized to prohibit or restrict any individual's access to Redeemer Church's facilities.

4.3 *Matters of Employment.* The Church is a religious organization that is permitted to use Scriptural criteria as an "occupational qualification" in matters relating to employment, including making decisions relating to hiring, terminations and promotions based on adherence to the doctrinal statement (as set forth in Appendix A) and other standards of biblical faith and practice. In such matters, the Church is permitted to operate under Section 702 of Title VII of the Civil Rights Act of 1964 and other laws, including Article 2-101(B)(2) of the Illinois Human Rights Act and Section 15 of the Illinois Religious Freedom and Marriage Fairness Act of 2013, or such other laws as may be applicable from time to time.

ARTICLE 5. MEMBERSHIP

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

5.2 *Qualifications for Membership.* The Elder Board will establish the qualifications and administer the procedure for admission of Members to Redeemer Church, but at a

minimum all members of the Church must meet the following requirements:

- ☐ A personal commitment of faith in Jesus Christ for salvation;
- ☐ Believer's baptism by immersion as a public profession of personal faith in Jesus Christ for salvation;
- ☐ Completion of Redeemer's membership class and elder interview; and
- ☐ A signed commitment to abide by Redeemer's Missional Partnership covenant.

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

- ☐ I have, by faith, become a follower of Jesus Christ, and I have been baptized as a visible way of demonstrating this commitment (Mark 8:34-37; Acts 2:37-38).
- ☐ I will seek to grow in my relationship with God by prioritizing spiritual disciplines, such as bible reading and prayer (Romans 12:12; 1 Peter 1:23-2:3).
- ☐ I will consistently attend the Sunday worship services of Redeemer Church (Hebrews 10:24-25).
- ☐ I will find a place to serve within the church body (1 Peter 5:10-11; Ephesians 4:11-16).
- ☐ I will encourage and spur on my fellow Missional Partners to love and good works and practice the "one another" commands of the New Testament (John 13:34; Colossians 3:12-17; Hebrews 10:24-25).
- ☐ I will seek, by the Spirit's power, to boldly share the gospel of Jesus Christ (Acts 1:8; Matthew 28:18-20).
- ☐ I will submit to the authority of God's Word and to the delegated authority that God has given to church leadership, outlined in His Word (2 Timothy 3:16-17; Hebrews 13:7,17).
- ☐ I will, when personally offended, neither criticize other Missional Partners nor listen to any gossip concerning them. Instead, I will speak directly and lovingly only with those involved (Ephesians 4:29-32; Matthew 18:15-17; Galatians 5:1-2).
- ☐ I will financially support the mission of Redeemer Church by giving cheerfully and sacrificially to Redeemer Church (1 Corinthians 16:1-2; 2 Corinthians 8:1-5, 9:6-11).
- ☐ I will strive to be an active, consistently attending member of a Life Group (Acts 2:46-47; Ephesians 4:14-16; Romans 12:9-13).

5.4 Termination and Dismissal of Membership. A person's membership status shall be removed for any of the following reasons: (a) by personal request of the Member; (b) the transfer of membership to another church; (c) death; or (d) termination of membership by the Elder Board as it deems necessary. The Elder Board may terminate a person's Church membership when, in the opinion of the Elder Board, the Member's life and conduct is not in

accordance with the Membership Covenant or the Member's life/conduct negatively influences the Church or its testimony in the community. No period of prior notice shall be required for such termination.

5.5 Restoration of Membership. Persons whose membership has been terminated may be restored by the Elder Board, according to the spirit of 2 Corinthians 2:7-8 and Galatians 6:1, when their actions are judged to be in accordance with the Membership Covenant as an evidence of their repentance. Reinstated members may be required to repeat the membership application process.

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

- ☐ "...note those who cause divisions and offenses, contrary to the doctrine which you learned and avoid them." Romans 16:17
- ☐ "... that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us." 2 Thessalonians 3:6
- ☐ "And if anyone does not obey our word in this epistle, note that person and do not keep company with him that he may be ashamed." 1 Thessalonians 3:14

Should the need for Biblical discipline arise, any such authority will be entrusted to the Elder Board; they will have the authority to place individual(s) under church discipline (including suspension of membership if necessary).

5.7 No Voting Rights. Redeemer Church Members do not have a role in the governance of the Church. Therefore there will be no regular meetings of Members for governance purposes.

ARTICLE 6. CHURCH GOVERNMENT

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

6.2 Women in Ministry. Redeemer Church affirms the God-ordained and significant role that women should play in establishing and serving the local church. However, the Bible is clear that men and women do not have the same roles. The Scriptures clearly state that men are to serve in the office of Elder and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (1 Timothy 2:12; 1 Timothy 3:1-2, Titus 1:6-9).

ARTICLE 7. ELDER BOARD

7.1 Powers and Responsibility. The business, legal, and spiritual matters of the Church will be managed by the Elder Board. Reference to the "Elders" or the "Elder Board" in these bylaws are synonymous with "directors." The Elders' responsibility of spiritual oversight of the congregation can be broken down into three (3) main areas:

- ☐ Ensuring the **doctrine** of the church remains purely biblical; all doctrinal issues in the church will be settled by the Elder Board.
- ☐ Ensuring the **direction** of the church remains consistent with the mission statement of purpose and the four pillars.
- ☐ Administering in love and humility the biblical process of church **discipline** as outlined in Matthew 18:15-20 and Galatians 6:1-4.

7.2 Plurality of Elders. The Scriptures teach a plurality of elders governed individual New Testament churches (Acts 14:23; Acts 20:28; Titus 1:5; Philippians 1:1). The Scripture does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly elders, exercising their individual giftedness, squares with the Scripture's teaching that wisdom is found in a multitude of godly counselors (Proverbs 11:4; Proverbs 12:15; Proverbs 15:22; Proverbs 19:20; Proverbs 24:6). This truth does not eliminate the possibility and likelihood that one or more elders will stand out from the others as more public in their ministries or more influential in their workings on the Elder Board. All elders have equal authority, but not necessarily equal influence.

7.3 Elder Qualifications. An Elder must (i) be a man, (ii) be a Member of the Church and (iii) meet the qualifications found for an elder in 1 Timothy 3:1-7 and Titus 1:6-9. Elders must affirm the primary and secondary items in our Statement of Faith.

7.4 Number and Tenure. The number of Elders serving on the Elder Board is to be a minimum of three (3) and may vary from time to time up to fifteen (15) by resolution of the Elder Board without amendment of these bylaws.

7.4.1 Three (3) Year Tenure. After an Elder has completed their one (1) year training period as an "Elder-in-Training" (as defined below), the Elder shall begin a three (3) year commitment. At the end of an Elder's three (3) year commitment, his service will be reviewed by the Elder Board, along with a possible recommitment and reaffirmation by his fellow Elders.

7.4.2 Elder Rotation. After an Elder has served two (2) consecutive three (3) year commitments, the Elder shall rotate off the Elder Board for a full year (the Elder's "Rotational Year"). The Rotational Year is meant to provide the elder with some respite from the formal demands and pressures of being an Elder. An Elder shall not attend Elder Meetings during his Rotational Year, and shall not be entitled to vote. However, he may be called on by the Elder Board for consultation on an "as needed" basis. After the Elder's Rotational Year, in order to be reinstated as an elder, he shall undergo the same evaluation process outlined in Section 7.5 below before his next three (3) year commitment (except he shall not be required to serve as an "Elder-In-Training"). Notwithstanding the provisions of this Section 7.4.2, any Elder who has served on the Elder Board for six (6) years as of the date of the acceptance of these amended and restated Bylaws may be eligible for his Rotational Year, at the decision of the Elder Board (and, subsequent to the Rotational Year, begin a new three (3) year commitment).

7.4.3 Senior Pastor as Elder. The Senior Pastor automatically serves as an Elder for as long as he remains employed as Senior Pastor by the Church and, because of his public presence and responsibility before the congregation, may be considered "first among equals" as a member of the Elder Board. The elders may nominate additional member(s) of the pastoral staff to serve on the Elder Board.

7.5 Elder Election / Elder-in-Training. When the need arises for additional elders, in addition to its own nomination(s), the Elder Board shall request nominations from the Church at large. Nominees (either from the Elder Board itself or from the Church at large) who the Elders consider worthy of additional consideration shall complete an application and shall be thoroughly interviewed to ensure the nominee meets the qualifications for an elder. For

nominees whom the Elder Board considers worthy of further pursuit, the Church will be given four (4) weeks to speak personally with the nominee and with the Elder Board if they are aware of any disqualifying characteristics. If the Elder Board is satisfied the nominee meets all of the qualifications for an elder, the nominee shall serve as an "Elder-in-Training" for a period of one (1) year prior to his installation as a full Elder, unless, in exceptional cases, the Elder Board determines no such training is needed.

7.6 *Elder-in-Training.* An Elder-in-Training shall participate in all Elder activities, but shall not have a formal vote toward church governance matters. The purpose of the one (1) year training period is to more fully evaluate the Elder-in-Training's character and competency to ensure he meets all of the biblical qualifications for an Elder, as well test to make sure the role is a good fit for his spiritual gifts, stage in life and chemistry with the other Elders. At the end of the one (1) year training period, the Elder Board shall appoint to full Elder each Elder-in-Training the Elder Board determines is qualified to serve as a full Elder. All appointments shall begin on June 1.

7.7 *Resignation.* An Elder may resign at any time in writing, to be effective on the date of the written resignation.

7.8 *Removal.* An Elder may be removed by the Elder Board only for cause or an inability to fulfill his duties. In order to remove an Elder, the Elder Board shall first conduct a reasonable inquiry and hearing concerning the cause for removal. The Elder under consideration for removal may not be counted for purposes of establishing quorum, nor shall he have any vote in such proceedings.

7.9 *Vacancies.* Any vacancy occurring in the Elder Board to be filled by reason of any increase in the number of Elder Board members or resignation or termination of an Elder Board member is to be filled by the Elder Board as soon as practical. An Elder will be so elected to fill a vacancy only until the next annual meeting of the Elder Board.

7.10 *No Compensation.* Elders will not receive any stated salaries for their services on the Elder Board, but by resolution of the Elder Board expenses of attendance, if any, may be allowed for each regular meeting.

ARTICLE 8. MEETINGS OF THE ELDER BOARD

8.1 *Annual Meeting.* An annual meeting of the Elder Board is to be held in September of each year, or at such other time and place as may be designated by the Chairman or Secretary of the Elder Board in accordance with the notice provisions herein, for the transaction of such business as may come before the meeting.

8.2 Regular Meetings. The Elder Board shall meet not less than bi-monthly.

8.3 Special Meetings. Special meetings of the Elder Board may be called by or at the request of the Chairman, Senior Pastor, or any three (3) of the Elders. The person or persons authorized to call special meetings of the Elder Board may determine the location of the special meeting called by them.

8.4 Notice of Regular Meetings. Notice of any regular meeting of the Elder Board is to be delivered to all Elders not less than three (3) days prior to the date of the scheduled meeting. Agenda items for the elder meetings must be submitted to the Elder Board Chairman prior to the meeting. The attendance of an Elder Board member at any meeting will constitute a waiver of notice of such meeting except where a Board member attends a meeting for the expressed purpose of objecting to the transaction of any business because the meeting is not lawfully called. Neither the business to be transacted nor the purpose of any regular or special meeting of the Elder Board need be specified in the notice of such meeting unless specifically required by law or by these bylaws.

Whenever under the provisions of these Bylaws notice is required to be given to any Elder or other officer, such notice may be given in writing, by mail, by depositing the same in the post office or letter box, addressed to such director or officer, at such address as appears on the books of the Church or by electronic means such as electronic mail or facsimile transmittal. Such notice shall be deemed to be given at the time when it is mailed or transmitted. Any notice required by these Bylaws may be waived in writing by the person entitled to receive such notice.

8.5 Quorum. A majority of the Elder Board will constitute a quorum for the transaction of the business at any meeting of the Elder Board provided that if less than half of the Elder Board are present at the said meeting, a majority of the Elder Board members present may adjourn the meeting to another time without further notice.

8.6 Manner of Acting. All decisions by the Elder Board shall be unanimous decisions, except as prescribed herein. In the event a unanimous decision cannot be made, and at least 2/3 of the Elders determine a decision must be made, then the Elder Board shall submit the decision to mediation through the Highpoint SEND Network, if available to conduct the mediation, otherwise through another Bible-based mediation group. After a full hearing has been held, and all members of the Elder Board desiring to participate have been able to be heard (either through oral or written testimony), the decision of the mediator(s) shall be final and shall be the decision of the Elder Board. Any Elder disagreeing with the decision must resign.

When the Elders believe an issue is sufficiently significant to require congregational input, the elders will present the pertinent information to the congregation. The congregation will have opportunity to give input to the elders. It is the responsibility of the elders to discern

the direction of the Holy Spirit through the truth of the Scriptures, prayer, an understanding of the pertinent issues at hand and input from the congregation.

8.7 Telecommunication. An Elder may participate in any Elder meeting through any means of telecommunication (telephone, Facetime, Skype, etc.).

8.8 Information Action by Elders. Any action required by law to be taken at an Elder Board meeting may be taken without a meeting if consent in writing, setting forth the action so taken, is to be signed by all of the Elders entitled to vote with respect to the subject matter thereof.

ARTICLE 9. PASTORS

9.1 Selection. All members of the pastoral staff will be chosen by the Elder Board.

9.2 Term. All pastoral staff members will serve at will for an indefinite period of time. The Senior Pastor is responsible and accountable in the performance of his duties to the Elder Board. All other staff members are responsible to the Elder Board through the Senior Pastor. A pastor may only be dismissed by the Elder Board.

9.3 Duties. The responsibility of the Senior Pastor will be to faithfully preach God's Word and model the priority of discipleship within the church. He will give oversight and direction to all ministry staff and work with the Elder Board in carrying out the overall vision of Redeemer Church. Ministry descriptions for the remaining pastoral staff will be established by the Elder Board, in conjunction with the Senior Pastor, in keeping with the giftedness of the individual and agreed upon at the time of hiring.

9.4 Qualifications. The qualifications for a pastor are the same qualifications for an Elder.

ARTICLE 10. OFFICERS

10.1 Church Offices. The officers of the Church are the Chairman (President of the Corporation), a Secretary, and a Treasurer. Such other officers and assistant officers, agents and assistant agents may be elected or appointed by the Elder Board as may be deemed necessary. Any two (2) or more offices may be held by the same person, except that the offices of Chairman and Secretary may not be held by the same person concurrently.

10.2 Qualifications. The Chairman must be an Elder. The Secretary must be an Elder or Pastor. The Treasurer may be either an Elder or a Deacon.

10.3 Chairman / President. The Chairman will be the principal officer of the Church, and, subject to the control of the Elder Board, will preside and chair all Elder Board meetings. The Chairman may sign, with the Secretary or any other officer of the Church authorized by the Elder Board, such documents and deeds of the Church as necessary or appropriate including, but not limited to, mortgages, bonds, contracts, or other instruments which the Elder Board has authorized to be executed, except in cases where (i) the signing and execution thereof will be expressly delegated by the Elder Board or by these bylaws to some other officer or agent of the Church, or (ii) will be required by law to be otherwise signed or executed. The Chairman will, in general, discharge all duties incident to the office of Chairman and such other duties as may be assigned by the Elder Board.

10.4 Secretary. The Secretary will have the following responsibilities: (a) be responsible for the keeping of the minutes of the Elder Board meetings in one or more books provided for that purpose; (b) see that all notices are duly given in accordance with the provisions of these bylaws or as required by law; (c) be custodian of the corporate records; and (d) in general, discharge all duties incident to the office of Secretary and such other duties as from time to time may be assigned by the Chairman or by the Elder Board.

10.5 Treasurer. The Treasurer will have the following responsibilities: (a) monitor the financial books of the Church; (b) keep regular books of account; (c) render to the Elder Board from time to time as may be required, an account of the financial condition of the Church; and (d) in general, discharge all duties incident to the office of Treasurer, and such other duties as may be assigned by the Chairman or by the Elder Board.

10.6 No Compensation. Officers will not receive any stated salaries for their services as officers, but by resolution of the Elder Board expenses of attendance, if any, may be allowed for each regular or special meeting of the Elder Board, provided that nothing herein contained is to be construed to preclude any Officers serving the Church in any other capacity and receiving compensation for that service.

10.7 Vacancies. Any vacancies occurring in any office to be filled by reason of any increase in the number of Elder Board members or resignation or termination are to be filled by the Elder Board as soon as practical. Any member so elected to fill a vacancy will be elected for the unexpired commitment of their predecessor in office.

10.8 Delegation of Authority. In case of the absence of any officer of the Church, or for any other reason that it may deem sufficient, the Elder Board may either (i) delegate the powers or duties of such officer to any Elder or employee of the Church, for the time being, or (ii) eliminate some or all of such powers or duties of such officer.

10.9 Election and Tenure. All officers will serve a term of one (1) year and must be appointed (or re-appointed) by the Elder Board at its annual meeting. Officer resignation and removal shall be conducted in the same manner as for Elder resignation and removal as prescribed in these bylaws. A removal of an officer will be without prejudice to the contract rights, if any, of the person so removed. Election or appointment of an officer or agent will not in itself create contract rights.

ARTICLE 11. DEACONS

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

11.2 Deacon Qualifications. A Deacon must (i) be a Member of the Church and (ii) meet the qualifications found for a Deacon found in 1 Timothy 3:8-13.

11.3 Number and Tenure. The number of Deacons may vary from time to time by resolution of the Elder Board without amendment of these bylaws. Although Scripture indicates no fixed terms for Deacons, we ask Deacons to serve for a two (2) year commitment. At the end of the Deacon's two (2) year commitment, their service will be reviewed by the Elder Board, along with a possible recommitment and reaffirmation by the Elders.

11.4 Deacon Selection. When the need arises for additional Deacons, in addition to its own nomination(s), the Elder Board shall request nominations from the Church at large. Nominees (either from the Elder Board itself or from the Church at large) who the Elders consider worthy of additional consideration shall complete an application and shall be thoroughly interviewed to ensure the nominee meets the qualifications for a Deacon set forth in Scripture. For nominees whom the Elder Board considers worthy of further pursuit, the Church will be given four (4) weeks to speak personally with the nominee and with the Elder Board if they are aware of any disqualifying characteristics. If the Elder Board is satisfied the nominee meets all of the qualifications for a Deacon, the Deacon shall be installed as of June 1.

11.5 Resignation. A Deacon may resign at any time in writing, to be effective on the date of the written resignation.

11.6 Removal. A Deacon may be removed by the Elder Board for any reason.

11.7 Structure. A Deacon Chairman may be selected by the Elders. If elected, the Deacon Chairman will work with the Elders to provide oversight to and manage the Deacons.

Deacons shall meet a minimum of three (3) times annually (which may include a joint meeting with the Elder Board and/or Pastoral Staff).

ARTICLE 12. FINANCIAL POLICIES

12.1 *Fiscal year.* The fiscal year of the Church is to begin on the first day of September each year and end the last day of August of the next year.

12.2 *Sale of Assets.* A sale, lease, exchange, mortgage, pledge or other disposition of property or assets of the Church may be made by the Elder Board upon such terms and conditions and for such considerations, which may consist in whole or in part of the money or property, real or personal, as may be authorized by the Elder Board.

12.3 *Contracts.* The Elder Board may authorize any officer or officers, agent or agents, to enter into any contracts or execute and deliver any instrument in the name of and on behalf of the Church, and such authority may be general or confined to specific instances.

12.4 *No Seal.* The Church shall not maintain a corporate seal.

ARTICLE 13. INDEMNIFICATION

13.1 *Effectuating Indemnification.* The Church may provide a trust fund, insurance, or other arrangement to effectuate this Article. As described herein, requests for indemnification shall not be unreasonably withheld.

13.2 *Mandatory Indemnification.* The Church shall, to the maximum extent permitted by the Act (provided, however, that if an amendment to the Act in any way limits or restricts the indemnification rights permitted by law as of the date of adoption of these Bylaws, such amendment shall apply only to the extent mandated by law and only to activities of persons subject to indemnification under this Section which occur subsequent to the effective date of such amendment), indemnify and advance expenses to any person who is or was an Elder, Pastor, ministry director, ministry leader, Deacon, Officer, or Staff of the Church, (hereinafter a "Covered Person") or to such Cover Person's heirs, executors, administrators and legal representatives, for the defense of any threatened, pending, or completed action, suit or proceeding, whether civil, criminal, administrative, or investigative, and whether formal or informal (the "Proceeding"), to which such Covered Person was, is or is threatened to be made, a named defendant or respondent, which indemnification and advancement of expenses shall include counsel fees actually incurred as a result of the Proceeding or any appeal thereof, reasonable expenses actually incurred with respect to the Proceeding, all fines, judgments, penalties and amounts paid in settlement thereof, subject to the following conditions:

(1) The Proceeding was instituted by reason of the fact that such person is or was a Covered Person; and

(2) The Covered Person conducted themselves in good faith, and they reasonably believed (A) in the case of conduct in their official capacity with the Church, that their conduct was in its best interest; (B) in all other cases, that their conduct was at least not opposed to the best interests of the Church; and (C) in the case of any criminal proceeding, that they had no reasonable cause to believe their conduct was unlawful.

The termination of a proceeding by judgment, order, settlement, conviction, or upon a plea of nolo contendere or its equivalent is not, of itself, determinative that the Covered Person did not meet the standard of conduct herein described.

13.3 Permissive Indemnification. The Church may, to the maximum extent permitted by the Act (provided, however, that if an amendment to the Act in any way limits or restricts the indemnification rights permitted by law as of the date of adoption of these Bylaws, such amendment shall apply only to the extent mandated by law and only to activities of persons subject to indemnification under this Section which occur subsequent to the effective date of such amendment), indemnify and advance expenses in a Proceeding to any person who is or was a Covered Person, or to such Covered Person's heirs, executors, administrators and legal representatives, to the same extent as set forth in Section 13.2 above, provided that the Proceeding was instituted by reason of the fact (or allegation) that such person is or was an employee or agent of the Church and met the standards of conduct set forth in Section 13.2. The Church may also indemnify and advance expenses in a Proceeding to any person who is or was a Covered Person to the extent doing so is consistent with public policy or as may be provided by the Church's Constitution, by these Bylaws, by contract, or by general or specific action of the Elder Board.

13.4 Good Faith Reliance. The Elders may in good faith rely on information, opinions, reports, or statements, including financial statements and other financial data, concerning the Church or another person that were prepared or presented by a variety of persons, including Staff of the Church, professional advisors or experts such as accountants or legal counsel. An Elder is not relying in good faith if he has knowledge concerning a matter in question that renders reliance unwarranted. No Elder Board member shall have personal liability for actions taken or omitted by an advisor if the advisor was selected in good faith and with ordinary care.

13.5 No Duties as Trustees. No Elder Board member shall be deemed to have the duties of a trustee of a trust with respect to the Church or with respect to any Property held or administered by the Church, including property that may be subject to restrictions imposed by the donor or transferor of the property.

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ARTICLE 14. MISCELLANEOUS


14.1 Amendments. The Articles of Incorporation and these bylaws may be altered, amended or repealed and new articles and bylaws may be adopted by the Elders present at any regular meeting or any special meeting of the Elders called for that purpose. Notice of the proposed amendment (including the suggested text of the change) shall be given in writing to all Elders at least twenty (20) days before the meeting at which the vote thereon is to be taken, and shall identify the persons proposing the amendment.

14.2 Dissolution. Upon dissolution of the Church, the Elder Board shall, after paying or making provision for the payment of all of the liabilities of the Church, dispose of all of the assets of the Church as the Elder Board shall determine. Any such assets not so disposed of shall be disposed of by the appropriate court of law of the county in which the principal office of the Church is then located, exclusively for such purposes or to such organization or organizations, as said court shall determine, which are organized and operated exclusively for exempt purposes.

CERTIFICATION OF ACCEPTANCE

I certify that I am the duly selected and acting on behalf and in representation of the Elders of Redeemer Church Rockford and that the foregoing Bylaws constitute the Redeemer Church Bylaws. These Bylaws were duly adopted by the Elder Board of the Church on the date set forth below.

Date: December 5, 2023
12/05/2023

By: 
Name: Doug Warren
Title: Elder Board Chairman

Appendix A

BELIEFS



STATEMENT OF FAITH

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

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

PRIMARY

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

SECONDARY

Our secondary doctrines are important and taught by the elders and pastors of Redeemer Church, but affirmation of them is not required to become a Missional Partner.



IN THIS BOOK, SECONDARY ITEMS ARE MARKED WITH THIS COLOR AND SYMBOL.

TERTIARY

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

The New Hampshire Confession of Faith (1833, Modified Version)

I. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired and is a perfect treasure of heavenly instruction (*2 Tim 3:16-17; 2 Pet 1:21; 1 Sam 23:2; Acts 1:16; Acts 3:21; John 10:35; Luke 16:29-31; Ps 119:11; Rom 3:1-2*). It has God for its author, salvation through Christ for its purpose (*2 Tim 3:15; 1 Pet 1:10-12; Acts 11:14; Rom 1:16; Mark 16:16; John 5:38-39*), and truth without any mixture of error for its content (*Prov 30:5-6; John 17:17; Rev 22:18-19; Rom 3:4*). It reveals the principles by which God will judge us (*Rom 2:12; John 12:47-48; 1 Cor 4:3-4; Luke 10:10-16; Luke 12:47-48*). Therefore, it is and shall remain to the end of the world the true center of Christian union (*Phil 3:16; Eph 4:3-6; Phil 2:1-2; 1 Cor 1:10; 1 Pet 4:11*) and the supreme standard by which all human conduct, creeds, and opinions should be tried (*1 John 4:1; Isa 8:20; 1 Thess 5:21; 2 Cor 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph 6:17; Ps 119:59-60; Phil 1:9-11*).

II. OF THE TRIUNE GOD

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

III. OF THE FALL

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

IV. OF THE WAY OF SALVATION

We believe that the salvation of sinners is entirely of grace (*Eph 2:5; Matt 18:11; 1 John 4:10; 1 Cor 3:5-7; Acts 15:11*), through the mediatorial offices of the Son of God (*John 3:16; John 1:1-14; Heb 4:14; Heb 12:24*), Jesus Christ our Lord. By the appointment of the Father, He freely took upon Himself our nature, yet without sin (*Phil 2:6-7; Heb 2:9, 14; 2 Cor 5:21*). He honored the divine law by His personal obedience (*Isa 42:21; Phil 2:8; Gal 4:4-5; Rom 3:21*), and by His substitutionary death made a full atonement for our sins (*Isa 53:4-5; Matt 20:28; Rom 4:25; Rom 3:21-26; 1 John 4:10; 1 John 2:2; 1 Cor 15:1-3; Heb 9:13-15*). He rose from the dead, and is now enthroned in heaven (*Heb 1:8; Heb 3; Heb 8:1; Col 3:1-4*). Jesus unites in His wonderful person the tenderest sympathies with divine perfections and is qualified in every way to be a suitable, compassionate, and all-sufficient Savior (*Heb 7:25; Col 2:9; Heb 2:18; Heb 7:26; Ps 89:19; Ps 14*).

V. OF JUSTIFICATION

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

VI. OF THE FREENESS OF SALVATION

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

VII. OF GRACE IN REGENERATION

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

VIII. OF REPENTANCE AND FAITH

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



IX. OF GOD'S PURPOSE OF GRACE

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

X. OF SANCTIFICATION

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

XI. OF THE PERSEVERANCE OF SAINTS

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

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL

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

XIII. OF A GOSPEL CHURCH

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

XIV. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian Baptism is the immersion in water of a believer (*Acts 8:36-39; Matt 3:5-6; John 3:22-23; John 4:1-2; Matt 28:19; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8*), into the name of the Father, and Son, and Holy Spirit (*Matt 28:19; Acts 10:47-48; Gal 3:27-28*). This demonstrates, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life (*Rom 6:4; Col 2:12; 1 Pet 3:20-21; Acts 22:16*). Baptism is prerequisite to the privileges of church membership and the Lord's Supper (*Acts 2:41-42; Matt 28:19-20; Acts and Epistles*) in which the members of the Church, by the sacred use of bread and wine, are to remember together the dying love of Christ (*1 Cor 11:26; Matt 26:26-29; Mark 14:22-25; Luke 22:14-20*); preceded always by solemn self-examination (*1 Cor 11:28; 1 Cor 5:1,8; 1 Cor 10:3-32; 1 Cor 11:17-32; John 6:26-71*).

XV. OF THE CHRISTIAN SABBATH

We believe that the first day of the week is the Lord's Day, or Christian Sabbath (*Acts 20:7; Gen 2:3; Col 2:16-17; Mark 2:27; John 20:19; 1 Cor 16:1-2*). It is a Christian institution for regular observance (*Exod 20:8-11, Rev 1:10, Matt 12:1-12, 20:7, 1 Cor 16:1-2*). It commemorates the resurrection of Christ from the dead (*Matt 28:1, Mark 16:1-7, Luke 24:1-3, 33-36, John 20:1, 19-28*) and the eternal rest God's children have in Christ and will experience for all eternity (*Matt 11:28-30, Heb. 4:3-11*). Observing the Lord's day should include exercises of worship and spiritual devotion, both private (*Psalms 119:16*) and public (*Acts 11:26, 13:44, Heb 10:24-25*). On this day we encourage rest from work and that activities be commensurate with the Christian's conscience under the Lordship of Jesus Christ (*Rom 14:5-10*).

XVI. OF THE CIVIL GOVERNMENT

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

XVII. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked (*Mal 3:18; Prov 12:26; Isa 5:20; Gen 18:23; Jer 15:19; Acts 10:34-35; Rom 6:16*). Only those who through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem (*Rom 1:17; Rom 7:6; 1 John 2:29; 1 John 3:7; Rom 6:18, 22; 1 Cor 11:32; Prov 11:31; 1 Pet 4:17-18*). In contrast, all those who continue in rebellion and unbelief are wicked in His sight, and under His curse (*1 John 5:19; Gal 3:10; John 3:36; Isa 57:21; Ps 10:4; Isa 55:6-7*). This distinction holds both in and after death (*Prov 14:32; Luke 16:25; John 8:21-24; Prov 10:24; Luke 12:4-5; Luke 9:23-26; John 12:25-26; Eccl 3:17; Matt 7:13-14*).

XVIII. OF THE WORLD TO COME

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

Nashville Statement on Biblical Sexuality (2017)

ARTICLE 1

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

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

ARTICLE 2

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

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

ARTICLE 3

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

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

ARTICLE 4

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

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

ARTICLE 5

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

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

ARTICLE 6

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

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

ARTICLE 7

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

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

ARTICLE 8

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

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

ARTICLE 9

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

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

ARTICLE 10

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

We deny that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

ARTICLE 11

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

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

ARTICLE 12

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

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

ARTICLE 13

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

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

ARTICLE 14

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

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

SCRIPTURE REFERENCES

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



COMPLEMENTARIANISM IS A SECONDARY DOCTRINE: AFFIRMATION IS NOT REQUIRED TO BECOME A MISSIONAL PARTNER.

The Danvers Statement (1988)

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

RATIONALE

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

1. The widespread uncertainty and confusion in our culture regarding the complementary differences between masculinity and femininity;
2. the tragic effects of this confusion in unraveling the fabric of marriage woven by God out of the beautiful and diverse strands of manhood and womanhood;
3. the increasing promotion given to feminist egalitarianism with accompanying distortions or neglect of the glad harmony portrayed in Scripture between the loving, humble leadership of redeemed husbands and the intelligent, willing support of that leadership by redeemed wives;
4. the widespread ambivalence regarding the values of motherhood, vocational homemaking, and the many ministries historically performed by women;
5. the growing claims of legitimacy for sexual relationships which have Biblically and historically been considered illicit or perverse, and the increase in pornographic portrayal of human sexuality;
6. the upsurge of physical and emotional abuse in the family;
7. the emergence of roles for men and women in church leadership that do not conform to Biblical teaching but backfire in the crippling of Biblically faithful witness;
8. the increasing prevalence and acceptance of hermeneutical oddities devised to reinterpret apparently plain meanings of Biblical texts;

9. the consequent threat to Biblical authority as the clarity of Scripture is jeopardized and the accessibility of its meaning to ordinary people is withdrawn into the restricted realm of technical ingenuity;
10. and behind all this the apparent accommodation of some within the church to the spirit of the age at the expense of winsome, radical Biblical authenticity which in the power of the Holy Spirit may reform rather than reflect our ailing culture.

PURPOSES

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

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

AFFIRMATIONS

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

1. Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood (*Gen 1:26-27, 2:18*).
2. Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart (*Gen 2:18, 21-24; 1 Cor 11:7-9; 1 Tim 2:12-14*).
3. Adam's headship in marriage was established by God before the Fall, and was not a result of sin (*Gen 2:16-18, 21-24, 3:1-13; 1 Cor 11:7-9*).
4. The Fall introduced distortions into the relationships between men and women (*Gen 3:1-7, 12, 16*).
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility, and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.
5. The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women (*Gen 1:26-27, 2:18; Gal 3:28*). Both Old and New

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

6. Redemption in Christ aims at removing the distortions introduced by the curse.
7. In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership (*Eph 5:21-33; Col 3:18-19; Tit 2:3-5; 1 Pet 3:1-7*).
8. In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men (*Gal 3:28; 1 Cor 11:2-16; 1 Tim 2:11-15*).
9. In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission-domestic, religious, or civil-ever implies a mandate to follow a human authority into sin (*Dan 3:10-18; Acts 4:19-20, 5:27-29; 1 Pet 3:1-2*).
10. In both men and women a heartfelt sense of call to ministry should never be used to set aside Biblical criteria for particular ministries (*1 Tim 2:11-15, 3:1-13; Tit 1:5-9*). Rather, Biblical teaching should remain the authority for testing our subjective discernment of God's will.
11. With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world (*1 Cor 12:7-21*).

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

The Chicago Statement on Biblical Inerrancy (1978)

PREFACE

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

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

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

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

We invite response to this statement from those who see reason to amend its affirmations about Scripture by the light of Scripture itself, under whose infallible authority we stand as we speak. We claim no personal infallibility for the witness we bear, and for any help which enables us to strengthen this testimony to God's Word we shall be grateful.

A SHORT STATEMENT

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

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

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

Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

ARTICLE I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God. We deny that the Scriptures receive their authority from the Church, tradition, or any other human service.

ARTICLE II

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

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

ARTICLE III

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

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

ARTICLE IV

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

ARTICLE V

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

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

ARTICLE VI

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

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

ARTICLE VII

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

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

ARTICLE VIII

We affirm that God in His work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

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

ARTICLE IX

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

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

ARTICLE X

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

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

ARTICLE XI

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

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

ARTICLE XII

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

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

ARTICLE XIII

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

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

ARTICLE XIV

We affirm the unity and internal consistency of Scripture.

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

ARTICLE XV

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

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

ARTICLE XVI

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

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

ARTICLE XVII

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

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

ARTICLE XVIII

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

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

ARTICLE XIX

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

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