

**By-Laws of Summit Ridge Church
of Las Vegas, Nevada**

**ARTICLE I
Name, Purpose, and Affiliation**

Section 1—Name

The corporate name of this organization shall be Summit Ridge Church, hereafter referred to as “SRC,” “the Corporation,” or “the Church.”

Section 2—Incorporation

A. The certificate of incorporation of Summit Ridge Church was issued under the seal of the Secretary of State of the State of Nevada on March 13, 2000.

The principal office of the Corporation shall be at such place or places as the Board of Directors may appoint. The registered office must be registered with the Secretary of State of the State of Nevada and the registered Resident Agent must be located at the same address, or otherwise as provided by the Board of Directors.

B. Summit Ridge Church is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of section 501c(3) of the Internal Revenue Code of 1986; including but not limited to, for such purposes, the establishing and maintaining of religious worship, the building, maintaining, and operating of churches, parsonages, schools, radio stations, television stations, rescue missions, print shops, day care centers, camps, and any other ministries that SRC may be led of God to establish.

C. Summit Ridge shall also ordain and license people to the Lord’s ministry; evangelize the unsaved by proclaiming the Gospel of the Lord Jesus Christ; educate believers in a manner consistent with the requirements of Holy Scripture, both in Sunday and weekday schools of Christian education; maintain missionary activities in the United States and any foreign country; and engage in any other ministry that SRC may pursue in obedience to the will of God.

Section 3—Affiliation

Summit Ridge Church is autonomous and maintains the right to govern its own affairs. Recognizing the benefits of partnership, Summit Ridge Church is affiliated with Southwest Church Connection, a regional association of churches.

ARTICLE II

Purpose

Summit Ridge Church exists to Glorify God, to make much of Jesus Christ in all that we do. We glorify Jesus by: Loving God, Loving others, and Serving the world.
(Matthew 22:36-40; 28:18-20)

ARTICLE III

Statement of Faith

Our Beliefs

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Summit Ridge Church's faith, doctrine, practice, policy, and discipline, our Elder team is Summit Ridge Church's final interpretive authority on the Bible's meaning and application.

The Scriptures

We believe that the entire Bible is inspired, (i.e. "God breathed"), of God and that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the sacred writings – historical, poetical, doctrinal, and prophetic – as appeared in the original manuscripts. We believe that the whole Bible (66 books) in the originals is, therefore, without error. We believe that all the Scriptures center around the Lord Jesus Christ in His person and work in His first and second coming. We believe that Scripture contains all of the words of God that He intended His people to have at every stage of redemptive history, and that it contains all of the words needed for salvation and for trusting and obeying Him completely. Therefore, there is nothing that needs to be added at any time to complete the whole of God's Word. We also believe that all the Scriptures were designed for our practical instruction. (Romans 15:4, 1 Corinthians 2:13, 2 Timothy 3:16-17; 2 Peter 1:21, Luke 24:27, 44; Acts 17:2-3; 18:28; 28:23)

The Godhead

We believe that the Godhead eternally exists in three persons – the Father, the Son and the Holy Spirit – and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience. We believe that there are also varying roles within the Godhead and yet each Person of the Trinity is equal in unity and are one. (Genesis 1:26 ; Deuteronomy 6:4; Matthew 28:18-19; Mark 12:29; John 1:1,14; Acts 5:3-4; 2 Corinthians 13:14; Hebrews 1:1-3)

The Doctrine of God

We believe in one God the Father, Almighty, living and eternal, who has manifested Himself in many ways through many attributes. He has revealed Himself as:

- *Independent* – God is completely free of needing mankind or the rest of creation to make Him any more complete, whole or happy. His existence and character are not dependent on anyone or anything else. Nevertheless, all of His creation can glorify Him and bring Him glory. (John 17:5, 24; Exodus 3:14; Isaiah 43:7)
- *Unchangeable* – God is immutable in His being, purposes, and promises, yet God does act and feel emotions, and He acts and feels differently in response to different situations. He is both infinite and personal. God does not change His mind to the extent of changing anything that would be contrary to the rest of His character (Malachi 3:6; James 1:17)
- *Eternal* – God is eternal, He has no beginning (He was before there was time, Psalm 90:2; Revelation 1:8), end, or succession of movements in His own being. He sees all time equally vivid and yet He sees events in time and acts within time. (Psalm 90:4; Isaiah 45:21)
- *Omniscient* – God fully knows Himself and all things actual, (all things that exist) and possible, (all things that can happen) in one simple and eternal act. (1 John 3:20; Psalm 139:1-12; Psalm 90:4)
- *Other Attributes*: God is **love** (1 John 4:8; Romans 5:8); He is **Holy** (Psalm 99:9; 1 Peter 1:16); He is **true**, meaning: He is the true God, all His knowledge and words are both true and the final standard of truth. (John 17:3; James 1:17; Numbers 23:19); He is a God of **peace**, meaning: In God's being and His innumerable actions He is separate from all disorder and confusion, yet He is continually active in innumerable well-ordered, fully controlled, simultaneous actions (1 Corinthians 14:33; Philippians 4:9); God is **righteous**, meaning that He always acts in accordance with what is right and is Himself the final standard of what is right (Deuteronomy 32:4; Romans 9:20,21); A God of **wrath**, meaning He intensely hates all sin (Romans 1:18; Hebrews 3:11); **Jealous**, meaning He continually seeks to protect His own honor (Exodus 34:14; Isaiah 48:11); God is **omnipotent**, which means He is able to do all of His holy will (Isaiah 46:9-10; Luke 1:37; Matthew 19:26); and He is wholly **glorious** (Psalm 24:10; Revelation 21:23).

Of God and Creation: God the Father was intimately involved in the creation process. He created everything, visible and invisible, in the span of six days, and He created it from nothing, ex nihilo. Creation is distinct from God but it is always dependent upon Him. His creation was, and is, for the express purpose of bringing glory and joy to Himself,

(Isaiah 43:7, Ephesians 1:11, 12). He works apart from having any *need* of what He created, (Acts 17:24, 25). (Genesis 1:1; Nehemiah 9:6)

The Person of Jesus Christ

We believe that Jesus Christ is the Son of God, being the second Person of the Trinity – fully human and yet fully God, (John 8:58; Matthew 10:40). Jesus is eternal, He was pre-existent of all other human beings, not just prior to His human birth, (John 1:1; Colossians 1:16). He is one in essence with God the Father and with God the Holy Spirit. Jesus Christ chose to become incarnate, taking upon Himself humanity, (John 1:14; Philippians 2:7). Christ's humanity was conceived by the Holy Spirit in the womb of the virgin Mary, (Matthew 1:18-25; Luke 1:35).

Jesus Christ was completely divine, being God and was completely human, He held both natures at the same time, not lessening one over the other or separating the two natures. While Jesus took on the role of a servant, (Philippians 2:5-8), He voluntarily self-limited His divine attributes and subjected Himself to God the Father, (John 8:28-29; Matthew 26:39). We believe that Jesus, although completely human, was completely sinless, (2 Corinthians 5:21; Hebrews 7:26). Although tempted in every way that all other humans are, (Hebrews 4:15) He was yet without sin.

We believe that Jesus Christ willingly went to the cross where He was crucified and died, giving up His spirit, (Luke 23:33, 46; Matthew 27:50). Jesus, following His death, was buried in a tomb and then rose from the grave, victorious, on the third day in a resurrected body, (Matthew 27:57-60; 28:1-10; Luke 24:1-9; John 20:19-29). He then appeared to multiple people for a remaining forty days, (Acts 1:3-9), before He ascended into heaven where He now sits at the right hand of God, (Philippians 2:9-11; Acts 7:55-56; Rom. 8:34). Jesus Christ will return again, as the rightful King, and in power and glory to bring judgment on the earth and establish His kingdom, (Acts 1:10-11; Revelation 19:11-21; Micah 5:4).

Salvation Only Through Christ

We believe that, owing to universal death through sin (Romans 3:23; 6:23), no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however impressive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. A new nature imparted from above, a new life implanted by the Holy Spirit through the Word (John 1:1), is absolutely essential to salvation, and only those thus saved are children of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place; and that no feeling, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church can result in salvation. (Ephesians 2:8,9; Titus 3:5; John 3:16, 18; 14:6; 15)

The Extent of Salvation

We believe that when an unregenerate person exercises saving faith in Christ, which is illustrated and described as such in the New Testament, these being; he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified freely by grace, accepted before the Father as Christ, His Son, is accepted, loved as Christ is loved, having his place and portion linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ. (John 5:24; Acts 13:39; Romans 5:1; 1 Corinthians 3:21-23; Ephesians 1:3; 1 John 5:11-12)

Sanctification

We believe that sanctification, which is a setting-apart unto God, is threefold. It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, however, that he still struggles with habit patterns and vestiges from his former sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, (one is declared righteous, i.e. justified), his present state is no more perfect than his experience in daily life.

There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" provided that the believer submits to the power of the Holy Spirit. We believe also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." (John 17:17; 2 Corinthians 3:18; 7:1; Ephesians 4:24; 5:25-27; 1 Thessalonians 5:23; Hebrews 10:10, 14, 12:10)

We believe that he is called with a holy calling, to walk not after the flesh, but after the Spirit, and to live in the power of the indwelling Spirit that he will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Romans 6:11-13; 8:2, 4, 12-13; Galatians 5:16-24; Ephesians 4:22-24; Colossians 2:6-10; 1 Peter 1:14-16; 1 John 1:4-7; 3:5-9)

Eternal Security

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life,

because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, those once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the willful disobedience of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all our human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (John 5:24; 10:28; 14:16-17; 17:11; Romans 8:28-39; Ephesians 1:11-14; Hebrews 7:25; 1 John 2:1-2; 5:13; Jude 24)

Assurance

We believe it is the privilege of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of salvation from the very day they take Him to be their Savior; and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children love, gratitude, and obedience. (Luke 10:20; Romans 8:1; 2 Corinthians 5:1, 6-8; 2 Timothy 1:12; Hebrews 10:22, 23; 1 John 5:13)

The Person of the Holy Spirit

The Holy Spirit pre-existed with God, (Genesis 1:2, 26), and is equal with God the Father and with God the Son, being the third person of the Trinity and possessing all of the attributes of Deity. The Holy Spirit is divine, (Acts 5:3-4; Matthew 28:19), and yet has attributes of a person, (a will – 1 Corinthians 12:11; intelligence – Isaiah 11:2; emotion – Ephesians 4:30). The Holy Spirit actively works in both creation, salvation and in sanctification. His purpose and work is to convict mankind of sin, righteousness, and judgment, (John 16:8-11); to regenerate such as He enables to repent of their sins and believe on the Lord Jesus Christ; to sanctify, (Romans 15:16), strengthen, (Romans 8:26), teach, (John 14:16), lead, (Romans 8:14), and comfort the believer, (John 14:16-17); to glorify the Lord Jesus Christ. He is indeed, *holy*, (Leviticus 11:44; Isaiah 6:3-7).

His Work in Creation: The Holy Spirit was not only involved in the creation of the universe, (Genesis 1:2-3), but He is actively involved in the giving of life, (Romans 8:2), through the regeneration of humans, (John 3:3-6).

His Work in Salvation: The Holy Spirit is active in the process of salvation for every believer. He is the One who convicts people of their sins, (John 16:7-11) and He is the One who converts, (1 Corinthians 2:11-14; Galatians 3:3). We believe that it is *only* because of His working that anyone can come to a personal relationship with Christ Jesus, becoming a child of God, (Romans 8:15-16, 30). It is at the point of salvation that

the Holy Spirit will then indwell the believer, (Romans 8:9; 1 Corinthians 3:16), being baptized by Him, (1 Corinthians 12:13), sealing them for the day of redemption, (Ephesians 1:13; 4:30). It is because of the Holy Spirit, and through Him alone, that one is justified, once and for all, (Titus 3:5; John 1:12-13). We believe that once a person believes and is indwelt by the Holy Spirit that they are baptized by Him therefore sealing them for eternity.

Mankind, Created and Fallen

We believe that mankind was originally created in the image and after the likeness of God, and thereafter fell through sin, consequently losing spiritual life, becoming dead in trespasses and sins and subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably evil apart from divine grace. (Genesis 1:26-27; 6:5; Psalms 14:1-3; 51:5; Jeremiah 17:9; Romans 3:10-19; 8:6-8; Ephesians 2:1-3; 1 John 3:8)

Human Sexuality

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps. 139.)

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) 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 Summit Ridge Church.

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home and men are to be the leaders (pastors and elders) of Summit Ridge Church. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12)

The Doctrine of Angelology

Angels are created, spiritual beings who do not have physical bodies and are considered heavenly beings. Angels show the greatness of God and His plan for us, (Psalm 148:2; Hebrews 1:14). They carry out the will of God, (Luke 1:11-19; 2 Chronicles 32:21), and they are examples for mankind, (Isaiah 6:3). Angels are immortal, (Luke 20:36), and have great power, (Psalm 103:20). Angels also minister to humans, (Hebrews 13:2; Daniel 6:22; Acts 12:7-11), as well as announce judgment and execute judgment to unbelievers, (Revelation 8 – 11; Genesis 19:13, Exodus 12:13, 23). Angels are also given the great task of directly glorifying God, (Revelation 4:8; 5:11-12), crying, “Holy, holy, holy is the Lord God Almighty, who was and is and is to come!”.

Satan and Demons

We believe that Satan and his demons are not only real, but alive, and active today in the world to bring dishonor to God and against His will. Satan is a created angelic being that was at one time one of the greatest of angelic beings (Ezekiel 28:12-19). He became prideful and believed that he could take the place of God (Isaiah 14:14) and it was then that he turned to unrighteousness and was cast out of his position in heaven along with a large number of angels, now known as demons, who followed Satan. Satan is the leader of the demonic realm and gives them orders and directions (Matthew 12:24). He and his forces are actively working in the lives of unbelievers and believers to do acts of evil, turn people away from the gospel and do the will of Satan as opposed to the will of God. Nevertheless, Satan and his forces have limited power and limited authority. They are still within the confines of what God allows, for God is ultimately sovereign (Job 1:12; 2:6; James 4:7). Satan’s end, and that of his demons, will be final, ending in being thrown into the Lake of Fire for eternity (Revelation 20:10).

The Church, A Unity of Believers

Definition of the Church: We believe the Church is the community of all true believers for all time (John 3:4, 36; 6:28-29; 11:25-26; Ephesians 1:22-23; 5:25). It is applied to a group of believers at any level, ranging from a very small group meeting in a private home to all true believers in the universal church (Acts 9:31; 1 Corinthians 12:28).

The Purposes of the Church: We believe that the purpose of the church is fourfold, (1) It is a ministry to God through worship (Colossians 3:16), (2) It is a ministry to believers through the nurture they should receive (Ephesians 4:11-13), (3) It is a ministry to the world through evangelism and acts of mercy and kindness (Matthew 28:18-20; Luke 6:35-36), (4) and lastly it is to keep each of these purposes in balance with each other.

(Acts 2:42-47; Romans 12:5; 1 Corinthians 12:12-27; Colossians 3:14-15)

The Ordinances

We believe that water baptism and the Lord's Supper are the only ordinances of the church and that they are a testimony for the church in this age.

(Matthew 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; 1 Corinthians 11:26)

Baptism:

We believe that baptism is an outward expression of an inward experience that has already taken place through faith in Jesus Christ as Savior and Lord. A Believer can be baptized immediately following ones profession of faith in Jesus Christ and baptism is to be done as an act of obedience to Jesus' teachings. We believe that the Bible teaches in the emersion of water for baptism.

(Romans 6:3-5; Acts 2:37-38, 41; 8:12-13, 25-39; 18:8; Matthew 3:16; 28:19; 1 John 2:3; Mark 1:9-11)

Lord's Supper:

We believe that the Lord's Supper is for a believer as an act of worship that takes the form of participating in a ceremonial meal of eating bread and drinking wine (or juice) that symbolizes the body of Christ and the blood of Christ and His sacrifice on a believers behalf. We believe the Lord's Supper has three levels of meaning for its participants: (1) It has a *past* reference to Christ's death. (2) It has a *present* reference to our corporate feeding on Him by faith, with implications for how we treat our fellow believers. And (3) It has a *future* reference as we look ahead to Christ's return and are encouraged by the thought of it.

(1 Corinthians 11:20-29; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20)

The "Means of Grace"

We believe that the means of grace are any activities within the fellowship of the church that God uses to give more grace to Christians. There are numerous means of grace that are available to believers through their active involvement in the church. For instance,

the preaching of God's Word (Romans 1:16; 2 Timothy 3:16), baptism (Matthew 28:19), communion (1 Corinthians 11:23-26), prayer (Ephesians 6:18; Hebrews 4:16), worship (John 4:23-24), church discipline (Matthew 18:15-20; 1 Timothy 5:20), giving (2 Corinthians 8:5; 9:6-12), spiritual gifts (1 Peter 4:10), fellowship (Acts 2:42; Hebrews 10:24-25), evangelism (Matthew 28:19-20; Romans 10:14, 15), and personal ministry to individuals (Colossians 3:16; Ephesians 4:29; Hebrews 10:24-25; Acts 4:34). All of these means of grace occur within the fellowship of the church. Those who neglect the fellowship of the church willfully cut themselves off from all of these means of grace and thereby cut themselves off from most of the ordinary means that the Holy Spirit uses to bring blessing to His people.

The Christian's Service

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the Spirit sovereignly determines. We believe also that today some are especially called of God to be evangelists, pastors and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Romans 12:6-8; 1 Corinthians 12:4-11; Ephesians 4:11-13)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for the Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (1 Corinthians 3:9-15; 9:18-27; 2 Corinthians 5:10)

Worship

We believe that worship is the activity of glorifying God in His presence with our voices and hearts (Colossians 3:16; Ephesians 5:17-20). It is a direct expression of our ultimate purpose for living, "to glorify God and to fully enjoy him forever." When we enter into genuine worship for God: We delight in God (Psalm 27:4; 73:25; Luke 24:52-53), God delights in us (Zephaniah 3:17), we draw near to God (Hebrews 4:16), God draws near to us (James 4:8), God ministers to us (Hebrews 4:16; Ephesians 5:19), and unbelievers know that they are in God's presence (1 Corinthians 14:24, 25).

Giving

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, should give to support his local church financially. We believe that God has established the principle of giving whereby Christians should give regularly and

cheerfully to the support of the Church, the relief of those in need, and the spread of the gospel. (Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; 1 Corinthians 16:2; 2 Corinthians 9:6-7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17-18; 1 John 3:17)

Spiritual Gifts in the Church

We believe that there is one baptism of the Holy Spirit that occurs at the time a person is born again, placing that one into the body of Christ. We believe that the gifts of the Spirit (Romans 12:6-8; 1 Corinthians 12:8-10; 29-30; Ephesians 4:11) are given to believers according to the Will of God for the purpose of building up the Church. He gives them in various ways and at various times (1 Corinthians 12:4-6).

We believe that during the foundational era of the Church (i.e., the time of Christ and the Apostles) God gave special manifestations of the overtly supernatural and miraculous gifts (e.g., tongues, healings, miracles) as "signs" that witness to the validity of those bearing new canonical revelation (2 Corinthians 12:12; Hebrews 2:3-4). Beyond the foundational era, God in His sovereignty may grant any spiritual gift and work miraculously for the benefit of His Church at any time. However, we hold that "sign gifts" are not normative for the church today.

The Great Commission and Missions

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into all the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. We believe that God has given the church a great commission to proclaim the gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to the foreign nations and preach the gospel of Jesus Christ. (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 17:18; 20:21; Acts 1:8; 2 Corinthians 5:18-20; Romans 10:14-15)

The Blessed Hope

We believe that the next great event in God's prophetic program will be the coming of the Lord Jesus Christ in the air to receive unto Himself His church -- consisting of all Christians who have died as well as those who are alive when He comes. This special event, which is often referred to as the Rapture (the "catching up") is the blessed hope for which Scripture instructs us to be constantly looking (John 14:1-3; 1 Corinthians 15:51-58; Philippians 3:20; 1 Thessalonians 4:13-18; Titus 2:11-14).

Tribulation on Earth

We also believe that the Rapture of the church will be followed by a seven year period of tribulation during which the righteous judgments of God will be poured out on the earth (Daniel 9:24-27; Matthew 24:1-29; 25:14-30; Revelation 6-19).

The Second Coming of Christ

We believe that the period of great tribulation on the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the fulfillment of God's covenant promises. At that time the whole world will be exposed to the knowledge of God. (Deuteronomy. 30:1-10; Isaiah 11:9; Ezekiel 37:21-28; Matthew 24:15-25, 46; Acts 15:16-17; Romans 8:19-23; 11:25-27; Revelation 20:1-3)

The Eternal State

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and remain there in conscious bliss until the resurrection of the glorified body when Christ comes for His own. At that time those souls and bodies will be reunited and associated with Him forever in glory. The spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body alike shall be reunited and ultimately cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction and separated from the presence of the Lord, and from the glory of His power. (Luke 16:19-26; 23:42; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15; Matthew 25:31-46)

ARTICLE IV Membership

Section 1—General

Membership in Summit Ridge shall consist of all persons who have met the qualifications for membership and are listed on the current membership roll.

Section 2—Qualification for Membership

All who profess their faith in the Lord Jesus Christ as Savior and have been subsequently baptized by immersion are eligible to become partnering members of Summit Ridge.

Section 3—Requirements and Procedures for Membership

Specific requirements and procedures for membership will be maintained in the membership covenant.

Section 4—Designation and Termination of Membership

Membership rolls will be maintained and updated periodically by the Elders. Members shall be distinguished as Active Members, Associate Members, and Inactive Members. Only Active Members may vote on matters to be determined by the membership of Summit Ridge Church.

Membership will be terminated:

1. When a member joins another church (except in the case of Associate Membership).
2. When a member requests termination of membership.
3. When a member fails to participate in the worship celebrations of SRC for six consecutive months as outlined in the membership covenant.
4. When a member is guilty of ongoing, unrepentant sin and reasonable efforts have been made to restore that member to fellowship as provided in the church discipline policy adopted by the Elder Team. Refer to Section 6 – Discipline of Members.

Section 5—Responsibilities of Membership

Responsibilities of membership are described in the membership covenant.

Section 6—Discipline of Members

Discipline of Members will be done in love and in keeping with Matthew 18:15-18 and Galatians 6:1. Members determined to be guilty of unrepentant conduct inconsistent with Biblical teaching or the Covenant of Summit Ridge Church may be terminated from membership by a vote by two-thirds of the Elders. Such action may be taken after reasonable efforts have been exhausted.

Section 7—Voting Rights of Membership

Every Active Member of Summit Ridge Church shall have the right to vote on the following matters: the Annual Budget of the Church, the selection of the Elder Team, the acquisition and disposal of real property and related indebtedness, amendments to the Articles of Incorporation and By-Laws of the Church, the calling or removing of the

Senior Pastor, the merger or dissolution of the Church, and other matters determined by the Elder Team. Each Member is entitled to cast one vote on each submitted matter in which such Member is eligible to vote. The meeting chairman may call for written ballot votes on key questions as determined by the Elder Team.

ARTICLE V

Government

Summit Ridge Church is a self-governed church with an elder-directed form of church government whereby the membership elects a team of Elders from among the membership who serve as the governing authority for the Church. These godly, servant leaders serve as under-shepherds to the Chief Shepherd, the Lord Jesus Christ (1 Peter 5:1-4).

Subject to the provisions and limitations of these By-Laws, the activities, business and affairs of the Church shall be conducted and all corporate powers shall be exercised by or under the directions of the Elders who also serve as the Board of Directors of the Corporation. Decisions are executed by the pastoral staff and implemented through approved ministry teams.

ARTICLE VI

Elders

The Elder Team shall consist of Biblically qualified men for the office of Elder. (Preferably six or more elders.)

Section 1—Qualifications:

The Bible lays out the specific qualifications for this office (1 Timothy 3:1-6 and Titus 1:5-9). Prospective candidates will:

1. Be active, partnering members of Summit Ridge Church.
2. Subscribe to the SRC Statement of Faith, Membership Covenant, and By-Laws.
3. Be a proportionate giver with tithing as a norm.
4. Be regular in worship and actively engaged in ministry at Summit Ridge Church.
5. Already be functioning as a humble shepherd/servant within the SRC family.
6. Be enrolled in or have completed the Elder Assessment Requirements.

Section 2—Selection:

Elders shall be approved by a 75% vote of the Members voting at the annual meeting. The Elders currently serving will determine the number of positions to be filled that year due to vacancies or newly created positions. One candidate will be nominated from among the membership for each available position. A staff pastor may serve as an Elder if duly nominated, approved by the congregation, and there is unanimous approval by

all elders and the senior pastor. In the event of vacancy or special need, the Elder Team may re-initiate the selection process at any time during the year as they deem necessary.

Section 3—Term of Office:

The term of office shall be two years, subject to a maximum of six consecutive years of service on the Elder Team. After a lapse of one year, a former elder be eligible to serve again. An Elder may be terminated from office by expiration of term, by resignation, or upon a vote of dismissal by a two-thirds vote of all remaining Elders. Elders will assume their duties immediately upon approval at the annual meeting.

Section 4—Responsibilities:

The Elders have the Biblical responsibility for the oversight of the Church, the shepherding of its members, and have ultimate responsibility for managing the affairs of the Church. Specific duties of Elders shall be:

1. To exercise oversight concerning all the legal and financial affairs of the Church and serve as the Corporate Directors of Summit Ridge Church.
2. To annually review and establish strategies and objectives to accomplish the Church's purpose.
3. To regularly review and evaluate the total program of the Church.
4. To provide oversight of staff compensation and benefits. To establish job descriptions and personnel policies.
5. To authorize and approve ordination, licensing, and commissioning for Christian Ministry.
6. To call Church meetings and recommend action on matters that the Elder Team proposes to the Members.
7. To present an annual budget to the Members at each annual meeting.
8. To buy, lease, acquire, own, hold, improve, use and deal in any interest in real or personal property.
9. To sell, convey, mortgage, exchange, or dispose of any interest in real and personal property in keeping with the provisions of these By-Laws. The Elder Team is permitted, on behalf of the Church and the Members, without any action by the Members, to dispose of any non-real estate property.
10. To establish a process to accept and terminate Members as required.
11. To hear and respond appropriately to concerns of the Members.
- 12.

ARTICLE VII Duties of Leaders

Section 1—Senior Pastor

Duties:

The Senior Pastor shall:

1. Be the spiritual leader of Summit Ridge Church.
2. Be the spokesman and visionary for the Church.
3. Direct the functions of preaching and teaching the Word, leading public worship celebrations, overseeing the administering of the ordinances, and leading the congregation in a practical Christian life.
4. Be an elder on the Board of Elders.
5. Be an *ex officio* member of all Church ministry teams, committees and other organizations within Summit Ridge Church.
6. Direct church staff. All staff pastors shall be under the direction of the Senior Pastor in fulfilling their responsibilities.
7. Represent the staff to the Elder Team.

If the position of Senior Pastor is vacant or the Senior Pastor is unable to function, the Elders shall appoint interim leadership to perform those duties.

Selection:

When a vacancy occurs, the Elders shall be responsible for the search for a candidate for Senior Pastor. No candidate shall be eligible for candidacy as pastor without providing the Church a written statement of his unreserved agreement with the SRC Statement of Faith (See Article III), the SWCC Statement of Faith, and the By-Laws of the Church. Votes relating to the call of Senior Pastor shall be by written ballot vote. The candidate will require a favorable vote of at least three-fourths of the Active Members voting. Notice of the meeting and stated purpose will be given at least two weeks prior to the actual meeting.

Compensation:

The Senior Pastor will be compensated by written agreement with the Elders. This agreement will be reviewed annually by the Elders.

Term of Senior Pastor:

The Senior Pastor will serve for an indefinite period of service unless other arrangements are made at the time of call. The relationship between the Church and Senior Pastor may be dissolved at the option of either by giving three months notice or some other period of time by mutual agreement. Should there be any accusation for moral or doctrinal defection the elders will place the senior pastor on administrative leave with pay while a pending investigation is conducted. Termination for moral or doctrinal defection may be immediate and without additional compensation as determined by the Elders. Otherwise, the removal action will be put before the Church.

The action of the Church in removing the Senior Pastor shall only be initiated by a majority of the current Elders. Termination action shall require a three-fourths majority (by written ballot) of the Active Members voting at a meeting called for that specific

purpose. Notice of the meeting and stated purpose will be given at least two weeks prior to the actual meeting.

Section 2—Pastoral and Support Staff

The Elders shall determine and establish such paid staff positions as it regards appropriate. The pastoral and support staff shall carry-out specific areas of ministry under the direction and supervision of the Senior Pastor. Each staff person will have duties and compensation reviewed by the Elders prior to approval to the position. Staff may be called or dismissed by the Elders at the recommendation of the senior pastor and will serve an indefinite term. Compensation will be reviewed annually.

Section 3—Other Church Leaders

All other Church leaders shall meet standards of character, conduct, and commitment to the team ministry of Summit Ridge Church as established by the Elder Team.

ARTICLE VIII Corporate Officers

Section 1—Officers

The officers of this corporation will be a President, Vice President, Secretary, and Treasurer. The Elder Team may appoint other officers as deemed necessary. Officers will be appointed to a one year term at the first meeting following the annual Church meeting. Officers may be removed by majority vote of the current Elders during any Elder meeting.

Section 2—President

The Elders shall appoint one from the Elder Team to serve as the President of the Corporation and Church Chairman. The Chairman will serve as moderator of all church meetings and meetings of the Elders though he may delegate these responsibilities to others.

Section 3—Vice President

In the absence of the Chairman, the Vice President shall serve as moderator of all Church meetings and meetings of the Elders.

Section 4—Secretary (Church Clerk)

The Secretary shall be responsible for maintaining official church records, recording minutes of meetings of the Church and Board of Elders, and any duties defined by the Elders. The Secretary shall maintain an accurate roster of the Membership.

Section 5—Treasurer

The Treasurer shall oversee the financial record-keeping team of the Church and provide for the receiving, disbursing, and accounting of the Church funds. The Treasurer will regularly review the Church's financial records and provide written monthly reports to the Elders and quarterly and annual reports to the Membership. Ultimate fiscal authority rests with the Elder Team.

Section 6—Legal Signature

On all legal documents requiring an official signature for the church, the signature of the President and/or Secretary and one other officer will constitute a legal signature.

ARTICLE IX

Meetings

Section 1—Annual Meeting

The Annual Meeting of the Church shall be held within sixty days of the end of the current fiscal year, as determined by the Elders. The fiscal year shall be from January 1 through December 31. The agenda of the Annual Meeting shall include the approval of Elders, approval of the annual budget, and the presentation of objectives for the upcoming year, and any other matters as determined by the Elders.

The Elders shall supply Members with written financial reports, budget and any other reports at least two weeks prior to the Annual Meeting.

The Annual Meeting, as well as any special meetings, may be restricted in whole or in part to Members, as determined by the Elders.

Section 2—Special Meetings

Other meetings, in addition to the Annual Meeting, may be convened by the Elders and/or Senior Pastor as they may deem necessary.

Section 3—Notice Requirement for Membership Meetings

Whenever Members are required or permitted to take any action at a meeting, they shall be given notice no less than two weeks prior to such a meeting. Notification of Membership may be made by distribution of written material to the church family at two consecutive regular Weekend Celebrations, announcement by Church Newsletter, or oral announcement at two consecutive regular Weekend Celebrations.

Section 4—Required Notice of Specific Agenda Items

Action by the Members on any of the following proposals is valid only if the notification of meetings specifies the general nature of the proposal. Voting by written ballot is required.

1. Calling or Removal of Senior Pastor. (As stated in Article VII, section 1)
2. Approval of Elders.
3. Amending the Articles of Incorporation.
4. Adopting, amending or repealing the SRC By-Laws.
5. Adopting or amending a merger agreement or approving the dissolution of the Summit Ridge Non-Profit Corporation.
6. Approving the acquisition of real property and incurrence of any long-term indebtedness.

Section 5—Quorum for Membership Meeting

Those Active Members present and voting at a meeting duly noticed and called shall constitute a quorum of the membership for the transaction of business except in those specific cases listed within these By-Laws that shall require a specific quorum and specific vote of approval.

Section 6—Meeting of the Board of Elders

Notice of all regularly scheduled and special meetings of the Elders shall be made to the members of the Board of Elders in writing no later than three days prior to the meeting. Verbal notice of a special meeting may be given in circumstances where a meeting must be convened in less than three days. They may meet by conference call or other means of communication.

Action may be taken by the Elders by a majority vote of those present unless otherwise provided in these By-Laws. A quorum for action shall be a majority of the Elders. The Elders may take action by written approval signed by a majority of the Elders.

ARTICLE X AMENDMENTS

Subject to the provision of Nevada Nonprofit Religious Corporation Law, these By-Laws or Articles of Incorporation may be altered or amended, and new By-Laws may be adopted by vote of three-fourths of the active members present at any special or regular membership meeting. A quorum for amendment shall be 25 percent of all active members. Notification of the proposed change must be presented (in writing) at least one month prior to the meeting.

ARTICLE XI DISSOLUTION OF THE CORPORATION

In the event that the Corporation is dissolved, after paying or making provision for the payment of all of the liabilities of the Corporation, all remaining assets shall equally distributed to the Southwest Church Connection.

In the event of a division within the Church, the name of the Corporation, all assets, and all property rights will be retained by the group abiding by these By-Laws and Statement of Faith.

ARTICLE XII

FURTHER CHANGES TO THE CORPORATION

In the event that the governing body deems it necessary to make ministry adjustments they will be made in the SRC policy manual.