

BYLAWS of CHRIST FELLOWSHIP CHURCH

*Adopted by the membership September 10, 2017
Updated by the membership on February 4, 2018, May 6, 2018, August 4, 2019, May 26, 2020,
February 23, 2022.*

Preamble

We declare and establish this document to be the bylaws which shall govern the operation of Christ Fellowship Church of North Atlanta, Inc. as it operates for its intended purpose of glorifying God through the gospel, in community, and on mission.

Article I. Name and Powers

Section 1 - Name

The body will be known as Christ Fellowship Church of North Atlanta, Inc. and is henceforth referenced as “Christ Fellowship Church”.

Section 2 – Powers

The church is a non-profit corporation and will have all the powers, duties, authorizations and responsibilities as provided in the Georgia Non-profit Corporation Act.

Article II. Membership

Section 1 – Qualification and Admission of Members

The membership of the church shall consist of persons who profess their faith in Jesus Christ as their Savior and Lord, give evidence of regeneration and have given public testimony to their Christian faith through believer’s baptism. All candidates will be required to complete the membership process and affirm the church covenant by signature. For these Bylaws, membership is defined as covenant members who have met the above requirements, and the terms “covenant members,” “members” and “membership” are used interchangeably herein.

Section 2 – Termination of Membership

Membership shall be terminated in the following ways: (1) proof of membership in another church, (2) exclusion of the member as a result of church discipline by action of this church, (3) death of the member, (4) non-attendance in church gatherings for one year, or (5) voluntary resignation. The church shall have the authority to refuse a member’s voluntary resignation or transfer of membership to another church if it is necessary to proceed with church discipline.

Section 3 – Discipline and Restoration

Members of the church are expected to conduct their lives in accordance with biblical standards of holiness as they grow to become more like Christ. When a member knowingly, blatantly and publicly ignores the direct commands and prohibitions of Scripture, principles of discipline and restoration will be applied. These principles are found in passages such as Matthew 7:1-5, 18:15-17; 1 Corinthians 5:1-13; Galatians 6:1-2; and 2 Thessalonians 3:6-15. Corrective discipline will be handled by the elders who will determine whether a matter should be brought before the covenant membership for action.

Article III. Meetings

Section 1 – Worship Meetings

The church shall meet regularly for worship on Sunday. The church may also meet at other times as authorized by the elders.

Section 2 – Stewardship Meeting

The church shall hold an annual meeting for covenant members for the purpose of presenting the approved annual financial ministry plan that was prepared and affirmed by the elders.

Section 3 – Member Meetings

The elders may call regular meetings to foster fellowship among covenant members outside of the Sunday worship services. They may also call special meetings to consider matters of a special nature or significance, including matters of discipline. Proper communication of the matter will be disseminated to the church body in order to allow ample time for intercessory prayer, the membership to ask questions, provide feedback, and express confidence and support for decisions recommended by the elders. An elder will lead the meeting.

Section 4 – Affirmation by the Membership

Votes on items below must first be approved by the elders and then brought to the congregation. Affirmation shall be a 2/3 vote by at least a 51% quorum of the covenant membership. Voting members shall be those covenant members of 16 years old or older. The membership will be asked to affirm the recommendations of the elders for the following items:

- Capital purchases, building or indebtedness activities where the value exceeds 10 percent of the annual financial ministry plan
- Hiring or firing of lead pastor
- Deacon and Elder selection
- Dismissal of elders and deacons
- Changes to the church bylaws
- Changes to the Statement of Faith
- Changes to the Membership Covenant
- Changes to the Elder Covenant

- Other items the elders believe to be of significant importance
- Exclusion of a member by action of the church

Section 4 – Meeting Minutes

Minutes of member meetings shall be maintained indefinitely.

Article IV. Officers

Section 1 – Summary

The church will have two biblical offices within the local church: elders and deacons. The elders may also choose to appoint ministry teams and hire administrative staff for the purposes of fulfilling the mission.

Section 2 – Elders

4.2.1 – Responsibilities and Qualifications

As used in Scripture, the term *elder* is synonymous with *pastor* and *overseer*. The elders will be responsible for the oversight of the church and its ministries. They will meet regularly for prayer, personal accountability, and the fulfillment of their ministry responsibilities. The elders are responsible for leading the church to function as a New Testament church. They will oversee the teaching ministry of the church, as well as the administration of the ordinances of baptism and the Lord's Supper. The elders shall be covenant members of the church. The elders of the church shall also be referred to as the Elder Council and be comprised of "staff elders" and "lay elders," where staff denotes those compensated by the church and lay denotes those not compensated by the church. The staff and lay elders shall have equal authority but differing responsibilities as determined by the Elder Council. The staff elders will meet more often as necessary than the whole Elder Council for administration of the church. Lay elders will be elected to a three-year term with the option to serve a second term with the church's affirmation. After a lay elder has served two consecutive terms, he may only be elected to the office of elder again after one year. Staff elders are not subject to term limits.

Elders will be men of prayer and the Word. Their qualifications are defined by specific Scripture passages in 1 Timothy 3:1-7, Titus 1:5-9, Ephesians 4:11-12, 1 Timothy 5:17, and 1 Peter 5:1-4. They must also affirm the Elder Covenant. If at any time an elder is not fulfilling his role, fails to meet the biblical qualifications, or no longer desires to serve, the other elders along with the covenant members will evaluate the situation. If necessary, the elders will recommend steps to be taken and ask the membership for affirmation. The membership may provide input about an elder's lifestyle and performance according to biblical qualifications at any time in accordance with 1 Timothy 5:19-20.

The elders shall serve as the Directors of the Corporation and are referred to in the Articles of Incorporation as the "Board of Elders". "Board of Elders" shall be synonymous with "Board of Directors". When signatures of the Directors of the Corporation are needed to transact business, the signatures of at least two active elders reflecting the unity of the elders shall represent the Corporation. Prior affirmation of the membership will be obtained where necessary

according to Article 4, Section 3. The elders may also choose to elect officers from within their membership if they so choose. Each year, the lay elders shall prepare the annual financial ministry plan and approve it by a 2/3 vote. They shall then present it to the congregation at the annual stewardship meeting.

4.2.2 – Selection

If the current elders feel there is a need for additional elders, they will initiate a search for men who meet the biblical qualifications. Covenant members may also recommend candidates. The number of elder candidates presented to the congregation will depend on the needs of the church. Open elder positions are to be affirmed by the covenant members.

4.2.3 – Staff Elders

4.2.3.1 – Lead Pastor

The lead pastor shall be an elder. He may also be referred to as the pastor for preaching and vision. He shall perform the duties of an elder described above and shall be recognized by the church as particularly called and gifted to the full-time ministry of preaching and teaching. He is responsible for giving oversight to the various ministries of the church, leading the staff and proposing the annual financial ministry plan to the lay elders for their review and approval. The lead pastor, insofar as the governance of this church is concerned, will be accountable to the lay elders. Compensation for lead pastor shall be determined by the lay elders.

4.2.3.1 – Associate Pastors

The church may call additional pastors whose relationship to the lead pastor is that of associate. An associate pastor shall be an elder. He shall perform the duties of an elder described above and shall be recognized by the church as particularly called and gifted to the full-time ministry of preaching and teaching. Associate Pastors are given responsibility for oversight of various ministries of the church for which they have been hired and to which they have been assigned. Associate pastors, insofar as the governance of this church is concerned, will be accountable to the lead pastor. Compensation for associate pastors shall be determined by the lead pastor.

Section 3 – Deacons

4.3.1 – Responsibilities and Qualifications

As used in Scripture, the term *deacon* means minister or servant. The deacons, under the leadership of the elders, will serve in areas where ministering to the needs of the church is of primary importance.

Deacons will be believers of spiritual maturity and wisdom, who demonstrate a servant spirit. Their qualifications are defined by specific Scripture passages in Acts 6:1-7 and 1 Timothy 3:8-13. If at any time a deacon is not fulfilling his or her role, fails to meet the biblical qualifications, or no longer desires to serve, the elders will evaluate the situation. If necessary, the elders will recommend steps to be taken and ask the membership for affirmation. Deacons will be elected to a two-year term with the option to serve a second and third term with the church's affirmation. After a deacon has served three consecutive terms, he or she may only be elected to the office of deacon again after one year.

4.3.2 – Selection

As the need for deacons arises, the elders will initiate an active search for men and women who meet the biblical qualifications. Covenant members may also recommend candidates. The elders will examine each candidate to determine if they meet the biblical qualifications and will present them to the congregation for affirmation. The filling of open deacon positions is to be affirmed by the covenant members.

Section 4 – Ministry Teams

The elders may choose to create various ministry teams for the fulfillment of the church's mission. The elders will assign a leader for the oversight of the team. The leader may then appoint a team to fulfill the assigned mission. Both the leader and the team are to be covenant members of the church. Ministry teams, insofar as the governance of this church is concerned, will be accountable to the elders. Elders may remove a ministry team or ministry team leader at any point in time.

Section 5 – Administrative Staff

The administrative staff shall consist of those employees who assist the elders. Administrative staff shall be covenant members of the church. Administrative staff, insofar as the governance of this church is concerned, will be accountable to the lead pastor. Compensation for administrative staff shall be determined by the lead pastor.

Article V. Designated Funds

From time to time the church, at the discretion of the elders, may establish various designated funds to accomplish specific purposes. Contributions to these established funds shall be used for the intended purposes. Contributions marked with any other designation will not create a financial obligation to use the contribution for a particular purpose, but will be deemed as advisory rather than mandatory in nature.

Article VI. Other Items

All other items not specifically covered by these Bylaws will be governed by the policies and procedures of the church.

Article VII. Amendments

Recommendation for amendments to the Bylaws may be brought to the elders by the covenant membership. After prayerful consideration by the elders, amendments to the Bylaws may be presented at a special called covenant member meeting provided each proposed amendment has been presented to the membership in writing at least thirty (30) days prior to the meeting. Amendments to the Bylaws shall require a 2/3 vote by at least a 51% quorum of the covenant membership.

STATEMENT OF BASIC BELIEFS

The Scriptures

We accept the Bible, the 39 books of the Old Testament and the 27 books of the New Testament, as the written Word of God. Being inspired by God, the Bible is completely true in all that it teaches, making it the authoritative and sufficient rule and guide of all Christian life, practice, and doctrine.

Psalms 19:7-11; Isaiah 40:8; Matthew 5:17-18; John 16:13-15; 2 Timothy 3:16

God is Triune

There is one God: infinite, eternal, almighty, and perfect in holiness, truth, and love. In the unity of the godhead there are three persons, Father, Son and Holy Spirit, co-existent, co-equal, co-eternal.

Genesis 1:1-3, 26-27; Deuteronomy 6:4; Matthew 3:13-17; 28:17-20; 2 Corinthians 13:14

God the Father

God the Father is the Creator of heaven and earth. He made man for fellowship with Himself, and intended that all creation should live to the praise of His glory.

Genesis 1:1; 2:7; Exodus 3:14; John 4:24; 5:26; 1 Timothy 1:17

Jesus Christ

Jesus Christ, the only begotten Son of God, is the eternal Word made flesh, supernaturally conceived by the Holy Spirit, born of the Virgin Mary. He is perfect in nature, teaching, and obedience. He is fully God and fully man. He was always with God and is God. He is the only Savior for the sins of the world, having shed His blood and died a substitutionary death on the cross. Having redeemed us from sin, the third day He rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where He is seated at God's right hand. He is the Head of His body, the Church, and should be worshiped, adored, loved, served, and obeyed by all.

Matthew 1:18-23; John 1:1-18; 1 Corinthians 15:1-8; Ephesians 1:7, 20-23; Philippians 2:5-11; Colossians 1:15-23; 2:9; 1 Timothy 2:5-6

The Holy Spirit

The Holy Spirit, the Lord and Giver of life, convicts the world of sin, righteousness, and judgment. The Holy Spirit has come to glorify the Son, who in turn came to glorify the Father. He is to be respected, honored, and worshiped as God the Third Person of the Trinity.

John 14:16-17, 26; 15:26; 16:7-14; Romans 8:14-16, 26-27

Man

God made man—male and female—in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ.

Genesis 1:26-27; 3:1-24; Romans 3:23; 6:23; Ephesians 2:1-3

The Gospel

The gospel is the good news of Jesus Christ and is revealed in His birth, life, death, resurrection, and ascension. Jesus Christ is the only mediator between God and man. There is no other name by which men must be saved.

Matthew 1:18-23; Acts 4:12; 1 Corinthians 15:1-8; 1 Timothy 2:5-6

Man's Response to the Gospel

The message of the gospel is only effectual to those who genuinely repent of their sins and by God's grace put saving faith in Christ. Biblical repentance is characterized by a changed life, and saving faith is evidenced by kingdom service or works.

Mark 1:15; Luke 9:23-27; Romans 10:9, Ephesians 2:1-10; James 2:14-17

Man's Inheritance Through the Gospel

Salvation, the free gift of God, is provided by grace alone, through faith alone, because of Christ alone, for the glory of God alone. Anyone turning from sin in repentance and looking to Christ and His substitutionary death receives the gift of eternal life and is declared righteous by God as a free gift.

John 1:12-13; Romans 8:14-17; Ephesians 2:8-10; Titus 3:4-7

The Church

God by His Word and Spirit creates the Church, calling sinful men and women out of the whole human race into the fellowship of Christ's Body.

Matthew 16:15-19; 1 Corinthians 12:1-31; Ephesians 1:3-14, 22-23; 4:11-16

Marriage and Sexuality

God established marriage at creation as the union of one biological man and one biological woman in covenant commitment for a lifetime. God gave marriage to man and woman as the exclusive channel for sexual expression and the means for procreation.

Genesis 1:26-28; 2:15-25; Matthew 5:31-32, 19:3-9; Mark 10:6-12; 1 Corinthians 6:12-7:16

The Consummation

The Consummation of all things includes the visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the Consummation, Satan with his hosts and all those outside Christ are finally separated from the benevolent presence of God, enduring eternal punishment, but the righteous, in glorious bodies, shall live and reign with Him forever.

Matthew 16:27; 1 Corinthians 15:24-28, 35-58; 2 Corinthians 5:10; 2 Thessalonians 1:6-12; Hebrews 9:28; Revelation 20:1-22:13

STATEMENT OF FAITH

The Scriptures

We accept the Bible, the 39 books of the Old Testament and the 27 books of the New Testament, as the written Word of God. The Bible is the only essential and infallible record of God's self-disclosure to mankind. It leads us to salvation through faith in Jesus Christ. Being given by God, the Scriptures are both fully and verbally inspired by God. Therefore, as originally given, the Bible is free of error in all it teaches. Each book is to be interpreted according to its context and purpose and in reverent obedience to the Lord who speaks through it in living power. All believers are exhorted to study the Scriptures and diligently apply them to their lives. The Scriptures are the authoritative and normative rule and guide of all Christian life, practice, and doctrine. They are totally sufficient and must not be added to, superseded, or changed by later tradition, extra-biblical revelation, or worldly wisdom. Every doctrinal formulation, whether of creed, confession, or theology must be put to the test of the full counsel of God in Holy Scripture.

Exodus 24:4; Psalm 19:7-11; 119:11, 89, 105, 144; Isaiah 40:8; Matthew 5:17-18; John 16:13-15; 2 Timothy 3:16; 2 Peter 1:19-21

God is Triune

There is one God: infinite, eternal, almighty, and perfect in holiness, truth, and love. In the unity of the godhead there are three persons, Father, Son and Holy Spirit, co-existent, co-equal, co-eternal. The Father is not the Son, the Son is not the Holy Spirit, and the Holy Spirit is not the Father, yet each is truly Deity. The One God—Father, Son and Holy Spirit—is the foundation of Christian faith and life.

Genesis 1:1-3, 26-27; Deuteronomy 6:4; Matthew 3:13-17; 28:17-20; John 1:1-4; 2 Corinthians 13:14

God the Father

God the Father is the Creator of heaven and earth. By His Word and for His glory, He freely and supernaturally created the world from nothing. Through the same Word He daily sustains all His creatures. He rules over all and is the only Sovereign. His plans and purposes cannot be thwarted. He is faithful to every promise, works all things together for good to those who love Him, and in His unfathomable grace gave His Son, Jesus Christ, for mankind's redemption. He made man for fellowship with Himself, and intended that all creation should live to the praise of His glory.

Genesis 1:1; 2:7; Exodus 3:14; Psalm 19:1-2; Isaiah 43:1-15; Matthew 6:9; John 4:24; 5:26; Romans 8:28-30; Ephesians 1:3-7; 1 Timothy 1:17

Jesus Christ

Jesus Christ, the only begotten Son of God, is the eternal Word made flesh, supernaturally conceived by the Holy Spirit, born of the Virgin Mary. He is perfect in nature, teaching, and obedience. He is fully God and fully man. He was always with God and is God. Through Him all things came into being and were created. He was before all things and in Him all things hold together by the word of His power. He is the image of the invisible God, the first-born of all creation, and in Him dwells the fullness of the godhead bodily. He is the only Savior for the sins of the world, having shed His blood and died a substitutionary death on the cross. By His death in our place, He revealed divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day He rose bodily from the grave, victorious over death and the powers of darkness, and for a period of 40 days appeared to more than 500 witnesses, performing many convincing proofs of His resurrection. He ascended into heaven where, at God's right hand, He intercedes for His people and rules as Lord over all. He is the Head of His body, the Church, and should be worshiped, adored, loved, served, and obeyed by all.

Psalm 2:7; 110:1-7; Isaiah 7:14; 53:1-12; Matthew 1:18-23; 28:1-9, 17-20; John 1:1-18; 3:16; 10:30; Acts 1:1-11; 4:12; Romans 1:1-4; 3:21-26; 1 Corinthians 15:1-8; Ephesians 1:7, 20-23; Philippians 2:5-11; Colossians 1:15-23; 2:9; 1 Timothy 2:5-6; Hebrews 1:1-4; 4:14-15; 13:8

The Holy Spirit

The Holy Spirit, the Lord and Giver of life, convicts the world of sin, righteousness, and judgment. Through the proclamation of the gospel He persuades men to repent of their sins and confess Jesus as Lord. By the same Spirit a person is led to trust in divine mercy. The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth, dwells within those who have been born again and empowers them for Christian witness and service. The Holy Spirit has come to glorify the Son, who in turn came to glorify the Father. He will lead the Church into a right understanding and rich application of the truth of God's Word. He is to be respected, honored, and worshiped as God the Third Person of the Trinity.

Genesis 1:2; Psalm 139:7-24; Joel 2:28-32; John 3:5-8; 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 5:1-6; Romans 8:14-16, 26-27; 1 Corinthians 12:11; Ephesians 1:13-14; 2 Peter 1:21; 1 John 5:6-8

Man

God made man—male and female—in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to Him, he became subject to divine wrath, inwardly depraved and, apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will, and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God, and hateful of God.

Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ.

Genesis 1:26-27; 3:1-24; Psalm 139:13-16; Romans 3:9-20, 23; 5:12; 6:23 10:13-17; 2 Corinthians 4:4; Ephesians 2:1-3

The Gospel

The gospel is the good news of Jesus Christ and is revealed in His birth, life, death, resurrection, and ascension. Christ's crucifixion is the heart of the gospel, His resurrection is the power of the gospel, and His ascension is the glory of the gospel. Christ's death is a substitutionary and propitiatory sacrifice to God for our sins. It satisfies the demands of God's holy justice and appeases His holy wrath. It also demonstrates His mysterious love and reveals His amazing grace. Jesus Christ is the only mediator between God and man. There is no other name by which men must be saved. At the heart of all sound doctrine is the cross of Jesus Christ and the infinite privilege that redeemed sinners have of glorifying God because of what He has accomplished.

Isaiah 53:1-12; Matthew 1:18-23; John 19:28-30; 20:1-29; Acts 1:1-11; 4:12; Romans 1:1-4; 3:21-26; 1 Corinthians 15:1-8; Ephesians 1:7, 20-23; Philippians 2:5-11; 1 Timothy 2:5-6; Revelation 5:1-14

Man's Response to the Gospel

The message of the gospel is only effectual to those who genuinely repent of their sins and by God's grace put saving faith in Christ. Biblical repentance is characterized by a changed life, and saving faith is evidenced by kingdom service or works. While neither repentance nor works save, unless a person is willing to deny himself, pick up his cross, and follow Christ, he cannot become His disciple. Man's response to the gospel is rooted and grounded in the free and unconditional election of God for His own pleasure and glory. This gospel should be sincerely preached to all people in all nations.

Exodus 19:4-6; Matthew 25:31-46; 28:18-20; Mark 1:15; Luke 9:23-27; John 6:37-45; 10:25-30; Acts 2:38-39; Romans 8:28-30; 9:1-29; 10:9, 14-15; 2 Corinthians 4:6; Ephesians 1:3-14; 2:1-10; Titus 2:11-14; James 2:14-17

Man's Inheritance Through the Gospel

Salvation, the free gift of God, is provided by grace alone, through faith alone, because of Christ alone, for the glory of God alone. Anyone turning from sin in repentance and looking to Christ and His substitutionary death receives the gift of eternal life and is declared righteous by God as a free gift. The righteousness of Christ is imputed to him. He is justified and fully accepted by God. Through Christ's atonement for sin an individual is reconciled to God as Father and becomes His child. The believer is forgiven the debt of his sin and, via the miracle of regeneration, liberated from the law of sin and death into the freedom of God's Spirit.

Genesis 15:1-21; John 1:12-13; Romans 3:21-26; 8:14-17; Galatians 2:20; Ephesians 2:8-10; Titus 3:4-7; 1 Peter 1:18-19

Sanctification

The Holy Spirit is the active agent in our sanctification and seeks to produce His fruit in us as our minds are renewed and we are conformed to the image of Christ. Though indwelling sin remains a reality, as we are led by the Spirit we grow in the knowledge of the Lord, freely keeping His commandments and endeavoring to so live in the world that all people may see our good works and glorify our Father who is in heaven. All believers are exhorted to persevere in the faith, knowing they will have to give an account to God for their every thought, word, and deed. The spiritual disciplines are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve His people until the end, which is most certain.

Matthew 5:16; Romans 8:38-39; 12:1-2; 2 Corinthians 3:18; Galatians 5:22-23; Philippians 2:12-13; Colossians 1:9-14; 1 Thessalonians 4:3-8; 2 Timothy 1:12; Hebrews 12:1-3; 1 Peter 1:3-9; 1 John 1:5-2:11; Jude 1:24-25

The Church

God by His Word and Spirit creates the Church, calling sinful men and women out of the whole human race into the fellowship of Christ's Body. By the same Word and Spirit, He guides and preserves that new redeemed humanity. The Church is not a religious institution or denomination. Rather, the Church universal is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Church exists to worship and glorify God as Father, Son, and Holy Spirit. It also exists to serve Him by faithfully doing His will in the earth. This involves a commitment to see the gospel preached and churches planted in all the world for a testimony. The ultimate mission of the Church is the making of disciples through the preaching of the gospel. When God transforms human nature, this then becomes the chief means of society's transformation. Upon conversion, newly redeemed men and women are added to a local church, in which they devote themselves to teaching, fellowship, the Lord's Supper, and prayer.

All members of the Church universal are to be a vital and committed part of a local church. In this context they are called to walk out the New Covenant as the people of God, and demonstrate the reality of the kingdom of God. The ascended Christ has given various gifts to the members of the church for the equipping of Christ's body that it might mature and grow. In the context of the local church, God's people receive pastoral care and leadership and the opportunity to employ their God-given gifts in His service in relation to one another and to the world. The two Scriptural officers of the church are elders (which are synonymous with pastors) and deacons. The office of elder is specifically given to men in the context of the local church.

Matthew 16:15-19; 28:18-20; Acts 1:8; 2:42-47; 6:3-6; Romans 12:3-8; 1 Corinthians 12:1-31; Ephesians 1:3-14, 22-23; 4:11-16; 1 Timothy 2:12-15; 3:1-13; Titus 1:6-9

Ordinances of the Church

Water baptism is intended only for the individual who has received the saving benefits of Christ's atoning work and become His disciple. Therefore, in obedience to Christ's command and as a testimony to God, the Church, oneself, and the world, a believer should be baptized in water in the name of the Father, Son and Holy Spirit. Baptism is best practiced by immersion. Water baptism is a visual demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that his former way of life has been put to death, and vividly depicts a person's release from the mastery of sin.

As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ. This ordinance symbolizes the breaking of Christ's body and the shedding of His blood on our behalf, and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we partake of the Lord's Supper with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls, and signify our unity with other members of Christ's body.

Matthew 3:13-17; 26:26-29; 28:18-20; Mark 1:9-11; 14:12-25; Luke 3:21-22 22:17-20; Acts 2:38-41; 8:12-13, 35-38; 9:17-18; 10:44-48; 16:14-15; 18:8; Romans 6:3-4; 1 Corinthians 11:17-34; Ephesians 4:4-6; Colossians 2:12

The Family

God established the family at creation as the foundation for society. The family is composed of those related to one another through marriage, blood or adoption. God established marriage at creation as the union of one biological man and one biological woman in covenant commitment for a lifetime. God designed man and woman with equal worth and distinct roles and gave marriage to them as the exclusive channel for sexual expression and the means for procreation. The union of marriage ultimately pictures the union of Christ with His Church. The husband is called to lead, provide for and protect his family, exercising headship in a way that displays the sacrificial love Christ has for His Church. The wife is called to respect and follow the servant-leadership of her husband, exercising submission in a way that displays the Church's desire to love and follow Christ.

Children are a blessing from the Lord from the moment of conception. Parents are called to raise them in the instruction and admonition of the Lord, modeling and teaching them what a Christ-honoring life looks like. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Psalm 139:13-16; Proverbs 1:8; Matthew 5:31-32; Matthew 19:3-9; Mark 10:6-12; 1 Corinthians 6:12-7:16; Ephesians 5:22-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8, 14; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7

The Consummation

The Consummation of all things includes the visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the Consummation, Satan with his hosts and all those outside Christ are finally separated from the benevolent presence of God, enduring eternal punishment, but the righteous, in glorious bodies, shall live and reign with Him forever. Married to Christ as His Bride, the Church will be in the presence of God forever, serving Him and giving Him unending praise and glory. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

Matthew 16:27; 18:8-9; 24:27-44; 25:31-46; Mark 9:43-48; Acts 1:10-11; 17:31; 1 Corinthians 15:24-28, 35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 3:4; 1 Thessalonians 4:14-18; 2 Thessalonians 1:6-12; Hebrews 9:28; 2 Peter 3:7-13; 1 John 3:2; Revelation 20:1-22:13

CHRIST FELLOWSHIP CHURCH COVENANT

Having been brought by God's grace to repent and believe in the gospel, to be baptized upon our profession of faith, to agree with Christ Fellowship's statements¹, strategy and structure, and to join as members, we solemnly and joyfully covenant with one another.

We will protect the unity of our church

by loving other members,
by refusing to gossip and
by following church leadership.

We will share the responsibility of our church

by praying for its growth,
by making disciples and
by upholding its doctrine and discipline.

We will serve the ministry of our church

by discovering our gifts to serve the body,
by attending regularly and
by giving faithfully.

We will support the testimony of our church

by living godly lives,
by loving our neighbors and
by developing Christ-centered homes.

Should we move from this place, we will unite with another church so that we can carry out the spirit of this covenant and the teaching of God's Word. May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

(Member)

(Witness)

¹ This includes agreement with our *Statement of Basic Beliefs* and agreement to be taught according to our *Statement of Faith*.

CHRIST FELLOWSHIP CHURCH ELDER COVENANT

Having been led by God's grace to serve as elders at Christ Fellowship Church, and having been affirmed by our congregation, we covenant the following:

We will teach our covenant members

by proclaiming the whole counsel of God,
by affirming our *Statement of Faith* and
by faithfully expositing the Scriptures.

We will lead our covenant members

by equipping them for the work of ministry,
by nominating qualified elders and deacons and
by stewarding the vision and resources of our church prayerfully and strategically.

We will nurture our covenant members

by prayerfully overseeing their growth as disciples,
by practicing church discipline in love and
by guarding them against false teaching.

We will be examples for our covenant members

by treasuring the gospel in all of life,
by living above reproach and
by joyfully affirming our membership covenant.

(Elder)

(Elder Witness)

*The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. **1 Timothy 3:1-7***