

Bylaws
of
Crossroads Baptist Church
of

ELIZABETHTOWN, KY

Adopted by the membership on December 2013

Preamble

Since it pleased Almighty God, by His Holy Spirit, to call certain of His servants to unite here in Elizabethtown, Kentucky in 2011 under the name Crossroads Baptist Church of Elizabethtown, Kentucky, for the worship of God and the spread of the gospel of the kingdom of Jesus Christ, and He has sustained and prospered this work to the present day; and

Whereas we, the members of Crossroads Baptist Church of Elizabethtown, Kentucky having searched the Scriptures under the guidance of His Spirit, have recognized the need to constitute ourselves to more closely conform to His will for the Church in this age;

Now therefore we, the members of Crossroads Baptist Church of Elizabethtown, Kentucky, do organize ourselves in accord with the Kentucky Nonprofit Corporations Act, and adopt these Bylaws as our articles of governance, to be interpreted at all times to reflect the character of Jesus Christ and bring glory to God, as revealed in the Holy Bible and articulated in the standards set forth in the Baptist Faith and Message (2000). As of the date noted above these Bylaws are the original and only Bylaws of Crossroads Baptist Church of Elizabethtown, Kentucky.

Article 1 – Name and Principal Office

The name of the Corporation is Crossroads Baptist Church of Elizabethtown, Kentucky hereinafter referred to as “the Church”. The Church maintains its principal office at 401 W Poplar St, Elizabethtown, KY 42701.

Article 2 – Purpose

The Church is organized and shall be operated exclusively for religious, charitable and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code. More particularly, this church exists by the grace of God, for the glory of God, which shall be the ultimate purpose of all its activities. This church glorifies God by loving Him and obeying His commands through:

- Worshipping God;
- Making disciples of all nations;
- Equipping the saints through Bible instruction and study;
- Proclaiming the gospel of the kingdom of Jesus Christ through preaching and personal evangelism, missions, and any other means consistent with the teachings of Holy Scripture;
- Encouraging, supporting, and participating in missions work: local, domestic, and international;
- Administering the ordinances of baptism and communion;

Encouraging biblical fellowship among believers;
Serving other individuals, families, and churches by providing for physical, emotional, and spiritual needs, in the name of Jesus Christ; and
Calling fellow churches to biblical faithfulness and purity through instruction and encouragement about the nature of the local church.

Article 3 – Membership

Section 1 – Qualifications

Any person is qualified for full membership in the Church upon his or her profession of saving faith in Jesus Christ, his or her identification with Christ and His body through believer's baptism, and completion of a membership class that provides instruction on the purpose, philosophy, and ministry of the Church. Each member must agree to submit to the teaching of Scripture as expressed in the Church's Statement of Faith and must promise to keep the commitments expressed in the Church Covenant by signing their name to the covenant biannually. Covenants will be renewed and resigned in February of every even year. *The Church's Statement of Faith is attached hereto as Exhibit I; the Church Covenant is attached hereto as Exhibit II.*

Section 2 – Admission of Members

To be admitted into church membership, applicants shall be recommended by an Elder(s) for admission and accepted by majority vote of the members present at any worship meeting or members' meeting, and shall at that point relinquish their membership in any other church(es).

Section 3 – Duties and Privileges of Membership

In accord with the duties enumerated in the Church Covenant, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church (Heb. 10:25), consistent with God's leading and with the gifts, time, and material resources each has received from God (Eph. 4:1-8; Rom. 12:3-8; I Cor. 12, 14). Only members of the Church may lead and/or teach in any of the ministries of the church. Notwithstanding, non-members may serve the church for purposes of administration and professional consultation.

Under Christ this congregation is governed by its members. Therefore, it is the privilege and responsibility of members to attend all members' meetings and vote on the election of Elders and Deacons, on decisions regarding membership status, and on such other matters as may be submitted to a vote.

The Church does not encourage nor recognize the concept of "inactive" membership within the ordinary life of the Church (noting, however, that special circumstances such as remote tours of duty for members of the military may remove a person from the regular life of the Church for a season). On at least a yearly basis, though preferably more often, the Church shall seek to re-engage with members who have neglected, either purposefully or otherwise, to be a part of the regular meetings of the church (Heb. 10:19-25). The intent of such efforts to re-engage with such members is to lovingly draw them back into the fellowship of the Church. If such efforts are unsuccessful, if the person or family has moved out of the area, or if they have begun attending another church, then as a last resort Elders shall consider whether it is appropriate to remove such member(s) from the membership of the church subject to Section 6 below.

Section 4 – Associate Membership

Students and others temporarily residing in the Hardin County, KY area who are members of an evangelical church may apply for associate membership. Qualifications are identical to those

for full membership as set out above, except that home church membership must be retained. A letter of commendation will be sought from the applicant's home church.

Duties and privileges of associate members are the same as for other members except that:

- (a) when absent from the Elizabethtown, KY area for extended periods of time they are released from the responsibility to attend our church services;
- (b) while they will be encouraged to participate in members' meetings they will not be eligible to stand for any office or to vote.

Termination of associate membership as a disciplinary measure will be as it is for other members, except that the Elders shall notify the pastor or Elders of the home church of that termination. Associate membership will normally terminate immediately upon the ending of the period of temporary residence in the Hardin County, KY area.

Section 5 – On Church Discipline

Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the Church, shall be subject to the admonition of the Elders and the discipline of the Church, according to the instructions of our Lord in Matthew 18:15–17 and the example of Scripture (see also I Corinthians 5:1-13). Church discipline, then, should ordinarily be contemplated after individual private admonition has failed.

Church discipline can include admonition by the Elders or congregation, suspension from communion for a definite period, deposition from office, and excommunication (see Matthew 18:15–20; 2 Thessalonians 3:14–15; 1 Timothy 5:19–20; I Corinthians 5:4–5).

The purpose of such discipline should be for the repentance, reconciliation, and spiritual growth of the individual disciplined (see Proverbs 15:5; 29:15; I Corinthians 4:14; Ephesians 6:4; I Timothy 3:4–5; Hebrews 12:1–11; Psalm 119:115; 141:5; Proverbs 17:10; 25:12; 27:5; Ecclesiastes 7:5; Matthew 7:26–27; 18:15–17; Luke 17:3; Acts 2:40; I Corinthians 5:5; Galatians 6:1–5; II Thessalonians 3:6, 14–15; I Timothy 1:20; Titus 1:13–14; James 1:22);

For the instruction in righteousness and good of other Christians, as an example to them (see Proverbs 13:20; Romans 15:14; I Corinthians 5:11; 15:33; Colossians 3:16; I Thessalonians 5:14 [note this is written to the whole church, not just to leaders]; I Timothy 5:20; Titus 1:11; Hebrews 10: 24–25);

For the purity of the church as a whole (see I Corinthians 5:6–7; II Corinthians 13:10; Ephesians 5:27; II John 10; Jude 24; Revelation 21:2);

For the good of our corporate witness to non-Christians (see Proverbs 28:7; Matthew 5:13–16; John 13:35; Acts 5:1–14; Ephesians 5:11; I Timothy 3:7; II Peter 2:2; I John 3:10); and

Supremely for the glory of God by reflecting His holy character (see Deuteronomy 5:11; I Kings 11:2; II Chronicles 19:2; Ezra 6:21; Nehemiah 9:2; Isaiah 52:11; Ezekiel 36: 20; Matthew 5:16; John 15:8; 18:17, 25; Romans 2:24; 15:5–6; II Corinthians 6:14–7:1; Ephesians 1:4; 5:27; I Peter 2:12).

Section 6 – Termination of Membership

The church shall recognize the termination of a person's membership following his or her death, and may do so after he or she has voluntarily resigned or joined with another church. Membership may also be terminated as an act of church discipline (ordinarily, but not necessarily, at the recommendation of the Elders) upon the vote of at least two-thirds of the members present at any members' meeting.

The church shall have authority to refuse a member's voluntary resignation or transfer of membership to another church, either for the purpose of proceeding with a process of church discipline, or for any other biblical reason.

Article 4 - Meetings

Section 1 – Worship Meetings

Worship services shall be held each Lord's Day, and may be held throughout the week as the church determines.

Section 2 – Members' Meetings

In every meeting together, members shall act in that spirit of mutual trust, openness, and loving consideration which is appropriate within the body of our Lord Jesus Christ (Philippians 2:1-2; Romans 15:5-7; Ephesians 4:1-6; I Peter 3:8; et al.).

Regular meetings of the members shall be called at least once every three months by the Elders, at some time apart from a public worship service as agreed upon by the Elders. An Elder designated by the Elders shall preside as moderator at all members' meetings of the church. The Elders shall see that the stated meetings of the church are held and that appropriate reports are submitted to the church by the responsible members.

Provided all provisions for notification within these Bylaws have been met, a quorum shall be understood to be met by those members present. All votes shall be tallied based on the number of votes cast by members present. Absentee ballots shall not be permitted. General votes shall be taken by standing or saying "Aye" or "Nay". Votes on personnel (calling pastors, approving elders or deacons) shall be by secret ballot.

A budget shall be approved by the membership at a members' meeting not more than two months after the start of the fiscal year. Prior to budget approval and subject to the Elders' discretion, expenditures may continue at or below the prior year's budgeted level.

At any regular or special members' meeting, Elders and Deacons may be elected and positions filled as needed, so long as all relevant requirements of the bylaws have been met.

Special members' meetings may be called as required by the Elders, or at the written request, submitted to the Elders, of twenty-five percent (25%) of the voting membership. The date, time, and purpose of any special meeting shall be announced at all public services of the church within two weeks preceding the meeting. In the event of a written request from the members, the Elders shall call a special meeting to be held within one month of their receipt of the request.

Article 5 – Officers

Section 1 – Summary

The Biblical offices in the church are Elders and Deacons. All Elders must be members of this church for at least two years prior to assuming their responsibilities, except in the case of the Lead Teaching Pastor or Associate Pastor(s). All Deacons must be members of the church for at least one year prior to assuming their responsibilities. Upon the initial formation of the church, the election of the initial Elders and Deacons selected from among the initial membership ("Charter Members") of the church are not subject to the respective two-year (Elders) or one-year (Deacons) membership requirement as such requirement cannot possibly be met by any members of the church at that time.

Section 2 – Elders

The Elders shall be comprised of not less than four men who satisfy the qualifications for the office of Elder set forth in I Timothy 3:1–7; Titus 1:5–9; and I Peter 5:1-4. A majority of the active Eldership shall be composed of church members not in the regular pay of the church, and no Elder shall hold the office of deacon during his tenure. In the event that the church holds worship services at multiple campuses on a regular basis then each campus shall have at least one Elder who is not in the regular pay of the church.

Subject to the will of the congregation, the Elders shall oversee the ministry and resources of the church. In keeping with the principles set forth in Acts 6:1–6; Ephesians 4:11-16; and I Peter 5:1–4, the Elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God’s flock.

The church shall recognize men gifted and willing to serve in this calling, in accordance with the provisions herein for elections. These men shall be received as gifts of Christ to His church and set apart as Elders. This recognition shall be reaffirmed through the Elder selection process every four years.

An Elder's term of office may be terminated by resignation or by dismissal. Any two members with reason to believe that an Elder should be dismissed should express such concern first to the Elders and, if need be, to the congregation. Any and all such action shall be done in accordance with the instructions of our Lord in Matthew 18:15–17 and I Timothy 5:17–21. Any of the Elders may be dismissed by a two-thirds vote of the members present at any members’ meeting of the church.

The Elders shall take particular responsibility to examine and instruct prospective members (through the membership class or otherwise), examine and recommend all prospective candidates for offices and positions, oversee the work of the Deacons, appoint church agents and teams, conduct worship services, administer the ordinances of baptism and communion, equip the membership for the work of the ministry, encourage sound doctrine and practice, admonish and correct error, oversee the process of church discipline, coordinate and promote the ministries of the church along with the Deacons, and mobilize the church for local and world missions. The Elders are further to ensure that all who minister the Word to the congregation, including outside speakers, share these fundamental convictions.

The Elders may establish ministry positions or teams to assist them in fulfilling their responsibilities, provided that any such team established by the Elders shall have at least one Elder as a member of the team. Any such teams shall be subject to the Elders, and the Elders shall maintain the ultimate responsibility for the decisions of any such teams. The Church, through the Elders, shall establish two specific teams to assist them and the church in the areas of Personnel and Stewardship (finances). As with all teams, both the Personnel and Stewardship Teams shall contain at least one Elder at all times. The Church recognizes that God has gifted certain members of the Church in the areas of Personnel and of Stewardship (finances), and the Elders will seek through the recommendations of Church members and through prayer to select team members whom God has gifted to serve the Church in such areas.

The Elders may also propose funding for new paid staff positions. The membership shall approve all candidates to fill the positions of Senior and Associate Pastor. The scope and approval of job descriptions for any staff position shall reside in the hands of the Elders.

Though the Personnel Team shall be the primary group to deal with issues relating to the employment, supervision, and evaluation of staff members, the Elders shall be ultimately responsible for the decisions of the Personnel Team. The Elders may involve staff members (in particular the Lead Teaching Pastor) in the process of evaluating other staff members.

Each year the Elders, after consultation with the Stewardship Team, shall present to the Church an itemized budget. This budget shall be presented for discussion at a members' meeting or a specially-called budget meeting and called up for a vote at the following members' meeting. No money shall be solicited by or on behalf of the Church or any of its ministries without the approval of the Elders.

The Elders shall select a chairman to preside over Elders' meetings and shall also select one of their number to serve as moderator of each members' meeting.

A quorum of the Elders is required for the transaction of business at any meeting of the Elders. A quorum shall be considered met as long as both of the following are true:

- 1) A majority of the Elders are present, and
- 2) Of those present, Elders who are not in the regular pay of the church are not outnumbered by Elders who are in the regular pay of the church.

Section 3 – The Lead Teaching Pastor

The Lead Teaching Pastor shall be an Elder. He shall perform the duties of an Elder described in Section 2, above, and shall be recognized by the Church as particularly gifted and called to the full-time ministry of preaching and teaching.

His call shall not be subject to the four-year reaffirmation or to the term limitation set out in Article 5, Section 2, for Elders. His call shall be defined as per Article 6, Section 3.

He shall preach on the Lord's Day, administer the ordinances of baptism and communion, and perform such other duties as usually pertain to that office, or as set forth in the constitution.

In the absence or incapacity of the Lead Teaching Pastor the Elders shall assume responsibility for his duties, any of which can be delegated.

Section 4 – Associate Pastor(s)

The Elders may call any additional pastors whose relationship to the Lead Teaching Pastor is that of associate.

An Associate Pastor may be elected as an Elder. If elected as an Elder he shall perform the duties of an Elder described in Section 2, above, and shall be recognized by the Church as particularly gifted and called to the full-time ministry of preaching and teaching.

His call shall not be subject to the four-year reaffirmation or to the term limitation set out in Article 5, Section 2, for Elders if he should be elected as an Elder. His call shall be defined as per Article 6, Section 4.

He shall assist the Lead Teaching Pastor in the performance of his regular duties and shall perform any other duties as usually pertain to the office of pastor, or as set forth in the constitution, or which may be specifically assigned to him by the Elders.

In the absence or incapacity of the Lead Teaching Pastor for defined periods of time (such as sabbatical or illness), the Associate Pastor(s) shall, in the interim, assume the responsibility for the Lead Teaching Pastor's duties with the aid of the Elders. However, such interim period shall not continue for a period of more than twelve months, unless such time period is extended for up to twelve additional months by the approval of at least two-thirds of the members present at a regular or special members' meeting. In no event shall the Associate Pastor serve in the interim head pastor role for more than twenty four months.

Section 5 – Assistant Pastor(s)

The Elders may call additional pastors whose relationship to the Lead Teaching Pastor and/or Associate Pastor(s) is that of assistant.

An assistant pastor may be elected as an Elder by the congregation. If he is so elected, he shall perform the duties of an Elder described in Section 2, above, and shall be recognized by the Church as particularly gifted and called to the full-time ministry.

If called as an Elder, his call shall be subject to the four-year reaffirmation and the term limitation set out in Article 5, Section 2, for Elders.

He shall assist the Lead Teaching Pastor and Associate Pastor in the performance of their regular duties, and shall perform any other duties as usually pertain to the office of pastor. The Elders shall define the responsibilities of the assistant pastor(s).

Section 6 – Pastoral Assistant(s)

The Elders may hire additional staff to assist with pastoral ministry, designated as pastoral assistants. These shall not be pastors, though they may be recognized as Elders should they be nominated by the Elders and elected by the congregation, in accordance with Article 5, Section 2 and Article 6 Section 2..

The Elders shall define the responsibilities of the pastoral assistant(s). They shall serve at the will of the Elders for an initial term up to four years, though that term may be renewed or extended with the approval of the Elders.

Section 7 – Deacons

The office of deacon is described in I Timothy 3: 8–13 and Acts 6: 1–7. The Church shall recognize, in accordance with the provisions of these bylaws on elections, men who are giving of themselves in service to the Church, and who possess particular gifts of service. These members shall be received as gifts of Christ to His church and set apart as Deacons. They shall be elected for a term of up to three years and may be re-elected to an additional consecutive three-year term.

Deacons shall care for the temporal needs of members, attend to the accommodations for public worship, and encourage and support those able to help others and those with gifts of administration.

The Deacons shall receive, hold, and disburse a fund for benevolence, reporting on its use to the Elders and congregation at their request, and reporting to the Church its total receipts and total disbursements only.

Article 6 – Elections

Section 1 – Principles

The process for elections of Elders and Deacons shall be interpreted and carried out to fulfill the following principles:

Prayer and fasting, both individually and corporately, should be an integral part of the election process;

Nominations should proceed with the support of the Elders;

All candidates for church office should be treated with the grace, kindness, and honesty appropriate in evaluating fellow members;

The election process shall express that spirit of mutual trust, openness, and loving consideration that is appropriate within the body of our Lord Jesus Christ.

Section 2 – Selection of Officers

Members of the congregation may submit nominations for Elders to the current Elders. Anyone nominating someone to be an Elder must have the prior approval and agreement of the

person being nominated for Elder and complete a nomination form. Elder nominees shall be reviewed by the Elders. Elder candidates must then be approved by a vote of no less than eighty percent of the Elders in attendance at a meeting of the Elders. Such candidates shall then be presented to the Church at a members' meeting. Approval of Elder candidates shall require the affirmative vote of no less than eighty percent of the members in attendance at the members' meeting.

The persons elected shall assume their respective offices upon election, unless another date has been specifically designated.

Section 3 – Calling of the Lead Teaching Pastor

In the calling of any man to be Lead Teaching Pastor, the Elders shall appoint a Pastor Search Team, comprised of two elders and four additional adult members of the Church, two male and two female. The Pastor Search Team shall present only one candidate to the Church at a time. The church must be given adequate opportunity to assess the preaching gifts of any potential Lead Teaching Pastor and, before being asked to express its judgment, must receive assurance from the Elders and Pastor Search Team that, having interviewed the man concerned, they are in no doubt as to his wholehearted assent to the Church's Statement of Faith and Church Covenant. Notice of the nomination of a man to be elected to membership and called as Lead Teaching Pastor must be given at two Sunday morning services following the nomination, prior to the vote at a members' meeting. Approval of Pastoral candidates shall require the affirmative vote of no less than eighty percent of the members in attendance at the members' meeting.

Section 4 – Calling of Other Pastors and Ministerial Positions

The Lead Teaching Pastor and the Elders shall be responsible for the calling of other pastors and/or ministerial positions. The Elders shall affirm the person's wholehearted assent to the Church's Statement of Faith and Church Covenant.

Article 7 – Indemnification

Section 1 – Mandatory Indemnification

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the Elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

Section 2 – Permissive Indemnification

At the discretion of the Elders, the church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church's best interest and not unlawful.

Section 3 – Procedure

If a quorum of the Elders is not available for an indemnification determination because of the number of Elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

Article 8 – Dispute Resolution

Believing that the Bible commands Christians to make every effort to live at peace and to resolve disputes with each other in private or within the Christian Church (see, e.g., Matthew 18: 15–20, I Corinthians 6: 1–8), the church shall require its members to resolve conflict among themselves according to biblically based principles, without reliance on the secular courts. Consistent with its call to peacemaking, the church shall encourage the use of biblically based principles to resolve disputes between itself and those outside the church, whether Christian or pagan and whether individuals or corporate entities.

Article 9 – Amendments

The Church Covenant may be amended by a three-quarters vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

This Constitution may be amended by a three-quarters vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

The revised version of this Constitution shall be made available, upon request, to all church members.

EXHIBIT I: STATEMENT OF FAITH

What Crossroads Baptist Church Believes...

About God

God is the Creator and Ruler of the universe. He has eternally existed in three persons: the Father, the Son, and the Holy Spirit. These three are co-equal and are one God.

(See Genesis 1:1,26,27; Psalm 90:2; Matthew 28:19; II Corinthians 13:14; 1 Peter 1:2)

About Jesus Christ

Jesus Christ is the Son of God. He is co-equal with the Father. Jesus lived a sinless human life to the glory of God the Father. Because of His love for us He offered Himself as the perfect sacrifice for sin by dying on a cross. Christ's death on the cross paid the penalty for our sins and removed from us the wrath of God against our sin. He arose from the dead after three days to demonstrate His power over sin and death. He ascended to Heaven's glory and will return again to earth to reign as King of kings and Lord of lords.

(See Matthew 1:22,23, Isaiah 9:6, John 1:1-5; John 14:10-30; Titus 2:13; Hebrews 4:14-15; I Corinthians 15:3-4 Romans 1:3-4 Acts 1:9-11; I Corinthians 15:3-4; Revelation 1:7; 22:20)

About The Holy Spirit

The Holy Spirit is co-equal with God the Father and God the Son. He is present in the world to make men aware of their need for Jesus Christ. He also lives in every Christian giving power and guidance for living, understanding of spiritual truth, and making intercession for us before God the Father. He gives every believer a spiritual gift(s) when they are saved. As Christians, we seek to daily live under His control.

(See II Corinthians 3:17; John 16:7-13; 14:16,17; Acts 1:8; Ephesians 5:18; Romans 8:26-28; I Corinthians 2:12, 3:16; Ephesians 1:13; Galatians 5:25)

About The Bible

The Bible is God's Word to us. It was written by human authors, under the supernatural guidance of the Holy Spirit. It is the supreme source of truth for Christian beliefs and living. Inspired by God, it is the truth without any mixture of error. The Bible, God's personal revelation to us, is complete, and we are not to add to nor take away from it. The Bible contains all the words of God that He intended for His people to have at each stage in redemptive history. It contains everything that we need God to tell us for salvation, for trusting him perfectly and for obeying him perfectly.

(See II Timothy 3:16; II Peter 1:20-21; II Timothy 1:13; Psalm 119:105,160; 12:6; Proverbs 30:5; Deuteronomy 4:2; Revelation 22:19)

About Human Beings

People are made in the spiritual image of God, to be like Him in character. People are the supreme object of God's creation. Although God created man good, man has fallen and all of us are marred by our attitude and actions of disobedience toward God called "sin." Following the first man's

(Adam's) sin all men are sinners by nature, stand guilty before God, and are justly under the judgment of God. Man is, by nature, an enemy of God. Man, left to himself, apart from a savior, is entirely lost and without hope in this world. Man is completely unable to save himself from his own sinful condition.

(See Genesis 1:27; Psalm 8:3-6; 51:3-5; Isaiah 53:6; Romans 3:23; 5:8, 12; Isaiah 59:1,2)

About Salvation

Salvation is God's free gift to us by his grace. We can never make up for our sin by self-improvement or good works. Only by repenting of our sins and placing our faith in Jesus Christ can anyone receive forgiveness and be saved by God from sin's penalty. When we turn away from our self-serving, self-ruled life and turn to Jesus in faith we are saved. Eternal life begins the moment one receives Jesus Christ into his or her life by faith.

(See Romans 6:23; Ephesians 2:9; John 14:6, 1:12; Acts 2:21; Romans 10:13; Titus 3:5; Galatians 3:26; Romans 5:1)

About Baptism

Baptism is a public profession of a Christian's faith in the Lord Jesus Christ. Baptism is symbolic; it signifies that the Christian's old self has died and been buried with Christ and that just as Christ was raised from the dead by the glory of the Father we too have been raised through faith in Christ to walk in a new way of life. Baptism is an act of obedience to the command of Christ and follows His example. Baptism by immersion is the biblical example and model of baptism, and, in fact, the word translated as baptism in the Bible means "to dip; to immerse under water."

(See Matthew 3:13-17; Romans 6:3-4; Colossians 2:12; Matthew 28:19-20; Acts 8:36-39)

About the Lord's Supper (Communion)

The Lord's Supper is a symbolic act of obedience ordained by God through Jesus Christ. Through partaking of the bread and the fruit of the vine the members of the church memorialize the death of Christ our Redeemer and anticipate His second coming.

(See Matthew 26:26-28; Mark 14:22-24; Luke 22:17-20; I Corinthians 11:23-34)

About Eternal Security

Because God gives us eternal life through Jesus Christ, the true believer is secure in that salvation for eternity. If you have been genuinely saved, you cannot "lose" your salvation. Salvation is maintained by the grace and power of God, not by the self-effort of the Christian. It is the grace and keeping power of God that gives us this security.

(See John 10:29; II Timothy 1:12; Hebrews 7:25; 10:10, 14; I Peter 1:3-5)

About Eternity

People were created to exist forever. We will either exist eternally separated from God by sin, or eternally with God through forgiveness and salvation through Christ. To be eternally separated from God is Hell. To be eternally in union with Him is eternal life. Heaven and Hell are real places of eternal existence.

(See John 3:16; I John 5:11-13; Romans 6:23; Revelation 20:15)

About Marriage

We believe that the Bible defines marriage as the uniting of one man and one woman in a covenant commitment for a lifetime. Scripture teaches that sexual intimacy should only occur between a man and woman who are married to each other and that a man and woman should not engage in intimate sexual activity outside of marriage. We believe that Scripture also teaches that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, incest, any attempt to change one's sex, disagreement with one's biological sex, or pornography is sinful and offensive to God. (Gen. 1:26-28; Heb. 13:4; Prov. 5:15-19; 1 Cor. 7:2-3, 9; Lev. 20:13; Rom. 1:18-32; Mk. 10:9; Mal. 3:9)

EXHIBIT II: CHURCH COVENANT

The members of Crossroads Baptist Church of Elizabethtown worship together under a covenant. The church covenant is equally a promise, summary of expectations, ethical statement, and biblical standard. We summarize how we promise to live together in the covenant. It defines the moral principles which form the basis of our worldview, and it holds out a biblical standard by which we live. Our acceptance of this covenant follows the practice of believers throughout the centuries who have pledged to God and one another to live out the gospel in community.

We use our covenant in two key ways. We require all new members to sign it before joining the church. We also reaffirm our commitment to the covenant at all members' meetings and before taking communion, when we stand as a body and recommit ourselves to it. By featuring the covenant in our life together, we strive to protect ourselves from individual and corporate sin. Of equal importance, we spur one another on to live in light of a greater covenant, one initiated by love, sealed by sacrifice, and kept for eternity by our Savior, Jesus Christ.

Church Covenant

Having, as we trust, been brought by divine grace to repent and believe in the Lord Jesus Christ and to give up ourselves to him, and having been baptized upon our profession of faith, in the name of the Father and of the Son and the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of the body of Christ, exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another as occasion may require.

We won't forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up our families in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice in each others' happiness and endeavor with tenderness and sympathy to bear each others' burdens and sorrows.

We will seek, by Divine aid, to live carefully in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles 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.

Signature: _____ Printed name: _____