

Bylaws of Gospel Community Church
A Colorado Nonprofit Religious Corporation
Gospel Community Church
P.O. Box 3723
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Article I

Name and Location of Offices

Section 1. Names by Which We Currently Operate

Gospel Community Church operates in 2 organizations, which are both currently located in Littleton, Colorado.

The first organization is Gospel Community Church (dba: Gospel Community Church)

The second organization is Gospel Community Church (dba: Lions Basketball Club)

Section 2. Autonomy

These organizations will operate independently in relation to ministry operations, services to the community, day to day conduct and all local issues. Nevertheless, both of these organizations are under the doctrine and polity of Gospel Community Church. Should a concern arise as it pertains to the operations of Lions Basketball Club, then the Elder Board of Gospel Community Church shall have authority to oversee and take action to make needed changes in relation to any theological, legal, ethical, or moral issues related to Lions Basketball Club.

Lions Basketball Club shall have no authority or oversight over Gospel Community Church, and will maintain its own policies and procedures to operate and carry out its mission according to the stated vision and mission of the leadership of Lions Basketball Club, provided that it does not violate any theological, moral, ethical, or legal standards as determined by the elder board of Gospel Community Church.

Article II

Purpose

Section 1: Vision

We exist for religious purposes and our labors are dedicated to filling the earth with the knowledge of God through the ministry of the Gospel of Jesus Christ according to the Bible.

Section 2: Mission

We are a ministry dedicated to obeying the Great Commission as issued by the Lord Jesus Christ in Matthew 28:18-20. We do this by reaching communities with the Gospel and the truth of God's Word in order to establish Christ-centered churches that will work in a biblical way to fulfill our vision.

As part of fulfilling this mission we preach and teach through the Holy Bible, we proclaim the Gospel, we disciple believers, evangelize the lost, and labor to serve those in need to the glory of God through Jesus Christ. We also work with other like-minded organizations and individuals in partnering with them to accomplish our mission.

Article III

Statement of Faith

Section 1. The Bible

We believe that God, through human instruments, is the author of all the Scripture, not just parts of it, and thus the entire Bible is divinely inspired (2 Ti. 3:16).

Though the Scripture came from God, God used men to write the Scriptures. In writing the Scriptures the personalities and vocabularies and experiences of the men are evident in their writings. However, though God used these men in such a way that their individuality is obvious, this by no means implies that the Scripture was a combination of God's message commingled with man's message. Though the Bible was written by men, these men did not in any way originate this message, but rather were carried along by the Holy Spirit in such a way that they recorded the Word of God exactly the way that he alone intended it to be recorded (2 Peter 1:20-21).

Because God is the author of Scripture we believe that in its original manuscripts, original languages and according to its intended meaning, all of the Scripture is without error and is our only infallible guide (Ps. 19:7; Jn. 17:17) as it pertains to the truth about God and his plans and purposes in Christ. As such the Scripture is the final authority on all matters and is binding on all of creation.

We also believe that the canon of Scripture is complete and that there is no new genuine revelation from God that was, or will be given to man after the completion of the New Testament (Heb. 1:2; Rev. 22:18-19). The Bible, which contains 66 books (39 OT and 27 NT) is a sufficient revelation of God and it is complete and we adamantly reject any notion of additional revelation being given to man after the completion of the canon of Scripture. We do not accept any apocryphal writings as carrying the same authority as Scripture.

Section 2. The Trinity

We believe that there is one God (Dt. 6:4; Mk 12:29) eternally existing in three persons. We believe the three persons of the Trinity are God the Father, His Son Jesus Christ, and the Holy Spirit. Each person of the Trinity is fully God, co-eternal, and co-equal within the Godhead (Jn. 1:1-3, 14; Acts 5:3-4). All three persons of the Godhead are to be honored as God and worshipped and obeyed fully. The plans and purposes of the Godhead are one yet we believe that each person of the Trinity plays a distinct role in the execution of the plans and purposes of the Godhead.

Section 3. God the Father

We believe that God the Father, through Jesus Christ, is the creator and sovereign ruler over all of creation. He is sovereign over all affairs in his creation including salvation. All of the Father's purposes and plans in creation and redemption are to display his glory and are accomplished in and through Jesus Christ (Ge. 1; Col. 1:15-17; Heb. 1:1-3; Eph. 1:10-11).

Section 4. Jesus Christ

We believe Jesus Christ is the unique God-man who is at the same time fully man and fully God. He is co-eternal with the Father and is thus fully God and through him creation came into being and is sustained (John 1:1-3; Col. 1:15-17; Heb. 1:1-3). According to his Father's purposes in redemption Jesus Christ willingly left his glory in heaven and was born on earth of the virgin Mary and is thus fully human (Matthew 1:18-21; Gal. 4:4; Php. 2:5-11). In becoming human in no way did he surrender his divine essence or being. We believe that he is completely sinless in every way (John 14:31; Heb. 4:15; 1 Jn. 3:5).

Through his perfect life, substitutionary death on the cross for sinners, and his resurrection from the dead he has accomplished salvation for sinners. We believe that Jesus Christ was raised from the dead bodily after being buried in his tomb for 3 days and that he appeared to many and gave convincing proofs for his resurrection from the dead (1 Cor. 15:3-8). He is the firstborn from the dead (1 Cor. 15:20-23; Col. 1:18) and has ascended into heaven (Acts 1:9) where he sits on his throne at the right hand of the Father and makes intercession for his people as their great High Priest (Heb. 4:14-16; 7:23-25; 9:24-28; 10:11-14). He is also the head of a new creation as the firstborn from the dead. We believe that he makes all of his people a new creation in him and that one day he will renew all things, including the entire created order and thus reconcile all things to himself (Colossians 1:20; Revelation 21:5).

Section 5. The Holy Spirit

We believe that the Holy Spirit is the 3rd person of the Trinity and is therefore God and should be honored as such (Acts 5:3-4; 1 Cor. 2:11-12). The Holy Spirit participated with the rest of the Trinitarian Godhead in creation (Ge. 1:2). The Holy Spirit is the agent by which those who are spiritually dead are regenerated and made alive according to the sovereign work of God alone and are brought into a spiritual union with Christ and thus are made to be spiritual children of God (John 1:12-13; 3:5-8; 1 Jn. 3:9). We believe the Holy Spirit is with and dwells in all believers and is essential for salvation (Jn. 14:17; Romans 8:9). The Holy Spirit convicts the world of sin, righteousness, and judgment (Jn. 16:8) and is given to glorify Jesus Christ (Jn. 16:14-15). The Holy Spirit is the endowment of our future inheritance in glory and the guarantee that our salvation is secure (Ephesians 1:13-14). We believe that as the Holy Spirit indwells believers he enables us to live a holy life that bears holy fruit (Galatians 5:22-25). We also believe that the Holy Spirit equips believers with spiritual gifts for service in the Kingdom of God (1 Cor. 12:4-11). We also believe that it was the Holy Spirit who inspired the writers of the Bible and thus insured that the message was inerrant, and is a faithful and true witness of God and his glory in Christ (2 Ti. 3:16-17; 2 Pe. 1:21).

Section 6. Creation

We believe, that by the spoken power of God's Word alone, that the Triune God sovereignly created the universe out of nothing (Hebrews 11:3) in 6, literal, 24 hour days (Genesis 1). We also believe that God sustains all things in creation by the Word of his power (Hebrews 1:3; Colossians 1:16-17) and that all things were made for his glory (Psalm 19:1, Ro. 1:19-20).

Section 7. Man

We believe that human beings, both male and female, were created in the image of God for the purpose of living in fellowship with him and displaying his glory to the creation (Ge. 1:26-28). In the Garden of Eden Adam and Eve fell into sin and thus failed to live according to their God-given design and were therefore punished by God. As was true of Adam and Eve after the fall, we believe that because of sin we are by nature evil, spiritually dead, unable to have true fellowship with each other, condemned and under God's judgment, subject to physical death, unable to live according to our God-given design, separated from God, and under his wrath (Ro. 5:12-21; Eph. 2:1-3; Col 1:21). We believe that man is completely unable to remedy his condition by his own will, or power and resources and is in desperate need of God's salvation in Christ.

Concerning the current issue of transgenderism we believe that God has sovereignly created each individual person as either male or female, and both male and female image forth our glorious creator God in their own unique way (Ge. 1:27). We believe that the authority and prerogative to determine each person's gender lies with God alone who sovereignly designed each person according to his own purposes. Therefore, any change or alteration of one's gender is rebellion against God's design and authority, who alone has the right to create us according to his will (Ps. 139:13-16; Isa. 43:1-7; Ro. 9:20-21; Col. 1:16; Rev. 4:11, 10:6). Therefore, to claim to identify with or alter one's body unto becoming a gender contrary to that which God himself made a person to be, is sin.

This sin is not so unique in that it cannot be pardoned. Like all of us fallen people, transgender individuals are seeking an identity outside of God's design and who he made us to be in Christ. Others do this as well when they seek identity in beauty, riches, achievements, or anything else other than Christ. If a transgender individual, or any other sinner, confesses their sin to God, trusts in Jesus Christ for salvation believing his death on the cross atones for their sin, believes God raised Jesus from the dead on the 3rd day, and walks in repentance towards God, he will be saved and given a new identity in Christ (Acts 13:39; Romans 10:9; Eph. 1:1-14; Col. 1:21-23). God loves transgender people and so do we. In love, both God and we his people call the transgender community (and all communities) to faith in Christ and repentance towards God unto salvation.

Section 8. Salvation

We believe that salvation, from beginning to end, is solely by the Grace of God alone that he has displayed and achieved in the person and work of His Son Jesus Christ. Salvation is only in Jesus Christ and there is salvation in no other (Jn. 14:6; Acts 4:12). Sinners receive salvation by faith in Jesus Christ alone (Romans 4:1-8; Ephesians 2:8-10; Gal. 2:16; 3:10-14; Php. 3:8-10; Col. 1:21-23; Tit. 3:4-7), which is always accompanied by repentance (2 Cor. 7:10; Acts 17:30; Luke 5:32; 13:3,5 24:47; Acts 2:38; 3:19; 5:31; 11:18; 20:21; 26:20; 2 Ti. 2:25; Heb. 6:1; 2 Pe. 3:9). We believe in the eternal security of the believer and hold to the biblical notion that it is impossible for a genuine believer to lose his or her salvation (Jeremiah 32:38-41; John 6:39; 10:27-29; 17:2, 6-12, 15-17; Ro. 8:29-30; Eph. 1:13-14; Heb. 7:25; 1 Pe. 1:5; 1 Jn. 2:19).

We also believe that while the true believer's salvation is secure and guaranteed by the grace of God in Jesus Christ, nevertheless it is demanded of believers that we persevere to the end of our lives in faith

and holiness (Mt. 7:21-23; 10:22, 24:13; John 8:31-32; Col. 1:22-23; Heb. 3:12-14; 1 Jn. 2:19; 3:9-10). God's power and indwelling Spirit towards us who believe will enable and cause us to persevere in faith to the end and thus our salvation is eternally secure, because by God's sovereign grace, he will personally see to it that his people persevere to the end (Jr. 32:38-41; Ez. 36:26-27; Ro. 8:29-30; 1 Pe. 1:5).

This does not mean that we do not possess salvation in this life, but rather, we believe that we do possess our salvation now, and yet, there still remains a future reality of our salvation that has not yet occurred, but is guaranteed because of the person and work of Christ. Therefore, we believe that our salvation takes place in stages with a clear beginning, middle, and end, which are guaranteed to be completed for all true believers (1 Cor. 15:1-2; Ro. 8:29-30). Below are the stages and components of a believer's salvation that unfold in his life.

A. Election

We believe that apart from any foreseen faith, merit, or goodness in his people, but solely according to his own grace, purpose, and will, the Father has chosen a people from every tribe, language, and nation, for salvation in Christ before the foundation of the world to the praise of his glorious grace according to his free purposes in election (Ephesians 1:4-6, 11-12; Romans 8:29-30; 9:14-24).

B. Effectual Calling

We believe that God effectually calls to himself, those whom he has chosen for salvation. By his power and grace the Father begins to woo and draw his elect to Jesus Christ and he is the initiator who causes them to become aware of their sins and compelled to come to Christ. When God effectually calls his elect to him, all of those whom he has chosen will in fact gladly come to him because of the power and greatness of his call which is the primary cause of their coming to Jesus as he clearly taught in John 6:44. Additionally, Paul taught that all of God's elect are called by God, and that all who are called are justified and glorified by God, and thus we see that this effectual calling is only to the elect (John 6:44; Romans 1:6; 8:29-30; 1 Cor. 1:9; Eph. 1:18; 1 Th. 2:12; 2 Ti. 1:8-9; 1 Pe. 2:9; 2 Pe. 1:3). The effectual call of God goes forth through the human proclamation of the Gospel, and when the effectual call is operative, there is divine power in the hearer's heart to respond to the message with saving faith.

There is also a general Gospel call (Mt. 11:28-30; 22:14; John 7:37-39;) to all people to come to Jesus Christ, but this general call is not the same as God's effectual call. It is a sincere call to all sinners to come to Jesus Christ. However, being incapable of responding to that call on their own because of the hardness and deceitfulness of sin, those who are not of the elect will never willingly choose to respond to the call and will not come to Jesus. Acts 13:26-48 is a good example of both calls at work. The Gospel was proclaimed through Paul, a human instrument, to all who were there indiscriminately, a response to the Gospel was called for, and some were hardened and unbelieving (vs. 44-46), and others responded with saving faith and these people are the ones about whom the text is careful to say in vs.48, "...as many as were appointed to eternal life believed." The Gospel call went out to all, but it was only the individuals who were appointed by God for eternal life who were effectually called and enabled to come to saving faith by God's sovereign grace.

C. Regeneration

In regeneration, which is essential for salvation, we believe that when the Father effectually calls his elect, the Holy Spirit sovereignly regenerates their hearts and gives them spiritual life enabling the elect to believe, imparting a new divine nature into the inner man of the genuine believer. This is a sovereign act of the Holy Spirit whereby he indwells all believers, and this is not something that a believer does for himself, but rather, as God's elect, the believer has this work done to him by God (John 1:11-13, 3:3-8; Ro. 6:1-23, 8:9; Gal. 3:2-5,14; Eph. 1:13:14, 2:4-10, 3:17; 2 Peter 1:3-4;). In regeneration sinners become new creatures in Christ (2 Co 5:17), whereby they are given a new heart and live a transformed life as they now hate the sin they once loved, and they love the true glory of God and all of his ways, which they once hated (Jr. 31:33, 32:39-40; Ez. 36:26-27; 1 Jn. 3:9-10).

D. Faith and Repentance (Genuine Conversion)

Having been chosen by God's free grace in election, having been effectually called by him to Jesus, and having been regenerated by the Holy Spirit and given new life (all of which are things God does to us), the believer then gladly, freely, and willingly responds to the Gospel with faith and repentance. This is the first thing that the believer does in salvation. He willingly chooses to trust in Jesus Christ and what he has accomplished in the Gospel on the sinner's behalf, as the sole basis for his salvation, and this salvation is received by faith alone (Ro. 4:1-8; Gal. 3:10-14; Eph. 2:8-10). The essence of this faith is that it is sincere, it is heartfelt, and it is "living faith," in that it is genuine and not false. All true saving faith will be accompanied by repentance, which is a sincere and heartfelt remorse for sin, a sincere confidence in Christ for salvation, and a genuine turning away from a life of sin and rebellion against God, which will then express itself in a life of good deeds that flow from faith and the new life the believer has received in Christ (Romans 4:1-8; 6:1-4; Ja. 2:18-23; Mt. 3:1-10; Titus 2:11-14). Zaccheus is a good example of such a life (Lk. 19:1-10).

E. Justification

We believe that justification is a legal declaration made by God towards a believer wherein the believer is declared to be not guilty and is also declared to be just in God's sight. Justification is received solely by faith in Jesus Christ alone and in no way do our works contribute to our justification before God (Romans 3:28, 4:1-8; Gal. 2:16, 3:1-9). Jesus Christ lived a perfect, sinless life of love to the Father in our place and was fully pleasing to God (Jn. 14:31; Heb. 4:15; 1 Jn. 3:5). This perfect life is credited to all of Christ's people who, by faith alone, come to him alone for acceptance with God (Jr. 23:6, 33:16; Ro 4:23-25; 2 Cor. 5:21; 1 Cor. 1:30; Php. 3:9). In justification, the very righteousness of Christ himself is credited to believers and it is by virtue of possessing His righteousness by faith that our legal standing with God is one of being declared righteous. We believe that any denial of the imputation, or crediting, of the righteousness of Christ to the believer is tantamount to proclaiming a false Gospel.

F. Propitiation

In propitiation, we believe that at the cross Jesus was punished by God in the place of his people for their guilt and sin (Isa 53:5; Ro 3:25-26; 1 Jn. 2:2;) and thus he satisfied the wrath of God towards all true believers.

G. Redemption

In redemption we believe that the ransom price required to redeem us from slavery to sin was paid by Jesus Christ on the cross when he purchased our redemption with the sacrifice of his own life (Mt. 20:28; Gal. 4:5; Eph. 1:7; Col. 1:13-14; Tit. 2:14; Heb. 9:12; Rev. 1:5).

H. Reconciliation and Adoption

We believe that through faith in Jesus Christ and his saving Gospel, sinners who were once hostile to God, at enmity with God, and who were separated from God, become reconciled through the Gospel, are at peace with God (Romans 4:25-5:2, 5:6-11; 2 Cor. 5:18-20; Col. 1:21-23; 1 Pe. 3:18).

We also believe that once a sinner is reconciled to God through the Gospel, then that person is adopted into God's family and becomes his child, and therefore an heir of God himself, as well as all things as a co-heir with Christ in the New Heavens and the New Earth. God's children share in the blessings of receiving a new identity, a new relationship to God, and an imperishable, eternal inheritance kept in heaven for us (Jn. 1:12; Romans 8:14-17, 31-32; Gal. 3:26-29, 4:4-7; Eph. 1:5; 1Pe. 1:3-5; 1 John 3:1-2;).

I. Sanctification

Sanctification is the process that begins at the believer's conversion whereby God, in cooperation with the believer, progressively conforms believers into the image of Christ as the Christian walks in a relationship with God and is indwelt by the Holy Spirit. In Sanctification both God and man actively participate in holy partnership as the believer grows in holiness throughout his or her Christian life (Php. 2:13). All genuine believers, though sincere in their faith and truly regenerated and born again by God's Holy Spirit, still battle remaining sin in their lives, and always will as perfection is not possible in this life (Jn. 15:2; Gal. 5:5, 17; Php. 3:8-16; 1 Jn. 1:8). Through the Word of God, prayer, the church, creation, and the circumstances, blessings, and difficulties of life, God progressively transforms the believer into Christ likeness as we behold the glory of Christ (Jn. 15:1-7; Ro. 7:4-6; 2 Cor. 3:18, 12:1-10; Eph. 4:15-16; Php. 1:6; 1 Th. 5:23-24; Heb. 12:3-14; 13:20-21).

By God's grace and power that works in his life, the believer, responds in faith and obedience to God, confesses his sins, repents of his sins, and declares war on his sins as he lays hold of the means of grace to make genuine grace-wrought efforts to strive to grow in holiness by faith (Ro. 12:1-2; Eph. 4:17-5:21; Php. 3:8-16; Col. 3:5-17; 1 Ti. 4:6-16; Tit. 2:11-15;). This process is operable in the life of a believer until their death or until the Lord returns.

J. Glorification

The final and consummate stage of our salvation is glorification, which is when the spirits of all believers will be united to their literal, resurrected, glorified bodies at the resurrection. The believer's spirit is fully

sanctified and made perfect at their death (Heb. 12:23). However, it is not until the Day of Resurrection when the believer will receive a resurrected and glorified body that is united to his perfected spirit. Our glorified bodies will be perfect, sinless, immortal, incorruptible, and will enable us to perfectly see and behold the undiluted glory of Christ forever and ever (Jn. 5:25-29; 6:44; 11:23-27; Ro. 8:23; 1 Cor. 15:20-57; 1 Jn. 3:1-3).

We also believe that not only will believers be glorified with Christ, but also, the entire creation itself, things in heaven, and things on earth shall also be made new, and God's people will enjoy God in a New Heaven and New Earth for all eternity (Ro. 8:18-25; Eph. 1:9-10; Col. 1:20; Rev. 21:1-5).

K. Union with Christ

We believe that each genuine believer is placed in an unbreakable, spiritual union with Jesus Christ at his conversion wherein we die to slavery to sin and are given new life in Christ to walk in union with him (Ro. 6:3-11). He indwells true believers (Eph. 3:17), and we are imitators of him as he lives in us (1 Cor. 11:1).

It is in this union with Christ that believers possess all spiritual blessings, including every component of our salvation stated above (Eph. 1:3), as well as every aspect of our relationship with him. It is in Christ that we were elected by God for salvation and adoption as sons (Eph. 1:4-5). In Christ we are effectually called unto salvation (1 Cor. 7:22). In Christ we are born again (regenerated) by being raised to newness of life (Eph. 2:10). In Christ we receive a right standing with God by being justified in his sight (Gal. 2:17; 2 Cor. 5:21; Ro. 8:1). In Christ we have redemption, the forgiveness of our sins (Eph. 1:7). In Christ our sins have been fully paid for and God's wrath has been propitiated (Ro. 3:23-25). In beholding Christ, by having life in him, and living in a relationship with him, believers are progressively conformed to the image of Christ in their sanctification (2 Cor. 3:18; 1 Jn. 2:6; 1 Jn. 5:11 Jn. 15:1-7). In Christ we will be raised from the dead and glorified with him at the resurrection (1 Cor. 15:22). Thus, every promise and blessing for the believer is in Christ and is ours by virtue of our union with him (2 Cor. 1:20-22; Eph. 1:3).

Section 9. Marriage and Family

We believe in the complementarian view of family and understand the Bible's teaching on the roles of the family members as described below.

A. The Role and Calling of a Husband

God has given to husbands, the privilege, honor, and burden of having authority in the home with which he is to use to serve and lead his family in a loving and God-honoring way. He is called to be gentle and understanding with his wife (1 Peter 3:7). He is called to wash her with the Word of God, which would include instructing her, guiding her, and correcting her with God's truth. He is to so labor in his wife's life, and so model Christ for her, that his words, actions, and leadership are unto presenting her to Christ in all holiness. He is to love her as Christ loved the church and is called to pursue Christ-centered oneness with her for the glory of God. (Ephesians 5:25-31). For the husband to misuse, abuse, or neglect his authority and therefore lead his family away from Christ is a great sin before God. He does not have

authority to make everyone in the home his slave, rather, like Jesus, he has been empowered by God that he might serve his family like Christ (Mt. 20:28)

B. The Role and Calling of a Wife

In partnership with her husband, the wife is also called to ensure that the home is a God-honoring place for her family. She, like her husband, is an image bearer of God (Genesis 1:26-28). She shares the same identity in Christ and will share in the inheritance of the saints with him (Romans 8:15-17; Gal. 3:28-29). Though she is an equal heir of Christ and eternal life with her husband, in this life she has a different role. Just as the Persons of the Trinity have distinct roles, yet nevertheless are equal in value, so also the wife, being equal in value has the distinct role of being a submissive helpmate to her husband (Eph. 5:22-24; Col. 3:18; 1 Pe. 3:1-6). Being called to submit to her husband does not mean that she is to submit to any requests to sin or embrace false teaching. In such circumstances she must submit to God rather than her husband (Acts 4:18-20). However, after giving her input as his loving helpmate, a wife is called to submit to her husband, even if she disagrees with him, provided that submitting to him does not require her to sin against God or embrace false doctrine. She is to submit with respect and as one who entrusts her soul to God (1 Peter 3:1-6). This doesn't mean she doesn't have her own opinion, it doesn't mean she never respectfully challenges her husband's thinking, or that she isn't an incredibly strong and capable woman. What it does mean, is that she will do these things with respect, courtesy, and with a gentle and quiet spirit towards her husband (Eph. 5:33).

Submission in no way implies that she is demeaned by her role in any way, in fact, the Scripture calls her submission to her husband, "very precious," in God's sight (1 Pe. 3:4). Jesus Christ himself, submitted to the Father in all things, including death on a cross, and it was to the glory of Jesus to do so, and did not demean his value in any way (Php. 2:5-11; Lk. 22:39-46; Jn. 4:34; 8:28-29; 14:31;). Furthermore, the Holy Spirit is also submissive to the divine will (Jn. 16:13). So, submission is in God and submission is glorious, and both Jesus Christ, and the Holy Spirit, though they submit to the Father, have perfect joy (Gal. 5:22; Jn. 15:11; 17:13). Therefore, it is the wife's glory and joy to submit to her husband's leading as she entrusts her soul to God. A godly woman is strong in the Lord, trusts in her God, is committed to her family, is anchored in the home, is a diligent woman, and is a mighty blessing to her family and society (Pr. 31:10-31).

C. The Role and Calling of Children

We believe that the Bible teaches that parents are to instruct and lead their children in the ways of God and have been given authority in the home to lead their kids to Gospel-driven obedience to God and to them, which includes properly disciplining them at times, without abusing them (Pr. 1:8-9; Eph. 6:1-3; Col. 3:20). Though parents are given authority over their children that they are to use to demand obedience, nevertheless, they are not to be overly harsh, abusive, nor are they to exasperate their children (Eph. 6:4; Col. 3:21). Their children are called to show honor to their parents by their attitudes, speech, and conduct (Ex. 20:12), and if necessary, to care for them in their old age (1 Ti. 5:4-8).

D. The Issue of Same Sex Marriage

We believe that the Bible clearly teaches that marriage is only between one man and one woman (Ge. 2:23-24; Eph. 5:22-33; 1 Ti. 3:2). We also believe that the practice of homosexuality is declared by God in his Word to be sin (Lev. 18:22; Ro. 1:18-32; 1 Cor. 6:9; 1 Ti. 1:10). Therefore, because the practice of homosexuality is sin, so also is same sex marriage. Both the act of homosexuality and the so-called same sex marriage is sin according to God's Word and therefore same sex marriage is not a valid marriage in God's eyes.

Despite the fact that God's Word clearly tells us that homosexuality is sin, it is also extremely clear that all homosexual offenders are freely and gladly offered salvation through the Gospel of Jesus Christ by faith in the Gospel and repentance of their sin (1 Cor. 6:9-11). God loves all sinners, including homosexuals, and this sin is not so unique that Christ is unable to save sinners from it. At the same time, it is also not so unique that it does not require repentance. By faith in the Gospel of Jesus Christ, God calls all sinners, whether heterosexual or homosexual sinners, to believe in the Lord Jesus Christ, to trust his death on the cross for the forgiveness of sins, to believe in your heart that he was raised from the dead, and to repent of our sins so that we can be saved (2 Cor. 7:10; Acts 2:38; 17:30; Ro. 10:9; Col. 1:21-23). Thus, there is hope for all sinners, including homosexuals, and it is the job of the church to lovingly, not hatefully, call them to faith in Christ and repentance of their sins.

Section 10. The Church

A. The Spiritual Nature of the Church

We believe that all who have repented of their sins and put their faith in the person and work of Jesus Christ for salvation are members of the church, which is the body of Christ. We believe that Jesus Christ is the head of the church and the final authority in all matters concerning the church. We delight to fellowship with all who have come to Christ alone for their salvation and rejoice to be brothers and sisters in the Lord with them. The people of God are from every tribe, language, nation, race, socio-economic status, and gender who have been saved by God's grace in Christ. Within the body there are many different gifts, different callings and offices, different experiences and backgrounds, and we delight to share our common faith in the one Lord and Savior Jesus Christ with people from all walks of life and we believe that as we love each other, serve, and fellowship in the Lord Jesus Christ the body is built up and grown (Eph. 4:1-16; 1 Cor. 12:12-27).

The church is a spiritual organism, whose life and energy comes from the Spirit of God alone. The life and energy of the church is distributed to the saints in the mode of spiritual giftedness, which is to be used selflessly by every member for the edification of the whole (1 Cor. 12-14) We believe the church has been commissioned by God to preach the Gospel among the nations and make him known throughout the world and is the primary instrument by which the Great Commission is fulfilled (Mt. 28:18-20).

B. The Structure of the Church: The Roles of Elders, Deacons, and the Congregation

We also believe, that though the church is a glorious spiritual organism, God, in his wisdom, has ordained that churches organize into individual, local, congregations. While we all have fellowship and

unity in Christ with all believers throughout the world, due to our finiteness and limitations, we cannot congregate with every believer in the world and we must therefore, fellowship in a local congregation. We believe in the autonomy of the local church (2 Cor. 10:13-15). We believe that within the local church God has raised up two recognized offices to serve the church that continue today, which are the office of pastor/elder and the office of deacon.

C. The Role of Elders

The first office is the office of pastor/elder/bishop. We believe that the office of pastor, elder, or bishop, is one and the same office because the terms are used interchangeably in the New Testament in talking about the same office (Acts 20:17,28; 1 Pe. 5:1-2). We believe that God has given the pastors/elders the authority to teach the Word of God and to rule and lead the church of God under the Lordship of Christ and in full accountability to his Word. The elders are to use their authority to serve the church, to build the church up, and to lead it with love (1 Peter 5:1-5; Hebrews 13:17). In order to serve in this office a man must be called of God to this work. This calling is recognized and confirmed in the church according to the qualifications listed in 1 Timothy 3:1-7 and Titus 1:5-9, as well as other texts. Essentially a man must qualify for the office from a character and godliness standpoint, a knowledge standpoint, and he must demonstrate a giftedness to teach and shepherd the flock of God. This is a high calling and should not be taken lightly and the ordination of men unto this office should not be done hastily. The congregation will give valuable input as it pertains to elder candidates, however, the final decision and authority to lay hands on prospective elders and ordain them to pastoral ministry lies with the elders themselves (Acts 13:1-3; 1 Ti. 4:14; 5:22; 2 Ti. 1:6).

We also believe that God has designed that this office be filled by men and that women are not to serve as elders and pastors in the church. This in no way is because women are inferior to men, but rather, because it is not God's design for women (1 Ti. 2:8-15). The issue here is not an issue of equality but an issue of role. Just as Jesus Christ, as the Son of God and 2nd person of the Trinity is equal in value to God the Father, nevertheless, his role is one of obedience to the Father and he does not exercise authority over the Father. This is not because he is qualitatively inferior to the Father, but rather, because he has a different role in the Godhead. So it is with women and the office of pastor and deacon. They do not fill these offices because God has designed male headship in the family and in his church. Nevertheless, women do have a very valuable and glorious role of influence, teaching, and even leadership in some aspects of church life. God has designed that the older and more spiritually mature women in the church should lead and mentor the younger women in the church unto faithfulness and love (Titus 2:3-5). In addition to this, women have an important teaching role towards the children, especially the children in their own homes (Pr. 1:8, 31:26).

D. The Role of Deacons

The second office within the church is the office of Deacon. This is an office that is one of service and not of rule. The deacons do not have any inherent authority in the church except for that which is delegated to them by the elders to carry out certain diaconal tasks (Acts 6:6). This is a very high calling with great rewards (1 Ti. 3:13), and in order for a man to serve in this office, he must be tested and found to meet

the qualifications for it in 1 Timothy 3:8-12. The qualifications for a deacon are very similar to that of an elder, as the character qualifications of deacons strongly parallel those of an elder. However, the one major difference from a qualification standpoint is that a deacon, unlike an elder, is not required to be able to teach or to be able to refute those who contradict the Word of God, but instead must merely believe the mysteries of the faith, and by implication the elementary truths of the faith, with a clear conscience (1 Ti. 3:9 for deacons, compared to 1 Ti. 3:2 and Tit. 1:9 for elders).

This office is not merely an office of carrying out menial tasks. This office is for a person to serve the practical needs of the church in a leadership capacity. When certain needs arise in the congregation that require a deacon to step in, the deacons will work with the elders to clarify the work, discuss what needs to be done, and to be given the authority by the elders needed to carry out their task as leaders (Acts 6:6).

E. The Role of the Congregation

We believe that every member of the congregation is called to serve in the body and to contribute to the up-building of the church. We believe that in addition to serving one another, each member of the congregation is to have the Word of God dwell in them richly and encourage, strengthen, comfort, correct, admonish and exhort one another towards love and good deeds (Col. 3:16; Heb. 5:12; 10:24-25). As a Spirit indwelt child of God, each member is gifted and vital to the church (1 Cor. 12:12-31). We believe the Scripture shows us in multiple cases the vital input that the congregation gives to the church leadership in the life of the church and therefore the leadership highly values the input of the congregation (Mt. 18:15-20; Acts 6:1-6, 15:22 1 Cor. 1:11 etc.). However, we do not believe that the members of the congregation are given ruling authority in the church. The congregation is called to live in sweet submission to its leadership (Hebrews 13:17; 1 Peter 5:1-5) and is responsible for upholding and laboring for the unity of the body in the bond of peace (Eph. 4:1-6).

Section 11. The Sacraments of the Church

A. Believer's Baptism

We believe in the baptism of believers who have made a conscious and informed profession of faith in Jesus Christ as their Lord and savior (Acts 2:38), and thus we reject the biblical validity of the practice of infant baptism. We believe in baptism by immersion (Acts 8:36-39), as a sign that represents the spiritual reality that the one being baptized, through faith in Jesus Christ, has been placed in a spiritual union with Jesus whereby he has been spiritually buried with Christ and died to a life of slavery to sin, and has also been spiritually raised with Christ whereby he walks in newness of life (Romans 6:1-11). We also believe that believer's water baptism is a public profession of faith in Christ whereby not only does the believer identify with Jesus, but also pledges that his conscience has been cleansed by the Gospel and he makes it his aim to follow Jesus Christ with an obedient life (1 Pe. 3:21). We do not believe that baptism in any way contributes to our salvation, nor is it something through which we receive the Holy Spirit. Rather, we receive the Holy Spirit through faith in the Gospel, not water baptism (Eph. 1:13-14; Gal. 3:5; Jn. 7:37-39). That being said, baptism is commanded by God (Mt. 28:18-20) and should be obeyed by all believers.

B. The Lord's Table

We believe that the Lord's Supper is to be celebrated by all believers whereby we commemorate and rejoice in the death of Christ, which was sufficient to procure the New Covenant blessings for all true believers (Mt. 26:26-29). At the Table we believe that not only are we proclaiming the death of Christ as the instrument whereby New Covenant blessings were secured for believers, but also, we are proclaiming our faith in his bodily return (1 Cor. 11:23-26). We also believe that at the Table all true believers enjoy a special and unique fellowship with God when we partake of the Lord's Supper (1 Cor. 10:14-22). This is not to say that we do not always have Christ present with us, surely we do (Mt. 28:20; Heb. 13:5). However, we enjoy a special fellowship with him at the Table. This ordinance is for believers only and it is to be taken by faith that salvation is in the Gospel, which the Table represents, rather than an act of participating at the Table. The Table does not in any way contribute to our salvation, instead, it is an ongoing expression of faith in the crucified Christ to save us through the New Covenant, which was inaugurated by his death on the cross.

Section 12. The Last Things

We believe in the glorious, visible, and bodily return to the earth of our Lord Jesus Christ with his angels to consummate his Kingdom (1 Cor. 15:20-28; 1 Jn. 3:1-2).

We believe in the literal, bodily resurrection of the wicked. We believe the wicked will be judged at the Great White Throne Judgment and along with Satan and his demons, will be justly condemned to hell, which is a place of eternal conscious torment, in punishment for their rebellion against God and rejection of the Gospel (2 Th. 1:7-9; Mt 25:41-46; Mk 9:42-49; Rev 14:9-11; Rev 20:11-15).

We believe in the bodily resurrection of the righteous and that their final dwelling place will be in the presence of the Triune God in the New Heavens and the New Earth wherein they will enjoy God forever and glorify him by worshipping in spirit and truth for all of eternity (Mt. 25:31-40; 1 Cor. 15:20-23, 42-57; Rev. 21:1-5; Rev. 22:1-5).

Article IV

Church Membership

Section 1: Common Purpose of Church Members

We gather together in fellowship for the purpose of glorifying God through Jesus Christ, according to the truths of the Holy Bible that we might worship together in Spirit and a commonly held, believed, and cherished truth as derived from the Bible. All members of our church shall constitute one body of believers in this particular congregation. All members of the church are gifted and filled with the Holy Spirit to build up and serve and edify the Body of Christ and evangelize the world (1 Cor. 12), and it is the responsibility of each member to use their gifts, time, and resources to accomplish this.

Section 2: Official Church Members

Church membership is available to anyone who makes a profession of faith in Jesus Christ as their Lord and savior through the Gospel and who have been baptized and give no cause for a denial of membership according to Article 4, Section 4. Formal membership in Gospel Community Church requires completing the church's new membership material, followed by a formal application for membership that is brought before the elder board for review. The elders will review the applicant for membership and admit that person as a member if there is no cause for dismissal according to Article 4, Section 4. While the church and the elders will labor to meet the spiritual and physical needs of all who attend Gospel Community Church, in cases where time or resources are insufficient to meet all of the needs of those who attend, the priority of time and resources will go to those who are official members of Gospel Community Church.

Section 3: Admission of Applicants

All individuals who desire to apply for membership must contact an elder for application for church membership. Upon making application for membership it is assumed that the applicant has read, understands, and is in agreement with the Bylaws and Doctrinal Statement of Gospel Community Church. Applicants who have been approved for membership shall sign a statement affirming their understanding and agreement with the Bylaws and Doctrinal Statement of this church.

Section 4: Denial of Membership

If, upon review of an application for membership or after meeting with an applicant, the Elder Board determines that the applicant does not confess Jesus Christ as their Lord and Savior, does not hold to the Biblical Gospel, has a significantly different theology than this church, or is demonstrating a lifestyle of unrepentant sin, then the applicant's membership may be denied. This decision is final and there is no appeal to any court or any other entity in relation to this decision.

Section 5: Voting Privileges

Membership in this church shall not equate to the possessing of voting rights that carry authority within the operation and doctrine of the church. All such authority is vested fully in the elder board according to Article 5. Any voting rights that the Elder Board grants to the congregation are solely in an advisory capacity only. Voting privileges are restricted to members who are 16 years or older and who are in sufficient health as to make an informed and intelligent choice. No one member may cast a vote on behalf of another member. Those admitted to church membership do not constitute a legislative body, nor do they constitute members in the Corporation and they cannot vote, or pass resolutions binding upon the Corporation, nor shall they have any equity in the real property of the Corporation, or rights to vote in its disposal. Said property of the Corporation is dedicated to the religious and charitable purposes according to the vision and mission of the Corporation.

Section 6: The Discipline of Church Members

The purpose of Church Discipline is to effect a return to a Biblical standard of conduct and doctrine in a member who errs (Ga. 6:1), to maintain purity in the local church (1 Cor. 5:6), and to deter sin (1 Ti. 5:20).

Members of this church, or any who attend the church but have not become formal members, who shall err in doctrine or conduct shall be subject to dismissal according to Matthew 18:15-18, Titus 3:10-11, or 1 Cor. 5:1-11. Before such dismissal, however, it shall be the duty of any member of this church who has knowledge of the erring member's heresy or misconduct to warn and to correct such erring member in private, seeking his or her repentance and restoration. If said erring member does not heed this warning then the warning member shall again go to the erring member accompanied by one or 2 witnesses to warn and correct such erring member, seeking his or her repentance and restoration. If said erring member still refuses to heed this warning then it shall be brought to the attention of the Elders.

It is understood that this process will continue to its conclusion whether the erring member leaves the church or otherwise seeks to withdraw from membership to avoid the discipline process.

The Elders, upon careful and prayerful investigation, shall tell the matter to the church if the member has not been brought to repentance by the private meeting with the warning brother or the meeting afterwards with the witnesses. If said member refuses to heed the warning of the Elders and the church, he or she shall then be publicly dismissed from the church.

If said member, after dismissal, heeds the warning, demonstrates repentance, and requests reinstatement, he or she shall be publicly restored.

In cases of unrepentant divisiveness, there will only be two steps to this process as outlined in Titus 3:10-11. In such cases, upon credible evidence of divisiveness, the divisive member will be warned by the elders verbally. If the divisiveness continues, the divisive member will receive a written warning from the elders detailing the charges, the evidence, and giving a final warning that if the divisiveness continues to persist, the divisive person will be publicly declared a divisive person and the congregation will be instructed to cease fellowship with them, and the divisive member will be disciplined from the church.

In some cases the offense can be so extreme so as to measure immediate church discipline and removal from the body as is the case in 1 Cor. 5:1-13. The Elder Board will determine whether or not certain offenses fit into this category of discipline. If for example someone was harming another member, or was putting someone's life in danger, there will be no 2 or 3 step process for discipline. Instead, the member who is causing such deep harm will be instantly removed from the congregation and placed under discipline. This example is not meant to be considered the only example of instantaneous church discipline, but is exemplary only. There may be any number of severe scenarios that warrant such actions as determined by the Elder Board. Any appropriate legal reporting or procedures involving the governing authorities will be followed by the church as well.

Article 5

Elders and Deacons

Section 1: Authority and Role of Elders

We believe that the office of Elder, Pastor, Overseer, and Bishop refer to the same office biblically (1 Peter 5:1-5; Acts 20:17, 28). Therefore, we shall use these terms interchangeably in discussing this office. Under the authority of the Lordship of Jesus Christ as mediated through his Word and understood by the doctrinal statement, church practices, and bylaws of Gospel Community Church, the activities, doctrine, and affairs of this corporation shall be exercised by or under the direction of the Elder Board. The Elder Board is given the authority to teach and shepherd this congregation according to the truths of the Bible and are responsible for the oversight and shepherding of the congregation (1 Pe. 5:1-5; Heb. 13:17). Subjected to the limitations of the Articles and these Bylaws, as well as pertinent restrictions of the Corporation Code of the State of Colorado, it is hereby expressly declared that the Elder Board shall have authority to shepherd and oversee this congregation in all matters, including, but not limited to:

- (A) To select and remove all the officers, agents, pastors, staff and employees of the Corporation, prescribe such duties for them consistent with law, with the Articles of Incorporation, or with these Bylaws, fix the terms of their offices and their compensation.
- (B) To make such disbursements from the funds and properties of the Corporation as are required to fulfill the purposes of this corporation, and more generally to conduct, manage, and control the activities and affairs of the Corporation and to make such rules and regulations consistent with law, and with these Bylaws, as they may deem best.
- (C) To adopt, make and use of a corporate seal, and to alter the form of such seal from time to time as they may deem best.
- (D) To establish policies and practices for the church consistent with the purposes of this Corporation.
- (E) To participate in the administration of Baptism and Communion.
- (F) To borrow money and incur indebtedness for the purposes of the Corporation and to cause to be executed and delivered in the corporate name, promissory notes, bonds, deeds of trust, mortgages, pledges, or other evidences of debt and securities.

Section 2: The Qualification and Ordination of Elders

(A) Qualifications

An elder essentially must meet the biblical qualifications for this office in the areas of character, godliness, knowledge, and giftedness as defined by the Bible. Nobody shall serve as an Elder without having demonstrated fitness, aptitude, and qualification for this ministry according to the qualifications listed in 1 Timothy 3:1-7, Titus 1:5-9 as well as that which is outlined in this church's doctrinal statement.

(B) Ordination

The congregation will provide input and feedback about elders and elder candidates in an advisory capacity to the elder board. This may be done on a formal or informal basis. However, this feedback is advisory only and in no way carries with it the authority to ordain or remove elders. If the congregation has provided some positive input and if the elders are encouraged that a particular candidate is a strong candidate for eldership, the elders will begin a discipleship process with the prospective elder to ensure the biblical qualifications are met. When the elders have a clear conscience that a man has demonstrated evidence of his calling from God in his character, knowledge, and giftedness according to the above stated qualifications, a period of testing will begin, wherein the elder candidate will be given an increased responsibility in serving in a capacity that is similar to that of an elder. During this process the congregation will be given an opportunity to give input as it pertains to that particular elder's fitness for the office of elder. Ultimately the final decision and authority to ordain and elder lies with the existing Elder Board, who is responsible for laying hands upon the elder candidate in ordaining them to the ministry (Acts 13:1-3; 1 Ti. 4:14; 5:22; 2 Ti. 1:6). Any vote the congregation may have in this matter may or may not be granted as a courtesy of the elders and is in an advisory capacity only and carries no authority as it pertains to ordaining an elder.

Section 3: The Number of Elders

The authorized number of Elders of the Corporation shall not be less than one (1). As a normative practice, there shall always be at least two (2) elders. Only under unusual conditions may there be less than two Elders.

Section 4: The Decisions of the Elder Board

Decisions shall be reached after prayerful consideration by a majority vote on the elder board in a spirit of humility.

Section 5: Compensation for Elders

Elders may serve in a manner wherein they are not compensated. However, the Scripture warrants the financial support of elders who give their lives to preaching and teaching in the church (1 Ti. 5:17-18; 1 Cor. 9:3-14). As funds are available, the Elder Board shall determine the salary and compensation package for a particular elder. However, the elder being compensated shall not have any authority in deciding his compensation. If there are less than 3 elders, the Elder Board shall select capable and godly men to evaluate the situation and cast a vote. A majority vote shall suffice for approval or denial of compensation for an elder.

Section 6: Removing Elders and Deacons

If it is suspected that an existing Elder no longer meets the Biblical qualifications to serve as an elder, that concern may be brought to another elder on the Elder Board. The Elder Board will then have authority to investigate the charge. However, without clear, tangible, and credible evidence by 2 or 3 witnesses against an elder, the charge will not be admitted (1 Timothy 5:19). If the charges of disqualification can be substantiated and proven and the Elder Board agrees the elder under

examination no longer meets the qualifications, then the sin, as well as the evidence for the sin, shall be publicly revealed to the congregation and the elder shall be removed from office. Disqualifying charges must be clearly related to sin, false teaching, or incompetence to teach. Issues of style, personality, or any other type of mere preference will not be considered valid grounds for removing an elder, but instead, an elder's disqualification must be clearly proven as violating the qualifications listed in 1 Timothy 3:1-7 and Titus 1:5-9, or any other relevant and applicable biblical passages on the matter. The same process will occur for deacons who are being investigated for their qualification for the Diaconate. The qualifications for a Deacon that must be used are those listed in 1 Timothy 3:8-12.

An elder or deacon may, at any time, resign from his position by providing a written resignation to the Elder Board.

Section 7: The Authority and Role of Deacons

This is an office that is one of service and not of rule. Deacons are given authority by the elder board, to organize, recruit, and lead various acts of service for the purposes of this corporation that the Elder Board authorizes. The deacons do not have any inherent authority in the church except for that which is specifically delegated to them by the Elder Board to carry out specific diaconal tasks (Acts 6:6). Unless having prior authority granted by the Elder Board, deacons may not act on behalf of the corporation in a capacity that would require elder authority.

Section 8: The Qualifications for Deacons

Anyone who would serve in the capacity of deacon for this corporation must demonstrate that they also meet the qualifications for this office as set forth in 1 Timothy 3:8-12, and as understood by this church. Just as with elders in Article V section 2(B), the congregation will give input, in an advisory capacity only, to the elders about the qualification of candidates for the office of deacon. If the elders agree an individual is a strong candidate for the office of deacon, the elders will grant responsibilities and duties to test the candidate's aptitude for the office. If the candidate meets the qualifications, the elders will lay hands on the deacon candidate to ordain him for this office. The final decision for ordination lies solely with the Elder Board and any vote the congregation may have is in an advisory capacity only and carries no authority as it pertains to ordaining a deacon.

Article 6

Other Boards, Councils, and Committees

Section 1: Other Councils or Committees

At the Elder's discretion, a majority vote by the Elder Board may choose to form a council, board, or committee for any particular issue the Elder Board deems necessary to consider a particular issue that may arise with the congregation. This is done as a courtesy and concession by the Elder Board. The findings and recommendations of one of these committees shall be prayerfully reviewed and considered by the Elder Board, but ultimately, the final decision about implementing the suggestions that the committee gives to the Elder Board lies solely with the Elder Board. The Elder Board is under no

obligation to form a committee on any issue, but may if they think it would be profitable in the handling of a particular matter. The Elder Board will select those who are to be appointed to a particular committee.

Article VII

Officers

Section 1: Officers

The officers of the Corporation shall be a President, a Secretary, and a Treasurer. These officers shall be selected by the Elder Board.

Section 2: President

The President shall be the Chief Executive Officer of the Corporation and shall, subject to the control of the Elder Board, have general supervision, direction, and control of the activities and officers of the Corporation. In absence of an Elder, the President shall be responsible for the leadership of the church service.

Section 3: Secretary

The Secretary shall keep, or cause to be kept, a book of minutes of all meetings of members and the annual business meeting. The Secretary shall also keep, or cause to be kept, a record of the Corporation's Articles of Incorporation and Bylaws.

Section 4: Treasurer

The Treasurer shall keep and maintain, or cause to be kept and maintained, adequate and correct accounts of the properties and business transactions of the Corporation. The books of account shall at all reasonable times be open to inspection by an Elder or an appointed church member. All records of giving shall be kept, or caused to be kept, in a detailed manner by the Treasurer as well as a detailed record of all disbursements of funds on behalf of the Corporation. Upon request for inspection, the treasurer shall make such financial records available to an Elder or appointed church member.

Section 5: Removal and Resignation

Any officer may be removed, with or without cause, by the majority vote of the Elder Board at any time. Any officer may resign at any time by giving written notice to the Elder Board. Any such resignation shall take place immediately unless there is another date specified and agreed upon by the Elder Board.

Article VIII

Child Sexual/Abuse Prevention Policy

Section 1: Volunteer Screening and Application Process

No volunteer of for this Corporation shall be permitted to work with children until they have completed our screening process which includes the following: (1) Each volunteer who desires to work with children shall have regularly attended the worship services of Gospel Community Church for not less than 6 months. (2) Each volunteer must complete an application to volunteer to work with children. (3) Each volunteer applicant must also pass an annual background check. (4) Each applicant must also complete a child/sexual abuse awareness course and provide the Corporation with an approved certificate verifying they completed the course. (5) Each applicant must complete an interviewer with whomever the Elder Board determines will conduct these interviews. A completed application, annual background check, and an annual sexual abuse awareness certificate shall be kept on file by the Corporation for each applicant.

Section 2: Working With Children

In working with children at all times there shall be at least two adults present.

Section 3: Reporting

In the event that there is a report of sexual misconduct on behalf of a volunteer, the Corporation will report the issues to law enforcement according to the current laws, and will cooperate fully with law enforcement authorities. All Pastors will follow the current mandatory reporting laws.

Article IX

The Handling of Finances

Section 1: The Annual Budget

The annual budget shall be prepared and approved annually by the Elder Board. A Majority vote shall approve the budget. The Treasurer will keep, or cause to be kept, a record of each year's budget, which will be presented to the congregation at the Corporation's annual business meeting.

Section 2: Records of Giving and Disbursements

The treasurer shall keep, or cause to be kept, detailed reports of all giving as well as all disbursements of money or property of the Corporation. These records shall be available to any member of the Elder Board upon request.

Article X

Meetings

Section 1: Annual Business Meeting

At least once per year the Elder Board and the officers of the Corporation shall hold a business meeting that is open to all members. At least 2 weeks notice shall be given to the congregation, Board members, and Officers. At these meetings the members shall consider reports of the affairs of the Corporation, and transact such other business as the Elders determine. Any voting privileges granted by the Elder

Board at this meeting is in an advisory capacity only and the outcome of the vote is not binding upon the Elders, and the vote is not granted authority over the rule or operation of the Corporation.

Section 2: Special Meetings

Special meetings may be called at any time by order of a quorum of the members of the Elder Board.

Section 3: Quorum

At all meetings of the members, whether regular, special or adjourned, the members present shall constitute a quorum for the transaction of business.

Article XI

Settling Disputes

1. Section 1: General

In any dispute arising between church members, pastors, or staff pertaining to any matters of spiritual teaching or practices, church finances, or title to property purchased with church contributions, the dispute shall be resolved by the Board of Elders of the church. This decision shall be reached by careful, objective, and prayerful consideration of the manner.

Article XII

Corporate Records and Reports

Section 1: Records and Reports

The Corporation shall maintain adequate and correct accounts, books, and records of its business and properties. All such books, records, and accounts shall be kept at its principal place of business in the State of Colorado as determined by the Elder Board.

Section 2: Inspection of Books and Records

Every Elder shall have the absolute right at any reasonable time to inspect all books, records, documents of every kind, and the physical properties of the Corporation, and also of its subsidiary organizations, when applicable.

Article XIII

Amendments to Bylaws

Section 1: Requirement for Amendments

These Bylaws may be amended and new and additional Bylaws may be made from time to time at any time by a majority vote of the Elder Board.

Section 2: Record of Amendments

Whenever an amendment or new Bylaw is adopted, it shall be copied, the Bylaws shall be updated, and it shall be filed and kept in the designated principal place of record keeping per Article XII section 2. The date of the new Bylaw or amendment shall be recorded as well.

Article XIV

Dissolution and Dispersing Assets

Section 1:

Upon dissolution of the Corporation, assets shall be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose.

Section 2:

No part of the net earnings of the corporation shall inure to the benefit of, or be distributable to its members, trustees, officers or other private persons, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of section 501(c)(3) purposes.