



CONSTITUTION

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PREAMBLE

We, the members of the Summit Bible Church, recognizing that the word of God sets forth a divine plan of the local church organization, do upon this basis, ordain and establish the following articles, to which we voluntarily submit ourselves and agree to abide.

ARTICLE I

Name, Affiliation, and Location

Section 1. Name

The name of this organization is Summit Bible Church (hereafter referred to as “the Church” or “SBC” or “Summit Bible Church” or the “Corporation”). SBC is a non-profit organization incorporated under the laws of the State of California.

Section 2. Affiliation and Location

We are not affiliated with any specific church organizations, or associations. The organizational offices shall be initially located at 1330 W. 15th St., Upland, California, 91786, but the location of such office may change from time to time as determined by the Board of Elders.

ARTICLE II

Purpose and Priorities

Section 1. Purpose

This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law), including, but not limited to, the establishing and maintaining of religious worship, the evangelizing of unbelievers by proclaiming the gospel of the Lord Jesus Christ, the educating of believers in a manner consistent with the requirements of Holy Scripture, and the maintaining of missionary activities in the United States and in any foreign country.

Summit Bible Church exists to glorify God through the ministry of the Word of God, thereby winning the lost to the Lord Jesus Christ, and making disciples of those who have come to Him in saving faith according to Matthew 28:19-20.

Section 2. Priorities

In accordance with the expressed purpose of Summit Bible Church, the following priorities represent the focus of the ministry of the Church:

- (A) *Worship.* Summit Bible Church is committed to worshiping God in spirit and in truth (John 4:23), individually and corporately. This commitment is worked out through recognizing the lordship of Jesus Christ and His preeminence over every area of life. Christ’s lordship is demonstrated through personal and corporate

worship, baptism, observance of the Lord's Supper, prayer, fellowship, sacrificial giving to the gospel ministry in finances and service, and submission to the authority of the Word of God in every aspect of daily living.

- (B) *Edification.* The local body of believers is comprised of those with varying combinations of spiritual giftedness, as given and enabled by the Holy Spirit. These gifts have been given to each individual believer for the express purpose of building up the body of Christ in unity, love, and Christ-likeness (Romans 12:3–8; Ephesians 4:1–16; 1 Peter 4:10–11). Summit Bible Church emphasizes involvement and service in the local assembly as the primary means to minister one's gifts to other believers and fulfill the "one another" commands of the New Testament for the mutual edification of all. We believe that spiritual growth occurs as the Spirit of God transforms us through the Word of God into the likeness of Christ. Therefore, we are committed to the teaching of God's Word in individual and corporate settings.
- (C) *Making Disciples.* The making of disciples involves (1) gospel proclamation (evangelism) with the goal that unbelievers would become followers of Christ, and also (2) biblical instruction with the goal that believers would become mature in Christ and seek to make disciples themselves. Making disciples is the responsibility of every follower of Jesus Christ (Matthew 28:19–20). As a church we are also committed to reproducing ourselves through the planting of self-propagating, self-governing, and self-sustaining local bodies of believers.

ARTICLE III

Statement of Faith and Covenant

Section 1. Statement of Faith

The following comprise the Scriptural beliefs of this Church and its members, based upon our belief that the Bible should be taught and understood using literal, grammatical-historical method of interpretation. The Board of Elders is solely responsible for the interpretation of Scripture that determines the basis for Summit Bible Church's doctrinal beliefs and practices.

THE HOLY SCRIPTURES

We teach that the Bible is God's written revelation to man, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7–14; 2 Timothy 3:16–17; 2 Peter 1:20–21).

We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), absolutely inerrant in the original documents, infallible, and inspired (God-breathed). We teach the literal, grammatical-historical interpretation of Scripture, which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12–13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15–17; Hebrews 4:12; 2 Peter 1:20–21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20–21) without error in whole or in part (Matthew 5:18; 2 Timothy 3:16).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12–15; 1 Corinthians 2:7–15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5–7; 1 Corinthians 8:4) an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father

We teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8–9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1–31; Ephesians 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38–47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4–6); He saves from sin all who come to Him through faith alone in Jesus Christ alone; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5–9).

God the Son

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15–17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Philippians 2:5–8; Colossians 2:9). Being found in appearance as a man, He then humbled Himself to the point of death on a cross as a substitute for sinners.

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9–10; Colossians 2:9).

We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26–35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7–9; Isaiah 9:6; John 1:29; Philippians 2:9–11; Hebrews 7:25–26; 1 Peter 1:18–19).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24–25; 5:8; 1 Peter 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8–9; 2 Corinthians 5:14–15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38–39; Acts 2:30–31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26–29; 14:19; Romans 1:4; 4:25; 6:5–10; 1 Corinthians 15:20, 23).

We teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the rapture (the resurrection of the dead in Christ, the glorification of living saints, and removal of the church from the world to meet Christ in the air), and, returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9–11; 1 Thessalonians 4:13–18; Revelation 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22–23): believers (1 Corinthians 3:10–15; 2 Corinthians 5:10), the

living inhabitants of the earth at His glorious return (Matthew 25:31–46), and the unbelieving dead at the Great White Throne (Revelation 20:11–15).

As the Mediator between God and man (1 Timothy 2:5), the Head of His body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6; Luke 1:31–33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14–46; Acts 17:30–31).

God the Holy Spirit

We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10–13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7–10), omniscience (Isaiah 40:13–14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3–4; 28:25–26; 1 Corinthians 12:4–6; 2 Corinthians 13:14; and Jeremiah 31:31–34 with Hebrews 10:15–17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20–21), and the work of salvation (John 3:5–7).

We teach that the work of the Holy Spirit in this age began at Pentecost (John 7:39; Acts 1:5; 2:4) when He was sent from the Father and the Son as promised by Christ (John 14:16–17; 15:26) to initiate and complete the building of the body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment (John 16:7–9); glorifying the Lord Jesus Christ (John 16:14), and transforming believers into the image of Christ (Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine Teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (John 16:13; Ephesians 2:20; 2 Peter 1:19–21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by giving them for the common good and edification of the church (1 Corinthians 12:7; Romans 12:4–8; Ephesians 4:7–16; 1 Peter 4:10–11).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today. However, speaking in tongues, the working of sign miracles, and prophecy are gifts that were unique to the first century church and were never intended to be ongoing in the lives of believers today; these gifts of the Holy Spirit ceased at the end of the apostolic age, which was the foundation age of the church. (1 Corinthians 12:4–11; 13:8–10; 14:21–22; 2 Corinthians 12:12; Ephesians 2:20; 4:7–12; Hebrews 2:1–4).

MAN

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15–25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this, accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16–17; 3:1–19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1–3; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1–3; Jeremiah 17:9; Romans 3:9–18, 23; 5:10–12).

We teach that legitimate sexual relations are exercised solely within marriage (Hebrews 13:4). Hence, sexual immorality or impurity, such as, but not limited to, adultery, fornication, incest, homosexuality, pedophilia and bestiality amount to idolatry, are condemned by God, and are not even to be named among believers (Ephesians 5:3–5; 1 Corinthians 6:9–10). Such condemnation explicitly extends to deviant and lascivious behavior such as the creation and/or distribution and/or viewing of pornography, and efforts to alter one's gender (1 Thessalonians 4:3–5).

We teach that marriage has been established by God (Genesis 2:18–25), and that He designed it to be an exclusive covenant, and lifetime commitment between one man and one woman (Matthew 19:3–6; Mark 10:2–9).

SALVATION

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8–10; 1 Peter 1:18–19).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3–7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by the fruit of repentance as demonstrated in righteous attitudes and conduct (Galatians 5:22–23). Good works will be its proper evidence and fruit (1 Corinthians 6:19–20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17–21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4–10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2–3).

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28–30; Ephesians 1:4–11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1–2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (John 3:18–19, 36; 5:40; Romans 9:22–23; 2 Thessalonians 2:13; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:36–40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative on their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4–7; Titus 3:4–7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11–16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25–28; 2 Timothy 1:9).

Justification

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith alone in Christ alone, repent of their sins (Isaiah 55:6–7; Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10) and confess Him as sovereign Lord (Romans 10:9–10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach that there is also, by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1–22; 2 Corinthians 3:18; 1 Thessalonians 4:3–4).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh (Romans 8:5–6). The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16–25; Ephesians 4:22–24; Philippians 3:12; Colossians 3:9–10; 1 Peter 1:14–16; 1 John 3:5–9).

Security

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37–50; 10:27–30; Romans 5:9–10; 8:1, 31–39; 1 Corinthians 1:4–8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15–22; 13:13–14; Galatians 5:13, 25–26; Titus 2:11–14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14–7:1; 2 Timothy 3:1–5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy, and worldly and sinful practices is commanded of us by God (Romans 12:1–2; 1 Corinthians 5:9–13; 2 Corinthians 6:14–7:1; 1 John 2:15–17; 2 John 9–11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11–12; Hebrews 12:1–2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2–12) and a continual pursuit of holiness (Romans 12:1–2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11–14; 1 John 3:1–10).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12–13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23–32; Revelation 19:7–8) of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1–21, 38–47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51–52; 1 Thessalonians 4:13–18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11–3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1–6; 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Corinthians 11:18–20; Hebrews 10:25).

We teach that the one, supreme authority for the church is Christ (Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1–13; Titus 1:5–9). Elders are also referred to as overseers, pastors, and pastor-teachers (Acts 20:28; Ephesians 4:11; 1 Peter 5:1–2).

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17–22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19–20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5–14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15–22; 1 Corinthians 5:1–13; 2 Thessalonians 3:6–15; 1 Timothy 1:19–20; Titus 1:10–16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19–31, 20:28; 1 Corinthians 5:4–7, 13; 1 Peter 5:1–4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13–16), by instruction of the Word (2 Timothy 2:2, 15; 3:16–17), by fellowship (Acts 2:42; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38–42), and by advancing and communicating the gospel to the entire world (Matt. 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7–12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Romans 12:5–8; 1 Peter 4:10–11).

We teach that there were two kinds of gifts given the early church: (1) miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the Apostles' message (Hebrews 2:3–4; 2 Corinthians 12:12), and (2) ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message (1 Corinthians 13:8–12; Revelation 13:13–14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6–8; 1 Peter 4:10–11).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith, and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (2 Corinthians 12:6–10; James 5:13–16; 1 John 5:14–15).

Ordinances

We teach that two ordinances have been committed to the local church: Baptism and the Lord's Supper (Acts 2:38–42). Christian baptism by immersion (Acts 8:36–39) is the testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1–11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41–42) and should be a voluntary act of obedience and faith. Believers are exhorted to give this testimony soon after their conversion as an initial step of discipleship (Acts 8:26–39; 16:25–33).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination to ensure that one is walking in fellowship with Christ and other believers (1 Corinthians 11:17–34). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present fellowshiping with His people (1 Corinthians 10:16).

ANGELS

Holy Angels

We teach that angels were originally created and pronounced good (Genesis 1:31; 2:3). The holy angels (or elect angels) are those, which did not participate in Satan's rebellion against God. Since angels are created beings they are not to be worshipped. They are a higher order of creation than man and were created to serve God and to worship Him (Luke 2:9–14; Hebrews 1:6–7, 14; Revelation 5:11–14; 22:8–9).

Satan

We teach that Satan is also a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12–17; Ezekiel 28:11–19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1–14), and by introducing sin into the human race by his role in the fall of mankind (Genesis 3:1–15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13–14; Matthew 4:1–11; Revelation 12:9–10), that he is the prince of this world (Ephesians 2:2), who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20), and that he shall be eternally punished in the lake of fire (Matthew 25:41; Revelation 20:10).

Fallen Angels

We teach that Satan's rebellion against God established a second moral class of angels known as fallen angels. Such angels are identified in Scripture as demons, or evil spirits (James 2:19; Revelation 9:20), and serve Satan in his opposition to God and man (Ephesians 6:10–20), yet their eternal doom is certain (Matthew 25:41).

LAST THINGS

Death

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9–11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21–24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13–17), which initiates the first resurrection (Revelation 20:4–6), when soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35–44, 50–54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10–11, 19–23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13–15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19–26; Revelation 20:13–15), when the soul and the resurrection body will be united (John 5:28–29). They shall then appear at the Great White Throne Judgment (Revelation 20:11–15) shall be cast into hell, the lake of fire (Matthew 25:41–46), and cut off from the life of God forever (Daniel 12:2; Matthew 25:41–46; 2 Thessalonians 1:7–9).

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year Tribulation (1 Thessalonians 4:16; Titus 2:13) to translate His church from this earth (John 14:1–3; 1 Corinthians 15:51–53; 1 Thessalonians 4:15–18) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Corinthians 3:11–15; 2 Corinthians 5:10).

The Tribulation Period

We teach that immediately following the removal of the church from the earth (John 14:1–3; 1 Thessalonians 4:13–18) the righteous judgments of God will be poured out upon an unbelieving world with increasing intensity (Jeremiah. 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7–12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27–31; 25:31–46; 2 Thessalonians 2:7–12). At that time the Old Testament and Tribulation saints will be raised and the living will be judged (Daniel 12:2–3; Revelation 20:4–6). This period includes the seventieth week of Daniel's prophecy (Daniel 9:24–27; Matthew 24:15–31; 25:31–46).

The Second Coming and the Millennial Reign

We teach that after the Tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31–33; Acts 1:10–11; 2:29–30) and establish His Messianic kingdom for a thousand years on the earth (Revelation 20:1–7). During this time the resurrected saints will reign with Him over Israel and all the nations of the

earth (Ezekiel 37:21–28; Daniel 7:17–22; Revelation 19:11–16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Daniel 7:17–27; Revelation 20:1–7).

We teach that the kingdom itself will be the fulfillment of God’s promise to Israel (Isaiah 65:17–25; Ezekiel 37:21–28; Zechariah 8:1–17) to restore them to the land, which they forfeited through their disobedience (Deuteronomy 28:15–68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1–26) but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31–34; Ezekiel 36:22–32; Romans 11:25–29).

We teach that this time of our Lord’s reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17–25; Ezekiel 36:33–38), and will be brought to an end with the release of Satan (Revelation 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the thousand-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan’s army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10) whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28–29), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11–15).

Eternity

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7–15), the saved will enter the eternal state of glory with God, where they will enjoy unhindered fellowship with God in the new heaven and earth (Revelation 21–22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24–28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

Section 2. Authority of Statement of Faith

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. We do believe, however, that the foregoing Statement of Faith accurately represents the teaching of the Bible and, therefore, is binding upon all members of the Church.

Section 3. Covenant

Having been led, as we believe, by the Holy Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, we do now, in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, to walk together in Christian love, to strive for the advancement of this Church in knowledge, holiness, and service, to promote its spiritual growth, to sustain its worship, ordinances, disciplines, and doctrines, and to contribute cheerfully and regularly to the financial support of the Church.

We also aspire to teach our children in the ways of Jesus, to seek the salvation of our friends, families, and acquaintances, to walk with spiritual wisdom in this world, and to be just and honest in all our dealings.

We further engage to watch over one another in Christian love, praying for one another and seeking the highest good for our fellow believers. We commit to aid one another in sickness and distress, in discouragement and specific needs that may arise. We shall be slow to take offense and seek always to reconcile broken relationships as our Savior has so instructed. We shall not fall to the snare of gossip, slander and false witness concerning our fellow believers, knowing that the local church will suffer greatly from such ungodliness. In order to maintain the purity of Christ's church we shall commit to discipline sinning members in a spirit of restoration. We shall desire to be mindful of the commands of Jesus in all our ways, enabled by the Holy Spirit.

ARTICLE IV

Church Membership

Section 1. Purpose of the Fellowship

The congregation of Christian believers who have applied for membership to Summit Bible Church and have been duly accepted shall constitute a spiritual body, united for the spiritual purposes set forth in this Constitution.

Section 2. Membership

- (A) Membership at Summit Bible Church shall be open to all persons 18 years of age and older, who confess Jesus Christ as their Lord and Savior, who have been baptized, and who are in agreement with the Statement of Faith as outlined in this Constitution.
- (B) The initial members of SBC at the time of its formal constitution as a church in August 2015 (the "Constitution Date") shall be those individuals that meet all of the following requirements: (1) he or she is a member of Foothill Bible Church of Upland, California, that is in good standing immediately prior to the Constitution Date; and (2) he or she regularly attends SBC (the "Initial Members").

Section 3. Voting Privileges

Membership at SBC entitles one to vote at a meeting of the members on those matters that the Board of Elders submits to the members of the Church for affirmation. In such cases, voting privileges are restricted to members who are not under any disciplinary action by the Board of Elders. Absentee or proxy voting is not permitted. Membership shall not be assignable by any member nor shall membership vest to any personal representative, or heir. The Initial Members shall be the individuals entitled to vote in person at the first meeting of the members of SBC on the Constitution Date.

Section 4. Applications for Membership

One desiring membership at SBC will obtain a membership application and a copy of this Constitution and return the application complete to the Teaching Pastor. Upon receipt of the completed application an Elder will be assigned to interview the candidate and make a recommendation to the Board of Elders. The Board of Elders will determine whether the request for membership is approved.

Section 5. Denial of Membership

If, after meeting with a prospective member, the Board of Elders determines that the applicant does not confess Jesus Christ as his Lord and Savior, or that the applicant disagrees with the Statement of Faith as outlined in this Constitution, or that there is evidence of an ungodly lifestyle, then membership shall be denied. The decision made by the Board of Elders shall be final, and there shall be no appeal to the members of the Church or to any court from that decision. An individual that has been denied membership may again apply for admission as a member of the Church if and once such individual meets the qualifications for membership, and such application shall be considered on the same basis by the Board of Elders as an original application for membership.

Section 6. Admission of Applicants

Approved applicants will be admitted into membership at a public worship service.

Section 7. Responsibilities of Members

- (A) All members are expected to participate in the ministry of the Church, in such measure as talents, spiritual gifts, and varied circumstances shall allow. Such service shall be voluntary and subject to the direction of the Pastors and Elders, and other officers and committees of the Church.

- (B) All members are expected to participate in the services of the Church (Hebrews 10:25). Members who are consistently negligent in their participation (an unexplained negligent pattern extending in excess of three months) shall be removed from the membership of the Church by a vote of the Board of Elders that includes every Elder. In such matters, efforts to encourage serious commitment to the Lord and His local church shall be made by the Board of Elders prior to an individual being removed from membership.

- (C) All members are expected to cultivate Christian love for other members, meeting their needs, encouraging their spiritual growth, and seeking to live and serve in the spirit of unity in the body of Christ. (Philippians 2:1–4)
- (D) All members are expected to give financially to the work of the Church according to the guidelines of Scripture, i.e., proportionately, cheerfully, sacrificially, and consistently (1 Corinthians 16:2; 1 Corinthians 8:9; 9:6–15).
- (E) All members are expected to engage in Bible reading and prayer.
- (F) All members are expected to be committed to making disciples.
- (G) All members are expected to work in a spirit of cooperation with and in loving submission to the Elders (Hebrews 13:17).

Section 8. Restorative Church Discipline

- (A) *Purpose.* The purpose of restorative church discipline is the spiritual restoration of a member who has fallen into sin, and the consequent strengthening of the church and glorifying of the Lord. Should a member withdraw his or her membership at any point in the process, such individual forfeits the benefits of restorative church discipline and will be dismissed from the fellowship.
- (B) *Process.* The four-step process of restorative church discipline is clearly set forth by Jesus in Matthew 18:15–17. The steps are as follows: (1) tell him or her of his or her sin alone; (2) take some witnesses; (3) tell the matter to the church; (4) treat him or her as an outsider. Further, it is the personal responsibility of each believer to restrain himself from entering into sinful practices, and to not be the cause of another believer’s stumbling in the faith. However, if sin does occur the following steps explain the process, which is to be followed for the purpose of restoration.

Step One (Matthew 18:15). The process of church discipline begins at a private, individual level. Jesus says, “If your brother sins against you, go and tell him his fault, between you and him alone.” (v. 15a). Thus, one who has been sinned against should go to his or her brother or sister and seek reconciliation in a spirit of humility and gentleness. This confrontation involves clearly exposing his or her sin so that he or she is made aware of it, and calling him or her to repentance. If the sinning brother or sister responds in repentance and seeks forgiveness, then that brother or sister has been won, and he or she is to be forgiven and restored (v. 15b). If, however, the sinning brother or sister refuses to repent, repeated efforts should continue to be made to win him or her over until such time as it is determined that he or she will not be persuaded to repentance. A continued refusal to repent and be reconciled requires proceeding to step two in the process.

Step Two (Matthew 18:16). If the sinning brother or sister refuses to listen to the one who has repeatedly rebuked him or her in private, the next step in the

discipline process is to take one or two more believers along to confront the sinning brother or sister again (v. 16a). These witnesses are present not only to confirm that a sin has been committed, but also to confirm that the sinning brother or sister was properly rebuked and that he or she has, or has not, repented. An Elder should be present as either a singular witness or at least one of two witnesses. This allows the Elders to fulfill their shepherding role and provide guidance through the process, and also the ability to keep the other Elders informed should the need arise for further disciplinary steps to be enacted. The presence of the one or two witnesses is for the protection of both parties involved, to determine the legitimacy of the claim or the genuineness of the repentance. Ideally, their added rebuke will be sufficient to induce a change of heart in the offending brother or sister that the initial rebuke did not cause. If this change of heart does occur, then the brother or sister has been won over, and he or she is to be forgiven and restored, and the matter is to be dropped. If the sinning brother or sister refuses to repent and be reconciled, then the matter will be moved to the next step in the discipline process.

Step Three (Matthew 18:17a). If the sinning brother or sister refuses to listen and respond to the confrontation of the witness(es) after a period of time, then his or her refusal to repent is to be made public, by telling the matter to the believing community/church. Jesus said, “Tell it to the church” (v. 17a). This is most appropriately done by the Elders sending a letter to part or all of the membership of the Church as determined by the collective wisdom of the Board of Elders. At this point the Church as a whole is to pursue the sinning brother or sister, calling him or her to repentance. Because of the sinning brother’s or sister’s refusal to be reconciled to the rest of the Church body, he or she will be asked not to participate in the Lord’s Table for the sake of his or her own soul. If the brother or sister has a change of heart and repents he or she is to be forgiven and restored to the fellowship. If he or she continues in sin, and refuses to listen even to the Church, then the matter should move to the final step in the discipline process. Since there is no prescribed amount of time between restorative discipline steps, the collective wisdom of the Board of Elders must dictate the appropriate amount of time to wait before proceeding to step four, should it become necessary.

Step Four (Matthew 18:17b). The fourth and final step in the process of restorative church discipline is separation or removal of the unrepentant member. If the sinning brother or sister refuses to listen even to the Church, he or she is to be removed from the fellowship. Jesus said, “Let him be to you as a Gentile and a tax-collector” (v. 17b). This means that the person is to be treated as though he is a functional unbeliever, an outcast, and/or a traitor to his own people. This does not mean that he or she is to be treated badly, but he or she is to be treated as though he or she is outside of the fellowship. As such, he or she is not permitted to associate with or participate in the blessings and benefits of the Christian assembly. He or she is to be removed from the midst of the fellowship (1 Corinthians 5:13). Removal in this way is to protect the purity of the fellowship (1 Corinthians 5:6), to warn the assembly of the seriousness of sin, and to give a

testimony of righteousness to a watching world. The members of the congregation should not encourage or enable the sinning brother or sister to persist in his or her unrepentance, and interactions with him or her should include warnings and appeals to repent (1 Corinthians 5:11; 2 Thessalonians 3:6, 14–15). The sinning brother or sister should not see his or her removal as punishment but rather as a means to awaken him or her to repentance. A continued lack of repentance causes the sinning brother or sister to remain excluded from the fellowship. Should repentance be achieved at some point in the future, it may or may not be possible to restore this person to the fellowship based upon the individual circumstances of the situation. Such a decision would be subject to the discretion of the Board of Elders and their collective wisdom.

- (C) Notwithstanding the foregoing, the Board of Elders in the exercise of their discretion and collective wisdom may proceed directly to the third step of church discipline with any member, (i.e., the informing of the Church and the membership thereof by letter, in order that the Church may call the erring individual to repentance) or to the fourth stage of church discipline, (i.e., the dismissal from the fellowship and/or membership of the Church) when one or more of the following have occurred:
- (1) The transgression and the refusal to repent have been public, i.e., openly and to the offense of the whole assembly, or segments of it (1 Corinthians 5:1–5).
 - (2) The disciplined party has taught or otherwise disseminated doctrine deemed false or erroneous by the Board of Elders, then chosen to disregard the direction and reproof of the Board of Elders (Romans 16:17).
 - (3) The disciplined party has been warned twice to cease from factious and divisive conduct and has chosen to disregard that warning (Titus 3:10–11).
- (D) Non-members or those who fellowship with this Church who err in doctrine, cause division, or who engage in other conduct that violates Scripture as determined by the Board of Elders, do not have the same rights as members to the restorative church discipline process and may be directly dismissed from the fellowship when one or more of the following have occurred:
- (1) The transgression and the refusal to repent have been public, i.e., openly and to the offense of the whole Church, or segments of it (1 Corinthians 5:1–5).
 - (2) The disciplined party has taught or otherwise disseminated doctrine deemed false or erroneous by the Elders, then chosen to disregard the direction and reproof of the Elders (Romans 16:17).
 - (3) The disciplined party has been warned twice to cease from factious and divisive conduct and has chosen to disregard that warning (Titus 3:10–11).

ARTICLE V

Government

The Church functions on the basis of a congregational government, since the membership has ultimate authority in installing the Teaching Pastor, Associate Pastors, and Elders. However, for the efficiency of church administration, the membership recognizes that considerable authority is given to the Board of Elders. On items such as changes to this Constitution, land or building acquisitions, building projects, annual budget, affirmation of Elders and Deacons, changes in pastoral staff, and such other matters as the Board of Elders may decide to put before the Church membership, the members of the Church will make ultimate determinations at duly called business meetings. In other matters, the Board of Elders, with prayerful discernment, will act according to what is most profitable to the Church body. Unless this Constitution otherwise requires, changes to this Constitution, land or building acquisitions, building projects, annual budget of the Church and other matters brought before the Church are approved by a simple majority vote of members present at a duly held membership meeting at which a quorum is present. Elder and Deacon affirmation, as well as changes in pastoral staff and dissolution are covered in other Articles of this Constitution. In the event that the proposed budget is not approved by the membership, the Church will continue to function by using the existing budget for three months while the Finance Committee and Board of Elders develop a new proposed budget.

ARTICLE VI

Church Leaders

Section 1. Teaching Pastor

The Teaching Pastor shall be an ordained minister who meets the qualifications of an Elder as set forth in this Constitution. He shall give spiritual leadership to the congregation in conjunction with the other Elders. He is to shepherd the body of Christ through the teaching and preaching of the Scriptures. He shall oversee the general business of the Church. As an Elder he has one vote on the Board of Elders. He will provide spiritual guidance and referral as needed for members of the Church. He is directly responsible to plan and direct the services of the Church. His supervision over the Associate Pastors and office staff shall be done as it most profitably affects the congregation. He is an ex-officio voting member of all other boards and committees. His term of office is indefinite. His calling includes him as member of the Church and as an Elder. His salary shall be established by the Board of Elders at the time of calling. Any adjustments to his salary shall be made by the Board of Elders and reflected in the proposed annual budget.

The calling of a Teaching Pastor shall be accordingly: following examination by and approval of the Board of Elders, the candidate is presented to the membership as a potential Teaching Pastor. A 75% majority vote of members present at a duly held membership meeting at which a quorum is present is required to call him. The relationship between the Teaching Pastor and the Church shall be continuous until dissolved by either, giving sixty (60) days advance written notice, or less by mutual consent. After prayerful consideration, if the Board of Elders, by majority vote, deem it

wise to dissolve the relationship between the Teaching Pastor and the Church, the matter shall be presented to the membership by the Board of Elders at a special business meeting called for that purpose. The Board of Elders must give at least two weeks prior notice to the members of the Church. A 75% majority vote of members present at this meeting at which a quorum is present is required to dissolve the relationship between the Teaching Pastor and the Church. A dissolving of this relationship within two years following the date of the incorporation of this Church shall be further governed by Article XVI, Section 1 of this Constitution.

Section 2. Associate Pastors

The Associate Pastor shall be responsible to the Teaching Pastor and Board of Elders. His areas of ministry shall be determined at the time of his calling, in conjunction with the needs of the staff and the congregation. His job description needs to remain flexible as he fits into the local ministry most advantageously. As an Elder he shall have one vote on the Board of Elders. He is an ex-officio voting member of all boards and committees. His calling includes him as a member of the Church and as an Elder. The calling of an Associate Pastor shall be accordingly: (1) the Teaching Pastor and the Board of Elders agree to present the candidate to the membership of the Church; (2) the members of the Church vote to call him by a 75% majority vote of members present at a duly held membership meeting at which a quorum is present. His salary shall be established by the Board of Elders at the time of calling. Any adjustments to his salary shall be made by the Board of Elders and reflected in the proposed annual budget. The relationship between the Associate Pastor and the Church shall be continuous until dissolved by either, giving sixty (60) days written notice, or less by mutual consent. After prayerful consideration, if the Board of Elders, by majority vote, deem it wise to dissolve the relationship between Associate Pastor and the Church, the matter shall be presented to the membership by the Board of Elders at a special business meeting called for that purpose. The Board of Elders must give at least two weeks prior notice to the members of the Church. A 75% majority vote of members present at this meeting at which a quorum is present is required to dissolve the relationship between the Associate Pastor and the Church.

Section 3. Elders

- (A) *Qualifications.* Because our church government invests the Board of Elders with administrative authority and the shepherding ministry of the Church, it must be emphasized that the Christian character and maturity of the Elders is crucial to the health of the Church body. Each member of the Board of Elders must be male, an active member of this Church, and one who manifests (although imperfectly) the qualifications described in 1 Timothy 3:1–7 and Titus 1:5–9, which are as follows:
- (1) above reproach, blameless (1 Timothy 3:2; Titus 1:6–7)
 - (2) the husband of one wife, a one-woman man (1 Timothy 3:2; Titus 1:6)
 - (3) sober-minded, self-controlled, disciplined (1 Timothy 3:2; Titus 1:8)

- (4) respectable (1 Timothy 3:2)
 - (5) hospitable (1 Timothy 3:2; Titus 1:8)
 - (6) able to teach, able to instruct believers in sound doctrine and to refute false teaching (1 Timothy 3:2; Titus 1:9)
 - (7) not a drunkard, not addicted to wine or strong drink (1 Timothy 3:3; Titus 1:7)
 - (8) not violent, not a bully (1 Timothy 3:3; Titus 1:7)
 - (9) gentle, yielding (1 Timothy 3:3)
 - (10) not quarrelsome, not a brawler, not quick-tempered (1 Timothy 3:3; Titus 1:7)
 - (11) not a lover of money, not greedy for gain, not fond of dishonest gain (1 Timothy 3:3; Titus 1:7)
 - (12) manages his own household well; his children are faithful and not open to the charge of debauchery or insubordination (1 Timothy 3:4; Titus 1:6)
 - (13) not a recent convert, not a novice (1 Timothy 3:6)
 - (14) well thought of by outsiders, has a good reputation (1 Timothy 3:7)
 - (15) not arrogant, not self-willed (Titus 1:7)
 - (16) a lover of good (Titus 1:8)
 - (17) upright, just, fair (Titus 1:8)
 - (18) holy, devout (Titus 1:8)
- (B) *Appointment.* Elder candidates, except for the initial Elder candidates proposed for affirmation on the Constitution Date, will be chosen and vetted by the Board of Elders. Qualified candidates who aspire to the office will be placed in a training program that will take one to two years to complete. Following successful completion of the training program, a 75% majority vote of members present at a duly held membership meeting at which a quorum is present is required to place an Elder candidate in office.
- (C) *Term of Service.* An Elder's term of service is indefinite, subject to annual membership re-affirmation. If an Elder is absent from the Board of Elders for a significant period of time, the existing Board of Elders will determine whether or not a retraining period is necessary.

- (D) *Evaluation and Discipline.* The Board of Elders shall evaluate itself regularly. Should it become necessary, any Elder who is consistently in disagreement with the general consensus of the Board of Elders, or finds it difficult to be a cooperating member of the Board of Elders, or permits a spirit of strife and unrest in the work of the Board of Elders, shall of his own volition remove himself as an Elder. Any Elder may be removed from office at any regular or special meeting of the Board of Elders if he is found to be physically or mentally incapacitated or spiritually unqualified. If in the opinion of the Board of Elders, a fellow Elder needs to be relieved of his office, the principles of 2 Thessalonians 3:14–15 and 1 Timothy 5:19–20 should be considered as guidelines. This does not require a membership action. A majority vote of the Board of Elders is required for removal of an Elder from the Board of Elders.
- (E) *Composition.* The Board of Elders shall be composed of the Teaching Pastor, Associate Pastors, and those additional Elders approved by the membership. The number of Elders may vary, depending upon the needs of the congregation and the availability of qualified candidates, but there shall not be less than three nor more than twenty-one individuals on the Board of Elders. The exact number of Elders shall be fixed by the Board of Elders from time to time. Each Pastor and Elder has one vote on matters before the Board of Elders.
- (F) *Responsibilities.*
- (1) The Elders shall be legally responsible for the corporate and legal requirements pertaining to the Corporation. For business and corporate purposes, the Board of Elders shall be deemed to be the Board of Directors of the Corporation.
 - (2) The Elders shall provide pastoral care for the Church, give instruction, and equip believers “for the work of ministry” (Ephesians 4:12).
 - (3) The Elders shall oversee the services of the Church and the administration of the ordinances. These areas include appointments and delegation of a variety of ministries within the Church.
 - (4) The Elders shall remain open to the needs of the members of the Church and be willing to give them encouragement and spiritual guidance. They shall truly seek to shepherd the flock, which includes effective communication at all levels of church life (1 Peter 5:1–3).
 - (5) The Elders shall oversee the missionary program of the Church.
 - (6) The Elders shall meet on a regular basis to coordinate their efforts. It is at such meetings that they explore future programming and plans for the Church. They are to be discerning and alert and to own a vision for the body. The Elders deal in matters of confidentiality and sensitive issues. They shall not be required to report in detail to the membership matters which could prove hurtful or negative to the Church body or individuals.

This is why only godly, mature and loving Christian leaders should come into the position of Elder. The Board of Elders will strive toward unanimity in all matters. Where this is not possible, 75% agreement of Elders present at a duly held meeting at which a quorum is present is acceptable for the decisions that are made, unless specified otherwise in this Constitution. If there are only three Elders on the Board of Elders and unanimity cannot be achieved, then only two-thirds agreement of Elders present at a duly held meeting is acceptable for the decisions that are made, unless specified otherwise in this Constitution.

Seventy-five percent of the Elders in office shall constitute a quorum for meetings. Before calculating the number of Elders required for a quorum, the total Elder count shall be reduced by one for each Elder who has been excused from regular meeting attendance by the Board of Elders. An example would be an Elder assigned to church planting.

- (7) The Board of Elders will appoint a chairman for every committee formed by the Elders. Members of each of these committees shall be selected by the respective committee chairman, subject to ratification by the Board of Elders. This process keeps the Board of Elders informed regarding all appointments.
- (8) The Elders shall be responsible to interview prospective members of the Church after applications are completed.
- (G) *Place of Meetings.* Notwithstanding anything to the contrary provided in this Constitution, any meeting of the Board of Elders of the Corporation may be held at any place within or without the State of California.
- (H) *Action without Meeting.* Any action required, or permitted to be taken by the Board of Elders may be taken without a meeting if all members of the Board of Elders shall consent in writing to a duly prepared resolution to such action. Such consent shall have the same effect as a unanimous vote of the Board of Elders.
- (I) *Fees and Compensation.* Elders (as such) shall not receive any stated, or fixed salary for their services however nothing herein contained shall be construed to preclude any Elder from serving the Corporation in any other capacity and receiving compensation.

Any person receiving compensation directly or indirectly from Summit Bible Church shall not be in a position to determine the nature or amount of said compensation.

Section 4. Deacons

The Church may have Deacons and establish a Deacon Board as provided in this Article VI, Section 4.

- (A) *Qualifications.* The qualifications for a Deacon are given in 1 Timothy 3:8–13. They are essentially the same as the qualifications for an Elder with the exception of “able to teach.” This in no way restricts the possibility of them teaching. This is an office requiring spiritual maturity and sensitivity to the needs of the body of Christ. The spirit of service pictured in Acts 6:1–7 should characterize the one who serves as Deacon.
- (B) *Appointment.* Deacon candidates will be chosen and vetted by the Board of Elders. Qualified candidates will be placed in a one-year training program. Following successful completion of the training program, a 75% majority vote of members of the Church present at a duly held membership meeting at which a quorum is present is required to place them in office.
- (C) *Term of Service.* A Deacon’s term of service is indefinite, subject to annual membership re-affirmation.
- (D) *Composition.* The number of Deacons serving at any time will be determined by the Board of Elders in response to the needs of the Church congregation and the Church’s ministries. One Elder, appointed by the Board of Elders, shall serve on the Deacon Board.
- (E) *Responsibilities.*
 - (1) The Deacon Board shall maintain oversight of the Benevolence Fund as set forth in Article X, Section 8 of this Constitution.
 - (2) The Deacon Board shall seek to monitor the needs of the congregation and community and seek to involve Summit Bible Church members in ministering mercifully to those in need. The Deacon Board shall also oversee other Church ministries such as disaster relief, seniors/shut-ins, those with disabilities, and such other areas as may be designated from time to time by the Board of Elders.
 - (3) The Deacon Board will strive toward unanimity in all matters. Where this is not possible, a 75% vote is acceptable for the decisions that are made. Seventy-five percent of Deacons in office shall constitute a quorum for meetings.

ARTICLE VII

Use of Electronic Transmissions and Participation in Meetings via Conference Call or Video Screen Communication

Section 1. Electronic Communications

This Corporation is authorized to use electronic communications, as permitted by California Corporations Code Sections 20 and 5079. In this regard, this Corporation may send meeting notices and all other communications/information/materials by electronic transmission to the officers and Elders of the Corporation to the e-mail address or facsimile number designated on a Consent form provided to the Corporation

by the officers and Elders. Further, the Corporation may rely on communications sent to this Corporation by electronic transmission from the officers and Elders from the e-mail address or facsimile number listed on the consent form after the fully executed consent form has been returned to the Corporation.

Any action by the Board of Elders by use of electronic transmissions may be taken, but only if all members of the Board of Elders vote by electronic transmission to take such action. Such vote shall have the same effect as a unanimous vote of the Board of Elders and a copy of the votes by electronic transmission shall be filed with the minutes of the proceedings of the Board of Elders. Since actions by the Board of Elders by use of electronic transmissions must be by unanimous vote, no advance notice of the action to be voted upon is required.

Section 2. Participation in Meetings via Conference Call or Video Screen Communication

Elders may participate in a Board of Elders meeting through use of conference telephone or electronic video screen communication. Participation in a Board of Elders meeting through use of conference telephone or electronic video screen communication pursuant to this Article VII, Section 2, constitutes presence in person at that meeting as long as all Elders participating in the meeting are able to hear one another.

ARTICLE VIII

Committees of the Board of Elders

For the efficiency of church administration and to meet the needs of the Church and its ministries, the Board of Elders may establish from time to time such standing or temporary committees as the Board of Elders may deem appropriate. These committees shall perform tasks solely in accordance with the duties and powers specifically delegated to them by the Board of Elders. The Board of Elders will appoint a chairman for these committees. Committee activities will be regularly reported to the Board of Elders by the various committee chairmen. The Board of Elders may at any time modify or terminate any committee or any of its duties unless such modification or termination would require an amendment to this Constitution.

Section 1. Finance Committee

A Finance Committee is established for the Church, and it shall be appointed by the Board of Elders and shall be comprised of a minimum of one Elder and two members at large, plus the Church's Treasurer. The Finance Committee shall handle the Church's monies in keeping with the direction of the Board of Elders, keep financial records, and submit the proposed annual budget to the Elders. Quarterly and annual financial reports shall be made to the Church. They shall act in advisory capacity to the various organizations of the Church regarding financial policies and fulfill such other duties as the Board of Elders may assign. The Finance Committee, subject to the review and approval of the Board of Elders, shall have the right to establish rules and procedures for the conduct and implementation of its duties.

ARTICLE IX
Church Officers

Section 1. Officers

The officers of the Corporation shall be a Chairman, a Vice-Chairman, a Secretary, and a Treasurer. The Corporation may also have, at the discretion of the Board of Elders, other officers as may be appointed in accordance with the provisions of Section 3 of this Article IX. The Chairman or Vice-Chairman may not serve concurrently as the Secretary or Treasurer of this Corporation.

Section 2. Election

The officers of the Corporation shall be appointed and affirmed by, and serve at the pleasure of, the Board of Elders. Each officer shall hold his office until he resigns, is removed, or becomes otherwise disqualified to serve, or until his successor is elected and qualified.

Section 3. Subordinate Officers

The Board of Elders may appoint such other officers as the business of the Corporation may require, each of whom shall hold office for such period, have such authority, and perform such duties as are provided in this Constitution or as the Board of Elders may from time to time determine.

Section 4. Removal and Resignation

Any officer may be removed upon disqualification as determined by the Board of Elders. Any officer may resign at any time—without prejudice to the rights, if any, of the Corporation under any contract to which the officer is a party—by giving written notice to the Board of Elders, or to the Chairman, or to the Secretary of the Corporation. Any such resignation shall take effect on the date of the receipt of such notice or at any later time specified therein; and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective.

Section 5. Vacancies

A vacancy in any office because of death, resignation, removal, disqualification, or any other cause shall be filled in the manner prescribed in this Constitution for regular election or appointment to such office.

Section 6. Inability to Act

In the case of absence or inability to act of any officer of the Corporation and of any person herein authorized to act in his place, the Board of Elders may from time to time delegate the powers or duties of such officer to any other officer or other person whom the Board of Elders may select.

Section 7. The Chairman

The Chairman of the Board of Elders shall be, for the business and corporate purposes of the Corporation, also be known as the President and/or the Chief Executive Officer. He shall preside over all meetings of the Board of Elders, which are to be conducted according to the Scriptural principles such as set forth in Philippians 2:2–8. In addition, unless otherwise designated by resolution of the Board of Elders, the Chairman of the Board of Elders shall preside over meetings of the membership of the Church. He shall have powers and duties as may be prescribed by the Board of Elders or this Constitution.

Section 8. Vice-Chairman

In the absence or disability of the Chairman, the Vice-Chairman shall perform all the duties of the Chairman, and when so acting shall have all the powers of, and be subject to all the restrictions upon, the Chairman. The Vice-Chairman shall have such other powers and perform such other duties as from time to time may be prescribed for him by the Board of Elders or this Constitution. The Vice-Chairman shall also be known, for the business and corporate purposes of the Corporation, as the Vice-President.

Section 9. Secretary

The Secretary shall keep, or cause to be kept, a book of minutes at the principal office or such other place as the Board of Elders may order. The book of minutes shall include all meetings of the members and of the Board of Elders, with the time and place of the meetings, the names of those present at the meetings, and the proceedings thereof. He shall also maintain a copy of the Constitution, as amended to date.

Section 10. Treasurer

The Treasurer and/or those authorized by the Board of Elders, shall cause to be held in trust all funds of the Church. This person shall pay, or cause to be paid, all expenses of the Church authorized by the approved budget or as authorized by the Board of Elders as provided in this Constitution.

The Treasurer shall be a member of the Finance Committee and shall keep all itemized and systemized records of transactions for the Church. He or she shall surrender all accounting records, annually or upon demand, to a duly appointed auditor or auditing committee. He or she shall fulfill such other duties as determined by the Board of Elders.

The Treasurer shall deposit, or cause to be deposited, all monies and other valuables in the name, and to the credit of the Corporation, with such depositories, as may be designated by the Board of Elders. The Treasurer (1) shall disburse, or cause to be disbursed, the funds of the Corporation as may be ordered by the Board of Elders, (2) shall render, or cause to be rendered, to the Chairman and the Board of Elders, whenever they request it, an account of all the transactions and of the financial condition of the Corporation, (3) shall have such other powers and perform such other duties as may be prescribed by the Board of Elders, and (4) shall make, or cause to be

made, the financial reports at each regular Board of Elders meeting and at the Annual Meeting of members.

ARTICLE X

General Policies

Section 1. Ordinances

- (A) *The Lord's Table.* The Lord's Table shall be observed on a regular basis as determined by the Board of Elders.
- (B) *Baptisms.* Baptisms shall be arranged as needed. Persons applying for membership who have received a believer's baptism in a mode other than immersion are not required to be re-baptized. However, Summit Bible Church practices no other mode, except when physical circumstances would prohibit.

Section 2. Annual Calendar of Church Business

- (A) *Mid-August.* No less than two weeks prior to the annual business meeting, the budget, Constitutional amendments, candidates for Elder, and candidates for Deacon, will be made available to the membership for consideration.
- (B) *August.* The annual business meeting of the Church shall be held on the last Sunday of August; provided, however, should the Board of Elders deem it necessary, a different date may be scheduled for the annual business meeting of the Church.
- (C) *September.* The fiscal year and the new duties of the Church's officers begin on September 1.

Section 3. Teaching and Leadership

Positions of teaching and key leadership assignments will be held by those who are members. Non-members may serve in various ministries upon approval by the Board of Elders.

Section 4. Business Meetings

In addition to the August annual business meeting, the operations of the Church may require additional business meetings as well. The Board of Elders may schedule additional business meetings from time to time as long as the Board of Elders gives at least one-week prior notice (unless a longer notice period is otherwise specified in this Constitution) to the members of the Church and such notice shall inform them of the purpose of the meeting.

Section 5. Financial Reporting

The fiscal period of the Church shall run from September 1 to August 31. The Finance Committee, in conjunction with the Church's Treasurer, shall make available or give

periodic verbal or printed updates of the financial status of the Church to the Church's members. While the financial information regarding the Church will be reasonably available to members of the Church for an appropriate purpose, the specific information concerning the compensation of the Pastors and those working at the Church shall be kept reasonably confidential. In addition, records of personal financial giving to the Church are confidential, and are available only for the necessary functioning of pastoral and office staff, and church officers whose ministries would require this information.

Section 6. Restrictions on Borrowing

No individual, committee or board shall borrow money in the name of Summit Bible Church without the appropriate authorization from the members of the Church, except for reasonable amounts in connection with general trade or commercial accounts incurred in the ordinary course of the Church's business. Non-budgeted expenditures or an additional expenditure of a budgeted item exceeding \$2,000.00 or such lesser or greater amount as shall be determined from time to time by the Board of Elders shall require approval from the Board of Elders.

Section 7. Quorum

The quorum for a business meeting shall consist of 10% of the members. A simple majority of a quorum constitutes a decision, unless stated otherwise in this Constitution for the boards and/or committees of the Church. A quorum for committees of the Church shall consist of two-thirds of members present at a duly held meeting. The quorum for meetings of the Board of Elders and any Deacon Board quorums are as set forth in this Constitution. Absentee ballots and/or proxies are not permitted at any meeting.

Section 8. Benevolence Fund

The Church establishes a Benevolence Fund as a separate account from its general funds which is to be funded and replenished primarily by special offerings. The purposes of the Benevolence Fund are to assist those in various states of distress or in financial need. The Benevolence Fund shall be administered by the Deacon Board but if the Church does not have a Deacon Board, the Benevolence Fund shall be administered by the Board of Elders. The Benevolence Fund may be dispersed to individuals and organization inside or outside the Church at the Deacon Board's discretion. The Deacon Board shall remain open to additional input and direction from the Pastors or Elders as to the dispersing of monies in the Benevolence Fund. The Deacon Board shall have this account reviewed on an annual basis by the Board of Elders. The establishment of the Benevolence Fund shall not be the exclusive means by which the Church may address various states of distress or financial need.

Section 9. Amendments

This Constitution may be amended. Amendments to this Constitution may be drafted at any time by a 75% vote of the Board of Elders in the exercise of the power granted to said Board of Elders in this Constitution. Thereafter, such amendments shall be

presented by the Board of Elders to the members of the Church for their consideration at least two weeks prior to a called business meeting. At this called business meeting, the amendments shall be voted upon by the members of the Church for approval.

ARTICLE XI

Ordination, Licensure, and Commissioning

Section 1. Ordination

Ordination refers to the unanimous recognition by the Board of Elders of a man's call to the ministry, preparation as a shepherd, and qualification to serve. Ordination shall be conferred for life, so long as the man continues to manifest the required qualifications. It is subject to the following process:

- (1) The applicant must be a man and shall have presented a written request to the Teaching Pastor.
- (2) The Teaching Pastor will submit the request to the Board of Elders for review and determination of the applicant's qualifications.
- (3) The Board of Elders, after consideration of the request, will organize an Ordination Council.
- (4) The Ordination Council shall be comprised of Elders of Summit Bible Church and/or representatives from churches of like faith and practice. After examining the candidate according to their agreed standards the Ordination Council and Board of Elders will determine whether or not the candidate has met the standard.
- (5) Upon satisfactory completion of the examination, the Church shall then proceed with an official public service of ordination.

Section 2. Licensure

A license is issued by the Board of Elders and is given in recognition of a man's call to that ministry. Its aim is to allow a man to perform the ecclesiastical duties and functions of the Church. Licenses will be evaluated and issued on an annual basis. The license shall be signed by the Teaching Pastor and Chairman of the Board of Elders, and will be granted an applicant only after the following conditions have been fulfilled:

- (1) Applicant must be a male member of this Church and must have presented a written request to the Teaching Pastor.
- (2) Applicant shall be examined by the Teaching Pastor and Board of Elders.
- (3) Renewal of license will be considered by the Board of Elders upon written request by the applicant on an annual basis.

Section 3. Commissioning

When local-church certification is required for ministry where ordination would be unnecessary or inappropriate, a person is commissioned by the Board of Elders to minister. This authorization continues as long as the opportunity to minister remains in effect and as long as the person maintains the qualifications for ministry.

Section 4. Ordination, Licensure and Commissioning Removal

The ordination, licensure and/or commissioning approved by the Board of Elders of this Church may be removed upon a vote of three-fourths of the Board of Elders in office if the Board of Elders determines that an individual no longer meets the requirements for being ordained, licensed or commissioned.

ARTICLE XII

Settlement of Disputes

In any dispute arising between members or staff of this Church pertaining to any matter of spiritual teaching or practices, the Church's finances, or title to property purchased with contributions to the Church or other Church funds, the dispute shall be resolved by the Board of Elders. Disputes which are unable to be settled by the Board of Elders shall be arbitrated by an independent third party of like faith and practice. A dispute within two years following the date of the incorporation of this Church shall be further governed by Article XVI, Section 2 of this Constitution.

ARTICLE XIII

Other Provisions

Section 1. Endorsement of Documents, Contracts

The Board of Elders, except as otherwise provided in the Constitution, may authorize any officer or officers, agent or agents, to enter into any contract or execute any instrument in the name of and on behalf of the Corporation. Such authority may be general or confined to specific instances. Unless so authorized by the Board of Elders, no officer, agent or employee shall have any power or authority to bind the Corporation by any contract or agreement, or to pledge its credit, or to render it liable for any purpose or to any amount.

Subject to the provisions of applicable law, any note, mortgage, evidence of indebtedness, contract, conveyance, or other instrument in writing and any assignment or endorsement thereof executed or entered into between this Corporation and any other person, when signed jointly by the Chairman or the Vice-Chairman and the Secretary or the Treasurer of this Corporation, shall be valid and binding on this Corporation in the absence of actual knowledge on the part of the other person that the signing officers had no authority to execute the same.

Section 2. Representation of Shares of Other Corporations

The Chairman or any other officer or officers authorized by the Board of Elders are each authorized to vote, represent, and exercise on behalf of the Corporation all rights incident to any and all shares of any other Corporation or corporations standing in the name of the Corporation. The authority herein granted may be exercised either by any such officer in person or by any other person authorized to do so in proxy or power of attorney duly executed by said officer.

Section 3. Construction and Definitions

Unless the context otherwise requires, the general provisions, rules of construction and definitions contained in the general provisions of the California Nonprofit Corporation Law and in the California Nonprofit Religious Corporation Law shall govern the construction of this Constitution; provided, however, there shall be no construction or interpretation that the offices of Teaching Pastor, Associate Pastors, Elders or Deacons should be held by anyone other than a male.

Section 4. Receipt, Investment, and Disbursement of Funds

The Corporation shall receive all monies or other properties transferred to it for the purposes for which the Corporation was formed (as shown by the Articles of Incorporation and this Constitution and any amendments and restatements thereto). However, nothing contained herein shall require the Board of Elders to accept or receive any money or property of any kind if it shall determine in its discretion that receipt of such money or property is contrary to the expressed purposes of the Corporation as shown by said Articles of Incorporation and any amendments and restatements thereto.

The Corporation shall hold, manage, and disburse any funds or properties received by it from any source in a manner that is consistent with the expressed purposes of this Corporation.

ARTICLE XIV

Corporate Records and Reports

Section 1. Records

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 California, as fixed by the Board of Elders from time to time.

Section 2. Inspection of Books and Records

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

Section 3. Fiscal Year of the Corporation

The fiscal year of the Corporation shall begin on the first day of September and end on the last day of August in each year.

Section 4. Instruments in Writing

All checks, drafts, demands for money and notes of the Corporation, and all written contracts of the Corporation, shall be signed by such officer or officers, agent or agents, as the Board of Elders may from time to time by resolution designate.

ARTICLE XV

Dissolution

Dissolution requires a recommendation from the Board of Elders and a 75% majority vote of members present at a duly held membership meeting at which a quorum is present. Business meetings called for the purpose of dissolution of the Church must be announced at least 30 days prior to the meeting. In the event of dissolution of the Church body, its assets shall be distributed as follows: after all debts and liabilities have been paid or provision made for payment, the remaining assets shall be disbursed according to the prayerful determination of the Board of Elders provided that they are distributed to another organization operated exclusively for charitable, educational and/or religious purposes and such organization qualifies as tax exempt within the meaning of Section 501 (c) (3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law) and except that any dissolution of the Church within five years following its incorporation shall be further governed by Article XVI, Section 3 of this Constitution. No individual shall personally benefit financially through this dissolution process.

ARTICLE XVI

Temporary Provisions Governing Certain Matters

Summit Bible Church is a church plant of Foothill Bible Church of Upland, California, currently located at 1330 W. 15th St., Upland, California ("Foothill Bible Church") Foothill Bible Church and its members have invested a great deal of time, financial support and other resources in the planning, the launch and ongoing operations of Summit Bible Church. In recognition of Foothill Bible Church's investment and its desire to assure itself that Summit Bible Church is a harmonious church serving the Lord in the Fontana, California area, the following temporary provisions set forth in this Constitution are intended to provide a level of protection concerning Foothill Bible Church's loving vested and continuing interest in Summit Bible Church.

Section 1. Teaching Pastor

For a period of two years from the date of the incorporation of the Church, the relationship between the Teaching Pastor and the Church cannot be dissolved by the members of Summit Bible Church without the final approval of the Board of Elders of

Foothill Bible Church, which approval it may grant or deny in its sole discretion after giving prayerful consideration to all known circumstances and facts.

Section 2. Settlement of Disputes

For a period of two years from the date of the incorporation of the Church, any dispute arising between members or staff of this Church pertaining to any matter of spiritual teaching or practices, the Church finances, or title to property purchased with contributions to the Church or other Church funds that cannot be resolved by the Board of Elders of Summit Bible Church shall be resolved by the Board of Elders of Foothill Bible Church after giving prayerful consideration to all known circumstances and facts.

Section 3. Dissolution within Five Years of Incorporation

For a period of five years from the date of the incorporation of the Church, in the event of dissolution of the Church, its assets shall be distributed as follows: after all indebtedness and liabilities of the Church have been paid, or provision has been made for payment, the remaining funds shall be disbursed to Foothill Bible Church.