

Fellowship Bible Church

Bylaws

Modified and Enacted February 19, 2026

**ARTICLE I:
DEFINITION AND PURPOSE
OF THESE BYLAWS**

These Bylaws are designated to govern all aspects of Fellowship Bible Church.

**ARTICLE II:
NAME**

The name of this local church shall be Fellowship Bible Church (hereinafter "FBC"), a corporation existing under the laws of the state of Oklahoma.

**ARTICLE III:
MISSION**

The general mission of FBC is to serve God and bring glory to Him. FBC desires to accomplish this mission by several means including: (1) Equipping believers; (2) Evangelizing the lost; (3) Teaching God's Word; (4) Promoting fellowship within FBC; and (5) Promoting corporate worship.

**ARTICLE IV:
STATEMENT OF FAITH**

A. Statement of Faith

The Statement of Faith of FBC is attached as "Exhibit A" to these Bylaws. All elders, pastors, and deacons must acknowledge their agreement with the complete Statement of Faith. All members must acknowledge their agreement with the Core Beliefs of the Statement of Faith and agree not to teach against, publicly argue against, or cause division over the Distinctives.

B. Position Papers

As needed, the Elder Board shall publish position papers to provide additional clarity on doctrinal matters. Publication of a position paper shall require a three-quarters affirmative vote of the Elder Board. Position papers shall be maintained in the official records and made available upon request to the body of FBC. No member shall be required to acknowledge complete agreement with any position paper. Any position paper shall expire after five years unless republished by a three-quarters affirmative vote of the Elder Board.

**ARTICLE V:
GENERAL ORGANIZATIONAL STRUCTURE**

A. Structure

FBC is designated as an "Elder Led Church." Under this designation, the Elder Board shall have the final authority to bind FBC in all spiritual and business matters. This authority includes, but is not limited to: (1) The selection of pastors; (2) The management of the budget and finances; (3) The selection of deacons; (4) The oversight of doctrine; and (5) The imposition of church discipline.

B. Procedure

The Elder Board recognizes the importance of being united in our Lord and Savior Jesus Christ. As such, the Elder Board commits to seek wisdom in all decisions made on behalf of FBC. The Elder Board recognizes that the ultimate source of all wisdom is God. Therefore, the Elder Board commits to pray and look to Scripture prior to making any decision related to the governance of FBC. Meetings of the Elder Board shall occur on a regular basis. A meeting may be conducted when a quorum of two-thirds of the elders is present. A three-quarters majority of those elders present shall approve all decisions subject to the following:

- 1) No elder may cast his vote by proxy.
- 2) Any elder may call for a vote requiring the participation of the entire Elder Board, including those elders who are absent from the current meeting.
- 3) Prior to voting on a particular issue, any elder may propose that the issue require a unanimous affirmative vote to pass. This proposal itself requires approval by a three-quarters majority of the elders present. If approved, the decision on that issue shall require the unanimous affirmative vote of all elders.
- 4) In cases of urgent matters that cannot reasonably wait until the next scheduled meeting, the Elder Board may conduct a vote via email or text message. Such a vote may be initiated by any elder, who must clearly state the issue, provide relevant background information, and specify a reasonable deadline for responses (not less than 24 hours). All elders must be notified and given the opportunity to participate. A quorum of two-thirds of the entire Elder Board must respond for the vote to be valid. Decisions shall require a three-quarters majority of those responding. Any decision made via electronic vote shall be documented at the next regular meeting of the Elder Board.

ARTICLE VI: ELDERS

A. Qualifications

Elders shall be men whose lives are characterized by the qualities set forth in 1 Timothy 3:1-7 and Titus 1:6-9. These qualities can be categorized as:

- 1) They must desire the office of elder and demonstrate spiritual leadership abilities among the flock.
- 2) They must be able to teach and use the Word of God.
- 3) They must be lovers of God.
- 4) They must be able to manage their household in a biblical manner.
- 5) They must be able to spiritually manage their interpersonal relationships.
- 6) They must be men who are seeking to be controlled by Christ and His Word rather than by worldly and fleshly desires.
- 7) They must be a current member of FBC.
- 8) Pursuant to the mandates of Scripture, women may not serve as elders.

B. Selection

The selection of all new elder candidates shall be by three-quarters of the Elder Board subject to the provisions of Article V. Any man desiring to serve as an elder must meet the biblical qualifications for elders, as outlined in Scripture (e.g., 1 Timothy 3 and Titus 1). An elder candidate may participate in a "come and see" observation period to experience the elder role firsthand, including attending Elder Board meetings. During this candidate phase, the individual shall not have voting rights and shall not be counted toward establishing a quorum. Becoming a candidate does not guarantee progression to election. The "come and see" phase shall not exceed six (6) months in duration.

C. Election

The current Elder Board shall elect all new elders. The Elder Board shall present the candidate to the body of FBC so that any concern as to the candidate's qualification may be brought to the attention of the Elder Board. The Elder Board shall have sole discretion in determining whether the concern has merit. After two weeks, the Elder Board may elect the candidate as an elder. The election of the candidate shall be by three-quarters of the Elder Board subject to the provisions of Article V.

D. Classification

In the event a member of the pastoral staff is selected as an elder, he shall be designated as a "pastoral elder." All other elders shall be designated as "non-pastoral elders."

E. Tenure

Elders shall be elected to a five-year term, after which they shall enter a one-year sabbatical. Upon completion of the sabbatical, an elder who wishes to continue serving may request to rejoin the Elder Board. Approval for rejoining shall require a three-quarters affirmative vote of the Elder Board, subject to the provisions of Article V. The Elder Board must vote on the decision within four weeks of the request. It shall not be necessary to present the individual to the body of FBC as required in Section C, "Election." The Elder Board shall communicate to the body of FBC of any rejoining elder to the Elder Board.

F. Voluntary Resignation

An elder may step down at any time he so chooses.

G. Involuntary Dismissal

Any elder who no longer meets the requirements of an elder as outlined in Scripture shall be removed by a three-quarters majority of the Elder Board subject to the provisions of Article V.

H. Designation of Elder Officers

At the first Elder Board meeting in January, an election shall be held among the elders to designate a Chairman, Secretary, and Treasurer. The Chairman shall preside over Elder Board meetings, ensure that the Board operates in accordance with these Bylaws, provide leadership in setting meeting agendas, and call special meetings as necessary. The Secretary shall maintain minutes of all Elder Board meetings and serve as the steward of all official records. The

Treasurer shall serve as the steward of all financial records, be a signatory on all bank accounts, and review monthly bank reconciliations. These officers shall serve in their roles for one year. If an officer resigns or is dismissed, an election shall be held among the current elders to select a replacement who will fulfill the remainder of the term. Pastoral elders shall not serve as Chairman, Secretary, or Treasurer.

**ARTICLE VII:
PASTORAL AND NON PASTORAL STAFF**

A. Lead Pastor Duties, Qualifications, and Authority

The Lead Pastor must meet all of the qualifications of an elder. The Lead Pastor is also required to:

- 1) Provide the majority of the teaching during worship services (1 Tim. 4:13).
- 2) Provide guidance, as needed, to the Elder Board concerning church spiritual concerns within the body.
- 3) Supervise the Associate Pastoral Staff and the Non Pastoral Staff.
- 4) Coordinate the administration of the ordinances and the order of service.

B. Pastoral Elder

The Lead Pastor shall serve on the elder board as pastoral elder.

C. Lead Pastor Removal & Severance

In the event the Lead Pastor no longer meets the qualifications of an elder as outlined in Scripture and set forth in Article VI of these by laws, he may be terminated by the non-pastoral elders subject to the provisions of Article V. He will also no longer be permitted to serve as an elder. If, in the determination of the non-pastoral elders the Lead Pastor is no longer performing his pastoral duties in an effective and competent manner, the non-pastoral elders may reassign or terminate the Lead Pastor subject to the provisions of Article V. In the event the Lead Pastor is reassigned or terminated, the Lead Pastor will no longer be permitted to serve as a pastoral elder.

Upon the removal by the elders, retirement, resignation, or transition to another role by the Lead Pastor, up to three months' severance pay can be provided, subject to approval from the Elder Board according to the provisions in Article V.

D. Lead Pastor Selection and Succession

The non-pastoral elders shall have sole discretion in the selection of a new Lead Pastor. While the current Lead Pastor may assist in the selection of the new Lead Pastor, the scope of his involvement will be determined by the non-pastoral elders. The non-pastoral elders shall determine the process for the selection of the Lead Pastor and shall have the right to meet without the Lead Pastor being present. Upon the selection of a new Lead Pastor by a three-quarters vote of the non-pastoral elders, subject to the provisions in Article V, the Elder Board shall present the candidate to the body of FBC so that any concern as to the candidate's qualification may be brought to the attention of the Elder Board. The Elder Board shall have sole discretion in determining whether the concern has merit. After two weeks, the Elder Board may hire the candidate to serve as the Lead Pastor and Pastoral Elder. No pastoral-elder, including the current Lead Pastor, shall have the right to exercise his vote as to the hiring of the new Lead Pastor.

E. Lead Pastor Sabbatical

Upon completion of six consecutive years of service, the Lead Pastor will take a mandatory paid sabbatical of at least three months during the seventh year. The timing and duration of the sabbatical shall be determined by mutual agreement between the Lead Pastor and the Elder Board. Any sabbatical outside this framework requires approval by the Elder Board.

F. Associate Pastoral Staff

The Elder Board will approve the need for paid associate pastoral staff to assist in meeting the needs of the flock. The Elder Board shall have final discretion in the hiring and firing of the associate pastoral staff. All members of the associate pastoral staff must meet the qualifications of an elder.

Upon the removal by the elders, retirement, resignation, or transition to another role by associate pastoral staff, up to two months' severance pay can be provided, subject to approval from the Elder Board according to the provisions in Article V.

Upon completion of six consecutive years of service, the Associate Pastoral Staff will take a mandatory paid sabbatical of at least two months during the seventh year. The timing and duration of the sabbatical shall be determined by mutual agreement between the Lead Pastor and the Elder Board. Any sabbatical outside this framework requires approval by the Elder Board.

G. Non Pastoral Staff

The Lead Pastor shall have discretion to hire and dismiss non-pastoral staff, provided that any hiring falls within the current budget. If a proposed hire exceeds the budget, it shall require approval by a three-quarters affirmative vote of the Elder Board, subject to the provisions in Article V.

Upon the removal by the Lead Pastor, retirement, resignation, or transition to another role by non-pastoral staff, up to one month's severance pay can be provided, subject to approval from the Elder Board according to the provisions in Article V.

Upon completion of six consecutive years of service, full-time Ministry Staff (not to include facility and administration staff) will take a mandatory paid sabbatical of at least one month during the seventh year. The timing and duration of the sabbatical shall be determined by mutual agreement between the Lead Pastor and the Elder Board. Any sabbatical outside this framework requires approval by the Elder Board.

ARTICLE VIII: DEACONS

A. Qualifications

Deacons shall be FBC members who desire to be servants of the local church body and whose lives are characterized by the qualities set forth in 1 Timothy 3:8-13.

B. Election

The current Elder Board shall elect all new deacons. The Elder Board shall present the candidate to the body of FBC so that any concern as to the candidate's qualification may be brought to the attention of the Elder Board. The Elder Board shall have sole discretion in determining whether the concern has merit. After two weeks, the Elder Board may elect the candidate as a deacon. The election of the candidate shall be by three-quarters of the Elder Board subject to the provisions of Article V.

C. Duties

Deacons shall be helpers of the elders, Lead Pastor, and staff in ministering to the needs of the body, especially the physical needs though they may serve in other capacities as their gifts and training allow. The Elder Board and lead pastor will designate the duties of a deacon.

D. Tenure

Deacons shall be elected to a five-year term, after which they shall enter a one-year sabbatical. Upon completion of the sabbatical, a deacon who wishes to continue serving may request to rejoin. Approval for rejoining shall require a three-quarters affirmative vote of the Elder Board, subject to the provisions of Article V. The Elder Board must vote on the decision within four weeks of the request. It shall not be necessary to present the individual to the body of FBC as required in Section B, "Election." The Elder Board shall communicate to the body of FBC of any deacon returning from sabbatical.

E. Removal

In the event a deacon fails to meet the requirements of a deacon, the Elder Board may remove the deacon by the three-quarters majority of the Elder Board subject to the provisions of Article V.

ARTICLE IX: CHURCH MEMBERSHIP

Fellowship Bible Church (FBC) views church membership as both vital and unique. It is vital because Scripture teaches that we are all members of Christ's body, each with a role to play. It is unique because, unlike any other organization, Jesus Christ is the church's sole and exclusive Head.

A. Member's Commitment to Fellowship Bible Church

- 1) Publicly profess faith in Jesus Christ;
- 2) Commit to obeying Jesus by being baptized;
- 3) Agree with FBC's core beliefs and commit to not teach against or cause division over the Distinctives section of the Statement of Faith;
- 4) Depend on the Holy Spirit in pursuing Christlike character and spiritual maturity;
- 5) Offer time, gifts, finances, and resources for the work of the body;
- 6) Engage in meaningful relationships within the church for encouragement, accountability, and fellowship;

- 7) Commit to evangelism;
- 8) Respect and submit to the spiritual leadership of the elders, recognizing their Christ-given responsibility to shepherd the church;
- 9) Complete membership class.

B. Elders' Commitment to Fellowship Bible Church Members

In submission to the Chief Shepherd, Jesus Christ, the elders of Fellowship Bible Church joyfully commit to:

- 1) Teach God's Word with faithfulness;
- 2) Anoint the sick with oil and pray for their healing;
- 3) Lead with humility and accountability as we guard and guide the church in matters of doctrine, ministry, practice, and discipline;
- 4) Care for the flock entrusted to us through godly example and shepherding;
- 5) Pray regularly for the church as a whole and for individual members.

ARTICLE X: CORRECTIVE CHURCH DISCIPLINE

FBC believes in the responsibility and necessity of church discipline as clearly outlined in Scripture.

A. The Purposes of Church Discipline

- 1) Concern for the glory of God and the testimony of the flock.
- 2) The restoration and building up of the sinning believer.
- 3) The winning of a soul to Christ (if not a professing Christian).
- 4) The purity of the local body and its protection from moral and doctrinally impure influences, knowing a little leaven can leaven the entire lump (1 Corinthians 5:6-7).

B. The Practice of Church Discipline

Scriptural procedure is clear and specific steps are prescribed. They are as follows:

- 1) Recognize the offense.
- 2) Seek private correction and/or reconciliation with the offender (Matthew 18:15). This is when the problem involves two believers. The one offended or the one who recognizes the offense is to go privately and try to rectify the problem. If this fails, he is to take witnesses, preferably spiritual leaders, so that if it has to be brought before the whole church it can be firmly proven or established (Matthew 18:16-17).
- 3) Seek reconciliation through spiritual leadership if the problem involves an offense that is against the whole body, or is a threat to its unity. Initiatory action following the truth set forth in Galatians 6:1-5 should be taken by the mature spiritual leaders of the church rather than by just one person.
- 4) Seek reconciliation through the whole body. If further action is necessary it is to be taken before the entire church and the member is to be expelled (Matthew 18:17).

C. Procedure for Church Discipline

The Elder Board recognizes the importance of properly applying corrective church disciplines. As such, the Elder Board shall have final authority concerning:

- 1) the initiation of the corrective process;
- 2) the application of the corrective steps; and
- 3) the decision as to the final resolution of the corrective steps.

ARTICLE XI: COMMUNICATION WITH THE BODY

A. General Elder Updates to the Body

The Elder Board recognizes the importance of open and forthright communication with the body of FBC. The Elder Board may, at the sole discretion of the Elder Board, conduct a meeting at which time the current state of affairs of FBC will be addressed. The meeting is open

to all members of the FBC body, and non-members may be allowed to attend at the sole discretion of the Elder Board.

B. State of the Church

The Elder Board shall conduct an annual State of the Church meeting between January and March to provide updates on the overall health, ministries, and vision of FBC. This meeting is open to all members of the FBC body, and non-members may be allowed to attend at the sole discretion of the Elder Board.

C. Financial Report

The Elder Board shall conduct an annual Financial Report meeting between September and November to present the financial status, budget, and stewardship updates of FBC. This meeting is open to all members of the FBC body, and non-members may be allowed to attend at the sole discretion of the Elder Board.

ARTICLE XII: AMENDMENTS

These Bylaws may be amended or replaced when the Elder Board recognizes the need for change. At the time such need is believed to be present, the Elder Board by three-quarters majority and subject to the provisions in Article V shall make modification in light of Scripture. These Bylaws will be made available to the membership of FBC upon request. When amendments to the Bylaws are made, all previous versions of the Bylaws shall be retained.

Enacted by the Elder Board this the 19th of February, 2026.

Original documents signatures on file by:

Ron VanCamp
Joel Slaughter
Hank Haines

Heath Casey
Dave Hembree
Jesse Griffith

EXHIBIT A

The Statement of Faith of Fellowship Bible Church

Purpose

This Statement of Faith expresses the beliefs that guide the life and teaching of Fellowship Bible Church. It promotes unity around the truth of God's Word and serves as the theological qualification of elders, deacons, and pastors.

CORE BELIEFS

Our Core Beliefs summarize the essential doctrines that have been confessed by faithful Christians throughout history. These truths are clearly taught in Scripture and form the foundation of our faith. They unite believers across cultures and generations, and they shape the worship and discipleship of Christians everywhere.

The Bible

We believe God supernaturally guided the authors of the Bible to write exactly what He intended to communicate. Every word of Scripture, not merely the ideas behind the word, is included because God wanted it there. All parts of the Bible are equally of divine origin. Accordingly, the Bible is without error in the original writings.

As a result, the Scriptures are authoritative and without error in all that they affirm, including matters of history and science, and they stand as the supreme and final authority in all matters of faith and life. We believe the Scriptures are to be interpreted in a normal and literal way and are understood as believers are guided by the Spirit of God.

(John 10:35; Matt 5:18; 2 Tim 3:16; 2 Pet 1:21; 1 Cor 2:13; John 16:12-15; Heb 4:12; John 5:39; Acts 8:35; Isa 40:8)

The Trinity

We believe in one God eternally existing in three equal persons: Father, Son and Holy Spirit.

(John 6:27; Heb 1:8; Acts 5:3-4; Deut 6:4; 2 Cor 13:14; Matt 28:19; Isa 48:16; Matt 3:16,17; Isa 61:1)

God the Father

We believe God the Father, the first person of the Trinity, orders and directs all things according to His own purpose, pleasure, and grace. The Father is sovereign in creation, providence, and redemption. He has decreed all things that come to pass for His own glory. He graciously involves Himself in the affairs of men, hears and answers prayer, and saves from sin and death all who come to Him through Jesus Christ.

(Ps 103:19; Matt 6:9; John 5:19-24; Eph 1:2-6; 1 Pet 1:2-4; Jas 1:16-18; Rom 8:28-30; Isa 64:8)

God the Son

We believe that God the Son became flesh in the person of Jesus Christ, Who was begotten by the Holy Spirit and born of the virgin Mary and is both fully God and fully man. He died for our sins as a substitutionary sacrifice so that all who believe in Him are declared righteous on the basis of His shed blood.

He rose bodily from the dead, ascended into heaven, and is seated at the right hand of the Father. Jesus now serves as our high priest, intercessor, and advocate on our behalf with the Father.

He will personally, bodily, and visibly return in the glory of His Father to set up in the earth a kingdom in which He shall reign in righteousness and peace.

(John 1:14; Matt 1:18-25; Rom 3:24-26; 5:8-9; 1 Pet 3:18; Rom 1:4; John 20:25-27; Mark 16:19; Acts 1:9-11; 1 John 2:1; Heb 7:25; 2:17; 4:14; Matt 24:30; Rev 20:4-6)

God the Holy Spirit

We believe that the Holy Spirit is a person. He possesses all the distinctively divine attributes. He is God. He convicts the world of sin, righteousness, and judgment. He regenerates, seals, and sets apart the believer to a holy life. At regeneration, He baptizes the believer into the body of Christ, comes to indwell him permanently, and distributes spiritual gifts to each believer as He wills.

(1 Cor 2:10,11; 12:11,13;13:8; Isa 40:13,14; Ps 139:7; Titus 3:5; John 3:5-7; John 14:16,17; 16:8; Eph 1:13; 2 Thes 2:13; Rom 8:9)

Humanity & Sin

We believe that man was created in the image of God, and that he sinned and consequently experienced not only physical death but also spiritual death (which is separation from God). The consequences of this sin affect the entire human race. All human beings are born with a sinful nature and continue to live according to that nature. All human beings are essentially and unchangeably sinful apart from divine grace.

(Gen 1:26; 2:17; 3:6; Rom 5:12-19; Eph 2:1-3; Eph 4:18; Mark 7:20-23; John 2:24-25)

The Gospel & Salvation

The gospel is the good news of what God has accomplished to save sinners through the person and work of Jesus Christ. God, who is holy and righteous, created all things for His glory and will judge the world in justice. Humanity, though created in God's image, has rebelled against Him through sin and stands guilty and helpless apart from divine grace. Jesus Christ, the eternal Son of God, lived a sinless life, died on the cross as a substitutionary sacrifice for sinners—bearing the penalty for sin, and rose bodily from the dead.

Salvation is offered freely by God to all who place their faith in Jesus Christ alone. Those who respond in repentance and faith are forgiven, justified, reconciled to God, and granted eternal life. This salvation is not the result of any human effort or merit. All true believers are kept eternally secure by the power of God through the new birth, the indwelling and sealing of the Holy Spirit, and the intercession of Christ.

(Isa 53:4–6; Mark 1:15; Rom 3:23–28; 4:5; 5:1; 1 Cor 15:1–4; 2 Cor 5:18–21; Eph 2:8–9; John 1:12; Rom 10:9-10; John 10:28-30; 14:16-17; 1 Pet 1:23; Eph 4:30; Rom 8:34-35,38-39)

The Church & The Great Commission

We believe that the church in its visible form is local and is comprised of a local body of believers. God has ordained local churches to be God's visible expression of Christ, and they are exhorted to assemble together. The local church exercises its God-given authority to ordain elders, and deacons, to carry out biblical discipline, and to properly administer the ordinances of believer's baptism and the Lord's Supper until Christ returns.

We believe that the purpose of the local and universal church is to worship and glorify God. The Lord Jesus Christ explicitly commands all whom He has saved to be sent into the world, just as He was sent by the Father. The church is commissioned to make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, and teaching

them to observe all that Christ has commanded. This commission defines the mission of the church and continues until the return of Christ, empowered by His presence and authority.

(Heb 10:23-25, Matt 18:15-20; Acts 6:1-6; Titus 1:5-9; 1 Cor 11:24-26; Matt 28:18-20; John 17:18-20; John 20:21; Acts 1:8; 2 Cor 5:18-20; Rom 10:12-15; Isa 6:8; 45:22; 49:6)

Christian Growth

We believe that God calls every believer to live a holy and Spirit-led life, growing in obedience to Christ through union with Him, the transforming power of His cross, the personal knowledge and application of Scripture, and the indwelling presence of the Holy Spirit. By God's provision, believers are enabled to walk according to the Spirit and to live in a way that honors the Lord.

While believers still possess a sinful nature in this life, it is not meant to rule them. Through the Spirit's power, sinful desires are to be continually brought under the authority of Christ so that they do not govern the believer's life.

Repentance is an ongoing part of the Christian life. When believers sin, they are called to turn from their sin and return to God in humility and faith, trusting in His grace and forgiveness.

Every believer is called to pursue spiritual maturity. Growth in Christ is essential for serving effectively within the body of Christ and for strengthening the local church. Scripture emphasizes that believers are to develop the lasting qualities of faith, hope, and love, becoming increasingly mature for the purpose of building up one another in Christ.

(Rom 6:1-14; 7:15-21; 8:2-4, 11-13; Gal 2:20; 5:16-24; Eph 2:10; 4:22-24; Col 1:3-5; 2:1-10; 1 Thes 1:3; 2 Thes 1:3-4; Titus 1:5-9; 1 Pet 1:14-16; 1 John 1:4-9; 3:5-9; Acts 3:19; 1 Cor 13:13, 1 John 1:9)

Gender & Marriage

We believe that God established a permanent pattern for gender, family, and sexuality at creation and reaffirmed it throughout all of Scripture. He created humanity—biologically male and female—in His image, making them distinctly for one another throughout all of created order. There are two distinct, God-given gender identities—male and female—rooted in these two biological sexes that are not interchangeable. There is no distinction between male and female pertaining to the possibility of salvation and heirship in Jesus Christ, having a direct relationship with God through Jesus Christ. There is, however, a distinction between male and female pertaining to God's prescribed order of headship and roles in marriage and church

practice. The husband is the head of the wife as Christ is the head of the church. Men are to have authority in church practice, and the roles of elder and pastor are specifically limited to males. Outside of the offices of elder and pastor, women are encouraged to serve in every other area of church life and ministry. Women may teach and exercise their gifts under the direction and oversight of the elders, contributing fully to the building up of the body of Christ.

God designed marriage to be a lifelong, public covenant only between one biological man and one biological woman that serves His purposes in the world and reflects His relationship with His people. They come together to form the foundational relationship (marriage) of society's foundational institution (the family). Therefore, all sexual activity outside of heterosexual marriage is sinful because it falls short of God's wise and wonderful plan for human relationships. Sex is a gift from God to be enjoyed exclusively within marriage as defined by God.

(Gen 1:26-28; 2:18-25; Deut 22:5; Mal 2:13-16; Matt 19:4-9; Gal 3:26-29; 1 Cor 6:9-11; 11:2-16; Eph 5:21-33; 1 Tim 2:8-15; 3:1-2; Titus 1:5-6)

DISTINCTIVES

While faithful Christians may differ on these matters, our Distinctives express important biblical convictions that guide how we teach Scripture and live together as a church. We hold them with charity, seeking conformity to God's Word in the life of Fellowship Bible Church.

Miraculous Gifts

We believe that certain gifts of the Holy Spirit, such as speaking in tongues in known languages and miraculous healings, functioned as signs to unbelievers during the initial establishment of the church. The exercise of such gifts in any age remains subject to God's sovereign will and cannot be demanded or presumed by human effort.

Healing is not promised on the same unconditional basis as salvation and should not be claimed as a guaranteed outcome of faith. Likewise, speaking in tongues was never presented in Scripture as the universal or necessary evidence of either baptism or the filling of the Holy Spirit.

We affirm that the highest evidence of the Spirit's work in a believer's life is the fruit of the Spirit. In the gathered body of Christ, love governs the use of all spiritual gifts and expresses itself through clarity, order, and the edification of others.

(1 Cor 12:7–11, 29–30; 14:21–22; Acts 2:5–12)

The Second Coming & Final Resurrection

We believe in the imminent, pretribulational, visible return of Christ for the church. All members of the body of Christ, living or dead, will at that time be caught up to be with the Lord forever.

We believe that the period of great tribulation on the earth will climax in the return of the Lord Jesus Christ. He will then introduce the millennial age; bind Satan and place him in the abyss; lift the curse that now rests on the whole creation; restore Israel and give her the realization of God's covenant promises; and bring the whole world to the knowledge of God.

We believe in the bodily resurrection of all men. Believers are resurrected to enjoy eternal life with God. Unbelievers are resurrected to experience judgment and then eternal suffering apart from God.

(1 Thes 4:13-18; 1 Cor 15:51-53; Titus 2:13; Deut. 30:1-10; Isa. 11:9; Ezek 37:21-28; Matt 24:15-25:46; Acts 15:16-17; Rom 8:19-23; 11:25-27; 1 Tim 4:1-3; 2 Tim 3:1-5; Rev 20:1-3; 1 Cor 15:52; Rev 20:12-15; 20:4-6; 21:1-8; John 5:28-29; Dan 12:2)

Satan

We believe in the reality and person of Satan, and when given the opportunity, he attempts to defeat Christians. However, we believe Christians can overcome Satan's schemes through the help of the Holy Spirit in applying Scriptural truth.

(Eph 6:10-19; Luke 10:18; Job 1:6-12; John 8:44; Rev 12:9)