



MARS HILL
CHURCH

STATEMENT OF FAITH

MARS HILL CHURCH STATEMENT OF FAITH PREFACE

This document reflects our common understanding, agreement, and affirmation regarding theological truth drawn from scripture. Mars Hill affirms that the Bible is the inspired, inerrant (true), and infallible (trustworthy) word of God and our ultimate authority for all matters of life, faith, and practice. It is the specially revealed word of the Living God; therefore, the elders of Mars Hill Church seek to understand, obey, teach, and preach the word of God faithfully. We hold the Bible in highest regard and make it the centerpiece of our proclamation of the gospel, the good news of the Lord Jesus Christ, the Word of God (John 1:1, 14).

We believe that all matters of faith and practice vary in degrees of urgency. Some theological points are more foundational than others, i.e., God's existence compared to specific elements related to the End Times. For this reason, the elders of Mars Hill Church read biblical and theological matters through a three-fold tier of 1) non- negotiable matters, 2) negotiable matters, and 3) accessory matters to the Christian faith.

The following Statement of Faith outlines the primary doctrines of the Christian faith that the elders of Mars Hill Church consider non-negotiable and reflect the heart of our teaching at Mars Hill Church. Secondary doctrines we consider negotiable are noted in the document where applicable.

THE BIBLE

We believe that the Bible is inspired (God-breathed), inerrant (true), and infallible (trustworthy), and our ultimate authority for all matters of life, faith, and practice. The Bible is a library of 66 books, organized in Old and New Testaments, written in dual authorship by human authors and the Holy Spirit. Simply put, the Holy Spirit guided and supervised human authors, with their unique personalities and writing styles, to compose God's written revelation to humanity, free from error and unable to lead astray (2 Peter 1:20-21).

We believe that these words are fully inspired by the Spirit of God in all their parts, including the smallest word and inflection of a word as God gave it in the original manuscripts. The Bible is the complete and unalterable special revelation of God Himself to all human beings (Deuteronomy 5:22, 6:1-3; Psalm 19:7-11; Mark 12:26; Acts 1:16; 1 Corinthians 2:13; 2 Timothy 3:15; 1 Peter 1:20-21).

We believe that the Bible, from the beginning to the end, centers on the person and work of Jesus Christ and, when properly read and understood, leads to Jesus Christ (Luke 24:27, 44; John 5:39; Acts 17:2-3, 18:28, 28:23).

In all matters where the Bible is clear, we teach in firm conviction. Where the Bible is silent, we allow for liberty. Where matters are not clear, we teach humbly in light of clear passages (Matthew 5:18; John 10:35, 17:17; Romans 14:1-4; 2 Timothy 2:15-17; Hebrews 4:12).

THE GODHEAD

We believe that God is spirit, the only being who is eternal, self-existent, unchangeable, omnipotent, omniscient, omnipresent, holy, loving, good, truthful, sovereign, and righteous (Exodus 3:14; Deuteronomy 32:4; 1 Kings 8:27; Psalm 90:2, 100, 139:7-11, 147:5; Malachi 3:6; John 4:24, 14:6, 17:25; Acts 17:28; Romans 8:28; Ephesians 1:11; 1 Peter 1:15-16; 1 John 4:8; Revelation 19:6).

We believe that there is one God, the Creator of all things, eternally existing in three persons, the Father, the Son, and the Holy Spirit. These three distinct persons have precisely the same essence (i.e., nature, attributes, and perfection) and are equally worthy of our worship and obedience (Genesis 1:1; Deuteronomy 6:4; Isaiah 45:5-7; Matthew 28:19-20; Mark 12:29; John 1:1-4; Acts 5:34, 17:24-25; 2 Corinthians 13:14; Hebrews 3:1-3; 1 John 5:7; Revelation 1:4-6).

GOD THE FATHER

We believe that God the Father, the first person of the Trinity, orders, arranges, and controls all things according to His own sovereign purposes. Everything that happens is by His will and decree and is for His glory. He does not approve of sin and holds every individual accountable to Him for their personal attitudes and actions (Isaiah 43:7, 48:11; Habakkuk 1:13; Luke 13:3; John 3:16; Ephesians 1:3-11; Romans 8:28, 11:36; James 1:13; 1 Peter 1:17).

The fatherhood of God involves both His designation within the Trinity and His relationship with the human beings whom He has created. As Creator, He is Father to all people, but He is spiritual Father only to believers in Jesus Christ. He saves from sin all who are spiritually reborn into the family of God. He shares with us the full responsibilities and privileges as sons and daughters of God and remains intimately involved in the lives of His children. The Father lovingly cares for believers and nurtures and disciplines them as a Father cares for His own children (John 1:12; Acts 17:29; Romans 8:14-15; 2 Corinthians 6:18; Galatians 3:26, 4:6; Ephesians 1:5, 4:6; Hebrews 12:5-9).

JESUS CHRIST

We believe that Jesus Christ exists as God eternally, that nothing has been created or made without the presence and work of Jesus Christ, the eternal Son of God (John 1:1-4, 3:16, 5:18).

We believe that Jesus Christ came to earth in human form, conceived by the Holy Spirit and born of a virgin, to redeem creation and believers from sin. Although Jesus Christ was fully God, He became fully human when He was conceived in the womb by the miraculous work of the Holy Spirit. He lived a sinless life and died an unjust death, willingly sacrificing Himself as a substitutionary atonement sufficient for the sins of the entire world (Romans 5:8; 2 Corinthians 5:21; Phil 2:1-11; Colossians 2:9-10; 1 Peter 2:24; 1 John 2:2).

His personal, literal, and historical resurrection from the dead conquered sin and death

forever and attests to God the Father's acceptance of Jesus Christ's finished work of redemption. He ascended to heaven and now sits at the right hand of God. He will ultimately resurrect the dead and execute final judgment (Genesis 3:15; Isaiah 11:1-4; Matthew 1:21-23, 11:27-29, 25:31-46, 28:1-6; Mark 2:10, 14:61-62; John 10:11, 20:27-28; Acts 26:22-23; Romans 1:4, 8:34; 1 Corinthians 15:4; Galatians 4:4-5; Philippians 2:5-11; Colossians 2:9, 3:1; 2 Timothy 4:1).

THE HOLY SPIRIT

We believe that the Holy Spirit is the third person of the Trinity, eternally present and active throughout the Old and New Testaments (Genesis 1:2; Matthew 28:19; Acts 5:3-4; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 Peter 1:20-21; Hebrews 9:14). The Holy Spirit lives within each believer, convicting us of sin and making us children of God by baptizing us into the body of Christ (Numbers 11:17-29; 1 Samuel 10:6; Joel 2:28-29; Matthew 1:18; Luke 1:35; John 3:5-8, 16:7-8; Acts 1:5; Romans 5:5, 8:9,13; 1 Corinthians 12:12-13; Galatians 4:6).

The Holy Spirit is our eternally abiding Comforter and Helper and is always with us, pointing us to Jesus Christ. It is the power of the Holy Spirit within us that enables us to live the Christian life (John 7:38-39, 14:16-17, 15:26, 16:7-15, Acts 1:8, 2:1-4, Romans 5:5, 8:1-9; 1 Corinthians 2:10-14, 12:3; 6:19; Philippians 3:3).

Every believer is indwelt completely by the person of the Holy Spirit at the moment of faith (Romans 8:9; 1 Corinthians 3:16). It is the responsibility and joy of those born of and filled with the Spirit to walk in step with Him (Rom 8:4; Galatians 5:16, 25; Ephesians 5:18). We believe that the Holy Spirit gives gifts to the Church (Romans 12:6-8; 1 Corinthians 12:9-11, 28-30; Ephesians 4:11; 1 Peter 4:10-11) in order to glorify Christ (John 16:14), draw people to Christ (Acts 1:8), and to equip and edify believers (1 Corinthians 12:1, 14:14; 2 Corinthians 3:18).

We believe that some gifts were evangelistic tools in the earliest days of the Church for the purpose of advancing and confirming the gospel (e.g., speaking in intelligible tongues, interpretation, healing, and miracles) and that these gifts are not essential for normative practices of worship (1 Corinthians 14:22a; 2 Corinthians 12:12; Hebrews 2:3-4). However, we believe that God is sovereign and may so choose--by His immutable will, at His discretion, and for His glory--to give these gifts to believers at ordained times and places in the modern church and in the mission field.

Therefore, we believe that the doctrines of cessationism (i.e., that sign gifts have ceased) and continuationism (i.e., that sign gifts continue) are secondary negotiable doctrines not fixed in biblical certainty; therefore, the gifts of the Holy Spirit are ineligible as a measure for faithfulness to the gospel or spiritual maturity.

HUMANITY

We believe that the Bible begins with God as the central figure, creator, and owner of all (Genesis 1:1). Therefore, this shapes who and what humanity is. Humanity is not the center of the story; they are instead created beings. But humanity is not just any created being; man and woman were directly and immediately created by God in His image and likeness (Genesis 1:27, 2:7, 22). Humanity was created free from the presence and power of sin so as to give us unstained reason, intelligence, will, self-determination, and moral responsibility to God (Matthew 12:36; 1 Thessalonians 5:23; 1 Peter 1:17).

We believe that the purpose of our creation is to glorify God (Isaiah 43:7; Revelation 4:11), enjoy God's fellowship, and live one's life in the will of God.

THE FALL OF THE HUMAN RACE

We believe that at creation, Adam was our federal head, representative of all humanity--past, present, and future. Adam willfully rebelled against God. The result was the image of God in man being fragmented and marred. Just as the image of God extends to man in his entirety, so too does sin and the effects of the fall.

We believe that Adam forfeited his innocence and life when he disobeyed the revealed will of God (Genesis 3:6); therefore, he incurred the penalty of spiritual and physical death for himself and all those whom he represented (Genesis 2:16-17, 3:1-19; Romans 3:23, 5:12, 6:23). This penalty alienated us from God, from one another, and within ourselves. All people are born into a state of hopelessness, being pervasively corrupted by sin and incapable of choosing or doing what is acceptable and pleasing to God apart from His mercy and grace (1 Corinthians 2:14; Ephesians 1:5, 2:1-10; Titus 3:5-6). Consequently, all people are sinners by God's standard of righteousness, both by nature and choice (Psalms 14:1-3; Jeremiah 17:9; Isaiah 53:6; Matthew 15:19; Ephesians 2:1-2; Romans 3:9-18, 23; 5:12; James 2:10).

THE NECESSITY OF THE NEW BIRTH

We believe that because of sin, no one can enter the Kingdom of God unless that person is born again by the Spirit of God through Jesus Christ and has received a new spiritual nature. No degree of reformation however great, no attainment in morality however useful, no baptism or other ordinance however administered, can help the sinner take even one step toward obedience and reconciliation to God (Isaiah 64:6; John 3:5, 18, 5:40; Galatians 6:15; Philippians 3:4-9; Titus 3:5; James 1:18; 1 Peter 1:23).

SALVATION

We believe that salvation is wholly a work and gift from God, by His grace (Ephesians 1:7, 2:8), through faith alone in the meritorious work of the Lord Jesus Christ, His atoning death, and glorious resurrection (Leviticus 17:11; Matthew 26:28; Romans 5:6-9; 2 Corinthians 5:21; Galatians 3:13, Ephesians 1:7; Colossians 2:9-10; 1 Peter 1:18-19). Salvation is not based on nor sustained by human works (Ephesians 2:9; Titus 3:5).

REGENERATION

We believe that regeneration is a divinely-initiated work of the Holy Spirit in which a person experiences spiritual renewal and newness of life (John 3:3-7; Titus 3:5). It is immediate and accomplished by the power of the Holy Spirit through the medium of the Word of God (John 1:1, 5:24). Regeneration secures voluntary obedience of the new believer to the gospel. It is evidenced by repentance and faithful, righteous living. Proper evidence of regeneration is belief in the life, death, and resurrection of Christ, which is manifested by the fruit of the Holy Spirit, i.e., good character and works (Galatians 5:22; Ephesians 2:10; Titus 3:8).

JUSTIFICATION

We believe that justification is wholly an act of God by which He declares sinners to be righteous, i.e., those who believe in the person and work of Christ (Romans 3:20, 8:33; Galatians 2:16). Justification is possible solely by the transfer of the sinner's sin to Christ (Colossians 2:14; 1 Peter 2:24), the satisfaction of God's wrath by the blood of Christ, and the imputation of Christ's righteousness to the sinner (Romans 3:24-26). By this substitution, God "made [Jesus] to be sin who knew no sin, so that in Him we might become the righteousness of God" (2 Corinthians 5:21) which was a willing and loving self-sacrifice by Christ (Galatians 2:20; Ephesians 5:2).

We believe that the moment we receive Jesus Christ as our Savior, and we put our trust for eternal life in Him, we pass out of death and into everlasting life. We believe that Jesus Christ has completely taken away our sins before God, and as God looks at us, He sees Jesus as our substitute. As the Father loves the Son, He loves us and accepts us because we are linked with Jesus forever (John 5:24, 17:23; Acts 13:39; Romans 5:1; Ephesians 4:6,13; 1 John 4:17, 5:11-12).

SANCTIFICATION

We believe that sanctification is the setting apart of believers by God for His purposes (John 17:17, 19; Acts 20:32; Romans 6:1-22; 2 Corinthians 3:18; Ephesians 5:26; 1 Thessalonians 4:3-4; 5:23). Sanctification enables us through the power of the Holy Spirit to progress toward conformity to the image of Christ (2 Corinthians 3:18).

Sanctification is the application of redemption. It is a cooperative act between the believer and the Holy Spirit in ongoing spiritual growth and maturity. It is, therefore, a continuous work throughout life. For this reason, the believer as a new creation in Christ wrestles with the flesh, the world, and the devil (Romans 7:22-23; Ephesians 6:10-12; 1 Corinthians 10:13, 15:56-57). This struggle will continue throughout the believer's earthly life. While the eradication of sin will not occur in the believer's earthly life, victory is possible by the power of the Holy Spirit (Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

Therefore, we believe that as Christians, we are called to live a holy life such that our spirits and our bodies are subject to the control of the Holy Spirit and not our flesh (1 Corinthians 6:19-20).

ETERNAL SECURITY

We believe that those whom God redeems are kept by His power and, therefore, may have full assurance of faith, knowing “that he who began a good work in you will bring it to completion at the day of Jesus Christ” (Philippians 1:6). We deny that eternal security of salvation is license for sin (Luke 10:20; John 5:24, 6:37-39, 47, 10:27-30; Romans 5:9-10, 6:15-22, 8:1, 33-19, 13:13-14; 2 Corinthians 5:1, 6-8; Galatians 5:13; 2 Timothy 1:12; Titus 2:11-15; 1 John 5:13).

THE CHURCH

We believe that the Church is made up of all true believers, both local and universal, who place their faith in Jesus Christ (1 Peter 2:9-10; Ephesians 2:15; Acts 9:31; Romans 16:5; 1 Corinthians 12:12-13; 1 Corinthians 16:9). As members of Christ’s body, we are responsible to keep the unity of the Spirit, to act in peace towards each other, and to rise above our prejudices and bigotry in dealing with each other. As members of Christ’s body, we are to love one another purely and fervently through the grace of God.

We believe that Christ is the head of the Church (Ephesians 1:22, 4:15; Colossians 2:19), which is his bride (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8) for whom He died (Ephesians 5:25). We believe that the Holy Spirit empowers and directs the Church (Acts 13:2).

We believe that God’s appointed leadership for the church was given for the purpose of equipping and building up His church (Acts 14:21-23, 20:28; Ephesians 4:11-14; Titus 1:5). We believe that these leaders must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). These leaders are appointed as servant leaders of the church (Mark 10:32-45; 1 Timothy 5:17-22).

THE CHURCH ORDINANCES

We believe that two ordinances have been committed to the local church: baptism and the Lord’s Supper (Acts 2:38-42). Baptism is an outward public testimony of a believer’s inward personal faith in Jesus Christ and illustrates the believer’s death to the old life and resurrection to a new life in Christ. We believe that baptism is an act of obedience, not the means of saving grace. Baptism is also a sign of the believer’s identification with the Church (Matthew 28:19; Acts 2:41-42, 8:36-39; Romans 6:1-11; Galatians 2:20; Colossians 2:11-12).

For these reasons, we believe that the proper object of baptism is a believing and confessing individual and that the proper mode of baptism is full immersion (Matthew 3:13-17; Mark 9:1-11).

We believe that the Lord’s Supper proclaims the continual commemoration of the death of Christ until He comes again and should always be preceded by worshipful self-examination for sin (1 Corinthians 11:26-28). We believe that the elements of communion are only symbolic of the body and blood of Jesus Christ; nevertheless, the Lord’s Supper is an actual

communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16). Such fellowship is enabled by the shedding of Christ's blood apart from sacrificial systems presided over by priests (1 Corinthians 11:23-32).

DEATH

We believe that humans were created both material and immaterial (Ecclesiastes 12:7; Matthew 10:28; Luke 16:22-25; Acts 7:59; Philippians 1:21-23; 1 Corinthians 15:42-44; 2 Corinthians 5:1-10; Revelation 6:9-11). Physical death is the separation of the body and soul, while spiritual death is the separation of the person from God. Eternal death, then, is the permanent and final separation of the whole person from God.

We believe that for those who are in Christ, it is the immaterial that goes on to be with Christ after death while the material remains to one day be restored in reconstituted and perfected bodies (Genesis 35:18; Romans 8:23-24; 2 Corinthians 5:2-4, 8; Matthew 27:50; Luke 23:43; 27:46; Philippians 1:21-23). Therefore, we believe that the purpose is not simply to escape this body, leave the physical world, and get out of this tent, but to be further clothed, better clothed, or more gloriously clothed, i.e., to be renewed (2 Corinthians 5:2-4).

We believe that death is the consequence for disobedience promised by God and introduced by man's rebellion (Genesis 2:17; Romans 5:12, 6:23; Hebrews 9:27). Death, therefore, is not punishment for Christians (Romans 8:1, 38-39) but the ultimate outcome of living in a fallen world. Death will be the last vestige of the fallen world that will be destroyed (1 Corinthians 15:26). When Christ returns, "death [will be] swallowed up in victory" (1 Corinthians 15:54-55). Until then, it remains as a visible reminder of the disastrous consequences of sin and a picture of the ultimate spiritual death that looms for those who do not transfer their trust to Jesus.

GLORIFICATION

We believe that glorification is the perfecting of our souls and, after the second coming of Jesus, the perfecting of our bodies. Glorification is something we are regularly directed to look towards in the future (Romans 8:18; 2 Corinthians 4:17). To be glorified is to be transformed, perfected, made new. It involves the full experience, understanding, and knowledge of our justification. We will understand fully who we are, what was done on our behalf, and the full beauty and majesty of who Jesus is (1 Corinthians 13:12).

Glorification involves the transformation and perfection of our souls (Colossians 1:21-22). Upon Christ's second coming, there will be a glorification of our bodies (Philippians 3:20-21; 1 Corinthians 15:40). We believe that our earthly bodies are "perishable," "sown in dishonor," weak, and physical (1 Corinthians 15:40-44). While our future glorified bodies are "imperishable," "raised in glory," "raised in power," and "spiritual" (1 Corinthians 15:40-44).

Finally, we believe that glorification involves not only the transformation of our souls and bodies but also the transformation of creation. Because of sin, all of creation experienced the curse of the fall (Genesis 3:14-19). Furthermore, all of creation is "subjected to futility" and therefore is waiting eagerly to be "set free from its bondage to corruption and obtain the

freedom of the glory of the children of God” (Romans 8:19-21). At his second coming, Christ will consummate his promise to make all things new (Revelation 21:1-2, 5).

LAST THINGS

We believe that the world cannot achieve perfected renewal by human effort and that not everyone in the world will become a believer in Jesus Christ. We further teach that as God’s judgment approaches, the professing body of Christians will experience among its members a fearful defection from the faith (2 Timothy 4:3-4). We believe that at some time in the future, Jesus Christ will return bodily to earth and establish His Kingdom. This return of Christ for His Church is the blessed hope set forth in the Gospels (Luke 12:35-40, 17:26-30; Acts 15:14-17; 2 Thessalonians 2:3-8; 2 Timothy 3:1-5; Titus 2:11-15).

We believe that there are really two purposes for God revealing truths about last things. Paul says the first is so that we would not be “uninformed about those who [die]” (1 Thessalonians 4:13). The second is that we might not lose hope but instead be encouraged as we look forward to the coming return of Jesus (1 Thessalonians 4:13b, 18).

While the details of when Jesus will return are not given, we believe that the Bible is clear that he is returning and that His returning will be real, physical, sudden, and definitive. We believe that after Jesus’ death and resurrection, He went to “prepare a place” for those who believe and that He will “come again” (John 14:3; Acts 1:11). He will “descend from heaven” a “second time” literally and visibly (1 Thessalonians 4:16; Hebrews 9:28; Matthew 24:30; Mark 13:26; Luke 21:27; 2 Thessalonians 1:7; Titus 2:13; 1 Corinthians 1:7, 15:23; 1 Thessalonians 2:19, 3:13, 5:23; 2 Thessalonians 2:1, 8; 1 Timothy 6:14; 2 Timothy 4:1, 8; James 5:7-8; 1 Peter 1:7, 13; 2 Peter 1:16, 3:4, 12; 1 John 2:28). We believe that his return will be unexpected (Luke 12:40; Matthew 24:44, 25:8-13; Mark 13:32-33, 35; 1 Thessalonians 4:16; 2 Peter 3:10), personal (John 14:3; 1 Thessalonians 4:16; Acts 1:11), visible (Matthew 24:30; Acts 1:9-11), and triumphant and glorious (Matthew 24:30, Mark 13:26, Luke 21:27, 1 Thessalonians 4:16, Matthew 25:31-46). We believe that Christ’s return is a definitive event widely and regularly taught throughout the scriptures, and we ought to eagerly look forward to and anticipate it praying “come Lord Jesus” (Revelation 22:20; Titus 2:12-13; Philippians 3:20; 1 Corinthians 16:22).

Although the Bible does not provide a specific time of Christ’s return, we believe the indicators of his return provided in the scriptures. These include: The preaching of the gospel to all nations (Matthew 24:14; Mark 13:10), a great tribulation (Mark 13:7-8; Matthew 24:15-22; Luke 21:20-24), false prophets working signs and wonders (Mark 13:22; Matthew 24:23-24), signs in the Heavens (Mark 13:24-25; Matthew 24:29-30; Luke 21:25-27), the coming of the man of sin and the rebellion (2 Thessalonians 2:1-10), and the salvation of Israel (Romans 11:12, 25-26). We acknowledge that the particular order and interpretation of these occurrences are debated among evangelicals. Regardless of the order, we believe that what is central and agreed upon is that Jesus will return.

RESURRECTION AND LAST JUDGMENT

We believe that resurrection and final judgment are the primary results of Christ's return. The exact timing of Christ's return and attendant events are not specified; however, it is clear that "it is appointed for man to die once, and after that comes judgment" (Hebrews 9:27). Upon Jesus' return, "the dead will hear the voice of the Son of God," will "come out" of their tombs, will be raised, and "be changed" (John 5:25, 28; 1 Corinthians 15:51-52). Both the believer and unbeliever will face judgment (Matthew 25:32; Acts 17:30-31; Romans 14:10; 2 Corinthians 5:10; Hebrews 9:27; Revelation 20:12). This judgment is just, it will be done by Jesus, according to his righteousness, and according to "the book of life" (Matthew 25:31-33; 1 Peter 1:17; John 5:27-28; Revelation 20:11-15).

Those who are in Christ will rise "to the resurrection of life" (John 5:28-29; 1 Thessalonians 4:16), united with resurrected and glorified bodies (Romans 8:11; Philippians 3:20-21; 1 Corinthians 15:44), to live eternally in intimate fellowship with God (John 14:2; Matthew 8:11; Revelation 21:3, 22). This dwelling place in fellowship with God is often referred to as the new heaven and the new earth (Isaiah 65:17), where perfect righteousness dwells (2 Peter 3:13). The former things, particularly pain, disease, death, and sin will pass away (Revelation 21:4). More literally, there will be a recreation where all things will be made new (Hebrews 1:12; Revelation 21:5). The New Jerusalem will be illuminated by God, secured by God, and centered on God (Revelation 21:9-18). Believers will experience true rest (Hebrews 3:11, 18; 4:9-11), give whole-hearted worship (Revelation 19:1-8; Isaiah 6:3), and live in intimate union with God and community with others (Hebrews 12:22-4).

Those who are not in Christ will rise "to the resurrection of judgment" (John 5:29), after which they will be subject to the punishment of eternal death (Matthew 8:12, 13:42, 50, 22:13, 24:51, 25:30, 46; Luke 13:28).

GENDER, MARRIAGE, SINGLENESS, AND SEXUALITY

Mars Hill teaches that all of life, including one's sexuality, must be submitted to the authority of Jesus. Therefore, we believe the view of sexuality and marriage that is rooted in the creation order of Genesis and affirmed by Jesus and the totality of the Bible (Genesis 1:26-27; Matthew 19:4-6). This means Mars Hill teaches that God intentionally created two distinct, complementary genders: male and female. We believe that rejection of one's biological sex is a rejection of God's good design and intent. Therefore, we teach that the biblical sexual ethic is one man and one woman, who retain and affirm their biological sexes assigned by God at conception.

Furthermore, we teach that sexual relationships are designed by God to be expressed solely within the monogamous marriage between husband and wife. We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in scripture (Genesis 2:18-25).

We believe sexual relations of any kind outside the confines of marriage, as previously defined, are inconsistent with the teaching of scripture, as understood by Christian churches throughout history (Matthew 15:18-20; 1 Corinthians 6:9-10, 18; Hebrews 13:4).

We believe that marriage is a picture of the gospel of Jesus Christ and should be a covenant between two Christ-followers. We believe that the husband's role is to responsibly love, lead, and protect his wife as Christ loves the Church, who gave His life for Her (Ephesians 5:25-31). We believe that a wife's role is to graciously receive and nurture the loving leadership of her husband as the church receives and submits to the loving leadership of Christ (Ephesians 5:22-24). We believe that a husband and wife should submit to one another in a loving, committed, and mutually respectful relationship (Ephesians 5:21).

We understand that scripture also recognizes not every believer will marry, and that through death and divorce, the married become single again. Jesus himself was unmarried, as was the Apostle Paul, who wrote about the advantages of both marriage and singleness (1 Corinthians 7:7-40). Singleness is a gift from God, and single believers who are called to such a life are no more or less valuable to his kingdom (1 Corinthians 7:7). So, then, "let each person lead the life that the Lord has assigned to him, and to which God has called him," be it married or single (1 Corinthians 7:17).

We believe that every person is created in the image of God and, therefore, are intrinsically valuable. Simultaneously, because we live in a fallen world, every person experiences alienation from who God created them to be. Some experience this alienation acutely in their sexuality and gender identity. We are, therefore, committed to loving every person, including those struggling with same-sex behavior, same-sex attraction, sexual orientation, and/or gender identity. We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with scripture nor the doctrines of Mars Hill Church. We further believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11).

In order to preserve the function and integrity of Mars Hill Church as the local Body of Christ and to provide a biblical role model to Mars Hill Church members and the community, we believe that it is imperative that all persons employed by Mars Hill Church in any capacity, or who serve as volunteers, or who wish to become members of Mars Hill, agree to and abide by this Statement on Gender, Marriage, and Sexuality (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22).

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT

The Mars Hill Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible word of God that speaks with final authority concerning truth, morality, and the proper conduct of humanity, is the sole and final source of all that we believe. For the purposes of Mars Hill Church's faith, doctrine, practice, policy, and discipline, our Board of Elders are Mars Hill Church's final interpretive authority on the Bible's meaning and application.

MARS HILL CHURCH CONSTITUTION ARTICLE I: MEMBERSHIP

1.000 Qualifications: Membership at Mars Hill Church (also referred to as the "Church") shall be composed of those individuals who have accepted Jesus Christ as their personal Savior, have participated in the ordinance of baptism, are at least 18 years old, desire to live Christian lives, submit to Church authority, believe the truths of scripture, assent to our Statement of Faith, and are willing to be fully engaged in the ministry and community of Mars Hill Church.

1.100 Procedures for Becoming Members: All prospective members of Mars Hill Church must first attend an orientation meeting which explains the vision, beliefs, mission and values of the Church. These meetings will be offered quarterly or as the church staff sees fit and will serve as a pre-membership class. Upon completion of the pre-membership class, all those desiring Church membership must fill out a Membership Application and submit it to a Campus Elder or online through the Church's website. The appropriate Campus Elder Board will review the Membership Application and will decide to move forward with the membership process if there are no concerns. If there are any questions about the application, a Campus Elder will contact the applicant to address the concerns. If the Campus Elder Board chooses to extend an invitation to the applicant to become a Covenant Member, a Campus Elder will meet with the applicant to sign the Membership Covenant. By signing the Membership Covenant, the individual affirms that he or she agrees to the terms of this Constitution and assents to Mars Hill's Statement of Faith.[1]

1.200 Termination of Membership: Any of the following occurrences will result in termination of an individual's membership at the Church:

1.201 Death of the member.

1.202 Resignation. Any member may terminate their own membership by filing a written (printed or email) resignation with the Administrator of the Church.

1.203 Exclusion. It is the right of the Campus Elders, in harmony with the scriptures, to exclude from membership any person who:

(a) Holds to false or heretical doctrine (Romans 16:17-18; 1 Timothy 6:3-5; Titus 3:10-11);

(b) Lives in an immoral, blatantly unrepentant manner contrary to the teaching of scripture (1 Corinthians 5:9-13; 2 Corinthians 6:14-17; 2 Thessalonians 3:6, 11);

(c) Is sowing discord and disturbing the unity of this church; or

(d) Is under pending church discipline.

1.204 Church Discipline. The Executive Board has the right to terminate anyone's membership pursuant to Section 1.300.

1.300 Discipline of Members:[3]

1.301 General Considerations. God's discipline in the local church is intended to be primarily positive, instructive, and encouraging. This process, which is sometimes referred to as "formative discipline," involves preaching, teaching, prayer, personal Bible study, small group fellowship, and countless other enjoyable activities that challenge and encourage us to love and serve God more wholeheartedly. On rare occasions, God's discipline, like the discipline in a family with growing children, may also have a corrective purpose. When we forget or disobey what God has taught us, He corrects us. One way He does this is to call the local church to seek after us and lead us back onto the right track. This process, which is sometimes called "corrective" or "restorative" discipline, is likened in scripture to a shepherd seeking after a lost sheep (Matthew 18:12-13). Thus, restorative or corrective discipline is never to be done in a harsh, vengeful, or self-righteous manner. It is always to be carried out in humility and love, with the goals of restoring someone to a close walk with Christ (Matthew 18:15; Galatians 6:1), protecting others from harm (1 Corinthians 5:6), and showing respect for the honor and glory of God's name (1 Peter 2:12). As we pursue the blessings of accountability and church discipline, we intend to hold fast to the promise of scripture: "He disciplines us for our good, that we may share his holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it" (Hebrews 12:10-11).

1.302 Personal Discipline. God gives every believer grace to be self-disciplined (2 Timothy 1:7; Galatians 5:23). Thus, discipline always begins as a personal matter and usually remains that way, as each of us studies God's Word, seeks Him in prayer, and draws on His grace to identify and change sinful habits and grow in godliness through the power of the Holy Spirit.

1.303 Informal Church Discipline. Sometimes we are blind to our sins or so tangled in them that we cannot get free on our own (Galatians 6:1). In obedience to this command, Mars Hill Church is committed to giving and receiving loving correction within our Church (Proverbs 19:11). If repeated private conversations do not lead another person to repentance, Jesus commands that we ask other brothers or sisters to get involved (Matthew 18:16). If conversations with these people fail to resolve the matter, then we may seek the involvement of more influential people, such as a small group leader, Pastor, or Campus Elder. If even these efforts fail to bring a brother or sister to repentance, and if the issue is too serious to overlook, we will move into formal church discipline.

1.304 Formal Church Discipline.

1.304(a) If a member persistently refuses to listen to personal and informal correction to turn from speech or behavior that the Bible defines as sin, Jesus commands us to "tell it to the church" (Matthew 18:17). This first involves informing one or more church Pastors or Campus Elders about the situation. If the offense is not likely to cause imminent harm to others, our Campus Elders may approach the member privately to personally establish the facts and encourage repentance of any sin they discover. We intend to give the member every reasonable opportunity to explain and defend his or her actions. If the member recognizes his sin and repents, the matter usually ends there, unless a confession to additional people is needed.

1.304(b) Loving restoration always stands at the heart of the disciplinary process. If a member repents, and our Campus Elders confirm his or her sincerity, we will rejoice together and gladly reflect God's forgiveness by restoring the person to fellowship within the body (Matthew 18:13; Luke 15:3-7, 11-32; 2 Corinthians 2:5-11; Colossians 3:12-14).

1.304(c) If the straying member does not repent in response to appeals from our Campus Elders, they may inform others in the church who may be able to influence that individual or be willing to pray for him or her, or people who might be harmed or affected by that person's behavior. This step may include close friends, a small group, or the entire congregation if our Campus Elders deem it to be appropriate (Matthew 18:17, 1 Timothy 5:20).

1.304(d) As the disciplinary process progresses, our Campus Elders may impose a variety of sanctions to encourage repentance, including, but not limited to, private and public admonition, withholding of the Lord's Supper, removal from office, withdrawal of fellowship, and, as a last resort, removal from membership (Matthew 5:23-24, 18:17; 2 Thessalonians 3:6-15).

1.304(e) Inactivity. Any person who fails to attend or participate in the worship or ministry of Mars Hill Church for a period of six months shall be considered inactive. The membership of anyone who is considered inactive may be terminated at the discretion of the Campus Elders and will be notified.

1.304(f) If, after a reasonable period of time, the member still refuses to change, then our Campus Elders may bring the situation before the Executive Board, with the recommendation that the member be removed from membership and fellowship. If the Executive Board supports that recommendation, Mars Hill Church will treat the person as an unbeliever. This means that we will no longer treat the member as a fellow Christian. Instead of having fellowship with the member, we will look for opportunities to lovingly bring the gospel to him or her, remind him or her of God's holiness and mercy, and call him or her to repent and put his or her faith in Christ (Matthew 18:17; 1 Corinthians 5:5; 1 Timothy 1:20).

1.304(g) If an offense is likely to harm others or lead them into egregious sin (e.g., serious moral failure), or cause division or disruption, our Campus Elders may, in their discretion, accelerate the disciplinary process and move to protect the Church by foregoing any number of the previously described steps (Romans 16:17; 1 Corinthians 5:1-13; Titus 3:10-11).

1.305 Submission to Discipline.

1.305(a) The leaders of Mars Hill Church realize that our natural human response to correction often is to hide or run away from accountability (Genesis 3:8-10). To strengthen our Church's ability to lovingly restore a covenant member caught in sin, members agree not to run away from Mars Hill Church to avoid corrective discipline.

1.305(b) Members waive their right to voluntarily terminate their membership while discipline is pending against him or her. Although anyone is free to stop attending Mars Hill Church at any time, members agree that a resignation while discipline is pending will not stop the process of discipline until the Church has fulfilled its God-given responsibilities to encourage

repentance and restoration, and to bring the disciplinary process to an orderly conclusion (Matthew 18:12-14; Galatians 6:1; Hebrews 13:17).

1.305(c) If a member leaves the Church while discipline is in effect or being considered, and our Campus Elders learn that he/she is attending another church, they may inform that church of the situation and ask its leaders to encourage the member to repent and be reconciled to the Lord and to any people he or she has offended. This action is intended both to help the member find freedom from his or her sin and to warn the other church about the harm that he or she might do to their members (Matthew 18:12-14; Romans 16:17; 1 Corinthians 5:1-13; 3 John 1:9-10).

1.305(d) Anyone who has been disciplined by another church will not be allowed to become members of Mars Hill Church until they have repented of their sins and made a reasonable effort to be reconciled, or until the Campus Elders have determined that the discipline of the former church was not biblically appropriate.

ARTICLE II: MEMBER MEETINGS

2.000 Quorum: Twenty-five percent (25%) of the total membership of the respective Church campus shall constitute a quorum for any annual or special meeting.

2.100 Notice: Public notice of the time and place of the Annual Meeting and the time, place, and purpose of all special meetings shall be announced in the worship services and on social media on the two successive Sundays preceding the meeting day.

2.200 Voting: The issues requiring a vote of the membership will be the election/ dismissal of the Lead Pastor and Dissolving the Church, which will happen at an

Annual or special meeting. This vote shall require approval of two-thirds (2/3) of the members present and voting to pass.

2.300 Place of Meeting: All member meetings shall be held at the respective campus's normal meeting place of Mars Hill Church. All meetings will be conducted using the latest edition of Roberts Rules of Order, Revised, unless otherwise directed by this Constitution.

2.400 Annual Meeting: The Annual Meeting will take place during the month of August. A budget approved by the Executive Board will be presented for the next fiscal year. A financial report, that has been externally reviewed, will be made available to the membership ninety (90) days after the close of the fiscal year.

2.500 Special Meetings: Special meetings of the membership may be called by the Campus Elders.

ARTICLE III: ELDERS[4]

3.100 Campus Elders:

3.101 General Considerations. Each campus of the Church will have its own Campus Elder Board. The Campus Elder Board, composed of both staff and non-staff appointments, will serve the Church by firstly devoting themselves to prayer and the Word. The Campus Elders are responsible for governing their respective campus under the guidance and authority of the Executive Board, teaching the Word, and shepherding the flock of God in this Church.

3.102 Composition. Campus Elders may serve concurrently on the Executive Board, but they are still considered Campus Elders and retain their right to vote at meetings of the Campus Elder Board.

3.103 Voting and Attendance. All decisions adjudicated by the Campus Elder Board will be passed/denied with a two-thirds (2/3) majority vote when Elders make quorum. To make quorum, at least half of the elders must be present, wherefore making attendance at the monthly meeting crucial. In the event of a tied vote—due to the absence of one or more Campus Elders—the issue will be tabled until the next meeting where an odd number of Campus Elders make quorum. Newly elected Campus Elders shall not have any voting privileges for their first three meetings as a Campus Elder. This probation period will allow the new Elder the opportunity to observe the culture of Campus Elder Board meetings. Digital presence, i.e., video conference, is an acceptable medium for discussion and voting. If a Campus Elder is absent for one-half of the regular meetings in a calendar year, it will result in an automatic forfeiture of eldership.

3.104 Term of Office. The duration of the term of a full-time staff member serving as a Campus Elder shall be the period for which their office is held. The Campus Elders not serving in a full-time staff position may serve a maximum of six years followed by a subsequent three-year sabbatical. After the aforementioned sabbatical, the former Campus Elder has the option of rejoining the Campus Elder Board by right, as if newly elected, unless it is determined, by a two-thirds (2/3) majority vote of the Campus Elder Board when the Elders make quorum, that he no longer meets the qualifications set out in Section 3.105 or would otherwise be subject to termination under Section 3.500. If the former Campus Elder declines to rejoin the Campus Elder Board within sixty days of the end of his sabbatical, he must be fully reelected according to the provisions of Section 3.106 in order to rejoin the Board. The time that a Campus Elder serves concurrently on the Executive Board shall count towards the maximum of six years that he may serve as a Campus Elder before the required Sabbatical.

3.105 Qualifications.

3.105(a) The qualifications for Campus Elders shall be any member who meets the qualifications stated in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-3. Accordingly, a careful review of any potential Campus Elder's life shall include, but is not limited to, family relationships, financial responsibility, personal morality and ethics, and spiritual maturity.

3.105(b) Campus Elder candidates should be serving in an ongoing leadership position in the church (i.e. community group leader, deacon, etc.).

3.106 Election. Nominations for Campus Elder candidates can come from the Campus Elder Board or from the general congregation. Each candidate shall fill out an application and then be interviewed by the Campus Elder Board before the vote on his candidacy is taken. The election process for initial appointment will come through a two-thirds (2/3) majority vote when the Campus Elders make quorum. Campus Elders voting on nominations do so at their discretion; nomination does not guarantee appointment.

3.107 Church Involvement. Campus Elders are expected to regularly attend the weekly gatherings and special events at their respective campus. Additionally, they will be expected to attend a small group and/or actively invest in a specific area of ministry.

3.108 Responsibilities of Campus Elders.

- Accepting/denying the application of individuals wishing to become a member of the campus.
- Enacting church discipline with the goal of restoring the individual and thereby strengthening the church.
- Installing deacons.
- Suggesting candidates for and voting on the installation of all future Campus Elders.
- Accepting nominations for Campus Elder candidates from the general congregation.
- Casting local vision and implementing new ministerial programs in conjunction with the staff.
- Proposing written amendments to the Church's Constitution, Bylaws, and Statement of faith to receive approval/denial from the Executive Board.

3.200 Executive Board:

3.201 General Consideration. The Executive Board serves as an oversight committee who examines and arbitrates on all matters mentioned hereto.

3.202 Composition. The Executive Board shall be composed of two full- time staff Campus Elders – the Lead Pastor and the Executive Pastor – representing all campuses of the Church, and at least one but at maximum three non-staff Campus Elders from each campus of the Church. There shall always be at least one more non-staff Campus Elder than staff Campus Elders on the Executive Board.

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3.203 Voting and Meeting Attendance. All decisions adjudicated by the Executive Board will be passed/denied with a two-thirds (2/3) majority vote when Elders make quorum. To make quorum, at three-fourths of the Executive Board must be present, wherefore making attendance at every meeting crucial and mandatory. In the event of a tied vote the issue will be tabled until the next meeting of the Executive Board. Newly elected Executive Board members shall immediately have full voting privileges. Attendance at all regular meetings of the Executive Board is mandatory.

3.204 Term of Office. The duration of the term of a staff member serving on the Executive Board shall be the period for which their office is held. Non-staff members serving on the Executive Board may serve a maximum of two consecutive two-year terms, and only as long as they serve concurrently as Campus Elders. A Campus Elder may serve multiple times on the Executive Board, given that they have taken the sabbatical delineated in Section 3.104 and fully have been fully reelected to the Executive Board as set out in Section 3.205. There is no option for a former member of the Executive Board to rejoin by right.

3.205 Election. Nominations for Executive Board candidates shall come from the current Executive Board members. The election process for both initial appointment and reelection of Executive Board members will come through a two-thirds (2/3) majority vote when the Executive Board makes quorum. In the event of a premature departure of a member of the Executive Board, a former member of the Executive Board on sabbatical may serve in an interim role until a suitable replacement is found. Executive Board candidates must have served at least one year as a Campus Elder at their respective campus.

3.206 Church Involvement. Executive Board members are expected to regularly attend the weekly gatherings and special events at their respective campus. Additionally, they will be expected to lead a small group and/or actively disciple members in a specific area of ministry.

3.207 Responsibilities.

- Approving/denying proposed budgets presented by the leadership of each campus.
- Approving and terminating full-time staff positions.
- Enforcing and approving any spontaneous expense or deviation from the budget.
- Overseeing and giving final approval to all future church plants: both the planter and the location.
 - Suggesting candidates for and voting on the installation of all future Executive Board members, as well as suggesting candidates for appointment to the Campus Elder Board.
- Determining all decisions regarding facilities and properties, both current and future.
- Approving/denying the proposed amendments to the Church's Constitution, Bylaws, and

Statement of Faith.

- Serving as the arbiters of financial remuneration for all staff positions.

3.208 Advisory Committees. The Executive Board may call any number of church members to serve on an Advisory Committee to assist the Executive Board in making decisions for the Church. The formation and termination of such Committees, as well as the number and qualifications of its members, and the number and locations of any meetings, shall be at the sole discretion of the Executive Board. The members of the Advisory Committees shall serve in an advisory role only and shall not have any voting rights.

3.300 Meetings of the Elder Boards:

3.301 A regular meeting of the Campus Elder Board shall be held at least nine times in a calendar year at the discretion of said Board. A regular meeting of the Executive Board shall be held twice a year.

3.302 Special meetings of either Board may be called at the request of any two Elders of the respective Board, or the Lead Pastor, or the Executive Pastor.

3.303 Notice of special meetings of either Board shall be made by telephone or email to home or business as shown in the records of the Church or by written notice mailed to the Elder's residence. Said notices shall state the time, place, and business which are intended to be the subject of the special meeting.

3.304 Detailed minutes shall be taken of every meeting of both Elder Boards. The duty of taking minutes shall be the responsibility of Elder(s) on the respective Board with the shortest total tenure on the respective Board. The Executive Pastor shall be responsible for preserving the minutes for future use and review.

3.400 Compensation: With the exception of the Vocational Staff Elder, no one shall receive any compensation for his services as an Elder of either Board.

3.500 Termination of an Elder:

3.501 Investigation. Any credible charge of moral impropriety, doctrinal error, or anything else that would displease the Lord or harm Mars Hill Church, against an Elder shall be investigated by a team established by the respective Board. During the investigation, the Elder in question shall not be allowed to vote on any church matter and shall be placed on temporary leave. If the task force finds credible evidence of wrongdoing, the Elder in question shall be treated in accordance with the criteria of scripture (James 3:1; 1 Timothy 5:19-21, etc.).

3.502 Termination for Cause. In the instance that an Elder on either Board needs to be removed, the Elders of that Board, by a two-thirds (2/3) majority vote when the Elders make quorum (with the exclusion of the Elder in question), may suspend or terminate an Elder for cause after an appropriate hearing. This is to be done by secret ballot. Cause shall include, but is not limited to, an Elder: (a) holding to false or heretical doctrine; (b) living in an immoral

manner contrary to the teaching of scripture; or (c) sowing discord and disturbing the unity of the church. Any Elder who is terminated in this manner shall be precluded from future service on either Elder Board. Any Elder who is suspended in this manner, if he is reinstated, is not precluded from future service as an Elder.

3.503 Resignation of Elders. Any Elder may resign from either Board voluntarily by filing a written resignation with the Elders at any time during his term. Resignation will take effect upon acceptance of the Elders of the respective Board. Leaving either Board voluntarily does not preclude future service as an Elder, but the former Elder must take the full three-year sabbatical and must be fully reelected according to the provisions of Section 3.106. An Elder that is subject to an investigation or involuntary termination as described in Sections 3.501 and 3.502 may not voluntarily resign in order to preserve future eligibility.

3.504 Forfeiture of Eldership. Eldership shall be forfeited automatically for failure to attend meetings in accordance with Section 3.103. Forfeiture of Eldership for lack of attendance shall be applicable to both Boards. Any Elder who forfeits his eldership for failure to attend meetings is not precluded for future service, but must take the full three-year sabbatical and he must be fully reelected according to the provisions of Section 3.106.

ARTICLE IV: OFFICERS AND PASTORAL STAFF

4.100 Lead Pastor:

4.101 The Lead Pastor, along with the Elder Board, shall oversee the spiritual life of the church. He shall preach and teach the Word, administer the ordinances, and have charge of the Church services. He will be a voting member of the Executive Board. The Lead Pastor will oversee the staff of the Church.

4.102 The Lead Pastor shall be called to full time service by an affirmative vote of two-thirds (2/3) of the members present at the Annual Meeting or a special meeting duly called for this purpose. Church membership will be automatic for the Lead Pastor and his wife, if married, on acceptance of the call.

4.103 The Lead Pastor's term of office shall be indefinite. A vote may be taken by the members at any time to terminate the Lead Pastor's services subject to the following: It shall be placed on the agenda of an Annual or special meeting, provided that it is presented by a majority vote of the Executive Board. A majority vote of members, when the members make quorum, shall be required to terminate the Lead Pastor's employment.

4.104 In the event of doctrinal and/or moral defection, the Lead Pastor's services may be terminated immediately by action of the Executive Board, to be ratified within thirty (30) days by a majority vote of the ballots cast at a special meeting of approved and in good standing church members (see Article I) called for that purpose. An independent counsel of mediators may be called upon for a designated time, if they hold like-minded biblical values to help settle any differences.

4.200 Other Pastoral and Ministry Staff:

4.201 Any full-time staff will be called with the consent of the Lead Pastor, by a two-thirds (2/3) majority vote of the Executive Board. The length of time of service will be at the will of the Executive Board. Church membership for these staff members and spouses, if any, assuming they are both interviewed, will be automatic on their accepting the call. The ordination will be approved upon a two-thirds (2/3) majority vote of the Executive Board.

4.202 The Lead Pastor, with the help of the Executive Pastor, will formulate the duties of all staff, other than that of the Lead Pastor.

4.300 Other Individuals: All persons or agencies approved for financial support, including short-term missionaries, will be doctrinally compatible with Mars Hill Church's Statement of Faith.

4.400 Commissioning and Ordaining:

4.401 Commissioning. When a missionary requests commissioning, the request must be approved by the appropriate staff and/or committee, then presented for a two-thirds (2/3) majority vote of approval by the Executive Board to become effective.

4.402 Ordaining. When another church or in the judgment of the Elders, a member, or in special cases a non-member, is called to Christian service (including both preaching and non-preaching ministries), it will be within the power of the Campus Elders to call and conduct a Council of Ordination after announcing it to the Church. This Council will consist of five or more ordained evangelical ministers. The Council shall thoroughly examine the candidate regarding the person's personal Christian experience, call to the ministry, educational training, doctrinal belief, and reputation. The Council shall make a recommendation to the Executive Board, whether or not this person should be ordained into Christian ministry. The Executive Board must approve the candidate by a two-thirds (2/3) majority vote. Ordination candidates must meet the biblical requirements of Campus Elders. See 3.105 (a).

4.403 Power of Revocation. The Executive Board will have the power to discipline, even to the revoking of the ordination credentials, license, or commission, of any minister or missionary ordained, licensed or commissioned under this Constitution, if said minister or missionary is found to be in violation of doctrinal truths or in moral default.

ARTICLE V: MISCELLANEOUS

5.000 Gifts and Property: The Church shall have power to receive, either by gift or purchase, and hold such real, personal or mixed property as is authorized by the State of Alabama and is deemed necessary for the business of the Church and shall have the power to dispose of such property, mortgage, deed or otherwise, in agreement within the limits of this Constitution.

5.100 Disputes:

5.101 In case of division of the Church, the Executive Board may agree to submit the disputed issue to the board of an agreed upon evangelical church of like theological beliefs. The agreed upon board will decide upon who is abiding by the most current Statement of Faith and Constitution and will award them the assets of the Church.

5.102 In the event of an irreconcilable dispute, the Executive Board may agree to submit the disputed issue to the board of an agreed upon evangelical church of like theological beliefs. No member or groups of members may file any law-suit against the Church, the Elders, ministry staff, or officers, except to enforce, if necessary, this Constitution.

5.200 Facility Use Policy:

5.201 Mars Hill Church's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The Church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice. But, facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with Mars Hill Church's Statement of Faith or moral teachings. Nor may Church facilities be used for activities that contradict, or are deemed inconsistent with, the Church's faith or moral teachings. The Executive Board is the final decision-maker concerning use of Church facilities.

5.202 This restricted facility use policy is necessary for two important reasons. First, the Church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the Church's beliefs would be material cooperation with that activity, and would be a grave violation of the Church's faith and religious practice (2 Corinthians 6:14; 1 Thessalonians 5:22). Second, it is very important that the Church present a consistent message to the community, and that the Church conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the Church's faith would have a severe, negative impact on the message that the Church strives to promote. It could also cause confusion and scandal to Church members and the community because they may reasonably perceive that by allowing use of our facilities, the Church agrees with the beliefs or practices of the persons or groups using its facilities. Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the Church's faith use any Church facility. Nor may Church facilities be used in any way that contradicts the Church's faith. This policy applies to all Church facilities, regardless of whether the facilities are connected to the Church's sanctuary, because the Church sees all of its property as holy and set apart to worship God (Colossians 3:17).

ARTICLE VI: FISCAL YEAR

6.000 Fiscal Year: The fiscal year of the church shall begin on the first day of August and end on the last day of July each year.

ARTICLE VII: LIMITATION OF LIABILITY

7.000 Liability: No member of either Elder Board who is a volunteer shall be personally liable to this Church for monetary damages for a break of fiduciary duty; provided, however, that this provision shall not eliminate or limit the liability of any of the following:

1. 2. 3. or 4.

A breach of duty or loyalty to the corporation;

Acts of intentional misconduct or knowing violation of the law;

A transaction from which the Elder derived an improper personal benefit;

An act of omission that is grossly negligent.

ARTICLE VIII: AMENDMENTS TO THE CONSTITUTION

8.000 Amendments: The Constitution may be amended or repealed by a two-thirds (2/3) vote of the Executive Board and the Campus Elder Boards of each respective campus provided that notice of the proposal to amend or repeal is announced to the membership two (2) weeks prior to the respective Elder meeting and the previous two (2) Sunday worship services. The changes shall be made available online at least two weeks prior to the final Elder vote. Printed copies will be made available upon request.

8.100 Dissolving the Church: The Church shall be dissolved if so decided by the members, or if the Church has not held an annual meeting for three years, or when less than twenty members remain.

[1] Updated July 1, 2011

[2] Updated July 1, 2011

[3] Updated January 12, 2016

[4] Updated January 12, 2016