

## **BFC Conference Proceedings – 2018**

### **Third meeting**

Tuesday, April 24, 2018, 1:30 P.M.

The afternoon session was called to order as Daniel P. Allen prayed. Marcos G. Ramirez presented the afternoon address, “Building a Church Without a Building.” In his message, Ramirez told the story of La Roca de Merida, our particular church in Mexico.

Hurricane Isidore, he explained, hit the Yucatan Peninsula in September, 2002, doing considerable damage to the church building where Ramirez serves as pastor. Some expressed concern following the destruction of their church building, but Ramirez explained, “The church isn’t a building. It’s a living body of disciples of the Lord Jesus. It cannot be destroyed, because the grace of God sustains it.

Returning to Ephesians 4:11-16, Ramirez drew Conference’s attention to several spiritual truths. First, he noted that Jesus Christ has given ministers of the Word to His church. He provided servants, not techniques, Ramirez noted. “Christ equipped servants to carry out the ministry of the Word.” While apostles provided essential leadership for the early church, the New Testament established the model for church leadership: elders and deacons, which the BFC continues to utilize today.

Training potential elders for ministry in the church played a key role in Merida’s strengthening as leadership training. “God is faithful, and He gave us men,” Ramirez said, noting that God brought prospective leaders through the probationary program and into active eldership. Providing for the church’s shepherding needs is dependent on God, not on man. “I know the day when I am no longer active as a pastor, God will bring another one,” Ramirez said.

The Lord gifts His church as He sees fit, and Scripture shows, again and again, that the ministry of the Word produces spiritual fruit. Paul refers to maturity and growth in Ephesians 4. The presence of spiritual maturity substantiates the presence of strong biblical teaching as those who are spiritually immature, when properly taught and shepherded, are not easily deceived by false teachers. The growth that Paul mentions in Ephesians 4 is primarily spiritual; the body grows as it “builds itself up in love.”

“When I see my church, I understand that there is a long way ahead,” Ramirez admitted, pointing out a few areas in which the Merida church has not yet attained spiritual maturity. But God is at work, he added, and progress is being made as God continues to act for the good of His people.

**Report of the Study Committee on Prayer:** (see page)

**Resolved**, that the report be accepted.

Legislation to be considered at Second Reading

Resolved, that 202-1.2 be revised as follows as Second Reading (addition in **bold**):

202-1.2 A Particular Church consists of professing believers voluntarily associated in submission to the Holy Scriptures, for divine worship, **corporate prayer**, godly living, and evangelism. The Particular Churches seek to demonstrate their participation in the church universal by forming unions with other Particular Churches that have a similar understanding of doctrine and organization.

[SECOND READING]

Yes - 155; No - 1.

Resolved, that 204-2.3, the section on Personal Qualifications (1) be revised as follows as Second Reading (addition in **bold**):

- (1) The minister must have a love for the study of Scripture **and be devoted to prayer** inasmuch as his primary function is to be pastor-teacher.

[SECOND READING]

Yes - 158; No - 0.

**Article 101-2 BPL, Prayer:** (see page)

While the 134<sup>th</sup> BFC Conference adopted, at First Reading, a new Biblical Principle for Living on Prayer, interaction between Conference and the Study Committee resulted in a few minor changes which appear below in **bold**.

**101-2.1** Prayer is a drawing near in our hearts to the living and triune God.<sup>1</sup> In prayer we express our praise<sup>2</sup> and thanksgiving<sup>3</sup> to our sovereign God. We confess our sin<sup>4</sup> and ask Him to give to us what we need and desire<sup>5</sup> according to His will.

**101-2.2** Prayer is the natural way that the child of God communicates with his heavenly Father.<sup>6</sup> This relationship was formed because of the death and resurrection of Christ, by whom we have bold access to the Father.<sup>7</sup> Without this union in Christ, we could never hope to speak to and be heard by the sovereign God of the universe.<sup>8</sup> The believer's prayer, offered in the name of Jesus,<sup>9</sup> by the power of the Holy Spirit,<sup>10</sup> is a means of receiving the promises of God's Word.<sup>11</sup> **While God may hear the prayer of an unbeliever,<sup>12</sup> the unbeliever has no assurance or guarantee that the Lord will answer his prayer.**

**101-2.3** The Scriptures give much instruction on prayer. Jesus Himself **demonstrated the need for** prayer in his earthly **life and** ministry. **The Lord taught** His disciples a model prayer.<sup>13</sup> In the model prayer Jesus revealed that the believer is privileged to address God as Father. Jesus taught that we should pray for God's name to be seen as holy. Jesus emphasized praying about the plan of God in the world. Jesus instructed believers to pray that their daily, physical needs would be met. Jesus also instructed believers to pray that our sins be forgiven, temptation be avoided and the evil one be resisted.<sup>14</sup>

**101-2.4** Prayer that is acceptable to God is not so much the right words but the right heart.<sup>15</sup> This includes freedom from known sin,<sup>16</sup> an unforgiving spirit,<sup>17</sup> and selfish desires.<sup>18</sup> Acceptable prayer includes asking in faith<sup>19</sup> with an attitude of never giving up.<sup>20</sup> Right prayer is both powerful and effective.<sup>21</sup>

**101-2.5** God's people are encouraged to come together to pray.<sup>22</sup> In the Old Testament, the assembling of Israel for

prayer was for dedication,<sup>23</sup> worship,<sup>24</sup> confession,<sup>25</sup> and for petition in time of great need and crisis.<sup>26</sup> In Acts, the Church came together corporately for times of devoted prayer.<sup>27</sup> Therefore, the local church ought to gather together to worship the Lord in prayer,<sup>28</sup> to seek God's guidance,<sup>29</sup> to ask God's protection in times of persecution,<sup>30</sup> to pray for one another<sup>31</sup>, and to pray for openness to the gospel.<sup>32</sup>

**101-2.6** The practice of fasting in Scripture is often associated with prayer. To fast is to voluntarily abstain from food,<sup>33</sup> or from anything else that is legitimate in and of itself,<sup>34</sup> for the purpose of spending more time and intensity in prayer and worship.<sup>35</sup> Fasting is a statement that we want our appetite for God to be greater than our physical appetites. The reasons that may prompt us to fast include a personal or national crisis,<sup>36</sup> a sense of contrition and repentance over sin,<sup>37</sup> and a desire to seek the Lord and His help.<sup>38</sup> The New Testament does not require believers to fast, but in His teachings, Jesus expects that they will fast.<sup>39</sup> The early church practiced corporate fasting at times.<sup>40</sup>

**101-2.7** God hears and responds to the prayers of the righteous.<sup>41</sup> God often responds differently than we ask,<sup>42</sup> but always according to His perfect plan and will.<sup>43</sup> Our joyful responsibility is to submit to His answers and trust His grace. Prayers that magnify the name of God, glorify Him, and seek to fulfill His purposes in this world,<sup>44</sup> are prayers that He answers according to His timing for His glory and our good.<sup>45</sup> While God is fully capable of accomplishing these purposes on His own, He chooses to use the prayers of His children to fulfill them.

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<sup>1</sup> Psalm 62:8; Heb. 4:16, 10:22

<sup>2</sup> 1 Chron. 29:10-13

<sup>3</sup> Phil. 4:6

<sup>4</sup> Psalm 32:5, 139:23-24; Acts 8:22

<sup>5</sup> Matt. 7:7-11; 1 Tim. 2:1

<sup>6</sup> Matt. 6:9; Rom. 8:15

<sup>7</sup> Heb. 4:14-16, 6:19, 10:19-22

<sup>8</sup> Psalm 66:18; John 9:31

<sup>9</sup> John 14:12-14; 16:23-24

<sup>10</sup> Rom. 8:26-27; Eph. 6:18; Jude 20

<sup>11</sup> Neh. 1:8-11

<sup>12</sup> **Gen. 20:4-5; 1 Kings 8:41-43; Acts 10:2-4**

<sup>13</sup> Matt. 6:9-13

<sup>14</sup> 1 Peter 5:8-9

<sup>15</sup> Psalm 66:18-19

<sup>16</sup> Prov. 15:29, 28:9; **Isa. 1:15**, 59:1-2

<sup>17</sup> Mark 11:25

<sup>18</sup> James 4:2-3; 1 Peter 3:7

<sup>19</sup> Mark 11:23-24

<sup>20</sup> Luke 18:1, Rom. 12:12; Col. 4:2; **1 Thess. 5:17**

<sup>21</sup> James 5:16-18; Eph. 3:20-21

<sup>22</sup> Col. 4:2-4; Matt. 18:19

<sup>23</sup> 1 Chron. 29:10-20

<sup>24</sup> 2 Chron. 6:12-42

<sup>25</sup> Ezra 9:4-15

<sup>26</sup> 2 Chron. 20:5-13

<sup>27</sup> Acts 1:14, 2:42, 12:5, 12

<sup>28</sup> Acts 13:2-3

<sup>29</sup> Acts 1:24

<sup>30</sup> Acts 4:24-31

<sup>31</sup> **Col. 1:9**

<sup>32</sup> Col. 4:2-4; 2 Thess. 3:1

<sup>33</sup> Matt. 4:2 ep. Luke 4:2

<sup>34</sup> 1 Cor. 7:5

<sup>35</sup> Luke 2:37

<sup>36</sup> Neh. 1:4; Esther 4:3

<sup>37</sup> Joel 2:12

<sup>38</sup> 2 Chron. 20:3; Ezra 8:21-23

<sup>39</sup> Matt. 6:16, 9:15

<sup>40</sup> Acts 13:2-3, 14:23

<sup>41</sup> Prov. 15:29

<sup>42</sup> Luke 22:42; Heb. 5:7

<sup>43</sup> 1 John 5:14-15

<sup>44</sup> Matt. 6:9-10, John 14:13-14

<sup>45</sup> 2 Cor. 12:7-9

[SECOND READING]

Yes - 150; No - 3.

**Whereas**, the Study Committee on Prayer has served for several years and has presented its report(s) and its recommendations to the BFC Conference, and

**Whereas**, the legislation that the Study Committee has recommended has been approved at Second Reading, therefore be it

**Resolved**, that Conference declares that the assignment of this Study Committee has been completed, and be it further

**Resolved**, that Conference commends and thanks the members of this Study Committee for their faithful and diligent service.

**Report of the Study Committee on Domestic Abuse as a Biblical Grounds for Divorce:** (see page)

Legislation to be considered at Second Reading

### **Article 103-4, The Family**

**Resolved**, that the following paragraph, an addition to Article 103-4 of the Biblical Principles of Living, be adopted as Second Reading:

**103-4.3** God instituted the covenant of marriage prior to the fall of mankind in Adam's sin. When sin entered the world, the effects of sin corrupted all things. The marriage covenant between a man and his wife was also corrupted.<sup>1</sup> It is only in Christ, as husband and wife submit to Him, that there is hope for marriage as God intended.

One of the most destructive sins in the marriage relationship is that of spousal abuse. Spousal abuse is the physical, emotional, or sexual mistreatment of the marriage partner. Such abuse is clearly put forward as sin in God's Word.<sup>2</sup> It is any kind of behavior that a person uses, or threatens to use, to control one's spouse. This is a distortion of God's revealed design for marriage.<sup>3</sup> It is a clear violation of Christ's command to love one another<sup>4</sup> and Paul's admonition to do no wrong to your neighbor.<sup>5</sup> It is enslaving a spouse rather than giving of oneself. It instills fear rather than developing holiness, and corrupts the relationship rather than cleanses. It is treating a spouse as an enemy rather than offering Christ-like sacrificial love. It is the opposite of caring for one's spouse as one would one's own body. Abuse devalues the marriage in order to establish personal superiority.

The Church is to rebuke the abuser for his/her sin and exhort the abuser to confess, repent, and be reconciled through Christ.<sup>6</sup> When a church member abuses a spouse, the Bible requires that fellow believers use the means of church discipline in order to urge the individual to repent and be restored. The Church shall act for the protection of the abused and give comfort<sup>7</sup> and hope in the gospel.<sup>8</sup> \*\*

*\*\* Refer to the 2015 Yearbook, pp. 140-143, for guidelines as the church ministers to people in spousal abuse situations.*

<sup>1</sup>Gen. 3:16

<sup>2</sup>Ex. 20:13; Matt. 5:21-22; 1 Cor. 7:3-4; 1 Tim. 5:8

<sup>3</sup>Lev. 19:17; Eph. 5:22-33; Col. 3:19; 1 Pet. 3:7

<sup>4</sup>Matt. 22:39; John 13:34-35

<sup>5</sup>Romans 13:10

<sup>6</sup>Matt. 18:15-20; 1 Cor. 5:4-12; Gal. 6:1; 2 Tim. 4:2; James 5:19-20

<sup>7</sup>Isa. 1:12-17; Micah 6:8

<sup>8</sup>Rom 5:2-7; 2 Cor. 1:3-7; 2 Cor. 4:17-18; James 1:2-4; 1 Pet. 1:3-9

And be it further **Resolved**, that the current paragraphs 103-4.3 through 4.9 be renumbered accordingly.

[SECOND READING]

Yes - 165; No - 1.

**Whereas**, the Study Committee on Domestic Abuse and Divorce has served for several years and has presented its report and its recommendations to the BFC Conference, and

**Whereas**, the legislation that the Study Committee has recommended has been approved at Second Reading, therefore be it

**Resolved**, that Conference declares that the assignment of this Study Committee has been completed, and be it further

**Resolved**, that Conference commends and thanks the members of this Study Committee for their faithful and diligent service.

**Report of the Study Committee on the Pauline Exception (as part of Article 103-5, Divorce):** (see page)

**Resolved**, that the report be accepted.

#### **Article 103-5 - Divorce**

103-5.1 Divorce is the breaking of the marriage covenant instituted and ordained of God. God hates it because it is inconsistent with His purpose<sup>1</sup> and creates problems for all those associated with it. (Delete: *It is not permitted for any reason other than adultery,<sup>2</sup> and should be considered only after careful and prayerful attempts for forgiveness and reconciliation.<sup>3</sup> Scripture permits but never requires that a person divorce a marriage partner who has committed adultery.<sup>4</sup>)*

**103-5.2 Divorce may only be initiated after a partner has committed adultery.<sup>2</sup> In case of**

**adultery, divorce should be considered only after careful and prayerful attempts for forgiveness and reconciliation.<sup>3</sup> Scripture permits but never requires divorce in this instance.<sup>4</sup> In the case of adultery, the Lord places the guilt of the divorce on the unfaithful spouse even if the innocent spouse initiates the divorce.**

**103-5.3 In the event that an unbelieving spouse initiates divorce against the innocent believing spouse, the recipient of the divorce is not guilty for the sin of divorce, but rather the initiator is. The believer in this case is not enslaved to the bonds of the marriage and may remarry.<sup>5</sup>**

103-5.4 People divorced for reasons other than that allowed by Scripture ought not marry another, but be reconciled, and seek God's resolution for the breakdown of the marriage.<sup>6</sup> Divorced persons must seek forgiveness for any sin that **may have** led to, or is associated with, their divorce. They should seek the grace of God for their spiritual growth and healing.<sup>7</sup>

*Renumber existing 103-5.3 to be 103-5.5*

103-5.5 The church should seek to prevent divorce by offering both premarital counseling and ongoing opportunities for marital instruction.<sup>8</sup> The principles that make for a godly marriage should be evident in the life and example of every Christian family, especially the leadership of the church.<sup>9</sup>

*Renumber existing 103-5.4 to be 103-5.6*

103-5.6 By the grace of God, those who have been divorced and those who have married divorced persons, if they give evidence of forgiveness and Christian living, may be admitted to church membership and do not forfeit the privilege of serving within the Church.<sup>10</sup> The elders of each particular church should evaluate the circumstances surrounding a divorce or remarriage in order to assure obedience to Scripture and confirm or establish the legitimacy of any remarriage.<sup>11</sup>

103-5.7 The church should counsel those considering divorce to seek other solutions to the problems in their relationships. There are times when a church is called upon to exercise discipline towards those who are seeking or who have obtained a divorce. There are also times when a church is called upon to exercise discipline towards those who are seeking to remarry, or who have already remarried. Remarriage is permissible for those **who are divorced due to adultery, believers divorced by their unbelieving spouse,** or whose return to the former partner is determined by the elders, as they study the Scriptures, to be impossible.<sup>12</sup> Individuals involved in these circumstances must submit themselves to the Word of God in their present situation.<sup>13</sup>

*Renumber existing 103-5.6 to be 103-5.8*

**103-5.8** The responsibility of the church towards people considering divorce, remarriage, or those who have been divorced or remarried, is always to apply the Word of God in love.<sup>14</sup> The goal of this ministry is to restore any break in their fellowship with God and with the life of the

church, to preserve the purity of the church<sup>15</sup>, and to clear the reputation of a person.

Footnotes

<sup>1</sup> Gen. 2:24; Prov. 2:17; Mal. 2:14-16

<sup>2</sup> Matt. 5:32; Rom.7:2

<sup>3</sup> Mark 10:6-9; 1Cor. 7:10, 11

<sup>4</sup> Matt.19:9

<sup>5</sup> **1 Cor. 7:12-15**

<sup>6</sup> Psa. 139:23, 24; Rom.7:2, 3; 1 Pet. 3:7-9

<sup>7</sup> Gal. 5:14-23; Eph. 4:32; Col.3:12, 13

<sup>8</sup> Prov.11:14, 15:22-23; Titus 2:3-8

<sup>9</sup> 1 Tim.3:1-7; Titus 1:6

<sup>10</sup> 1 Cor. 6:9-11; Heb. 2:11

<sup>11</sup> Heb. 13:4

<sup>12</sup> Deut. 24:1-4; Mark 10:11-12; 1 Cor. 7:39

<sup>13</sup> 1 Cor. 7:17-24

<sup>14</sup> Eph. 4:15, 16

<sup>15</sup> 1 Thess. 4:3-7

[SECOND READING]

Yes - 144; No - 18.

**Whereas**, the Study Committee on the Pauline Exception has served for several years and has presented its report and its recommendations to the BFC Conference, and

**Whereas**, the legislation that the Study Committee has recommended has been approved at Second Reading, therefore be it

**Resolved**, that Conference declares that the assignment of this Study Committee has been completed, and be it further

**Resolved**, that Conference commends and thanks the members of this Study Committee for their faithful and diligent service.

**Consideration of a Request from the Board of Elders of Saucon Community Church, Hellertown: (see page)**

**Resolved**, that the request be received.

The Saucon Community BFC Board of Elders proposed the following resolution:

**Whereas**, The Bible Fellowship Church holds the highest and most reverent view of the Holy Scriptures as the living and active Word of God, and

**Whereas**, the church universal, including the evangelical church at large, has progressively minimized and abandoned the ministry of the clear preaching of the Word of God, and

**Whereas**, The Bible Fellowship Church seeks to be distinct in biblical fidelity and ministerial faithfulness, and

**Whereas**, The Church Health Committee of the Bible Fellowship Church has officially included expositional preaching of the of the Scriptures in the marks of a healthy Bible Fellowship Church, and

**Whereas**, The Articles of Faith of the Bible Fellowship Church do not explicitly proclaim our belief in the high value of expositional preaching of the word of God, therefore be it

**Resolved**, that Article 18-5 be included in the Bible Fellowship Articles of Faith in order to clearly communicate our belief in the priority of expositional preaching in the church.

### **Article 18 – The Church**

18-5 The preaching of the Word of God is the primary means God has ordained for the salvation, sanctification, and equipping of His people. Thus, expositional preaching of Scripture, particularly as a means of congregational worship, should be given priority among all the ministries of the church.

Conference entertained lengthy discussion concerning Saucon Community’s request and the following resolution was moved, seconded, and voted upon:

**Resolved**, that the Moderator appointed a study committee of five (5) ordained men to study Saucon Community BFC’s request and bring a report to next year’s Conference.

The motion carried.

### **Article 508-5, Study Committees:** (see page)

(1) Purpose. BFC Conference may form a study committee to address a specific topic or question which does not fall under the jurisdiction of one of the standing committees and which is too extensive to be adequately addressed through public debate alone. BFC Conference shall assign a study committee its work in writing by means of a resolution or resolutions.

(2) Composition. BFC Conference may nominate and elect a study committee, or it may request the Moderator to appoint a study committee, subject to the ratification of BFC Conference. The number of members shall be determined by BFC Conference. The study committee shall exist until dissolved by BFC Conference. Vacancies of study committee membership may be filled by further elections or appointments by the Moderator. BFC Conference may add, remove, or replace members at any time.

(3) Reporting. A study committee shall submit an annual written report to BFC Conference, and shall do so until it is dissolved by BFC Conference. The written report may include progress made toward the completion of its assignment, a position paper intended to complete its



assignment, and any legislation offered to address the assignment. Legislation proposed by the study committee may be amended, but not replaced by substitute motion, prior to being voted on by BFC Conference.

(4) Dissolution. A study committee is dissolved by vote of BFC Conference when, in the judgment of BFC Conference, its assignment is complete.

**Resolved**, that the current 508-5 be renumbered as 508-6, and further

**Resolved**, that 513-2 be deleted and the current 513-3 be renumbered as 513-2.

[SECOND READING]

Yes - 162; No - 1.

**Article 511-4.3, 4.5, 501-1, Ministerial Candidate Committee:** (see page)

**Resolved**: That the following changes to 511-4.3 be approved at Second Reading.

Note: proposed changes in these resolutions are indicated by **bold-face**, underlined type.

**Duties:**

(2) It shall take under its **supervision** the candidates and probationers while in training.

(3) It shall examine those who offer themselves for service in our Church **and** determine as far as possible the sincerity and genuineness of their call to the ministry.

(8) It shall furnish prior to the BFC Conference to the Registrar a list of probationers who are eligible to be members of the BFC Conference. (Delete remainder of sentence)

**Resolved**: That at Second Reading the following changes to 511-4.5 be approved.

**Procedure:**

The procedure to be followed by a man offering himself for service in the BFC shall be as follows:

**(1) Men who seek to be ordained in the BFC will fill out an application from the Committee.**

**(2) The applicant will carry out a program of personal development and training developed in consultation with the Committee.**

**(3) The candidate will be examined through a series of tests.**

**(4) Upon satisfactory completion of the testing and approval of the Committee, the candidate will be recognized as a probationer eligible for a call and recommended to the Ministerial Relations Committee or BFC departments.**

(5) During the time of working in the BFC or in one of the denominational **departments or other ministries**, the probationer will be under the jurisdiction of this Committee **as well as the department or ministry with which he works.**

(6) At the end of the probationary period, upon approval of this Committee, the probationer will be recommended to the Ministerial Credentials Committee. [Delete "...and his probationary period will cease."] Serving [replacing "To serve"] as a candidate and probationer does not guarantee being recommended for ordination examination.

**Resolved**: That the following changes to 501 be approved at Second Reading.

#### Procedure for the Recognition of a Minister

All men who desire to have ministerial credentials with the BFC shall apply to the Ministerial Candidate Committee **by filling out an application from the Committee.**

#### 501-1 Men Entering the Ministry of the BFC

**Applicant.** An applicant is a man who offers himself to this committee for service in the BFC. **Men** are encouraged to seek this recognition as early in their educational program as they sense the call of God to the ministry.

**Probationer.** A probationer is a man who has been approved by this committee and has passed the required examinations. Upon completion of his required examinations, he will be classified as a probationer eligible to receive a call. When a probationer receives a call from the BFC (a Particular Church or **department**) or other ministry (chaplaincy, etc.) approved by the Ministerial Candidate Committee in consultation with the Credentials Committee, he shall become a licensed probationer. Such other ministry does not include service on the pastoral staff of a church other than a BFC.

[SECOND READING]

Yes - 158; No - 2.

**Article 511-5.3(8), Ministerial Credentials Committee:** (see page)

**Whereas**, the Ministerial Credentials Committee has had a man drop his credentials and then asked the Ministerial Credentials Committee to have them reinstated, and

**Whereas**, the Ministerial Credentials Committee consulted with the Ministerial Candidate Committee per Article 511-5.3(8) for the man to reapply to the Ministerial Candidate Committee, and

**Whereas**, the Ministerial Candidate Committee agreed the Ministerial Credentials Committee should be the Committee to handle this reapplication process, therefore be it

**Resolved**, that the Ministerial Candidate Committee should be replaced with Ministerial Credentials Committee in 511-5.3(8) as follows:

511-5.3(8) Ordained Inactive Ministers. A minister who has exhausted his stay in the "Between

Calls” and/or “Leave of Absence” categories will be placed in the “Ordained Inactive Ministers” category. He may remain in this category for a period not to exceed ten years, of which time spent in the “Between Calls” and/or “Leave of Absence” categories is counted. At the end of ten years, he loses his credentials with the BFC. In this case, or in any situation where a man loses his credentials, if he wishes to return to active ministry within the BFC, he must reapply to the Ministerial Credentials Committee (replaces Ministerial Candidate Committee).

[SECOND READING]

Yes - 157; No - 2.

**Article 409-1.1, Ministerial Relations Committee:** (See page)

Interim Pastor Legislation

**Resolved**, that we amend 409-1.1 to read as follows:

(New wording in bold & underlined)

**Article 409 Pastoral Change Procedure**

409-1 Instituting the Pastoral Relationship

409-1.1 When a church is seeking a Pastor, the Board of Elders shall meet with representatives of the Ministerial Relations Committee to discuss the following:

Temporary pulpit supply. The Board of Elders shall provide for temporary pulpit supply on an interim basis. Pastors serving in this capacity shall be in sympathy with the F & O of the BFC.

**The Board of Elders may hire an Interim Pastor to provide more stability during the pastoral vacancy. If the Board of Elders decides to hire an Interim Pastor who does not hold BFC credentials, they must obtain the approval of the Ministerial Relations Committee. The responsibilities and remuneration of the Interim Pastor shall be established by the Board of Elders. The term of service, whether he is BFC credentialed or not, shall be up to a year, and may be renewed on an annual basis with the approval of the Board of Elders and Ministerial Relations Committee.**

[SECOND READING]

Yes - ; No - .

Duane E. Moyer, Director of the Bible Fellowship Church’s Board of Missions, greeted Conference, promoted the upcoming BFC Missions Rally, and welcomed several visiting missionaries to Conference.

The following missionaries were introduced to BFC Conference:

Daniel P. Allen; Larry Davies; Bill Early; John and Karen Elias; Sean and Sunny Fox; [REDACTED]; Walter Johnston; Chris and Beckie Merrick; Craig Miller; Haleigh Ott; Tom and Becky Pollock; Jeremy and Becky Reinhard (along with their children Emily, Jared, Jacob, and Joshua); Irene Sioukiouoglou; and John and Laura Studenroth.

The meeting was adjourned at 5 p.m. as Philip E. Yerrington prayed. Pastors were invited to stay for a short meeting of the Beneficiary Society.