

A photograph of a stone path winding through a lush green forest. The path is made of irregular stones and is flanked by dense foliage and trees. The lighting is soft, suggesting a shaded forest environment.

# *Midwest Independent Baptist Pastors' Fellowship*

## *Preserving the Old Paths*

*“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in” (Isaiah 58:12).*

# Midwest Independent Baptist Pastors' Fellowship

## Purpose Statement

In that we are obviously living in the last days prior to the second coming of our Lord Jesus Christ, we understand that we are living in the days characterized by compromise, apathy, spiritual entropy, and departure from the historical doctrinal positions of independent Baptists. The purpose for the establishment of the Midwest Independent Baptist Pastors' Fellowship shall be to:

1. Encourage one another to be faithful in our ministries to the Lord Jesus Christ, to the preaching and teaching of His inspired Words to bring sinners to salvation decisions, and to lead believers to become evangelistic disciple makers to the glory of God.
2. Encourage one another to be faithful in the areas of personal holiness, practical separation from both worldliness, and from Ecclesiological compromise.
3. Encourage one another through preaching conferences, a forum for exchange of prayer needs, to aid one another in times of difficulties, and to rebuke, reprove, and admonish one another in loving faithfulness to our New Covenant responsibilities as leaders of the Lord's local churches.
4. Encourage one another in our efforts in publishing the Scriptures, promoting world evangelism and church planting missions, and in writing, publishing, and promoting biblical discipleship materials for local churches.
5. Encourage and promote a *positive peer pressure* upon one another, upon Bible colleges, upon Theological seminaries, and upon young men entering into ministry.
6. Encourage the formation of continuing spiritual leadership where younger men can succeed older men in their stand for the historical truths that independent Baptists have held precious for centuries. We do this so as to follow the admonition of the Apostle Paul in his instruction to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).
7. Encourage the formation of a group of individual spiritual leaders that will generate a continuum for theological dogmatism and militant fundamentalism in succeeding generations of pastors and evangelists who will continue the principals of this organization through their local churches.

# Doctrinal Statement

## I. The Inspiration of the Bible

We believe in the verbal, plenary inspiration of the Holy Scriptures in the original autographs. We believe the Word of God is composed of the thirty-nine books of the Old Testament and the twenty-seven books of the New Testament. We also believe these same Scriptures are inerrant and infallible. We believe God has supernaturally superintended the preservation of those original autographs in the apographs of Hebrew Masoretic Text and the Greek Traditional Text more commonly known as the Received Text. We are therefore committed to using only the English translation known as the King James Version as the most accurate and faithful translation of those preserved autographs.

Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Psalm 19:7-11, II Timothy 3:16-17, II Peter 1:16-21, Luke 24:13-28, John 16:12-16, Psalm 12:6-7, Isaiah 40:8, and Psalm 138:2.

## Defining Terms

**Verbal Inspiration:** we believe God chose every Word in the original autographs and breathe out those words to be recorded by God's chosen secretaries in the Old Testament prophets and the Apostles of the Lord Jesus Christ. We believe this revelation ceased with the writing of the Revelation of Jesus Christ.

**Plenary Inspiration:** we believe these inspired Words of God were given in specific sentence structure regarding syntax, descriptive linguistics, and historical context of meaning of these Words as used in the languages in which they were given and the understanding of that language at the point of inspiration. Therefore, *plenary inspiration* carries with it a single meaning that is *constant*. The exegete discovers the *constant of meaning* by interpretation within the historical context of plenary inspiration.

## II. The Trinity

We believe that God is a tri-unity in one essence of Being, commonly referred to as the Trinity. The tri-unity exists eternally as God the Father, God the Son, and God the Holy Spirit. All are

co-equal in character, nature, and attributes while having individual identity with varying responsibilities within their own established purposes of redemption. Although Scriptures reveal them with individual identities, they co-exist as one united Entity. We reject Modalism as a non-Trinitarian view of God. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I John 5:1-8, John 16:7-18, Matthew 28:19, and Genesis 1:26.

### **III. The Deity and Virgin Birth of Christ**

We believe Jesus is the Christ of God promised first in Genesis 3:15, but Who is also the “Lamb slain from the foundation of the world” (Revelation 13:8). We believe He is the only begotten Son of God and is virgin born as prophesied by Scripture. We believe He is the second Person in the Blessed Trinity and is both God the Son manifest in the flesh, and is therefore also the Son of man through Mary. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I Timothy 3:16, John 1:1-14, John 14:9-11, Isaiah 7:14, Matthew 1:18-25, and John 10:36-38.

### **IV. God is Propitiated through the *Once for All* Offering of the Blood Sacrifice of Jesus**

We believe in the substitutionary offering of the Lord Jesus Christ for the sins of the whole world. We believe He tasted death for every man and that all must be born again or remain forever lost in their state of eternal condemnation. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Hebrews 2:9, John 6:44-69, John 3:1-21, Romans 3:25-26, Revelation 1:4-6, Hebrews 9:22-26, Hebrews 10:10-18, and I Peter 1:17-23.

The Lord’s vicarious sacrifice was not limited regarding God’s universal provision of redemption. The vicarious offering of the shed blood of Jesus Christ is sufficient for all sinners and, therefore, “whosoever will” may believe and be “born again.” Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I John 2:1-2, Hebrews 7:22-27, and Revelation 22:17.

## **V. The Resurrection**

We believe in the body, soul, and spirit resurrection of our Lord Jesus Christ. He ascended bodily into the heavens and is now at the right hand of God as our Mediator, Priest, and Advocate. We believe Jesus Christ is the “firstborn” of “the regeneration” and the new Federal Head of “the regeneration.” He will take the Federal Headship of the first creation at His second coming. His bodily resurrection is the surety of that future reality. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Acts 3:12-26, John 20:1-31, Hebrews 9:23-28, I Corinthians 15:12-28, and I John 2:1-2.

## **VI. The Second Coming**

We believe in the Rapture, which is the personal, premillennial, pretribulational, and imminent return of our Lord and Saviour Jesus Christ “in the air” for the *catching away* of all Church Age believers, both dead and living. Therefore, the Rapture is both a resurrection of the dead to glorification and a translation of the living to glorification. This is the “blessed hope” of every “born-again” believer in the Church Age. At that time, Jesus will receive to Himself the resurrected bodies of those who have “died in Christ” and also all those who are presently alive and “in Christ.” Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I Thessalonians 4:13-18, I Thessalonians 5:6-10, I Corinthians 15:50-57, Acts 1:10-11, and Titus 2:11-14.

Seven years after the Rapture, Jesus will then come to earth “with His saints” to execute judgment upon the ungodly nations before the inauguration of His earthly millennial reign. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Jude 14-15 and Matthew 25:31-46

The Lord will then cast the Antichrist and the false prophet into the lake of fire, send Satan into the abyss, and establish His earthly Davidic throne. The Lord Jesus Christ will reign one thousand years, thus literally fulfilling the covenant promises made to a believing remnant of Israel through the Patriarchs of the Old Testament. Scripture testimony to the truthfulness of this

statement can be found in the following Scriptures: Isaiah 11:1-16, Revelation 19:19-21, and Revelation 20:1-6.

After the earthly reign of one thousand years, Jesus will bring all the unsaved dead to the judgment of the Great White Throne and all who stand before that Throne will be cast into the lake of fire forever. Satan will also be cast into the lake of fire at that time. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Revelation 20:7-15 and Matthew 7:21-23).

## **VII. The Personality of Satan**

We believe in the personality of Satan and that he is the leader of the fallen angels. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: II Peter 2:4 and Jude 6.

Although fallen angels are referred to in the masculine gender, they are spirit beings and unable to reproduce. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Psalm 104:4, Hebrews 1:14, Matthew 22:30 and Mark 12:25.

Satan is a created angel who occupied the highest position among angels and that through pride and self-deceit he fell in sin. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Ezekiel 28:11-15 and Isaiah 14:12-15.

He is actively opposing the cause of Christ on every hand and is the archenemy of every true believer. His warfare incorporates the deception of mixing error and truth as well as that which is flagrantly vile and evil. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: II Corinthians 11:1-15, I Peter 5:8-9, Ephesians 6:10-13, Revelation 12:9-11, Matthew 4:1-11, and John 8:21-24.

Satan marshals a host of fallen angels that can also serve to deceive the unsuspecting by “transforming themselves into . . . apostles of Christ *and* ministers of righteousness . . .” (II Corinthians 11:13 and 15). These false spirits can influence the unfaithful servant to say helpful and even true things and can also themselves energize people to do the miraculous. Therefore, every

experience and teaching must be examined in light of the Word of God to determine its true source. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Isaiah 8:19-22 and I John 4:1-3.

### **VIII. Heaven and Hell**

We believe that Heaven is a real, literal place of eternal blessedness prepared by God for those who have been clothed in the righteousness of Christ through faith in the shed blood of “the Lamb of God.” Hell is also a real, literal place of eternal suffering for those whose names are not written in the “book of life.” There is no intermediate state of existence in which the unsaved can do penance to pay for his own sins. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: John 14:1-6, Revelation 7:13-17, Revelation 20:11-15, Revelation 21:22-27, II Corinthians 5:1-10, and Luke 16:19-31.

### **IX. Creation and Man’s Fall**

We believe God created all things in a literal six, twenty-four hour days. We reject the *theory of evolution* in any form. This rejection necessarily includes the so-called *theistic evolution* and the *gap theory* to be contradictory to the clear teaching of Scripture. We believe in the universality and exceeding sinfulness of sin. We believe that in Adam, all are born with a *sin nature*, and that all therefore are guilty before God by *nature* as well as by deed. We believe that Adam was created by a direct act of God and subsequently fell into sin in the Garden of Eden. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Genesis 1:1-31, Romans 5:12-21, Ezekiel 18:4, Romans 3:9-27, Romans 6:23, and Psalm 51:5.

### **X. Justification by Faith**

We believe that man is justified on the single ground of faith in the shed blood and bodily resurrection of our Lord and Saviour Jesus Christ. We believe salvation is a gift of God received through faith and is totally apart from Moralism or Ritualism, which things are referred to in the Scriptures as the “works of the law.” Scripture testimony to the truthfulness of this

statement can be found in the following Scriptures: Romans 3:19-28, Romans 5:1-2, and Ephesians 2:4-10.

The all-sufficient and “finished” work of Redemption is accomplished through the death, burial, and resurrection of Jesus and all benefits of that Redemption are positionally appropriated at the moment of receiving Christ by faith. Salvation is a free gift offered to “whosoever” through faith in the one true Gospel. Adding Moralism or other religious “works” such as baptism, sacraments, or any other condition to obtain God’s gift of salvation by faith alone in the finished work of Christ is a “another gospel, that is not another” that causes those trusting therein to misplace their faith and remain under God’s curse. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Galatians 1:6-9, Galatians 5:2-9, Romans 1:16-17, I Corinthians 15:1-11, and John 5:24-27.

## **XI. Eternal Security**

We believe all “born again” people are eternally preserved by God (I Thessalonians 5:23) upon repentance of sin (Luke 13:3-5), understanding and believing the Gospel (Matthew 13:18-23 and Romans 10:9-10), confessing Jesus to be Jehovah incarnate (Joel 2:32 and Romans 10:9-10), calling on the Name of Jesus to save (Romans 10:13), and receiving Christ in the Person of the indwelling Holy Spirit (John 1:11-12). Once a lost sinner has become a “new creature in Christ,” he can never lose that new relationship in the family of God which is based upon Christ’s imparted righteousness (II Peter 1:4) and not his own. The life that God imparts to the believing sinner is not “eternal life” if it can be terminated. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: John 10:27-30, John 11:25-26, John 14:19-20, Romans 8:1, Romans 8:35-39, Galatians 4:6-7, Hebrews 13:5, Colossians 2:9-10, Joshua 24:17, Job 7:20, Psalms 37:28, Psalms 97:10, Psalms 145:20, Proverbs 2:8, Luke 17:33, I Thessalonians 5:23, II Timothy 4:18, and Jude 1:1.

Sin in the life of the believer affects his fellowship with the Father. Sin in the life of the believer does not affect his sonship. The loving hand of the heavenly Father will chasten all who are

truly born of the Spirit, but continue living in sin. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I John 1:1-8, I John 1:1-5, Hebrews 12:4-13, and I Corinthians 3:11-15.

All who are in Christ are sealed with the Holy Spirit unto the day of redemption and will be eventually glorified as promised by Scripture. We are to “work out” our salvation not “work for” our salvation. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Romans 8:29-30 and Philippians 2:12-13.

Texts that supposedly teach one can lose his salvation are speaking of loss of reward, not the loss of salvation, or they speak to the right to be called a child of God. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I Corinthians 3:5-15, II John 7-9, Revelation 3:11-13, I Timothy 1:12-17, Ephesians 1:7-14, and Ephesians 4:20-32.

## **XII. The Local Church and Its Mission**

We believe God has ordained the ministry of local, independent, indigenous assemblies of believers to accomplish His work in this dispensation extending from Pentecost to the translation of Christ’s *Body* at His appearing. A local church’s membership is to be composed of “born again,” water baptized believers. The two ordinances of the local church are believer’s baptism by immersion, and the memorial of the Lord’s Supper. These ordinances are to be continued until Jesus returns. The church is to be missionary and evangelistic in spreading the Gospel into all ethnicities and people groups. It is not the mission of the church to *usher in the Kingdom*, work for political or economic justice, major on social improvement, or *Christianize* society. The ministry of the Church is to strive together in faithfulness to the Gospel, “contend earnestly for the faith,” proclaim and maintain purity of doctrine and practice, and worship and serve the Lord in “spirit and truth.” Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Acts 2:41-47, Acts 20:17-32, Matthew 28:16-20, Ephesians 4:11-16, and I Corinthians 11:23-34.

### **XIII. The Holy Spirit and Body of Christ**

We believe every person is baptized with the Holy Spirit into the *body of Christ* the instant he receives Christ as his Saviour. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: I Corinthians 12:12-14 and Ephesians 2:11-22.

We believe the Holy Spirit indwells all who have been “born again” from above. We believe that the baptism with the Spirit and the indwelling of the Holy Spirit are separate works of the Spirit, and that they are synchronous with one another upon believing on Christ unto salvation. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Acts 15:6-11, Galatians 3:2 and 14, Romans 10:12-17, and Romans 8:9.

The Church, as both a local assembly and the “general assembly” are Christ’s *body*. They both exist as an *organization* and as a living *organism* consisting of all those who, in the present dispensation, truly believe and accept Jesus Christ as Saviour and confess Him as Lord. The Church as an *organization* and an *organism* exists always in local churches during the Church Age. The Church as the “general assembly” will be the *organization* and *organism* of Christ during the Kingdom Age to rule the Kingdom with Christ. Although Christ is building this Church throughout the Church Age, the “general assembly” does not become a functional entity until the rapture, which is her first call to assemble. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Romans 8:14-28, Hebrews 12:18-29, James 1:16-18, I Corinthians 1:1-9, Matthew 16:13-20, and Revelation 2:26-27.

### **XIII. Separation**

We believe that all Christians are to be wholly separated unto the Lord, and as a necessary result, they must be:

**1. Separated from worldly and sinful practices.** They are to be holy, even as He is holy, and this desired behavior will always be diametrically opposed to the course of this present age. Scripture testimony to the truthfulness of this statement can

be found in the following Scriptures: I Peter 1:13-16, I Corinthians 6:19-20, Romans 12:1-3, and I John 2:15-17.

**2. Separated from apostasy and unbelief.** A believer must not be “unequally yoked together with unbelievers,” thereby being identified with unbelief by association, whether in ministry, worship, or by joint religious activities. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: II Corinthians 6:11-18, I Timothy 6:3-5, II Timothy 2:19-26, II Timothy 3:1-5, and Amos 3:1-3.

**3. Separated from disobedient brethren and doctrinal compromise with respect to all ministry and service.** A believer *sounds an uncertain trumpet* when he identifies himself with, or fellowships with, those holding to corrupted doctrinal positions and practices, thereby leading others astray. Separation from those who are not walking according to truth deters the leavening effect of compromise, and gives a faithful warning to the erring brother. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Romans 16:17, II Thessalonians 3:6, II Thessalonians 3:14-15, II John 10-11, Galatians 2:11, and I Corinthians 15:33-34.

#### **4. Good Works**

**A.** We believe that all followers of the Lord Jesus Christ should maintain good works, a “good work” being that which is done in obedience to the will of God as revealed in the Word of God. Works will determine the reward or loss of reward at the Judgment Seat of Christ before which every Christian will stand. Every believer must realize his responsibility before God to “maintain good works,” i.e., walk in the light of the Word of God. The Bible is the believer’s absolute Standard of faith and practice, his perfect Counsel. The Word provides him with “all things that pertain unto life and godliness” (II Peter 1:3-4). The Bible, not any form of psychological counseling or therapy, is the answer. Scripture testimony to the truthfulness of this statement can be found in the following Scriptures: Ephesians 2:8-10, Titus 2:11-14, Titus 3:1-11, I Corinthians 1:18-29, I Corinthians 3:5-15, and “II Corinthians 5:9-11.

**B.** We establish lines of demarcation from “good works” by the following specific areas of exclusivity:

- a.** We reject as false doctrine the teaching of Monergism or Pretemporal Reprobation as part of Soteriology
- b.** We reject as false doctrine the teaching of any position other than Pre-tribulation rapture of the Church and we reject as false doctrine the teaching any form of Theonomy (Kingdom Constructionism)
- c.** We reject as false doctrine the teaching of any position on church polity other than Congregational Polity
- d.** We reject as false doctrine the teaching of any degree of Covenant (Replacement) Theology
- e.** We reject as false doctrine the teaching of any form of Pentecostalism, Second Blessing Theology, Sinless Perfectionism, continuation of “tongues,” or continuation of revelatory knowledge in ongoing prophecy
- f.** We reject as false doctrine the teaching of any form of cooperation with Apostate churches or Ecumenical Evangelism
- g.** We reject as false doctrine the teaching of any form of Theistic Evolution or Long Day Proponents seeking to justify God creating through Process Evolution
- h.** We reject as false doctrine the teaching of any form of Mysticism such as Contemplative Prayer or Cataphatic Imaging (imagining an image of God to which one prays, seeking visions of God or from God, or seeking religious ecstasism)

# CONSTITUTION

## Preamble

We, as Bible-believing Baptists in this age of compromise and confusion, recognizing our need for a fellowship of pastors that will honor the local church as the only Scriptural ecclesiastical body and will provide encouragement in fulfilling the Great Commission, do associate ourselves in a pastor's fellowship unmixed with apostate or inclusivistic organizations, movements, or doctrines, such as liberalism, neo-orthodoxy, new evangelicalism, and ecumenical evangelism.

### **Article I– Name.**

The name of this corporation shall be the Midwest Independent Baptist Pastors' Fellowship.

### **Article II– Purpose.**

See purpose Statement on page 1

### **Article III– Statement of Faith.**

See Doctrinal Statement pages 2-10

### **Article IV– Rules for Individual Affiliation.**

#### **Section I. Individual Affiliation.**

Individual pastors can affiliate by reading the Purpose Statement and Doctrinal Statement and by declaring their agreement without mental reservation. Each individual must not be in affiliation and/or fellowship with any organization that condones the presence of religious liberals or liberalism. Individuals must report in writing their desire for fellowship with the Fellowship prior to the annual meeting of the Fellowship. The Midwest Independent Baptist Pastors' Fellowship shall receive individuals into the Fellowship by signing an agreement statement to the Purpose Statement and Doctrinal Statement herein defined at the Fellowship gathered in annual sessions. As of this time, the Midwest Independent Baptist Pastors' Fellowship shall be supported by freewill offerings.

## **Section II. Severance.**

Any individual may withdraw his affiliation with this fellowship by notifying the Executive Committee of his desire. This Midwest Independent Baptist Pastors' Fellowship may discontinue the affiliation of any individual by majority vote at an annual meeting, providing the Executive Committee has first considered the charges, on the basis of:

1. Deviation from the Doctrinal Statement, Position Statement,
2. Inactivity – an individual shall be considered inactive when he has not communicated his desire to be part of the fellowship at least every two consecutive years.

## **Section III. Voting Powers.**

Each individual pastor in attendance shall have one vote in all matters of decisions needing to be voted on by the Midwest Independent Baptist Pastors' Fellowship. No votes by proxy will be accepted.

## **Article V– Officers.**

### **Section I. Fellowship Officers.**

The officers and Executive Committee of the Midwest Independent Baptist Pastors' Fellowship shall be:

1. Chairman
2. Vice Chairman
3. Recording Secretary
4. Treasurer
5. Member at Large

The Executive Committee of the Midwest Independent Baptist Pastors' Fellowship shall be self-perpetuating, or until their successors are appointed upon their death, or upon their resignation.

### **Duties of the officers.**

1. The Chairman shall preside at meetings of the fellowship and of the Executive Committee.
2. The Vice Chairman shall preside in the absence of the

Chairman, and shall succeed to that office should it become vacant.

3. The Recording Secretary shall be responsible for official minutes of all fellowship meetings and of the minutes of the Executive Committee. He shall be responsible for official correspondence between individuals and the Executive Committee or of the fellowship as needed.

4. The Treasurer shall receive, deposit, and dispense all monies and records of properties of the Midwest Independent Baptist Pastors' Fellowship as authorized by the Executive Committee.

## **Section II. The Executive Committee.**

The Executive Committee shall:

1. Be responsible for the promotion and advance arrangements for annual meetings and other designated meetings, and authorize payment of bills connected with such meetings.

2. Make provision for dissemination of news and information among affiliates of the Executive Committee and others who may be interested in the work of the Midwest Independent Baptist Pastors' Fellowship.

3. Promote the separatistic and Baptist ideology of the Midwest Independent Baptist Pastors' Fellowship by means of the printed page, radio, conferences, pastoral consultation, blogs, newsletters, etc.

4. Supply such services as might be requested by affiliated pastors or interested churches, including information concerning schools, missionary activities, and information requested by pulpit committees.

5. Present records to the affiliates assembled at the annual meetings.

## **Section III. Appointments**

The Executive Committee shall appoint a State Representative for each of the fourteen participating States in the Midwest Independent Baptist Pastors' Fellowship. These men shall serve indefinite terms, until they resign, or until their departure from the Fellowship. The states presently included in the Midwest Independent Baptist Pastors' Fellowship in alphabetic order are:

Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, North Dakota, South Dakota, Wisconsin, and Wyoming

## **Section IV. Vacancies.**

1. The Executive Committee shall be empowered to fill such vacancies that may occur during the Fellowship year in the offices of Chairman, Vice Chairman, Recording Secretary, or Treasurer by appointing someone to fill that vacant office.
2. Other positions vacated during the year shall be filled by appointment as needed.

## **Article VI– Meetings.**

There shall be an annual meeting of the Midwest Independent Baptist Pastors’ Fellowship with the time and place to be recommended by the Executive Committee from local churches volunteering to offer their facilities for a meeting. If an emergency arises regarding time or place, the Executive Committee shall be empowered to make necessary changes. Robert’s Rules of Order shall govern the parliamentary procedure of all meetings.

## **Article VII– Amendments.**

The Purpose Statement and Constitution may be amended by an affirmative vote of not less than two-thirds (2/3) of the affiliates present and voting at the annual meeting. No proposed amendment may be acted upon until due notice thereof shall have been read at a previous annual meeting. The Executive Committee must sign any proposed amendment to the Purpose Statement and Constitution before they will file it with the Recording Secretary who will then read the same at the annual meeting of the Fellowship.

## **Article VIII– Dissolution.**

If for any reason the Midwest Independent Baptist Pastors’ Fellowship should be dissolved, its assets shall be assigned by the Executive Committee only to a fundamental, separatist, premillennial Baptist not-for-profit corporation, the doctrinal position of which is in keeping with the Purpose Statement and Doctrinal Statement of this document.

## **Article IX– Non Political Activities.**

No substantial part of the activities of the Midwest Independent Baptist Pastors' Fellowship shall be involved in the carrying on of propaganda or otherwise attempting to influence legislation, and the Midwest Independent Baptist Pastors' Fellowship shall not participate in or intervene in (including the publishing or distribution of statements) and campaign on behalf of any candidate for public office.

The initial Planning Council of Midwest Independent Baptist Pastors' Fellowship was held January 15<sup>th</sup>, 2012 held at Shepherd's Fold's Baptist Church in Hutchinson, Minnesota. The following men, listed in alphabetic order, were present and participated in the founding of this organization:

Dr. Brad Berglund-MN  
Pastor Terry Bernstrom-MN  
Dr. David Brown-WI  
Evangelist Brian Clay-MN  
Dr. David Earnhart-MN  
Pastor Joe Grimaldi-MN  
Pastor Steven King-MN  
Dr. Lance Ketchum-MN  
Pastor Roger Louks-MN  
Dr. Bruce Love-CO  
Dr. Roger Luiken-NE  
Pastor Charles Nichols-MN  
Pastor Delbert Oatsvall-WI  
Dr. Clarke Poorman-MN  
Pastor Mark Poorman-MN  
Pastor Rick Sella-WI  
Dr. David Sorenson-MN  
Pastor Ronald Tobin-WI  
Pastor Lamar Whittemore-SD

## **Policy Statement #1**

### **STANDARDS FOR MUSIC**

**1.** The church music must *teach sound doctrine* (Col. 3:16). The words of the songs must be right according to the teaching of the Bible. Most Contemporary Christian Music is unacceptable because it represents the ecumenical charismatic philosophy or it presents a vague message that lacks in doctrinal clarity and strength.

**2.** The church music must be *holy and separate from the world's music* (Eph. 5:19). This means that the church's music will not sound like the popular music played on the radio and the music that the world uses for dancing and drinking and partying. Our church music will not use the backbeat and other forms of dance syncopation, because this has always been associated with sensuality. We believe it is not wise to use drums and electric guitars in church music, because they are so easily used in a pop music fashion.

**3.** The church music *must not be designed to produce a charismatic style mystical experience* (1 Peter 5:8). The objective of charismatic music is to produce an experiential worship and toward this end they use music with a strong rhythm, non-resolving chord sequences, repetition, and electronic modulation so that people will get carried along emotionally. The Bible tells us to be sober and not to allow anything to capture our hearts and minds other than God and His Word. We are not supposed to open ourselves up unquestioningly to any experience but are to continually test everything by the standard of God's absolute Truth (1 Thessalonians 5:21).

**Midwest Independent Baptist Pastors' Fellowship  
Executive Committee**

<b>Chairman</b>	<b>Dr. Lance T. Ketchum</b>
<b>Vice Chairman</b>	<b>Dr. David L. Brown</b>
<b>Recording Secretary</b>	<b>Dr. David Earnhart</b>
<b>Treasurer</b>	<b>Dr. Clarke Poorman</b>
<b>Member At Large</b>	<b>Dr. Bruce Love</b>

