

RESTORATION

CHURCH OF SANFORD



COVENANT APPLICATION

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Article I. Name

The name of this corporation is Restoration Church of Sanford doing business as Restoration Church of Sanford. This corporation will be further referred to in these Bylaws as the “Church,” “Restoration” and such other names as the Elders of the Church, as defined in Article VI, shall determine from time to time.

Article II. Mission Statement

Restoration Church of Sanford exists to make fully devoted followers of Christ through God centered worship, authentic Christian community and sound Biblical teaching. Further, Restoration Church of Sanford exists to RESTORE all people from all walks of life back to God by grace through faith in Jesus Christ.

Article III. Purpose Statement

The Church is organized and shall be operated exclusively for religious, charitable and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986, as amended. Notwithstanding the foregoing, the Church’s purposes also include the limited participation of the Church in any other activities, including taxable activities, but only to the extent the activities would be permitted by a tax-exempt organization. More particularly, but without limitation, the purposes of this Church are:

- to promote the Christian religion by any appropriate form of expression, within any available medium, and in any location, through the Church’s combined or separate formation, of a church, ministry, charity without limitation;
- to ordain, employ and discharge ordained ministers of the gospel, and others, to conduct and carry on divine services at the place of worship of the Church, and elsewhere;
- to collect and disburse any and all necessary funds for the maintenance of said Church and the accomplishment of its purpose within the State of Florida and elsewhere;
- to promote, encourage, and foster any other similar religious, charitable and educational activities; to accept, hold, invest, reinvest and administer any gifts, legacies, bequests, devises, funds and property of any sort or nature, and to use, expend, or donate the income or principal thereof for, and to devote the same to, the foregoing purposes of the Church; and to do any and all lawful acts and things which may be necessary, useful, suitable, or proper for the furtherance of accomplishment of the purposes of this Church; provided, however, no act may be performed which would violate Section 501(c)(3) of the Internal Revenue Code of 1986, as it now exists or as it may hereafter be amended.

Article IV. Articles of Faith

4.1. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all

human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

4.2. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

4.2.1. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7

4.2.2. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

4.2.3. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects

regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

4.3. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

4.4. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

4.4.1. Regeneration

Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

4.4.2. Justification

Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

4.4.3. Sanctification

Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

4.4.4. Glorification

Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

4.4.5. Eternal Security

Eternal Security is those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12,8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

4.5. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

4.6. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers. Associated by covenant in the faith and fellowship of the gospel, the church observes two ordinances of Christ (see 4.6), governed by His laws; exercising the gifts, rights, and privileges invested in them by His Word; and seeks to extend the gospel to the ends of the earth. Its scriptural officers are Pastor, Elder and Deacon. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

4.7. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the cup, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12

4.8. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10

4.9. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

4.10. Last Things

The consummation of all things includes the future, physical, visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the consummation, Satan, with his hosts and all those outside Christ, is

finally separated from the benevolent presence of God, enduring eternal punishment, but the righteous, in glorious bodies, will live and reign with Him forever, serving Him and giving Him unending praise and glory. Then the eager expectation of creation will be fulfilled, and the whole earth shall proclaim the glory of God, who makes all things new.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

4.11. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

4.12. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

4.13. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. The church should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. The church should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly

love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

4.14. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

4.15. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one biological man and one biological woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128;

139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-127;

9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

Article V. Membership

5.1. Requirements

Membership within the Church is first predicated on one becoming a genuine follower of Jesus Christ and following the Lord in Baptism. In addition, members shall have signed the Church Membership Covenant, thus committing themselves to the responsibilities therein assigned.

5.2. Responsibilities

Membership within a local church carries both privileges and responsibilities. Members of the Church are held accountable to the responsibilities of general Christian obligations comprehensively though not exhaustively outlined within the Church's Membership Covenant. These responsibilities include praying for and pursuing both corporate and individual health and holiness.

5.3. Voting Privileges

Membership entitles covenant members to vote on matters essential to church governance, including: the selection or removal of elders and deacons, amendments to governing documents, the calling or dismissal of an elder, major financial expenditures, and matters of formal church discipline—upon the recommendation of the Elders. In such cases, voting privileges are restricted to church members who are not under any disciplinary action, and who have passed their eighteenth (18) birthday. Voting shall not be by a proxy, nor shall that membership vest to any personal representative or heir. See Appendix A for member eligibility for those with cognitive impairments.

5.4. Membership Renewal and Removal

Membership is reviewed and renewed on a periodic basis. Members can be removed through (a) failure to renew their membership, (b) voluntary resignation of membership by one in good standing, (c) death, or (d) a decision by the Elders as a result of the disciplinary process.

Article VI. Elders, Deacons, Pastor(s), Vocational Leader(s) and Officers

6.1. Church Elders

6.1.1. Definition and Responsibilities of an Elder

The New Testament Church described in Scripture provides sufficient direction and examples of how the church is to function through Elder Leadership. As such, the church elders are biblically tasked with preaching and teaching the gospel, praying fervently for the Church, its members and God's Purpose, and to provide oversight and leadership within the local church. Included in these biblical duties are an Elders responsibility to be in study and prayer for God's revelation through scripture, by the Holy Spirit. Additionally, through God's spirit, an Elder shall be equipped to exhort and admonish the saints, judge doctrinal issues, visit the sick and pray.

In Paul's address to the Church at Rome he passionately links the conversion of sinners to the supernatural preaching of the Word. The Word is handled and preached in the New Testament Churches by men called gifted by the Holy Spirit to fill this role. An Elder of the Church is expected to be able to preach and to teach in sound doctrine. In preaching, the Elder shall address the broader needs of the Church. In teaching, the Elder serves as a shepherd and shall be able to speak to the spiritual needs of an individual or collectively to small groups.

An Elder is also expected to pray fervently. Our Lord, Jesus Christ, provided us an example to follow when praying what is now called the Lord's Prayer. An Elder should pray for the needs and desires of individuals within the Church and for the overall benevolent needs of the local Church. The Elder shall always pray for all things within the context of God's Kingdom and greater Purpose. The Elders of the Church should lead figuratively and in practice, the prayer life of the Church.

Finally, an Elder is to provide oversight and leadership of the local church. Oversight of the Church is done carefully through prayer. Similarly to prayer, leadership and oversight is always conducted from the perspective of God's greater purpose in the advancement of His kingdom.

6.1.2. Elder Board

The overall policy, control, direction and management of the ministry, operations and finances of the Church shall be vested in the Elder body. The Elders are designated as the directors of this corporation. The Elder board shall consist of the Lead Pastor and lay and/or vocational Elders as nominated by the Lead Pastor and the acting Elder Board. Upon nomination by the elders a $\frac{2}{3}$ vote of the active covenant members in good standing is required to install a new elder. Until changed by amendment of the Articles of Incorporation or these Bylaws, such number of additional Elders as may from time to time be nominated and elected in accordance with these Bylaws, provided that the total number of Elders shall not be less than two (2).

6.1.3. Qualifications

The minimum qualifications for Elders shall not be less than those listed in 1 Timothy 3:1-7 and Titus 1:6-9, including without limitation the requirement that Elders be men. In addition to the minimum qualifications given in Scripture, Elders must be Members who fully subscribe to Church's Articles of Faith and are actively involved in the ministry of the Church.

Once an Elder candidate has been identified, they must complete the RCS Pastoral Residency in which time they will be expected to demonstrate the spiritual aptitude and sufficient understanding of the roles and responsibilities of an Elder according to the scripture and the clarification provided in these bylaws.

6.1.4. Duties

The first duty of the Elders is to preach and pray fervently for the church. The Elder board is to routinely pray together for guidance, spiritual unity and kingdom advancement. The Elders must teach the scriptures. The Elders should also provide routine opportunities for the congregation to pray. The duties of the Elders shall include, but not be limited to, leading the Church to fulfill the purposes of the Church.

The Elders shall lead and oversee the church in all ecclesiastical matters under Christ. However, in matters such as the selection or removal of elders, changes to doctrine or bylaws, and major decisions affecting the whole body, covenant members shall affirm the elder recommendation by a $\frac{2}{3}$ congregational vote, consistent with our biblical conviction of elder-led, congregationally accountable governance. The Covenant Members shall be the express and final arbiter of ecclesiastical polity, religious doctrine, nominating of a Pastor and questions of Church property, and Elders shall oversee and present to the covenant members any other matters that shall arise concerning the Church, its internal workings, and its governance consistent with these Bylaws.

The Covenant Members shall vote on the matters of (a) nominating of any Elder, (b) doctrinal issues, (c) removal of any Elder, (d) budget changes at and exceeding \$5,000 and (d) other actions deemed major and extraordinary by the Elders.

6.1.5. Lead Teaching Elder

The Lead Teaching Elder serves as the Lead Pastor, with primary responsibility for setting the overall vision and direction of the church. This responsibility includes but is not limited to spiritually and biblically seeking guidance from God, presenting the vision to the Elder board for confirmation and communicating the vision to the congregation. The Lead Teaching Elder also has the responsibility of implementing the vision through the direction of staff and lay leaders. Though the Lead Elder/Pastor may initiate nominations and cast vision, all appointments must be affirmed by the Elder Board in plurality, to preserve mutual accountability and biblical governance.

6.1.6. Vocational Elders

Vocational Elders are defined as those Elders who are in the employ of the Church as a regular part-time or full-time staff member. Vocational Elders may receive reasonable compensation for fulfilling their vocational responsibilities as employees of the Church.

6.1.7. Lay Elders

Lay Elders are defined as those Elders who are not in the employment of the Church as a regular part-time or full-time staff member. Lay Elders shall not receive compensation or salaries for their service.

6.1.8. Selection and Term of Office

The Elders shall have the sole authority to nominate new Elders. A man shall be nominated as an Elder by a unanimous vote of the Elder body after he has been tested and proven to meet the qualifications stated. After being nominated by the Elder Board the individual will then be elected to the office of Elder after a 2/3 majority vote by the Congregation.

The proposed appointment of any Elder shall be communicated to the Church at least fourteen (14) days in advance and Church Members shall have an opportunity to submit questions, comments and concerns, which will be considered by the Elders on a case-by-case basis. Elders shall be nominated by the existing Elder Board and confirmed by a 2/3 vote of active covenant members in good standing. The appointment is not finalized apart from this affirmation, ensuring accountability and unity within the body.

Elders are subjected to an Elder review every year with the Lead teaching Elder. This review is for the purposes of assessing their desire to continue their Eldership. If there is a disqualifying factor then it must be brought before the Elder Board then presented before the Covenant Members. The Lead Elder will be reviewed by one of the other elders for mutual accountability, and have a different elder review annually.

To resign from the Elder body, an Elder shall notify, in writing, the Elder body. The Elders shall determine the most fruitful and edifying way to notify the Church Members. A vacancy in the Elder body because of death, resignation, removal or any other cause shall be filled only in the manners prescribed in this Article 6.5.

Upon leaving the position of Elder, the candidate should be encouraged to engage in discipleship or other leadership positions within the church to help to build and grow the church.

6.1.9. Removal

Elders are given a lot of responsibility and by the scriptural requirements of the position should be above reproach. In the spirit of 1 Timothy 5:19, if an elder is not fulfilling his moral duty then he should be approached by 2 or more and held accountable. Any Elder may be removed from the office of Elder for valid cause. Discipline of Elders must be consistent with the standards set forth in Article VII of these Bylaws. The Elder body will determine the specific procedure for removal of an Elder. This procedure may be altered, amended, repealed or restated by a resolution of the Elders. The Elder Board with the approval of $\frac{2}{3}$ vote of covenant members shall have the sole authority to remove an Elder. A written notice of the proposed removal of any Elder shall be given to such Elder at least ten (10) days prior to the meeting at which an action to effectuate such removal is to be taken to ensure that the Elder is given a reasonable opportunity to defend himself. The Elder shall have the opportunity to answer the charges in the presence of his accusers, but he and his family shall not be present during the discussion and vote on his removal. Such removal shall take place only upon and after a majority passing vote of the Elders and a $\frac{2}{3}$ vote of the covenant members. The Elder under consideration for removal shall not have voting rights while such removal is considered. An Elder is only able to be removed if he no longer fits the qualifications listed in 1 Timothy 3:1-7 and Titus 1:6-9.

6.1.10. Definition of Quorum and Passing Vote

A proper quorum is defined as the minimum number of people to vote on a matter. A proper quorum for voting on any changes to the Bylaws must be $\frac{2}{3}$ of the Covenant members. A quorum for regular church matters should be half of the covenant members. A passing vote for any Bylaw changes must be $\frac{2}{3}$ of the Covenant Members. A passing vote for regular church matters is $\frac{2}{3}$ of $\frac{1}{2}$ the Covenant Members. Proxy voting will be allowed in some instances based on the discretion of the Elder board.

6.2. Church Deacon and Deaconesses

6.2.1. Definition and Responsibilities of a Deacon

Deacons were first identified in the New Testament Church when it became apparent that the rapid growth of the Church was creating infrastructure issues within the Church. To address this issue, other believers were identified to utilize their spiritual gifts to support the ministry and advancement of the Gospel. Upon selecting these first deacons, the Scriptures say that the

number of disciples increased greatly, signifying an increase in the health symbolized by numerical growth of the Church. In the book of Acts, Luke identifies these individuals as ‘men of good repute, full of the spirit and of wisdom’. One of these individuals is the martyr Steven who is further described as a man that was full of faith and of the Holy Spirit. It is therefore deduced then that a deacon in the New Testament Church is an individual identified to have a reputation for having a strong faith in Jesus Christ and for having a strong understanding of the scriptures. The role of a deacon is to meet the physical and spiritual needs of the local church. The primary way that a deacon does this is through prayer and availability. The deacons are to be the hands and feet of the church body.

6.2.2. Qualifications

The minimum qualifications for Deacons shall not be less than those listed in 1 Timothy 3:8-12. The early church had deacons and deaconesses. In addition to the minimum qualifications given in Scripture, Deacons must be Members who fully subscribe to Church’s Articles of Faith and are actively involved in the ministry of the Church.

6.2.3. Duties

The first duty of the Deacon, as with all positions of leadership, is to pray for the church. The deacon or deaconess is called to be a servant. According to Acts, Deacons are to provide the logistical and practical support to enable the Elders to stay on the task of shepherding and teaching the Church. Deacons care for the physical, administrative and temporal concerns of the Church. Some examples of this would be to manage the facilities, administrate benevolence funding, collecting and counting offering and other logistics associated with the day to day operations of the Church. Finally, as with Steven in Acts ch.7, a deacon should be a living testimony of the Gospel and be able to express themselves of the hope that they have found in Christ Jesus.

6.2.4. Reserved

6.2.5. Selection and Term of Office

To be nominated as a Deacon or Deaconesses the individual has to be observed to have been gifted for the role and has shown the desire to fulfill the duties and responsibilities associated with the position. An individual can be nominated by any member of the Church and then evaluated and approved for the role by the Elder Board. Once approved by the Elder Board then the congregation shall vote in the individual with a minimum 2/3 majority vote.

Deacons are subject to a deacon review with the Elders every year. This review is for the purposes of assessing their desire to continue their Deaconship. If there is a disqualifying factor then it must be brought before the Elder Board then presented before the Covenant Members

To resign from being a Deacon, the Deacon shall notify, in writing, the Lead Deacon and the Elder Board. The Elders shall determine the most fruitful and edifying way to notify the Church Members. A vacancy in the Deacon body because of death, resignation, removal or any other cause shall be filled only in the manners determined by the Elder board. Upon leaving the position of Deacon in good standing, the candidate should be encouraged to engage in discipleship and continue in a position of leadership within the church to help to build and grow the church.

6.2.6. Removal

Any Deacon may be removed from the office of Deacon for valid cause. Discipline of Deacons must be consistent with the standards set forth in Article VII of these Bylaws. The Elder body will determine the specific procedure for removal of a Deacon. This procedure may be altered, amended, repealed or restated by a resolution of the Elders. The covenant Members shall have the authority to remove a Deacon with the recommendation of the Elder Board

A written notice of the proposed removal of any Deacon shall be given to such Deacon at least ten (10) days prior to the meeting at which an action to effectuate such removal is to be taken to ensure that the Deacon is given a reasonable opportunity to defend himself. The Deacon shall have the opportunity to answer the charges in the presence of his accusers, but shall not be present during the discussion and vote on his removal. Such removal shall take place only upon and after a passing vote of the Elders and covenant members. A Deacon is only able to be removed if he no longer fits the qualifications listed in 1 Timothy 3:8-12.

6.3. Church Leaders

6.3.1. Definition and Responsibilities

Church leaders are nominated by the Lead Teaching Elder and Elder board to fill specific roles within the Church. These roles are typically to address specific ministry needs as identified by the lead teaching pastor and affirmed by the Elder Board. The individual called into service serves at the discretion of the Lead Pastor and Elder board and as such the ministry lead shall submit to the authority and align to the vision of the Lead Pastor and Elder Board. The role identified for the ministry lead is to be complementary to the individuals' spiritual giftedness and calling as has been observed by the ruling Elders.

Roles that are covered in this definition could be but are not limited to Ladies ministry lead, Men's ministry lead, Senior's ministry lead and Children's director. The role of a Church lead could be filled by a lay person within the Church or it could be identified as a vocational position at the recommendation of the Elder Board.

6.3.2. Qualifications

In describing the characteristics of Deacons and Elders in the Pastoral Epistles, scripture supports that a foundational principle of the Church is to be set apart, a city sit upon a hill in which its light shines bright for all to see. The Pastoral Epistles describe in detail characteristics of individuals called to the ministry. In doing so we see the characteristics which the individuals portray figuratively what the Church stands for. Reputation amongst Church Leaders is seen as paramount to not preventing the darkness of the world to penetrate the fellowship of Church but also to serve as an example to unbelievers of Christ-like living. Therefore, qualifications of a Church Leader are the same as what would be expected of a Deacon or Elder in regard to personal character and behavior. Additionally, the minimum qualifications for church ministry lead is that the individual be gifted and equipped for the task of leadership as observed by the Church leadership team.

6.3.3. Duties

The duties of the church ministry lead will vary dependent on the position that is being filled. The need identified by the Lead Pastor and Elder Board shall be documented prior to an individual being nominated.

6.3.4. Selection and Term of Office

The nomination of an individual occurs after a need within the church has been identified and documented by the board of Elders. The lead teaching Pastor can then nominate an individual to fill the position. Upon being nominated the individual is confirmed by the board of Elders. Elders shall have the sole authority to appoint new ministry leads based on an individual's giftedness and spiritual aptitude for the position. Once the individual is identified and confirmed then they can be approached to be offered the position of leadership or to gauge their interest in the position. An individual that accepts the position of Church Leadership serves at the discretion of the Lead Pastor and Elder board. The duration of service depends solely on the collective desires and motivations of the Lead Teaching Pastor, the Elders and themselves.

6.3.5. Removal

As described in Section 6.3.4, a Church Leader serves at the discretion of the Lead Teaching Pastor and as such can be removed for any reason deemed necessary. The removal of the individual may be due to the necessity to remove the position, to direct the ministry in a different direction and for any reason unbecoming of the position as described in qualification section, 6.3.2. The Lead Teaching Pastor must consult and gain the approval of the Elder Board. An explanation must be given to the covenant members for the removal of an individual.

6.4. Officers

Officers of the Church shall be Members of the Elder body. The Officers shall consist of a Chairman, Vice Chairman, Secretary, Treasurer, and such other officers as deemed necessary by the Elders.

6.4.1. Officer's Duties

6.4.1.1. Chairman

The Chairman shall perform such duties as are incumbent upon such Officer, including making certain that all orders and resolutions of the Elders are carried into effect. The Chairman shall be the Lead Teaching Pastor or the Executive Pastor. The chairman will have oversight of the Elder meetings. The Chairman's duties shall include, without limitation: establishing meetings, setting the agenda and presiding over the meetings.

6.4.1.2. Vice Chairman

The Vice Chairman shall, in the absence of a duly-appointed Chairman, or in the event of the Chairman's inability or refusal to act, perform the duties and exercise the powers of the Chairman and shall perform such other duties as the Elders shall from time to time prescribe.

6.4.1.3. Secretary

The Secretary shall record or cause to be recorded in a minute book of the Church minutes of all meetings of the Elders and all votes taken at such meetings. He shall have charge of the official records and seal of the Church, and he shall perform such other duties as are incident to the office of Secretary and as may be assigned by the Elders or the Chairman, under whose supervision the Secretary shall be.

6.4.1.4. Treasurer

The Treasurer shall serve as the overseer of the financial operations of the Church. Paid Church staff members shall be accountable to the Treasurer for management of the financial aspects of the Church. The Treasurer shall perform such other duties and have other responsibilities as may be assigned to him from time to time by the Elders. The Treasurer shall be accountable and answer to the board of Elders.

Article VII. Church Discipline

Church discipline is a necessary mark of a healthy church and shall be applied in cases of sexual misconduct, gossip, divisiveness, dishonesty, and other sin which hinders the body of the church or the testimony of the church. In accordance with the biblical pattern generally outlined in Matthew 18:15-17, a person who evidences such sin will be confronted in an initial one-on-one meeting, followed by escalating engagement by the pastoral staff and Elders.

Where the steps of discipline are exhausted in cases of unrepentant and/or habitual sin, the Elders and Covenant Members will consider removing a person from membership with the hope of eventual reconciliation and restoration. In addition, it might include public disclosure of removal from membership and the circumstances leading to this decision to the covenant membership of the Church. Those so disciplined will in turn be restored to fellowship where the Elders and Covenant members have determined that appropriate repentance has occurred. In cases requiring removal from covenant membership, the elders will bring a recommendation to the congregation, and a 2/3 vote by members present will complete the process, in accordance with Matthew 18:17 and 1 Corinthians 5.

Article VIII. Transactions of the Church

8.1. Contracts and Legal Instruments

The Elder board may authorize an individual Elder, Officer, employee or agent of the Church to enter into a contract or execute and deliver any instrument in the name of and on behalf of the Church. This authority may be limited to a specific contract or instrument, or it may extend to any number and type of possible contracts and instruments.

8.2. Deposits

All funds of the Church shall be deposited to the credit of the Church in banks, trust companies, or other depositories that the Elder board selects. The Corporation shall hold, manage, and disburse any funds or properties received by it from any source in a manner that is consistent with the expressed purposes of this Corporation.

8.3. Gifts

The Elders may accept or devise on behalf of the Church any contribution, gift, bequest, for the general purposes or any special purpose of the Church. These contributions may include, but not limited to, gifts of money, annuity arrangements, securities, and other tangible and intangible personal property, real property, and interest therein. The Elders may make gifts and give charitable contributions that are not prohibited by these Bylaws, state law, or any requirements for maintaining the Church's federal and state tax status.

8.4. Ownership and Distribution of Property

The Church shall hold, own, and enjoy its own personal and real property, without any right of reversion to another entity.

Article IX. Books and Records

9.1. Required Books and Records

The Church shall keep correct and complete books and records of account.

9.2. Fiscal Year

The fiscal year of the Church shall begin on the first day of January and end on the last day in December in each year. The Pastor shall give a report to the church on the previous fiscal year's finances by the end of the first quarter.

Article X. Dissolution

Upon dissolution of this Corporation, the Board of Elders shall cause the assets herein to be distributed to another Corporation with purposes similar to that identified in Article II and Article IV of these Bylaws.

In no way shall any of the assets or property of this corporation, or the proceeds of any of the assets or property, in the event of dissolution, go or be distributed to members, either for the reimbursement of any sums described, donated, or contributed by such members, or for any other such purpose.

Article XI. Amendments

These Bylaws or any provision contained herein may be altered, amended, repealed or restated, and new Bylaws adopted, by a passing vote of the Covenant members. Such vote shall take place at any special or regular member meeting duly noted. New bylaws changes may only be adopted by a passing vote of the Covenant Members in good Standing with the recommendation of the elders. "Duly noted" is defined as a twenty-four (24) hour pre-notification via email or other communication means

Article XII. Restoration Church of Sanford Membership Covenant

Restoration Church of Sanford Membership Covenant is birthed out of our love for the church body and its individual members, whom we hope will experience the fullness of joy which is found in the presence of the Lord. The primary purpose of this covenant is to serve as a teaching document with three functions:

- To clarify the biblical obligations and expectations for both the elders of Restoration Church of Sanford and the individual members of Restoration Church of Sanford.
- To establish teaching and doctrinal parameters for Restoration Church of Sanford.
- To serve as a tool for reflection and growth toward holiness.

Restoration Church of Sanford Membership Covenant is comprised of a section on the Church, the nature of covenants, the Statement of Basic Beliefs, the obligations of Restoration Church of Sanford elders to Restoration Church of Sanford body and the obligations of members to Restoration Church of Sanford.

What is the Church?

The church is the gathering of the redeemed, the household of God (Eph. 2:19), the bride of Christ (Rev. 21:2, 9) and the body of Christ (1 Cor. 12:12-31). First Corinthians 12 speaks of many members within the same body. Just as a human body relies upon mutual dependence of individual members for proper functioning, so the body of Christ requires sacrificial and responsible service by its individual members.

Membership at Restoration Church of Sanford is participation in a family, a microcosm of the universal household of God. All members are united to Christ and thus to each other. Unity within the church is expressed in love for God and a love for others, both those within the family and those who are not. Because of the identification of Christ with His Church, Christians are expected to display His gospel in a manner which is worthy of Him (Eph.4:1).

What is a Covenant?

A covenant is generally defined as “a written agreement or promise usually under seal between two or more parties especially for the performance of some action.” Within the Scriptures, we find a number of examples of covenants, some between God and man (Gen. 6, 9, 15; Ezek. 20; Hos. 2; Jer. 31; Matt.26), while others are solely between men (1 Sam. 18; 2 Sam. 5). In some covenants, one party binds his or herself to fulfill the obligations of both sides of the agreement. In others, the parties are reciprocally bound to adhere to the obligations. While God’s covenant with the Church universal is an example of the former, the local church covenant represents the latter.

The covenant is first and foremost an acknowledgement of general Christian obligations between individual parties, the corporate church body, her elders and her individual members and an agreement to enter into those duties for God's glory and the good of the body and bride of His Son.

Statement of Basic Beliefs

The gospel is the hope of the world. As we read the Scriptures, we see the overarching themes of God's providence, power and provision to reconcile mankind and the created world to Himself through the Person and work of Jesus Christ. In light of this, we aim to be explicitly gospel centered in all that we preach, teach and practice.

I believe...

- ❖ The Scriptures are true, authoritative and sufficient (Psalm 19:7-11; 2 Timothy 3:16; 2 Peter 1:20-21).
- ❖ There is only one true God, Creator of heaven and earth, who eternally exists in three distinct Persons: Father, Son and Holy Spirit (Deuteronomy 6:4; Isaiah 45:5-6, 46:9-10; John 17:3; 1 Corinthians 8:4-6; 1 Timothy 2:5; Genesis 1:26; Psalm 45:6-7, 110:1; Matthew 3:13-17, 28:17-20; 1 Corinthians 12:4-6)
- ❖ All things exist for the glory of God (Psalm 148; Proverbs 16:4; Isaiah 61:3; Romans 11:33-36; 1 Corinthians 10:31; 2 Corinthians 5:15; Ephesians 1:3-14).
- ❖ All humanity, Christ excluded, is sinful by both birth and action (Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23, 5:8, 5:12-21, 7:18; Ephesians 2:1-3).
- ❖ The deserved penalty for sin is physical and spiritual death (Genesis 2:15-17, 3:19; Romans 5:12, 6:23; James 1:14-15).
- ❖ Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3).
- ❖ Jesus Christ died as the sacrificial substitute to pay the penalty for sin (John 1:29, 10:1-18; Romans 5:8; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18).
- ❖ Jesus Christ physically rose from the dead, ascended into heaven and will one day physically return (Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25, 14:3; 1 Corinthians 15:12-34; Acts 1:11; 1 Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7).
- ❖ There will be a future physical resurrection of the dead. Only those who turn from sin and to Jesus in faith and repentance will be raised to eternal reward. Those who do not turn from sin and to Jesus will be raised to eternal punishment (Matthew 25:31-46; John 5:28-29; Acts 24:15).
- ❖ Only through faith in the Person and work of Jesus Christ and repentance from sin can one be reconciled to God and experience true life and joy (John 3:18, 14:6; Acts 4:12; Romans 3:21-26; 1 Timothy 2:5-6).

I understand the importance of submission to church leadership and will be diligent to preserve unity and peace; I will adhere and will not be divisive over the Statement of Basic Beliefs.

Biblical Obligations of Restoration Church of Sanford

Elders to Restoration Church of Sanford Body

As shepherds and overseers of a local church, elders are entrusted with protecting, leading, equipping and caring for the corporate church body and her individual members. The following is a rather extensive overview of the requirements for elders as spelled out within the Scriptures.

The elders covenant...

- ❖ To appoint elders, including staff members who serve in these offices, according to the criteria assigned to them in the Scriptures (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4).
- ❖ To prayerfully seek God's will for our church community and steward her resources to the best of our ability based on our study of the Scriptures and following of the Spirit (Acts 20:28; 1 Peter 5:1-4).
- ❖ To care for the church and seek her growth in grace, truth and love (Matthew 28:16-20; Ephesians 4:15-16; Colossians 1:28; James 5:14; 1 Peter 5:1-4).
- ❖ To provide teaching and counsel from the whole of Scripture (Acts 20:27-28; 1 Timothy 4:16; 2 Timothy 4:1-5; Titus 2:1).
- ❖ To equip the members of the church for the work of ministry (Ephesians 4:11-16).
- ❖ To be on guard against false teachers and teachings (Matthew 7:15; Acts 20:28-31; 1 Timothy 1:3-7; 1 John 4:1).
- ❖ To lovingly exercise discipline when necessary, for the glory of God, the good of the one disciplined and the health of the church as a whole (Matthew 18:15-20; 1 Corinthians 5; Galatians 6:1; James 5:19-20).
- ❖ To set an example and join members in fulfilling the obligations of church membership stated below (Philippians 3:17; 1 Timothy 4:12; Titus 2:7-8; 1 Peter 5:3).

Biblical Obligations of the Members to Restoration Church of Sanford

As those who have experienced the grace of a life changed by the gospel of Jesus Christ, we have the opportunity to reflect the character of Christ through the pursuit of certain attitudes and actions and the rejection of others. The Scriptures refer to this reality as “living by the Spirit” (Rom. 8). The requirements of the Membership Covenant are in no way intended as an addition to the biblical obligations of a believer. Rather, this document functions primarily as an accessible yet non-exhaustive explanation of what the Scriptures teach about the obedience that faith produces.

I covenant...

- ❖ To submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119; 2 Timothy 3:14-17; 2 Peter 1:19-21).
- ❖ To pursue the Lord Jesus Christ through regular Bible reading, prayer, fellowship and practice of spiritual disciplines (Luke 18:1; Acts 17:11; 1 Corinthians 9:24-27; Ephesians 5:1-21; 1 Thessalonians 5:12-22).
- ❖ To follow the command and example of Jesus by participating in the ordinances prescribed to His Church:
 - By being baptized after my conversion.
 - By regularly remembering and celebrating the person and work of Christ through communion.
- ❖ To regularly participate in the life of Restoration Church of Sanford by attending weekly services, engaging in gospel-centered community, being discipled and making disciples, serving those within and outside of this church (Acts 2:42-47; Hebrews 10:23-25; Titus 3:14, Matthew 28:19).
- ❖ To steward the resources God has given me, including time, talents, spiritual gifts and finances. This includes regular financial giving, service and participation in community that is sacrificial, cheerful and voluntary (Matthew 25:14-30; Romans 12:1-2; 2 Corinthians 8-9; 1 Peter 4:10-11).
- ❖ By God’s grace through the power of the Holy Spirit, to walk in holiness in all areas of life as an act of worship to Jesus Christ (1 Peter 1:13-16, 4:1-3). Believers should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the Spirit. Below are a few examples of actions addressed in the Scriptures:
 - I will practice complete chastity unless married and, if married, complete fidelity within heterosexual and monogamous marriage. Complete chastity and fidelity means, among other things, that regardless of my marital status, I will pursue purity and abstain from sexually immoral practices such as adultery, homosexuality, premarital sex and pornography (Romans 13:11-14; 1 Corinthians 6:15- 20, 10:8; Ephesians 5:3; 1 Thessalonians 4:1-8; Hebrews 13:4).
 - I will seek to preserve the gift of marriage and agree to walk through the steps of marriage reconciliation at Restoration Church of Sanford before pursuing divorce from my spouse (Matthew 19:1-12; Mark 10:1-12; Luke 16:18; 1 Corinthians 7:10-11; for the role of the church in the process of divorce, see Paul’s concern for the resolution of legal matters within the assembly of the church in 1 Corinthians 6).
 - If a parent, I will commit to raise my children in the discipline and instruction of the Lord, in a two parent household, the Scriptures command fathers to take responsibility and shepherd their families (Ephesians 6:4; Colossians 3:18-21; Genesis 18:19; Deuteronomy 6:7-9)

- I will refrain from illegal drug use, drunkenness, gossip and other sinful behavior as the Bible dictates (Romans 1:28-32, 13:13; Galatians 5:19-21; Ephesians 5:18; James 3:3-18).
- ❖ To refrain from such activities that the Scriptures would deem foolish (Romans 14:14-23).
- ❖ To take seriously the responsibility of Christian freedom, especially actions or situations that could present a stumbling block to another (1 Corinthians 8:1-13).
- ❖ To submit to the discipline of God through His Holy Spirit by:
 - Following the biblical procedures for church discipline where sin is evident in another—the hope of such discipline being repentance and restoration.
 - Receiving righteous and loving discipline when approached biblically by fellow believers (Psalm 141:5; Matthew 18:15-20; 1 Corinthians 5:9-13; Hebrews 12:5-11).
- ❖ To do the following when I sin :
 - Confess my sin to God and to fellow believers.
 - Repent and seek help to put my sin to death (Romans 8:13; Colossians 3:5; James 5:16; 1 John 1:6-10).
- ❖ To submit to the elders and other appointed leaders of the church and diligently strive for unity and peace within the church (Ephesians 4:1-3; Hebrews 13:17; 1 Peter 5:5).
- ❖ To understand the weight of one's covenant relationship with Restoration Church of Sanford. Covenantal members are responsible for voting matters in the church. Members are asked to take these matters of the church seriously and investigate the options before voting. Members are responsible for searching the Sacred Scriptures to make the most biblical decision. (1 Corinthians 12:21-26, Acts 17:11, Matthew 18:15-17).

Article XIII. Restoration Church of Sanford Covenant Application

At Restoration Church of Sanford we take church covenant very seriously. We have developed the following process to help us better oversee your request for membership in our church. Our prayer is that this process will give you and our elders the very best opportunity to make informed godly decisions about this very important step in your life.

Our goal in all that we do at Restoration is to honor the Lord. This application and the membership process are simply tools used by our elders to better ascertain your spiritual condition and readiness for church membership. There are several reasons why our elders need to assist you with this.

- ❖ They are responsible for member’s souls as they provide watch care over God’s people knowing that elders are accountable to God for their work (Hebrews 13:17; Acts 20:28; 1st Peter 5:1-5). It is a matter of integrity and faithfulness of our elders.
- ❖ The Lord calls Christians to spiritual unity, like-mindedness, and peace with one another (Ephesians 4; Col. 3:12-17, Philippians 2-3; I Thessalonians 5:12-15). Church membership officially involves individuals in a corporately shared commitment of loving and serving one another. It is a matter of integrity and faithfulness for the congregation.
- ❖ Your personal investment in the shared ministries of Restoration Church of Sanford will stand to impact you, your family and the congregation. Prudence and care demand that a thorough inquiry be made before this commitment takes place. It is a matter of integrity and faithfulness for you.

Restoration Church of Sanford Covenant Application

Name (please print) Last _____, First _____
 Address: _____
 City: _____ State _____ Zip _____
 Telephone _____ Email _____
 Date of Application _____.

Have you read and are you in agreement with the constitution and bylaws of Restoration Church of Sanford _____ . If not in agreement please point out area(s) of disagreement

This application document is a statement of the member’s commitment to the people of Restoration, to the teaching and leadership of the pastors. Are you prepared to make this commitment? _____

Are you presently a member of a church? _____. If so—what church? _____ Why are you leaving that church? _____

Have you been baptized by immersion since your salvation? _____ If not, are you willing to be baptized?

What ministry interest or involvement have you had and what ministries are you currently interested in? _____

Please write or type out your understanding of the gospel and testimony of salvation in the blank section below. This will help the elders better understand your understanding of the gospel.

Signature _____

Appendix A - Members With Cognitive Impairment

This article is written as an addendum to section 5.3 on membership and voting privileges, to further explain Restoration Church of Sanford's (RCS) theological and practical position for those who have come into the RCS community and have cognitive impairments.

1) First, before addressing the practical aspects of being a church member (i.e. voting, serving, etc.), it is important to establish how a person becomes eligible for church membership. We believe as the Scriptures declare and herald that "Salvation belongs to the Lord" (Jonah 2:9, Psalm 3:8, etc), and that Jesus Christ is the Founder and Perfecter of our faith (Hebrews 12:2). God has made plain that a saved person is someone who has been *born again* by the Holy Spirit (1st Peter 1:3; John 3:3-7; Titus 3:5), and that this is not accomplished by the will of man but by God (John 1:13). This means that the new birth (i.e. the doctrine of regeneration) is God's work accomplished through the preaching of the Word and evidenced by a response in repentance and faith (1st Peter 1:23, Romans 10:17; James 1:18). God's work in saving a person is nothing less than being united body and soul with Jesus Christ by grace alone through faith.

Faith is a matter of trusting in the Lord, a trust which is normally evidenced by cognitively grasping the truth of the Gospel (Christ's death and resurrection for sinners), believing those to be true but most importantly trusting in the heart that Christ's work is one's only hope (Romans 10:9-11). What Scripture teaches concerning the doctrine of salvation (i.e. soteriology) is that faith is fundamentally a clinging to Jesus Christ and receiving and resting in Him for forgiveness from sin, this trust can be expressed in a young child and grow in depth as a person ages but it is not tied to a certain level of factual expression or doctrinal precision. For example someone can believe in the Trinity but not know or express the details of the Trinitarian distinctions as expressed by the Council of Nicea in AD 325 and still be truly saved. It should also be noted that because regeneration is a work of the Lord, the Scriptures also teach that God can work above and beyond His ordinary means to apply the Holy Spirit to one's life such as in the case of the Holy Spirit filling John the Baptist in the womb of his mother.

Once a person has been born again there is an immediate and progressive growth in fruit and evidence of a changed life (Galatians 5:22-25) called sanctification which is demonstrated through baptism, good works and participation in the life of the church. This sanctification by the Holy Spirit will transform the mind, desires and actions (Romans 12:1-2) and equip each believer with gifts and abilities to serve the church (1st Corinthians 12:4-11). But Paul goes on in this same chapter to explain that each person is not equipped the same and not everyone will have the same abilities, and those that seem weaker are in fact indispensable (1st Corinthians 12:21-26). Therefore, the Scriptures teach a progressive growth in understanding and holiness in desire that is part of sanctification, and that works beyond mere cognitive recognition of truth but is a change of the whole person, in varying degrees as the Spirit wills.

How does this all come together regarding a person with cognitive impairment? Based on full weight of these passages, our church believes that a person with minor to severe cognitive impairments can be saved, and for those with cognitive impairments but a demonstration of trust in Christ and cognitively appropriate evidence of fruit is saved and indwelt by the Holy Spirit and therefore eligible to be a member of Restoration Church of Sanford. This is in accordance not only with the Scriptures teaching, but with our confessional standard as it says in the 2nd London Baptist Confession of Faith, LBCF 10.3, *“Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit, who worketh when, and where, and how He pleaseth: so also, are all other elect persons who are incapable of being outwardly called by the ministry of the Word.”*

2) Second, a person with cognitive impairments who has shown evidence of faith, however limited, is encouraged to pursue church membership, and participate in voting under the following guidance in lesser or more severe cases under the following guidelines:

A) More Severe Cases: For a person that is unable to understand procedures and processes within the church (i.e. budgeting, technical decisions, logistically complicated matters such as safety and legal matters), we encourage this member to abstain from voting in these matters based on consultation with the member’s guardian. It is expected for those who have more severe cognitive impairment to have a guardian or family member that is overseeing and assisting this person in most matters of their life, and the elders of RCS will defer to the wisdom and guidance of this guardian in voting, if this guardian is a member of RCS. Nonetheless, we encourage that in voting for elders, deacons and more relationally oriented matters of the church, that this person pray and vote according to his/her conscience and intuition given by the Holy Spirit.

B) Less Severe Cases: Similar to the guidance above, the elders of RCS will defer and coordinate with a guardian if applicable, but desire that a person with cognitive impairments vote and participate in the church in accordance with the measure of gifting the Lord has given (Romans 12:3-8), and are encouraged to consult the elders for wisdom and prayerful guidance.

As the elders of RCS, we thank the Lord for His infinite gift of Christ our Savior, whose atonement and work on the cross is sufficient to save us to the uttermost, and that God is the One who makes each and every one of us according to His Sovereign plan and individual capacities, and yet is able to save all whom He wills.

Conclusion

As a final exhortation we remember Moses' conversation with the Lord before going to Pharaoh when Moses said, *"Oh, my Lord. I am not eloquent, either in the past or since you have spoken to your servant, but I am slow of speech and tongue."* Then the Lord said to him, *"Who has made man's mouth? Who makes him mute or deaf or seeing or blind? Is it not I, the Lord? Now therefore go, and I will be with your mouth and teach you what you shall speak."* (Exodus 4:10-12) We see in this passage that all our abilities great or small come from the Lord, and that the Lord is pleased to use the weakest and least capable of us to bring glory to Himself, including Moses.

So let us as a church embrace, love and care for those members among us who have more limitations, because as the Scriptures teach us, we will learn more about the Lord, grow in our love for one another, and see tangibly the Lord's promise at work, **"My grace is sufficient for you, for my power is made perfect in weakness."** **Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.** (2nd Corinthians 12:9) Amen! Praise the Lord!

Restoration Church of Sanford

Record of Bylaws Amendment History

Date of Amendment: December 14, 2025

Document Amended: Restoration Church of Sanford Bylaws and Governance Documents

Approved By: Covenant Members with recommendation of the Elders

Summary of Amended Sections

1. Article V – Membership

- **Section 5.3 – Voting Privileges**

Added clarification regarding voting eligibility for members with cognitive impairments. Members with such conditions are now addressed in Appendix A for eligibility guidance.

2. Article VI – Church Leadership

Elders

- **Section 6.1.3 – Qualifications**

Added requirement that Elder candidates must complete the Restoration Church of Sanford Pastoral Residency before installation.

- **Section 6.1.4 – Duties of Elders**

Clarified congregational authority by stating that Covenant Members serve as the final arbiter in certain matters, including:

- Doctrinal issues
- Nomination of a Pastor
- Questions of Church property
- Budget changes of \$5,000 or more
- Other major matters deemed extraordinary by the Elders

- **Section 6.1.8 – Selection and Term of Office**

Added requirement for annual elder review, including:

- Review conducted by the Lead Teaching Elder
- Mutual accountability among elders

- Rotating elder review of the Lead Elder
- **Section 6.1.10 – Definition of Quorum and Passing Vote**
Updated quorum definition for congregational matters:
 - **Quorum:** Minimum of ½ of the Covenant Members
 - **Passing vote:** Two-thirds (2/3) of Covenant Members present and in good standing

Deacons

- **Section 6.2.4 – Lead Deacon**
Section removed and replaced with “Reserved” to maintain numbering structure.
- **Section 6.2.5 – Selection and Term of Office**
Added annual Deacon review conducted by the Elders to assess continued qualification and desire to serve.
- **Section 6.2.6 – Removal of Deacons**
Authority expanded so that Covenant Members may remove a Deacon with recommendation from the Elder Board.

3. Article XI – Amendments

- Changed authority for adopting new bylaws:
 - Previously approved solely by Elder vote
 - Now requires a passing vote of Covenant Members in good standing, with recommendation from the Elders.

4. Appendix A – New Addition

- **Appendix A: Members with Cognitive Impairment**
Added to provide guidance regarding membership participation and voting eligibility.