

BYLAWS OF



7500 N. Millbrook Avenue, Fresno CA 93720

ARTICLE I. PURPOSES

Redemption Bible Church (the “Church”) shall have such purposes as are now or may hereafter be set forth in the Articles of Incorporation and shall be stated more specifically to spread the Gospel of Jesus Christ by the following means:

Redemption Bible Church is organized and operated exclusively for religious purposes in accord with Section 501(c)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue law and referred to herein as the “Code”). More specifically, its purpose is to be a Church and to glorify God through the conduct of public worship, Bible studies, and related religious education and Christian fellowship services designed to communicate the Gospel of Jesus Christ.

ARTICLE II. MISSION

At the outset of Redemption Bible Church, our Mission is to Love God, Love Others, and to Make Disciples (Matthew 22:37-39; 28:19). A disciple of Christ is one who Worships, Walks, Works, and Witnesses for Christ. The mission, conduct, and belief of this Church must always submit to the authority of God as revealed in His Word.

ARTICLE III. DOCTRINAL STATEMENT

The Scriptures - We believe in the Scriptures of the Old Testament and New Testament as verbally inspired by God inerrant in the original writing and infallible in their meaning. We believe the 66 books of the Old Testament and New Testament are God’s completed and sufficient revelation for the total well being of mankind.

God - We believe in the only true God (John 17:3), the Father, the Son, and the Holy Spirit (Matthew 28:19-20). He created all things (Revelation 4:11) and upholds all things by the word of His power (Hebrews 1:3). In Him we live and move and have our being (Acts 17:28). He is a God of truth and without iniquity, just and right is He (Deuteronomy 32:4) and He shall judge the world (Psalm 9:8).

We believe that the Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience (Mark 12:29; John 1:1-4; Matthew 28:19-20; Acts 4:3-4, Hebrews 1:3-4).

Jesus Christ - We believe in the total eternal deity of the Lord Jesus Christ. We believe He is the manifestation of God in the flesh. We believe He was conceived by the Holy Spirit and born of the virgin Mary. We believe Him to be true God and true man (John 1:1, 14, 18; John 14:8, 9; I Timothy 3:16).

Holy Spirit - We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ during this age. He convicts us of sin and regenerates the sinner upon believing on Christ, baptizing the believer into one body of which Christ is the head. He indwells, guides, instructs, fills, comforts, and empowers the believer for godly living and service through individually bestowed spiritual gifts. Scripture indicates that the manifestation of spiritual gifts will vary according to the need that each gift is designed to meet. It emphasizes, instead, the more excellent way of love and zeal for the more edifying gifts, for the purpose of building up the body of Christ. (John 16:7-15; 13:15; Titus 3:5; Ephesians 1:22; 4:11-12; Romans 8:9-17; 12:4-8; I Corinthians 3:16; 12:4-5, 11-13, 19; Galatians 5:25; Hebrews 4:1-4; II Corinthians 12:12).

Man - We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners; not only by constraint, but by choice and therefore under just condemnation without defense or excuse. We believe that without exception every man is totally depraved and needs a Savior (Genesis 3:1-6; Romans 3:10-19, 23; Romans 1:18, 32).

Salvation - We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice. We believe salvation comes through belief in the holy deity of Christ, the virgin birth, the death, burial, and resurrection of Christ. We believe that all who repent of their sins and by faith receive Him as their personal Savior are justified on the basis of His blood shed on Calvary. They are born again of the Holy Spirit and thereby become eternally secure as children of God. We believe the Holy Spirit baptizes a person who believes into the body of Christ at the moment of salvation (Romans 8:37-39; II Corinthians 5:21; I Corinthians 12:13).

Regeneration - We believe that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10) and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; II Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (II Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; I John 3:2-3).

Election - We believe that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (John 15:16, Romans 8:28-30; Ephesians 1:4-11; II Thessalonians 2:13; II Timothy 2:10; I Peter 1:1-2).

We believe that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; II Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We believe that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; I Peter 1:2).

We believe that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; II Timothy 1:9).

Justification - We believe that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; II Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; I Corinthians 12:3; II Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; I Peter 2:24) and the imputation of Christ's righteousness to us (I Corinthians 1:30; II Corinthians 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification - We believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; I Corinthians 1:2, 30; 6:11; II Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; I Peter 1:2).

We believe that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22; II Corinthians 3:18; I Thessalonians 4:3-4; 5:23).

In this respect, we believe that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; I Peter 1:14-16; I John 3:5-9).

Security - We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; I Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; I Peter 1:5; Jude 24).

We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Separation - We believe that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (II Corinthians 6:14-7:1; II Timothy 3:1-5).

We believe that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also believe that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2, I Corinthians 5:9-13; II Corinthians 6:14-7:1; I John 2:15-17; II John 9-11).

We believe that believers should be separated unto our Lord Jesus Christ (II Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the believing of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; II Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; I John 3:1-10).

Heaven and Hell - We believe in the bodily resurrection of both the saved and the lost. The saved are raised to eternal, conscious bliss in heaven (Matthew 25:34; John 14:2; II Corinthians 5:1; Revelation 2:7) the lost are raised to eternal torment in hell in conscious separation from God. (Matthew 8:11; Matthew 10:28; Matthew 13:49-50; Mark 9:47-48; Luke 12:5; Revelation 21:8).

Resurrection - We believe in the resurrection of the crucified body of our Lord Jesus Christ, His ascension into heaven, and His present life for us as Great High Priest and Advocate (Acts 1:3, 9; Hebrews 7:25, 26).

Return of Christ - We believe in "that blessed hope", the personal, premillennial, and imminent return of our Lord Jesus Christ. His return has a vital bearing on the personal life and service of the believer (I Thessalonians 4:13-18). Upon the return of Christ and the completion of His will for mankind, following the millennial reign, he will incinerate the known universe and create a new heavens and new earth for man to reign in and dwell with God himself for eternity (II Peter 3:10-14; Revelation 21).

Baptism and Communion - We believe that Christian baptism is a public declaration of and identification with Christ in His death, burial, and resurrection signified by immersion in water. The Lord's Supper is the commemoration by believers of Christ's death until He comes and should be preceded by a careful self-examination (Acts 4:13; Romans 6:3-6; I Corinthians 11:20-29).

The Church - Upon receiving the Lord Jesus Christ as Savior, all believers have therefore become part of His body, the Church. There is one Church universal, composed of all those who acknowledge Jesus Christ as Savior and Lord. The Scriptures command believers to gather together to devote themselves to worship through prayer, teaching of the Word, observance of the ordinances (baptism and communion), fellowship, monetary giving of tithes and offering, service to the body through the development and use of talents and gifts, and outreach to the world in fulfillment of the command of Christ to make disciples of all believers (Ephesians 5:23; Romans 12:1; Acts 2:42-46; I Corinthians 14:26; Matthew 28:18-20).

Wherever God's people meet regularly in obedience to this command there is the local expression of the Church – under the watch-care of Elders and other supportive leadership. Its members are to work together in love and unity, intent on the one ultimate purpose of glorifying Christ (Ephesians 4:16).

Missions - Realizing that the cause of Christ extends beyond any one local fellowship, we commit ourselves to an ongoing ministry of extending the call of Christ to make disciples around the world.

Christian Living (Concerning Conduct) - The Bible teaches that all believers are saints, set apart unto God and are thus responsible to live in such a manner as not to bring reproach upon their Savior and Lord (Romans 21:1-2; I Peter 1:14-19; II Timothy 2:19; Titus 2) lest the Word of God be blasphemed (I Timothy 6:1; Titus 2:5). As Christians we should obey the Word of our Lord, seek the things which are above, walk as He walked, and accept as our responsibility the duty and privilege of bearing the Gospel to a lost world (I John 2:3; Colossians 3:1; Ephesians 5:23; Matthew 29:19-20). A victorious and fruitful Christian life is possible only for those who have presented themselves wholly to Christ and walk by the power of the Holy Spirit, which all believers are called to do (Romans 12:1,2; Galatians 5:16; Ephesians 5:18; Romans 6, 7).

“I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” Romans 12:1

“Walk in the Spirit and you shall not fulfill the lusts of the flesh.” Galatians 5:16

“Be not drunk with wine...but be filled with the Spirit.” Ephesians 5:18

Marriage and Human Sexuality - We believe marriage is a monogamous, heterosexual union instituted and ordained by God (Genesis 2:18-25; Ephesians 5:22-33). As such, it is to be an exclusive covenantal union of one man and one woman for the purpose of a lifetime of mutual commitment and companionship. A civil government's sanction of a union will be recognized as a legitimate marriage by this Church only to the extent that it is consistent with this belief.

We believe that the term “marriage” has only one meaning - it is a union sanctioned by God which joins one man and one woman in a single, exclusive relationship, as delineated in Scripture. We believe that God intends sexual intimacy to only occur between a man and a woman who are married to each other (Hebrews 13:4; Exodus 20:14; Proverbs 6:20-7:27; Romans 1:24-28; I Corinthians 6:9-10).

We believe that God has commanded that no intimate sexual activity is to occur outside of a marriage between a man and a woman.

We believe that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, sexual deviancy, incest, polygamy or any attempt to change one's gender, or disagreement with one's biological gender, is sinful and offensive to God.

We believe that in order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical role model to the Church members and the community, it is imperative that all persons employed by our Church in any capacity, or who serve as volunteers, should abide by and agree to this position statement on Marriage and Human Sexuality and conduct themselves accordingly.

We believe the recognition of same-sex or trans-gendered marriages, civil unions or domestic partnerships are prohibited by Scripture. Rather than promoting the family and the common good of a community, the recognition and sanction of same-sex marriage, civil unions or domestic partnerships is detrimental to a society. Such a redefinition of marriage devalues the institution, the family and the unique role of both a man and a woman in a child's life.

We believe that man is made in God's image (Genesis 1:27; Psalm 139:13-14). In His grace, God offers redemption and restoration to one's created identity as male or female to all who confess and forsake their sin, seeking forgiveness and mercy through Jesus Christ (I Corinthians 6:9-11). We do not believe that God promises freedom from temptation in these areas, but that He provides the power to resist the temptation (I Corinthians 10:13).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity (Matthew 5:43-48). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with the Scriptures nor the doctrine and practices of this Church.

ARTICLE IV. MEMBERSHIP

Section A. Nature of Membership

The New Testament clearly indicates that groups of people who were followers of the Lord Jesus Christ identified themselves with and committed themselves to a particular local body.

In order to implement the principles of accountability and commitment to the local body of Christ, as defined in the New Testament and practiced in the early churches, Redemption Bible Church recognizes the need for formal membership. Membership at Redemption Bible Church is for all who are believers in the Lord Jesus Christ and have visibly demonstrated that commitment through believer's baptism.

Section B. Membership Commitment

The effectiveness of joining together will be determined by the level of the commitment we make. In a society where so few make commitments and fewer still keep them, Redemption Bible Church is seeking a group of people who are determined to know the joy Christ intended

for His body, the Church. To this end members of Redemption Bible Church must be willing to live in submission to the doctrinal statement. Further, they must be willing to abide by the following membership commitment:

1. I have, by faith, become a follower of Jesus Christ and I have been baptized as a visible way of demonstrating that commitment.
2. I will, with God's help, seek to maintain my consistent disciplines and joy in prayer, Bible study, and evangelism.
3. I will neither criticize nor listen to criticism concerning any member(s) of this body and will, when personally offended, speak directly and lovingly with those involved.
4. I will financially support the ministries of the Church by faithfully giving back to the Lord a biblical portion of my increase.

Section C. Qualifications, Admission and Removal

The Board of Elders will establish the qualifications and administer the procedure for admission of Members to the Church. The Board of Elders may suspend, or remove, any Member for cause after conducting an appropriate hearing on the matter. The procedure is as follows.

1. Prospective members need to attend Discover Redemption. These classes are a clear and concise overview of who Christ is, how a person becomes a Christian, and how to meaningfully connect with the Church.
2. Upon completion of the class any person professing personal faith in Jesus Christ as Lord and Savior who has expressed that commitment visibly by being baptized or are willing to do be baptized at the next available service, should indicate their desire for membership on a response card. The card will be turned in to the Church office for further review and follow up. Those who seek to become members of the Church will fill out a membership application which will be reviewed by the Elders. An Elder will then set a membership interview with the person to discuss their testimony and application which will then be shared with the Elder counsel.
3. Upon Elder recommendation, the prospective members name will then be placed in the bulletin for a period of two weeks. During this period members will be encouraged to clear up any relational or other difficulties which could hinder ministry among us. This is done in the spirit of Matthew 18:15-17 so that both the candidate and the church family will benefit.
4. At the end of the two-week period those who remain as candidates will be welcomed into membership on the next Sunday set aside for that purpose.

Section D. Church Discipline

Redemption Bible Church is a body of Christian believers who hold certain beliefs and standards in common. On occasion, Members of the Church may conduct themselves in a manner contrary to the Statement of Faith and unworthy of membership at the Church. It will be a high priority for the Church to restore such persons into conformity with the fellowship as outlined in

Matthew 18:15-17. However, because of God's holy nature and the believers' high calling, Scripture teaches and commands personal and ecclesiastical separation from religious apostasy (II John 7-11; Romans 16:17; Titus 3:10), from all worldly and sinful pleasures, practices, and associations (I John 2:15-17; James 4:4; II Timothy 3:1-5), and from professing believers living in willful disobedience to the Word of God (II Thessalonians 2:15; 3:6, 14, 15; I Corinthians 5). This does not include separation from unbelievers who need the Word of God to penetrate their world with the Gospel of Jesus Christ.

"...note those who cause divisions and offenses, contrary to the doctrine which you learned and avoid them." Romans 16:17

"... that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us." II Thessalonians 3:6

"And if anyone does not obey our word in this epistle, note that person and do not keep company with him that he may be ashamed." II Thessalonians 3:14

Should the need for Biblical discipline arise, any such authority will be entrusted to the Board of Elders; they will have the authority to place individual(s) under church discipline (including suspension of membership if necessary). Any Member who is absent for all services of the Church without giving a satisfactory reason for six months may be removed from the roll of membership by the Board of Elders.

Section E. Resignation of Members

Any Member may resign by filing a written resignation with the Board of Elders.

ARTICLE V. CHURCH GOVERNMENT

Section A. Two Church Offices

The biblical teaching on the subject of two church offices, Elders and Deacons, is found in I Timothy 3:1-16 and Titus 1:5-9. The pastors of the Church have the spiritual authority of the Elders. However, with the exception of the Senior Pastor, they will serve on the board only as needed and at the request of the Elders.

Section B. Women in Ministry

Redemption Bible Church affirms the God-ordained and significant role that women should play in establishing and leading the local church. Every leadership opportunity is open to women except those that are excluded by Scripture. The Scriptures clearly state that men are to serve in the office of Elder and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (I Timothy 2:12; I Timothy 3:1-2; Titus 1:6-9). We do not see this as an issue of equality, for men and women are equal under God. The Bible is clear that men and women do not have the same roles. Qualified women should serve in any leadership position that is not forbidden in the Scriptures.

ARTICLE VI. BOARD OF ELDERS

Section A. General Oversight

The business, legal, and spiritual matters of the Church will be managed by its Board of Elders. All decisions affecting the overall doctrine, direction, and discipline of the Church will be the responsibility of the Board of Elders. “Elders” in these bylaws are synonymous with “directors.” The functions and responsibilities of the Board of Elders will consist of, but not be limited to, the following.

The Scriptures are clear that the Elder’s responsibility is the spiritual oversight of the congregation. The Elder’s responsibility can be broken down into three main areas:

1. Ensuring that the doctrine of the Church remains purely biblical; all doctrinal issues in the Church will be settled by the Board of Elders.
2. Ensuring that the direction of the Church remains consistent with the statement of purpose as outlined in the bylaws (See Article I).
3. Administering in love and humility the biblical process of Church discipline as outlined in Matthew 18:15-20 and Galatians 6:1-4.

Section B. Structure

The Scriptures teach that a plurality of Elders governed individual New Testament Churches (Acts 14:23; Acts 20:28; Titus 1:5; Philippians 1:1). The Scripture does not mention any congregations featuring a stand-alone pastor and leader. A plurality of godly Elders, exercising their individual giftedness, squares with the Scripture's teaching that wisdom is found in a multitude of godly counselors (Proverbs 11:4; Proverbs 12:15; Proverbs 15:22; Proverbs 19:20; Proverbs 24:6.). This truth does not eliminate the possibility and likelihood that one or more Elders will stand out from the others as more public in their ministries or more influential in their workings on the Elder Board.

The Senior Pastor will work in cooperation with the Elder Board Chairman to ensure healthy ministry development and strong accountability. Agenda items for the Elder meetings must be submitted to the Elder Board Chairman prior to the Elders’ meeting. An Elders’ meeting may not be held without a majority of the Elders present and the entirety of the Elders informed. The Elder Board Chairman will be selected by consensus decision of the Board of Elders with no fixed term and may not be one of the pastors. The Elder Board will consist of the Chairman, the Senior Pastor, and additional Elders, who will assume responsibility as agreeable and necessary.

Section C. Number and Tenure

The number of Elders serving on the Board of Elders is to be a minimum of three (3) and may vary from time to time up to fifteen (15) by resolution of the Board of Elders without amendment of these bylaws. In no case will the number of Elders serving on the Board of Elders be less than three. The term of office for Board of Elders members is to be consistent with the fiscal year of the Church.

When the need arises for additional Elders, a nominee will be recommended by the existing Board of Elders. In keeping with the clear biblical injunctions regarding authority structures within the Church only men will be considered for the office of Elder. The congregation and Church leadership will be able to offer names of candidates to be reviewed by the current Elder board. Those recommendations approved by the Elders will then go through an in-depth season of training.

After a season of training, an in-depth interview will ensue to determine if the nominee is biblically qualified. The congregation will then be reminded of the biblical requirement for Elders and given 30 days to speak personally with the nominee if they are aware of any disqualifying characteristics. If the matter remains unresolved, the nominee or Church member should approach the Board of Elders and request that their name be withdrawn from consideration.

The Board of Elders is to be composed of the following appointed persons:

1. The Redemption Bible Church Senior Pastor automatically serves as an Elder for as long as he remains employed by the Church and, because of his public presence and responsibility before the congregation, may be considered "first among equals" as a member of the Elder Board.
2. Although Scripture indicates no fixed terms for Elders, we ask Elders to serve on the Board for a two-year commitment. At the end of two years the commitment will be reviewed, along with a possible recommitment and reaffirmation by fellow Elders. During the review, both the individual and the other Elders will evaluate his continued service on the Board of Elders, again considering the biblical qualifications, as well as any personal factors that might affect his service. An individual's service on the Board of Elders may be discontinued by his own decision or by a consensus decision of the other Elders. A person leaving the Board of Elders would not preclude his service as a future Elder, subject to the regular selection process.
3. Shorter commitments may be requested of some Board members in order that approximately one-half of the Board's commitments expire each year to help preserve community among those actively serving on the Board. Notwithstanding the length of commitment, each actively serving Elder will continue serving until his successor has been appointed and is actively serving.
4. The Chairman, Secretary and Treasurer will serve for a commitment of one year and may be renewed for any number of successive years. Either of these positions may be held concurrently by another officer or Elder if necessary.

All Elders, except those temporarily appointed to fill vacancies or to expand the Board of Elders, are to be elected by the Board of Elders. The commitments for newly elected officers will begin on January 1 of the fiscal year for which they are elected.

Selecting a Senior pastor is a process of spiritual discernment, patience, and faith. Following the biblical qualifications for a pastor, Elders will give oversight to a search committee. This team will prayerfully seek God's man for the position and present them before the Elders. Elders will thus extensively interview and discern God's leading and present a candidate before the body. The congregation will then be reminded of the biblical requirement for Elders and given 30 days

to speak personally with the Elders if they are aware of any disqualifying characteristics. It is by the leadership and plurality of the Board Elders alone that a man will be chosen for this role.

Section D. Qualifications

Qualifications for the office of an Elder (Titus 1:6-9) include that each person must be:

1. Above reproach
2. Able to teach
3. Husband to one wife
4. Not addicted to wine
5. Temperate
6. Not antagonistic
7. Prudent
8. Uncontentious
9. Respectable
10. Free from the love of money
11. Hospitable
12. Manages own household well
13. Not a new convert

Section E. Resignation and Removal

Any member of the Board of Elders may only resign prior to the expiration of their term if they move away from the area or are incapacitated. Such resignation, which may or may not be made contingent on formal acceptance, is to take effect on the date of receipt or at any later time specified therein.

In order to remove a member serving as an Elder, the Board of Elders will first conduct a reasonable inquiry and hearing concerning the cause of removal. Persons under consideration for removal may not be counted for purpose of establishing quorum nor have any vote in such proceedings. A consensus of the Board of Elders not under consideration for removal will constitute the removal of said Elder; and the same would apply to the removal of the Senior Pastor.

ARTICLE VII. MEETINGS OF THE BOARD OF ELDERS

Section A. Annual Meeting

An annual meeting of the Board of Elders is to be held in April of each year, or at such other time and place as may be designated by the Chairman or Secretary of the Board in accordance with the notice provisions herein, for the transaction of such business as may come before the meeting.

Section B. Regular Meeting

The Board of Elders shall meet not less than once a month.

Section C. Quorum

A majority of the Board of Elders will constitute a quorum for the transaction of the business at any meeting of the Board of Elders provided that if less than half of the Board of Elders are present at the said meeting, a majority of the Board of Elders members present may adjourn the meeting to another time without further notice.

Section D. Manner of Acting

The Book of Acts reveals that the authority for the direction of the affairs of the Church was vested in the Elders. The Elders are responsible to be sensitive to the leadings of the Holy Spirit and to discern on behalf of the congregation the Holy Spirit's direction. It is the intent of the Board of Elders to employ the method of Consensus as the most appropriate decision-making model. Consensus means either unanimity among the board members or a general--although not necessarily uniform--agreement after all present board members have had a fair and reasonable opportunity to be heard. Consensus will have been achieved if most board members are in agreement and the board members in the minority are willing to support the view of the majority. Consensus requires that each and all Elders publicly support the decision of the entire Elder Board.

When the Elders believe an issue is sufficiently significant to require congregational input, the Elders will present the pertinent information to the congregation. The congregation will have opportunity to give input to the Elders. It is the responsibility of the Elders to discern the direction of the Holy Spirit through the truth of the Scriptures, prayer, an understanding of the pertinent issues at hand and input from the congregation.

ARTICLE VIII. PASTORS

Section A. Selection

All members of the pastoral staff will be chosen by the Senior Pastor. The Senior Pastor will automatically be a member of the Board of Elders. The Elders may nominate additional member(s) of the pastoral staff to serve on the Board of Elders.

Section B. Term

All pastoral staff members will serve at will for an indefinite period of time. The Senior Pastor is responsible and accountable in the performance of his duties to the Board of Elders. All other staff members are responsible to the Board of Elders through the Senior Pastor. The senior pastor, under accountability to the Board of Elders, is responsible for hiring of staff and if needed dismissal of staff members.

Section C. Pastoral Duties

The responsibility of the Senior Pastor will be to faithfully preach God's Word and model the priority of discipleship within the Church. He will give oversight and direction to all ministry staff and work with the Board of Elders in carrying out the overall vision of Redemption Bible Church. The qualifications are equivalent to the biblical qualifications of an Elder.

Ministry descriptions for the remaining pastoral staff will be established by the Board of Elders in keeping with the giftedness of the individual and agreed upon at the time of hiring.

ARTICLE X. OFFICERS

Section A. Officers

The officers of the Church are of the Chairman, Secretary, and a Treasurer. The Chairman, Secretary, and Treasurer will be appointed by the Board of Elders. Such other officers and assistant officers, agents and assistant agents as may be deemed necessary may be elected or appointed by the Board of Elders. Any two (2) or more offices may be held by the same person, except that the offices of Chairman or Secretary may not be held by the same person concurrently.

Section B. Chairman

The Chairman will be the principal officer of the Church, and subject to the control of the Board, will preside at all meetings of the Elders as Chairman of the Board. The Chairman will chair all Board of Elders meetings, unless otherwise stipulated by the consensus of the Board of Elders. The Chairman may sign, with the Secretary or any other officer of the Church authorized by the Board, such documents and deeds of the Church as necessary or appropriate including, but not limited to, mortgages, bonds, contracts, or other instruments which the Board has authorized to be executed, except in cases where the signing and execution thereof will be expressly delegated by the Board or by these bylaws to some other officer or agent of the Church, or will be required by law to be otherwise signed or executed, and, in general, will discharge all duties incident to the office of Chairman and such other duties as may be assigned by the Board.

Section C. Secretary

The Secretary will have the following responsibilities: (a) be responsible for the keeping of the minutes of the Board and Committee meetings in one or more books provided for that purpose; (b) see that all notices are duly given in accordance with the provisions of these bylaws or as required by law; (c) be custodian of the corporate records; and (d) in general, discharge all duties incident to the office of Secretary and such other duties as from time to time may be assigned by

the Chairman or by the Board. The Secretary will be chosen annually by the Board of Elders for a one-year commitment.

Section D. Treasurer

The Treasurer will have the following responsibilities: (a) monitor the financial books of the Church; (b) keep regular books of account; c) render to the Board of Elders from time to time as may be required, an account of the financial condition of the Church; and (d) in general, discharge all duties incident to the office of Treasurer, and such other duties as may be assigned by the Chairman or by the Board.

Section E. Removal

Any officer or agent may be removed by the Board of Elders whenever, in its judgment, the best interest of the Church is to be served thereby, but such removal will be without prejudice to the contract rights, if any, of the person so removed. Election or appointment of an officer or agent will not in itself create contract rights.

Section F. Qualifications

The Chairman and Secretary must be Elders. The Treasurer must be either an Elder or a Deacon of the Church and meet the qualifications specified in these bylaws for the position of Elder or Deacon.

ARTICLE XI. DEACONS

Section A. Deacons

The Bible teaches that Deacons are men and women who "lead by serving." The Deacons serve under the authority of the Board of Elders in various capacities within the church. (1 Thessalonians 3:8-13)

Section B. Selection

When the need arises for deacons, the Board of Elders will recommend a nominee. Following an independent interview to determine if the nominee is biblically qualified, the congregation will be reminded of the biblical requirements for deacons and given 30 days to speak personally with the nominee if they are aware of any disqualifying characteristics. If the matter remains unresolved, the nominee or church member should approach the Board of Elders and request that their name be withdrawn from consideration.

During the review, both the individual and the other deacons will evaluate his continued service as a Deacon, again considering the biblical qualifications as well as any personal factors that might affect his service. An individual's service as a Deacon may be discontinued by his own decision or by the consensus decision of the Board of Elders. Upon their request, the Elders will have the opportunity to participate in the review process.

A person leaving the Board of Deacons would not preclude his service as a future Deacon, subject to the regular selection process.

Section C. Term

Since Scripture indicates no fixed term for deacons, no specific term of office is recommended. Instead, each Deacon, upon appointment, will be asked for a two-year commitment of active service. At the end of two years the commitment will be reviewed, along with a possible recommitment and reaffirmation by fellow Deacons.

Section D. Duties

The Board of Deacons, working under the authority of the Elders, will be responsible for the oversight of all benevolent and facility operations of the Church.

Section E. Structure

The Board of Deacons will consist of a chairman, who will be a member of the Board of Elders. The Treasurer will be the deacon in charge of finances. The remainder of the deacons will assume responsibilities as agreeable and as needed.

Section F. Meetings of Deacons

All meetings of the Deacons will be convened by their designated Chairman. Minutes of each meeting will be maintained by a Recorder who is to be appointed by the Chairman. Meetings will be conducted under the same rules of notice, quorum and action as prescribed for by the Board of Elders.

Section G. Qualifications for Deacons

The deacons are to be “able and proved as servants” and should demonstrate the following qualifications (I Timothy 3:8-12):

1. Above reproach
2. Not double tongued
3. First tested as servants
4. Not addicted to wine
5. Spouses must be faithful
6. Dignified
7. Temperate

8. Not fond of sordid gain
9. Holding to the mystery of faith with a clear conscience
10. Husband of one wife
11. Manages household well

In addition, all Deacons must be Active Members of the Church. Change of membership status for any Deacon member will automatically remove such person from participation as a Deacon.

Section H. Resignation and Removal

Deacon may resign during his two-year commitment of active service only if he moves out of the area or becomes incapacitated and unable to perform his duties. Written notice of a move specifying the effective date of the resignation may be given to the Chairman of the Deacon Board or to the Secretary of the Church. A Deacon may be removed at any time by resolution adopted by a consensus of the Board of Deacons or the Board of Elders.

ARTICLE XII. FINANCIAL POLICIES

Section A. Fiscal Year

The fiscal year of the Church is to begin on the first day of May each year. The annual budget will be presented to and made available to members upon request.

Section B. Sale of Assets

A sale, lease, exchange, mortgage, pledge or other disposition of property or assets of the Church may be made by the Board upon such terms and conditions and for such considerations, which may consist in whole or in part of the money or property, real or personal, as may be authorized by the Board of Elders.

Section C. Contracts

The Board may authorize any officer or officers, agent or agents, to enter into any contracts or execute and deliver any instrument in the name of and on behalf of the Church, and such authority may be general or confined to specific instances.

ARTICLE XIII. INDEMNIFICATION

Section A. Indemnification of Officers, Elders, and Agents.

The Church shall indemnify its Elders, officers and agents to the full extent as provided by law.

ARTICLE XIV. MISCELLANEOUS

Section A. Corporate Office

Redemption Bible Church (the Church) shall maintain a registered agent and a registered office within the State of California. The address of the registered office and registered agent may be changed from time to time by the Board of Elders.

Section B. Amendments

The Articles of Incorporation and these bylaws may be altered, amended or repealed and new articles and bylaws may be adopted by a consensus of the Elders present at any regular meeting or any special meeting of the Elders called for that purpose. Notice of the proposed amendment (including the suggested text of the change) shall be given in writing to all board members at least 20 days before the meeting at which the vote thereon is to be taken and shall identify the persons proposing the amendment. Doctrinal and directional alterations or amendments will be shared with the congregation 30 days prior to affirmation by the Elders.