BYLAWS OF REDEEMER BIBLE CHURCH OF SOUTH SACRAMENTO

ARTICLE I. Name

The name of this corporation is Redeemer Bible Church of South Sacramento. This corporation will be further referred to in these Bylaws as the "Church" and may also be referred to in these Bylaws as "RBC," and may do business as "RBC South Sacramento," "Redeemer South Sac," and such other names, as the Pastor-Elders of the Church, as defined in 11.1.1, shall determine from time to time.

ARTICLE II. Mission Statement

Redeemer Bible Church of South Sacramento exists to glorify God by exalting Jesus as people are redeemed by His grace.[1]

ARTICLE III. Offices

3.1 Principal Office

The principal office for business transactions of the Church is 8250 Calvine Rd, Sacramento, CA 95828. This office is located in Sacramento County.

The Pastor-Elders shall have full power and authority to change the principal office from one location to another. The Church Secretary shall record any permanent change in the location of the principal office.

3.2 Other Offices

The Pastor-Elders of RBC shall have power and authority to establish additional offices at any other location where the Church is qualified under applicable law to conduct its business.

ARTICLE IV. Nonprofit Status

The Church is a nonprofit corporation under the laws of the state of California, conforming to the California Secretary of State and is organized and operated exclusively for religious purposes under the federal tax exemption granted by the federal Internal Revenue Code Section 501(c)(3).

ARTICLE V. Purposes

RBC 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, as amended. Notwithstanding the foregoing, the Church's purposes also include

[1] Jesus as the head of the church is exalted when His body, the church, grows more like Him and represents Him to the world. As His people live by faith and make disciples who are filled with His Spirit, we embody His grace and sacrificial love to the world that all may know and worship Him.

the limited participation of the Church in any other activities, including taxable activities, but only to the extent the activities would be permitted to be carried on by a tax-exempt organization. More particularly, but without limitation, the purposes of this Church are:

- (a) 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, or school, without limitation;
- (b) 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;
- (c) 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 California and elsewhere;
- (d) to make distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended;
- (e) 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 actions which may be necessary, useful, suitable, or proper for the furtherance or 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; and
- (f) to provide thoroughly biblical counseling and soul care on all matters of faith and practice; to bring the clarity and simplicity of God's Word to those who are suffering from the various effects of living in a fallen world (which include but are not limited to cycles of addiction, depression, anger, violence, heterosexual and homosexual sin, control, manipulation, abuse, etc.); to equip and certify men and women to practice biblical counseling according to the Word of God for the sake of building up the Church and providing competent care for the community.

ARTICLE VI. Powers and Restrictions

Except as otherwise provided in these Bylaws and in order to carry out the above-stated purposes, the Church shall have all those powers set forth in the California Nonprofit Religious Corporation Law, as it now exists or as it may hereafter be amended. Moreover, the Church shall have all implied powers necessary and proper to carry out its express powers. The powers of the Church to promote the purposes set out above are limited and restricted in the following manner:

The Church shall not pay dividends and no part of the net earnings of the Church shall inure to the benefit of or be distributable to its organizers, officers, or other private persons, except that the Church shall be authorized and empowered to make payments

and distributions (including reasonable compensation for services rendered to or for the Church) in furtherance of its purposes as set forth in the Articles of Incorporation or these Bylaws.

No substantial part of the activities of the Church shall be the carrying on of propaganda, or otherwise attempting to influence legislation, and the Church shall not participate in, or intervene in (including the publication or distribution of statements) any political campaign on behalf of any candidate for public office. Notwithstanding any other provisions of the Articles of Incorporation or these Bylaws, the Church shall not carry on any other activities not permitted to be carried on by (i) a corporation exempt from federal income tax under Section 501(c)(3) of the Internal Revenue Code, as amended, or corresponding provisions of any subsequent federal tax laws, or (ii) a corporation, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue Code, as amended, or corresponding provisions of any subsequent federal tax laws.

The Church shall not accept any gift or grant if the gift or grant contains major conditions which would restrict or violate any of the Church's religious, charitable, or educational purposes or if the gift or grant would require serving a private as opposed to a public interest.

The Church shall only amend or alter these Bylaws by the unanimous agreement of the entire Pastor-Elder Team. Any suggested changes to these Bylaws must be brought to the membership at least thirty (30) days before any changes are made. The Pastor-Elder Team will be available to receive feedback and suggestions from the membership during that thirty-day period.

ARTICLE VII. Affiliations

The Church is autonomous and maintains the right to govern its own affairs, independent of denominational control. Recognizing, however, the benefits of cooperation with other churches in the fulfillment of its purposes, the Church may voluntarily affiliate with other churches and conventions by a passing vote of the Pastor-Elder Team, as defined in 11.1.8.

ARTICLE VIII. Meetings

8.1 Public Worship

Meetings for public worship shall be held at such times and places as may be provided for under the direction of the Pastor-Elder Team.

8.2 Church Business Meetings

The Pastor-Elder Team shall have the authority to call a Church business meeting or special meetings as needed.

ARTICLE IX. Articles of Faith

9.1 Statement of Biblical Authority

At the center of Christian faith and practice stands the belief that God has spoken to the world in the person and work of Jesus Christ, which is accurately and authoritatively revealed in the Christian Bible ("the Bible," "Scripture," or "the Scriptures"). The Bible is the inspired, inerrant, and sufficient Word of God and is thus the ultimate authority for life, faith, and morals. Though the various theological statements of the Church reflect succinct summaries of biblical boundaries, it is the Bible itself to which we are in ultimate submission.

RBC Members have the responsibility and opportunity to engage with their Pastor-Elders (as defined in 11.1.1) on areas of theological disagreement. However, membership carries with it the implicit understanding that the Pastor-Elder Team shall function as the interpretive authority on biblical meaning and application for the purpose of Church doctrine, practice, policy, and discipline.

9.2 Statement of Basic Belief

The following Statement of Basic Belief represents the core orthodox beliefs of the Church from a biblical and historical perspective. While the Statement of Basic Belief is not as comprehensive as RBC's Doctrinal Statement, it does encapsulate the basics of historic and biblical doctrine. Whereas Church Members are not required to fully understand or articulate all aspects of the Statement of Basic Belief or RBC's Doctrinal Statement, the explicit rejection of any core doctrine in either document disqualifies one from membership in Redeemer Bible Church. Revisions to the Statement of Basic Belief or RBC's Doctrinal Statement in order to more clearly align to Scripture shall be at the discretion of the Pastor-Elder Team, with the understanding that such changes will be communicated to the Members of the Church for affirmation at least thirty (30) days in advance.

We 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 God (Deuteronomy 6:4; Isaiah 46:9-10; John 17:3; 1 Corinthians 8:4-6; 1 Timothy 2:5).
- The Father is God. The Son is God. The Holy Spirit is God. The Father is neither the Son nor the Holy Spirit. The Son is neither the Father nor the Holy Spirit. The Holy Spirit is neither the Father nor the Son (Genesis 1:26; Psalm 45:6-7; Psalm 110:1; Matthew 3:13-17; Matthew 28:17-20; 1 Corinthians 12:4-6).
- I am, along with all humanity (Christ excluded), by birth and action a sinner (Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21; 7:18; Ephesians 2:1-3).

- The deserved penalty for sin is death — physical, spiritual, and eternal (Genesis 2:15-17; Genesis 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 my substitute to pay the penalty for my 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 (Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; John 20:1-21:25; 1 Corinthians 15:12-34).
- Jesus Christ physically ascended into heaven and will one day physically return (John 14:3; 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. Those who trust in Jesus Christ alone will be raised to eternal reward. Those who have not trusted in Jesus Christ will be raised to eternal punishment (Matthew 25:31-46; John 5:28-29; Acts 24:15).
- Only by repenting of my sin and trusting in the person and work of Jesus Christ alone can I be reconciled to God and experience true life and eternal joy in Him (John 3:18; 14:6; Acts 4:12; Romans 3:21-26; 1 Timothy 2:5-6).

9.3 Statement on Marriage and Sexuality

It is the biblical position that marriage involves the union of one man and one woman in permanent sacred fidelity. Though various cultures and customs have evolving definitions of marriage, it is God alone who has ultimate authority to prescribe and describe the marital relationship (Genesis 2:24; Matthew 19:1-9; Mark 10:1-12). We believe that the family unit is comprised of a man and a woman, as biologically defined.

Furthermore, sexual intimacy is only properly exercised and pursued within the confines of this marital relationship. Sexual immorality, defined as any sexual activity outside of the boundaries of the sacred marital relationship between one man and one woman, is clearly and expressly prohibited by the Lord (Matthew 15:19; 1 Corinthians 6:9-11; 1 Thessalonians 4:3; 1 Timothy 1:10; Hebrews 13:4).

As a consequence, the Church regards any and all forms of sexual immorality, including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, pornography, or even lustful intent toward such, as sinful. Moreover, the Church also regards as sinful the intent or desire to surgically alter one's biological sex to a different sex. Since the body is a creation of God, the Church holds sexual identity to be biologically determined, and associated gender norms are to be observed as appropriate to biblical standards. Disagreement with one's biological sex only leads to spiritual confusion and emotional chaos (Genesis 1:27; Romans 1:26-32; 1 Corinthians 6:9-11).

In order to preserve the function and integrity of the Church as the local Body of Christ, and to provide a biblical example to the Church Members and the community, it is imperative that all persons employed by the Church in any capacity or united to the Church in membership should abide by and agree to this 9.3 "Statement on Marriage and Sexuality" and conduct themselves accordingly.

Though sinful sexual expression is egregious (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ (1 Corinthians 6:9-11; Ephesians 2:1-10; Titus 3:3-7).

Furthermore, there is a difference between temptation and unrepentant sin. Jesus was tempted in all ways as we are, yet He never sinned. Members, employees, volunteers, and attendees of the Church wrestling with all manner of sexual temptation will find the Church ready to point them to Jesus and join with them to fight for their obedience to Christ. Jesus called the weary and heavy-laden to Himself. As a church desiring to follow Christ fully, the Church will be a safe place for men and women fighting sexual temptations of all kinds. For those fighting temptation and repenting of sin, the Church will provide love, care, and direction (Matthew 11:28-30; 1 Corinthians 10:13; Hebrews 2:17-18; Hebrews 4:14-16).

The Church's Statement on Marriage and Sexuality does not provide grounds for bigotry, bullying, or hate, as we fully believe that every person must be afforded compassion, love, kindness, respect, and dignity, regardless of his or her lifestyle, because they are created in the image of God. All hateful and harassing behavior or attitudes directed toward any individual are to be repudiated as sinful and are not in accordance with the Scriptures or the doctrines of the Church.

This 9.3 specifically gives the Pastor-Elder Team the right and authority to prohibit acts or omissions, including but not limited to (a) permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be — or, in the sole determination of the Pastor-Elder Team, could be perceived by any person to be — inconsistent with this Statement on Marriage and Sexuality; and (b) permitting any Church facilities to be used by any person, organization, corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than that contained in this Section.

The Church's Statement on Marriage and Sexuality is based upon God's will for human life and flourishing as conveyed to us through the Scriptures, upon which this Church has been founded and anchored, and thus 9.3 shall not be subject to change through popular vote; referendum; prevailing opinion of Members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

9.4 Statement on Life Beginning at Conception

Seeing that the Word of God is our final authority for faith and practice (see 9.1), RBC believes that life begins at the moment of conception (Psalm 139:13-16). God is the

Author of Life (Acts 3:15) and therefore God is the only one who can both give life and take life. Therefore, any willful termination of life in the womb, for any cause, stands in violation of God's Word.

Though the unjust taking of any life, in the womb or outside of the womb, is an egregious affront to God (as is all sin), the gospel provides redemption and restoration to all who confess and forsake their sin, seeking mercy and forgiveness through Jesus Christ (1 Corinthians 6:9-11; Ephesians 2:1-10; Titus 3:3-7).

The Church's Statement on Life Beginning at Conception is based upon God's will for human life and flourishing as conveyed to us through the Scriptures, upon which this Church has been founded and anchored, and thus 9.4 shall not be subject to change through popular vote; referendum; prevailing opinion of Members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

9.5 Statement on Biblical Justice

The One True God of the Bible is the ultimate standard for that which is truly just (Ezra 9:15; Romans 10:3). Therefore, the Church is committed to loving justice (Isaiah 61:8), as it is defined throughout the Scriptures.

RBC is opposed to the sin of prejudice (James 2:9), whether that prejudice comes in the form of socioeconomic disparity, racism, sexism, or any other form of sinful prejudice.

The Church is committed above all else to allowing the Scriptures to define that which is truly just and that which is truly unjust. Therefore, if and when the culture defines justice in ways that are contrary to the Word of God, the Church is committed to following the clear instructions of the Scriptures.

The Church's Statement on Biblical Justice is based upon God's will for human life and flourishing as conveyed to us through the Scriptures, upon which this Church has been founded and anchored, and thus 9.5 shall not be subject to change through popular vote; referendum; prevailing opinion of Members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

ARTICLE X. Membership

10.1 Requirements

Membership within the Church is first predicated on one becoming a genuine follower of Jesus Christ through having responded by faith to the drawing of the Holy Spirit to the message of the gospel. In addition, Members shall have completed all of the requirements of membership as defined by the Pastor-Elders (as defined in 11.1.1) and Members shall have affirmed the Church Covenant, as it is revised, amended, or restated from time to time, thus committing themselves to the responsibilities therein assigned.

10.2 Responsibilities

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

In affirming the Church Covenant, Members attest that they have completed the membership process as instructed, read the RBC Doctrinal Statement and the RBC Bylaws, and are willingly agreeing:

- 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 conversion.
    - By regularly remembering and celebrating the person and work of Christ through communion (i.e. the Lord's Supper).
- To steward the resources God has given each Member, including time, talents, spiritual gifts, and finances. This stewardship includes joyful giving, service, and participation in a 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). Members should strive to put certain attitudes and actions to death while stirring and stimulating love and good deeds through the power of the Spirit.
- 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, with the hope of such discipline being repentance and restoration.

- Receiving righteous and loving discipline as explained in Article XIII of these Bylaws 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 the Member sins:
  - Confess the sin to God and to fellow believers.
  - Repent and seek help to put the sin to death by conforming to Christ (Romans 8:13; Colossians 3:5; James 5:16; 1 John 1:6-10).
- To submit to the Pastor-Elders and diligently strive for unity and peace within the Church (Ephesians 4:1-3; Hebrews 13:17; 1 Peter 5:5).
- To do the following should the Member leave the Church for righteous reasons:
  - To seek the counsel of the Pastor-Elders and mature brothers and sisters in the body.
  - To notify the Pastor-Elder Team and the appropriate staff member(s) at the Church.
  - To seek another church with which they can carry out their biblical responsibilities as a believer.

10.3 The Decision-Making Process

RBC is a congregation that is led by a team of Pastor-Elders (according to 11.1). However, the Scriptures are clear that the congregation is also involved in the life and decision-making of the Church (see Matthew 18:15-20 and Acts 6:1-4). Therefore, RBC is committed to the membership affirming all significant matters in Church life (see 10.3, paragraph three) before the final decision is made by the Pastor-Elder Team.

To affirm is to agree in good conscience with the recommendation of the Pastor-Elder Team. Affirmation is not simply agreeing with a decision, but rather it is to have your conscience carried, to have your questions answered carefully and biblically, and to have your concerns listened to thoughtfully. The process of affirmation will include the following: (a) the membership will be given a minimum of fourteen (14) days' notice before any request for affirmation, unless a longer period is specified elsewhere in these Bylaws (see 9.2, 11.1.5, and 11.4.5); (b) the Pastor-Elder Team must supply adequate details to the membership so that they are able to thoroughly consider the matter; (c) the membership will have a minimum of fourteen (14) days to ask questions, make suggestions, and provide feedback to the entire Pastor-Elder Team; (d) a Members' meeting where all Members will have the opportunity to publicly affirm the recommendation of the Pastor-Elder Team with a written, non-anonymous affirmation; (e) any Member who is unable to affirm the recommendation of the Pastor-Elders will be heard by one of the Pastor-Elders to ensure that we are still able to dwell together in unity.

The Members of the Church shall affirm the following significant matters in Church life: (a) the approval of any new Pastor-Elder (vocational or non-vocational); (b) the approval of any new Deacon; (c) any loan that results in cumulative indebtedness exceeding twenty percent (20%) of the current, annual Church operating budget; (d) disposition of substantially all of the Church's assets; (e) merger or dissolution of the Church; (f) any proposed change to these Bylaws that would reduce, revoke, or otherwise attenuate a right granted to the Members in the then-current Bylaws; and (g) other actions deemed major and extraordinary by the Pastor-Elder Team.

The time, place, and nature of upcoming meetings will be communicated to the Church at least fourteen (14) days in advance, unless a longer period is specified elsewhere in these Bylaws, and Church Members shall have an opportunity to submit questions, comments, and concerns, which will be considered by the Pastor-Elder Team. Public affirmation shall take place during public worship services or a special Church meeting, which may be convened in person or held by means of a suitable electronic communications system. Only Church Members shall be permitted to affirm any matter delineated in 10.3.

10.4 Formal Dispute Resolution

Members shall refrain from filing lawsuits against the Church and submit to Christian Alternative Dispute Resolution. In keeping with 1 Corinthians 6:1-8, all formal disputes, other than those which are subject to the jurisdiction of the Pastor-Elders in Article XIII of these Bylaws, which may arise between any Member of the Church and the Church itself, or between any Member of the Church and any Pastor-Elder, employee, volunteer, agent, or other Member of this Church, shall be resolved by mediation, and if not resolved by mediation, then by binding arbitration under the procedures and supervision of the Rules of Procedure for Christian Conciliation, Institute for Christian Conciliation, or similar faith-based mediation and arbitration group. In the event that the Institute for Christian Conciliation ceases to exist while these Bylaws are in effect, arbitration under this section shall be conducted according to the rules of the American Arbitration Association. Judgment upon an arbitration award may be entered in any court otherwise having jurisdiction. The parties each agree to bear their own costs related to any mediation or arbitration proceeding including payment of their own attorneys' fees. Either party may file a motion seeking temporary injunctive relief from a court of competent jurisdiction in order to maintain the status quo until the underlying dispute or claim can be submitted for mediation or arbitration.

If a dispute results in an award of monetary damages that could be paid under a Church insurance policy, then use of the conciliation, mediation, and arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the Church and the insurer's agreement to honor any mediation, conciliation, or arbitration award up to any applicable policy limits. The mediation, conciliation, and arbitration process is not a substitute for any disciplinary process set forth in these Bylaws, and shall in no way affect the authority of the Church to investigate reports of misconduct, to conduct hearings, or to administer discipline of Members.

In the case that a law of the land is violated, the Pastor-Elder Team is committed to submitting to the due process of the law (as long as those laws are not in direct contradiction to Article IX of this document). Criminal offenses will not be dealt with apart from the judicial system. Biblical consequences (Matthew 18:15-18) must always work in conjunction with civil consequences (Romans 13:1-7).

10.5 Membership Renewal and Removal

Membership is reviewed and renewed on a periodic basis. Members can be removed through (a) not attending for six months, (b) voluntary resignation of membership by a Member in good standing, (c) death, or (d) a decision by the Pastor-Elders as a result of unrepentant sin (i.e. biblical church discipline). Members are prohibited from voluntarily resigning their membership while subject to the formal disciplinary process.

ARTICLE XI. Pastor-Elders, Deacons, Staff

11.1 Directors (Pastor-Elders)

11.1.1 Definition and Powers

The overall policy, direction, and management of the ministry, operations, and finances of the Church shall be vested in the Pastor-Elder Team. The Pastor-Elders are designated as the directors of this corporation. Subject to any limitations in the Articles of Incorporation and these Bylaws, all corporate powers shall be exercised by or under the direction of the Pastor-Elder Team. As used in this 11.1 and throughout these Bylaws, the terms “Pastor-Elders” and “Pastor-Elder Team” are used interchangeably to mean a quorum of Pastor-Elders acting in accordance with 11.1.8 herein.

The Pastor-Elder Team shall comprise the official Leadership Team until changed by amendment of the Articles of Incorporation or these Bylaws. Additional Pastor-Elders may be appointed from time to time in accordance with these Bylaws, provided that the total number of Pastor-Elders shall not be less than three.

The Pastor-Elder Team is entrusted with the governance of the Church, leading the Church as servant-leaders. Pastor-Elder oversight includes, but is not limited to, teaching, protecting, leading, disciplining, equipping, counseling, and caring for the corporate Church body and its individual Members as well as the oversight of all ministry, operations, and finances of the Church. The Pastor-Elder Team is also responsible for being obedient to the Scriptures in the doctrine of the Church, establishing the overall vision of the Church, and appointing new Pastor-Elders.

11.1.2 Lay Elders and Vocational Elders

Lay Elders are defined as those Pastor-Elders who are not employed by the Church as regular part-time or full-time staff members. Vocational Elders are defined as those Pastor-Elders who are employed by the Church as regular part-time or full-time staff members.

Lay Elders shall not receive regular salaries or compensation solely by virtue of holding the office of Pastor-Elder. However, recognizing the biblical principles concerning the support of those who labor in ministry (1 Timothy 5:17–18; 1 Corinthians 9:7–14; Galatians 6:6), the Church may provide reasonable, occasional compensation or honoraria to Lay Elders for specifically designated ministry responsibilities, as approved by the disinterested Elders and in accordance with the Church's governing documents and applicable law.

Such compensation shall not, by itself, establish the Lay Elder as a regular part-time or full-time employee of the Church. Any compensation shall be reasonable in relation to the responsibilities performed, consistent with the Church's financial resources, and approved and documented before payment.

Vocational Elders may receive reasonable compensation for fulfilling their vocational responsibilities as employees of the Church.

No Pastor-Elder, whether Lay or Vocational, shall participate in determining, approving, or voting upon his own compensation, benefits, or housing allowance. All compensation decisions shall be made by disinterested Elders in accordance with the Church's conflict-of-interest policy and applicable law.

The Church may also reimburse Lay and Vocational Elders for reasonable, documented expenses incurred in fulfilling approved ministry responsibilities, in accordance with the Church's reimbursement policies.

11.1.3 Qualifications

The minimum qualifications for Pastor-Elders shall not be less than those listed in 1 Timothy 3:1-7, 2 Timothy 2:24-26, and Titus 1:6-9, including without limitation the requirement that Pastor-Elders be men. In addition to the minimum qualifications given in Scripture, Pastor-Elders must be Members who fully subscribe to the Church's Articles of Faith (Article IX) and are actively involved in the ministry of the Church.

11.1.4 Duties

The duties of the Pastor-Elder Team shall include, but not be limited to, leading the Church to fulfill the purposes of the Church.

The Pastor-Elder Team, as a group, shall supervise the Pastoral Staff (see 11.3.1); the Pastoral Staff shall supervise all other employees of the Church, and the Vocational Elders, as individuals, shall supervise those employees reporting to them organizationally within the Church staff. The Pastor-Elder Team may delegate to Church employees any and all duties and responsibilities the Pastor-Elders deem reasonable, subject to the rights, if any, of the person under contract of employment.

The Pastor-Elder Team of the Church shall vote on the matters of (a) recommendation of any new Pastor-Elder, (b) doctrinal issues, (c) removal of any Pastor-Elder, and (d) other actions deemed major and extraordinary by the Pastor-Elders. Pastor-Elder votes on any matter may be communicated to the Church at the discretion of the Pastor-Elders, other

than a vote on the appointment of any Pastor-Elder, which shall follow the procedure outlined in 11.1.5 below.

The Pastor-Elder Team shall make the final determination in regard to any ecclesiastical questions. The Pastor-Elder Team shall be the express and final arbiter of ecclesiastical polity, religious doctrine, and questions of Church property, and shall make the final decision with respect to any other matter that shall arise concerning the Church, its internal workings, and its governance in every respect, consistent with these Bylaws. In deciding such matters, the Pastor-Elder Team shall use the standards of: (a) the best spiritual, financial, and operating interests of the Church in light of the Bible and the tenets of faith of the Church; and (b) the furtherance of the religious purposes of the Church as discerned by the Pastor-Elders according to the teachings of the Bible.

11.1.5 Selection and Term of Office

The Pastor-Elder Team shall have the responsibility of equipping and raising up new Pastor-Elders. A man raised up by the Pastor-Elder Team shall be recommended to the membership as a Pastor-Elder by a unanimous vote of the Pastor-Elder Team (as defined in 11.1.8) after he has been tested and proved to meet the qualifications in 11.1.3 above. The Pastor-Elders may appoint a group of men to vet Pastor-Elder candidates and report their findings to the Pastor-Elder Team. The Pastor-Elder Team may also receive recommendations for pastoral candidates from Church Members. The Church membership will be asked to affirm (see 10.3 for the process of affirmation) all potential pastoral candidates before officially being recognized as a Pastor-Elder.

The public affirmation and ordination of any Pastor shall be communicated to the Church at least thirty (30) days in advance and Church Members shall have an opportunity to submit questions, comments, and concerns, which will be considered by the Pastor-Elder Team on a case-by-case basis.

Once the candidate is appointed to the Pastor-Elder Team as a Lay Elder, he is expected to serve in this capacity for a minimum of five years. However, after he has served as a Lay Elder for five years, the Pastor-Elder Team may encourage him to take a one-year sabbatical for the sake of rest. A Pastor-Elder may be re-appointed after a one-year absence from the Pastor-Elder Team, assuming that there is nothing in his character that would disqualify him based on the qualifications that are laid out in 11.1.3.

If the Pastor-Elder Team determines a fellow Pastor needs a sabbatical because of a legitimate need (e.g., illness, tragedy, burnout, etc.), then such a Pastor may transition to being a non-active Pastor for a set period of time determined by the Pastor-Elder Team.

If a Pastor-Elder desires to resign from the Pastor-Elder Team, he shall notify, in writing, the officers of the Church who are also members of the Pastor-Elder Team. Such officers shall determine the most fruitful and edifying way to notify fellow Pastor-Elders and Church Members. A vacancy in the Pastor-Elder Team because of death, resignation, removal, or any other cause shall be filled only in the manner and order prescribed in these Bylaws.

11.1.6 Removal

Any Pastor-Elder may be removed from the office of Pastor-Elder for a valid cause, which includes but is not limited to failing to meet the biblical qualifications, a sustained pattern of being self-willed and unteachable, or adopting a theological or philosophical ideology that is no longer consistent with RBC. Discipline of a Pastor-Elder must be consistent with the standards set forth in Article XIII of these Bylaws. The Pastor-Elder Team will determine the specific procedure for the removal of a Pastor-Elder. This procedure may be altered, amended, repealed, or restated by a resolution of the Pastor-Elder Team. The Pastor-Elder Team shall have the authority to remove an individual Pastor-Elder.

A written notice of the proposed removal of any Pastor-Elder shall be given to such Pastor-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 Pastor-Elder is given a reasonable opportunity to defend himself. That written notice should include specific reasons, supporting examples, and explanation of which qualifications or committments he has failed to meet with sufficient time to respond. The Pastor-Elder 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 Pastor-Elders. The Pastor-Elder under consideration for removal shall not have voting rights while such removal is considered. During this process of potential removal, the Pastor-Elder in question may be immediately removed from his office and asked to cease all Pastor-Elder functions if the Pastor-Elder Team deems it necessary.

The membership of RBC also has the right and privilege to biblically confront a Pastor-Elder who is living in unrepentant sin (in accordance with 1 Timothy 5:19-20). If a Pastor-Elder continues in unrepentant sin, then the process of church discipline (as defined in Article XIII) must be adhered to. Any Pastor-Elder who is under church discipline is disqualified from the office (see 11.1.3) and would need to be removed from the office of Pastor-Elder until he proves himself to be blameless. If a member of the congregation believes that a Pastor-Elder is unfit for the office based on the qualifications provided in 11.1.3, that member of the congregation will be encouraged and provided the opportunity to meet with the Pastor-Elder Team to share their concerns.

11.1.7 Elder Meetings

Pastor-Elders will meet regularly. Meeting locations may vary at the discretion of the Pastor-Elder Team.

When necessary, meetings may be conducted via conference-call or other forms of electronic communication, as long as all of the Pastor-Elders in attendance can hear one another. All Pastor-Elders participating online shall be deemed present at such meetings.

11.1.8 Definition of Quorum and the Decision-Making Process

A proper quorum is defined as seventy-five percent (75%) of the Pastor-Elders and also fifty percent (50%) of the Lay Elders and fifty percent (50%) of the Vocational Elders. A quorum is required for decision making.

The Pastor-Elder Team will strive to operate with unanimous approval or until every Pastor-Elder can move forward in good conscience. However, a passing vote equal to or greater than seventy-five percent (75%) of the Pastor-Elders present is acceptable, except in the case of the removal of a Pastor-Elder, in which case seventy-five percent (75%) all the Pastor-Elders (excluding the Pastor-Elder under consideration) is required.

11.2 Officers

11.2.1 Officers

Officers of the Church shall be Members of the Pastor-Elder Team. The Officers shall consist of a Chairman, Vice Chairman, Secretary, Treasurer, and other office roles as deemed necessary by the Pastor-Elders.

11.2.2 Election

The Officers of the Church shall be elected by a passing vote of the Pastor-Elders and shall serve terms of at least two (2) years, as long as they remain a member of the Pastor-Elder Team. Officers may be re-elected.

11.2.3 Removal of Officers

Any Officer may be removed from office for valid cause. A written notice of proposed removal of any Officer shall be given to the Officer, and shared with the Pastor-Elder Team. The Officer shall have the opportunity to answer the charges in the presence of his brothers. Such removal shall take place only upon and after a passing vote of the Pastor-Elder Team. The Officer under consideration for removal shall not have voting rights while such removal is considered.

Vacancies in the Officers of the Church by reason of death, resignation, or otherwise shall be filled by election of the Pastor-Elders as soon as is reasonably possible. Until such time, a Pastor-Elder may be appointed by the remaining Pastor-Elder Team to serve in such a vacancy.

11.2.4 Duties

(a) Chairman

The Chairman shall perform such duties as are incumbent upon this Office including ensuring all orders and resolutions of the Pastor-Elder Team are carried into effect as intended. The Chairman shall have oversight of the Pastor-Elder Team meetings as defined in 11.1.7. His duties include, without limitation: establishing meetings, setting the agenda, and presiding over the meetings.

The Chairman is President and Chairman of the corporation for business matters and shall execute in the name of the corporation legal and fiduciary matters as authorized by the Pastor-Elders.

The office of Chairman is a functional office and does not grant the individual who holds this office greater power or authority internally.

(b) Vice Chairman

The Vice Chairman, in the absence of a duly elected Chairman, or in the event of the Chairman's inability or refusal to act, shall perform the duties and exercise the powers of the Chairman, including any additional duties as assigned by the Pastor-Elder Team as needed.

(c) Secretary

The Secretary, under the supervision of the Chairman, shall record minutes of all meetings of the Pastor-Elder Team, including all votes cast at such meetings. He shall have charge of the official records of the Church, and he shall perform additional duties as are incident to the office of Secretary and as may be assigned by the Pastor-Elder Team or the Chairman.

(d) 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 additional duties and assume additional responsibilities as may be assigned by the Pastor-Elders. The pastor who is tasked as Treasurer will work in cooperation with all other financial officers and employees of the Church to ensure fiduciary responsibility and integrity.

11.3 Church Staff

11.3.1 Pastoral Staff

(a) Definition

The Pastoral Staff is made up of the Vocational Elders of the Pastor-Elder Team. The Pastoral Staff shall serve as overseers of significant segments of the Church ministry and/or business operations.

The Pastoral Staff shall function as a team for the protection of the Church, representing the best interests of the entire Church and not the interests of a select part of the Church. The Pastoral Staff will make wise and efficient decisions as leaders trusted by the Pastor-Elders and Church Members.

The Pastoral Staff, as designated by the Pastor-Elder Team, shall hire and terminate Church personnel except for members of the Pastoral Staff. The Pastor-Elder Team, both vocational and non-vocational, retains the authority to hire or terminate a member of the

Pastoral Staff in accordance with the process of removal of a Staff Pastor as outlined in 11.3.1(d).

As sanctioned by the Pastor-Elder Team, the Vocational Elders shall have authority to transact business, execute contracts, and legally bind the Church in its respective ministry and business affairs.

(b) Qualifications

The qualifications for members of the Pastoral Staff shall be the same as those of the Pastor-Elders defined in 11.1.3.

(c) Duties

The duties of the Staff Pastors shall include, but not be limited to, creating cohesion around Church strategy, consolidating Church-wide teaching, unifying ministry leadership, and leveraging ministry services. The Staff Pastors shall lead the Church to fulfill its purposes. They shall be empowered to oversee and direct the ministries and business of the Church subject to the powers expressly reserved for the Pastor-Elders, and subject to the limitations of the law and these Bylaws. The Pastoral Staff shall supervise, directly or by delegation to members of the Pastor-Elder Team, all employees of the Church, and may delegate to them any and all duties and responsibilities they deem reasonable, subject to the rights, if any, of a person under contract of employment.

The Pastoral Staff shall have comprehensive oversight over the day-to-day activities of the Church. The Pastoral Staff will primarily spend time leading leaders, focusing on the Church's mission and vision, and thinking corporately with respect to Church-wide issues that could impact the whole Church. They will also provide organizational clarity and manage logistical decisions of the Church.

The Pastor-Elder Team shall determine the size and composition of the Pastoral Staff.

The Pastoral Staff will be paid Pastor-Elders.

(d) Removal

A member of the Pastoral Staff shall serve until his respective tenure is terminated by his or the Pastor-Elder Team's request, or by his death or disqualification. In the event a member of the Pastoral Staff resigns or the Pastor-Elders desire his resignation, a minimum of thirty (30) days' written notice shall be given by the party desiring to change unless other arrangements can be made by mutual agreement of both parties. A passing vote of the active Pastor-Elders, excluding the member of the Pastoral Staff being removed, shall be necessary to remove any member of the Pastoral Staff from office. Such a vote must be taken at a Pastor-Elder Team meeting called for that specific purpose.

11.3.2 Church Staff

All personnel employed by the Church shall act in accordance with the current Pastor-Elder-approved Personnel Policies and Procedures document, as it may be revised, amended, or restated from time to time.

The Church will reserve employment for men and women who believe and confess essential biblical convictions and act in accordance with such. Additionally, the Church reserves the right to terminate the employment of any existing employee who fails to meet this general standard of faith and practice. The Church will only employ staff who are Members in good standing.

11.4 Deacons

11.4.1 Number

The Pastor-Elders shall appoint the number of Deacons required to meet permanent and short-term needs of the Church.

11.4.2 Qualifications and Definition

Deacons must meet the qualifications as specified in 1 Timothy 3:8-13.

11.4.3 Term

Deacons will serve a term of five years. After serving five years, Deacons will be encouraged to take a sabbatical year. Upon the completion of a sabbatical year, that Deacon may be reinstated, assuming they desire to continue serving as Deacon and that their character is still in line with the qualifications delineated in 1 Timothy 3:8-13.

11.4.4 Responsibility

The responsibility of the Deacons is not explicit within the biblical text. The overall responsibility of the diaconate is to assist the Pastor-Elders in their service and equipping functions.

The role of Deacons at the Church is explained and substantiated in the Church's deacon guidelines. This resource provides additional explanation but shall not be incorporated into these Bylaws by reference, nor shall it replace the text of this 11.4. In the event of any disagreement of the referenced document with these Bylaws, the Bylaws shall prevail.

11.4.5 Appointments and Confirmation

The Pastor-Elders shall appoint Deacons and recommend them to the membership for affirmation. The Pastor-Elders shall communicate prospective Deacons to the Church no less than twenty-one (21) days prior to a Pastor-Elder Team vote. The Pastor-Elder Team will welcome and consider comments received from the Church regarding prospective Deacons. Confirmation of Deacons will be at the discretion of the Pastor-Elders and requires a unanimous vote, after the membership is given the opportunity to publicly affirm the prospective Deacons.

11.4.6 Removal of Deacons

Any Deacon may be removed from office for valid cause. To ensure the Deacon is given a reasonable opportunity to provide a defense, a written notice of proposed removal of any Deacon shall be given to the Deacon and to the Pastor-Elders at least ten (10) days prior to a removal action meeting. The Deacon shall have the opportunity to answer the charges in the presence of his or her accusers, but shall not be present during the discussion and vote on his or her removal. The removal of a Deacon requires a passing vote of the Pastor-Elders.

If a Deacon is removed from service, either voluntarily or involuntarily, the appointment of a successor Deacon is at the discretion of the Pastor-Elders. Vacancies in the Deacons of the Church by reason of death, resignation, or otherwise shall be filled by the process delineated in 11.4.5.

ARTICLE XII. Ordination and Licensing

The Church will consider ordaining duly qualified individuals serving in pastoral, ministerial, and executive staff positions as determined by the Pastor-Elder Team in accordance with the guidelines of Scripture. All ordained staff members are expected to assist in baptism, communion, prayer, and other pastoral duties. Furthermore, ordained pastors are expected to be available to officiate weddings and funerals.

The Church reserves the right to revoke ordination when a man is no longer above reproach as defined in 11.1.3. The decision to rescind or extend ordination shall be at the discretion of the Pastor-Elder Team.

The Church will consider licensing select individuals on a case-by-case basis for various aspects of ministry and mission. Licenses can be issued for a specific term or indefinite periods at the discretion of the Pastor-Elder Team. The Church also reserves the right to revoke a license at the discretion of the Pastor-Elder Team.

ARTICLE XIII. Church Discipline

Church discipline is a necessary mark of a healthy church and shall be applied in cases of all clear and significant unrepentant sin to all Church Members. In accordance with the biblical pattern generally outlined in Matthew 18:15-17 and 1 Corinthians 5:9-13, when a Member evidences unrepentant sin, they will be confronted in a one-on-one meeting in the spirit of Galatians 6:1, followed by increasing engagement by our counseling team, Pastoral Staff, and the Pastor-Elder Team.

Where the biblical steps of discipline are exhausted in cases of unrepentant and/or habitual sin, the Pastor-Elder Team will consider removing a person from membership with the hope that such action will lead to eventual reconciliation and restoration. Depending on the circumstances, this removal may or may not include a prohibition from attending Church services and events, as well as from partaking in communion. Additionally, removal may include public disclosure of removal from membership and the circumstances leading to this decision to the corporate membership of the Church. In

the event a person so disciplined desires to be restored, they will be restored to fellowship when the Pastor-Elder Team has determined that biblical repentance has occurred.

The process of discipline within the Church is explained more fully in the Church's discipline guidelines. This resource provides additional explanation but shall not be incorporated into these Bylaws by reference, nor shall it replace the text of Article XIII above. In the event of any disagreement of the above-referenced document with these Bylaws, the Bylaws shall prevail.

ARTICLE XIV. Church Disruptions

Any person deemed by a member of the Pastor-Elder Team, or a Staff Pastor, to pose a physical or psychological threat to any person or to the Church, or to be causing, about to cause, or capable of causing disruption to the religious services and activities of the Church, shall be considered a trespasser on Church property and may be ejected summarily. No Church employee, Pastor-Elder, volunteer, or member of the security team shall incur any liability for acting in good faith in the interests of the Church pursuant to this section.

ARTICLE XV. Transactions of the Church

15.1 Contracts and Legal Instruments

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

15.2 Deposits

All funds of the Church shall be deposited to the credit of the Church in banks, trust companies, or other depositories that the Pastor-Elder Team selects.

15.3 Gifts

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

The financial process for RBC is explained and substantiated in the Church's fiduciary guidelines and practices. This resource provides additional explanation but shall not be incorporated into these Bylaws by reference, nor shall it replace the text of this 15.3. In

the event of any disagreement of the referenced document with these Bylaws, the Bylaws shall prevail.

15.4 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, except as provided in these Bylaws.

ARTICLE XVI. Books and Records

16.1 Required Books and Records

The Church shall keep and maintain correct and complete books and records of accounts.

16.2 Fiscal Year

The fiscal year of the Church shall begin on the first day of April and end on the last day of March of the following year.

16.3 Independent Financial Audit

As the Pastor-Elder Team deems necessary, the Church will pursue an independent audit, in accordance with the auditing standards generally accepted in the United States of America, of the financial records of the Church. The auditor will express an opinion on the financial statements presented in conformity with accounting principles generally accepted in the United States of America. These financial statements are to include, but not be limited to, a statement of financial condition, a statement of activity, and a statement of cash flows and disclosures.

ARTICLE XVII. Policies and Procedures

The Pastor-Elder Team, in conjunction with the congregation, shall be responsible to articulate in clear, concise, and simple language policies and procedures for the establishing of an efficient organizational and leadership infrastructure at RBC. Such policies and procedures will have the goal of creating a consistent and logical framework that empowers staff and volunteers to participate in the day-to-day life of the Church with organizational clarity and structure. The various policies and procedures shall reflect the Pastor-Elders' heart and vision for the Church, so as to provide clarity for the operational and decision-making practices of RBC.

ARTICLE XVIII. Dissolution

Upon dissolution of the Church and corporation, the Pastor-Elders will recommend to the congregation for affirmation (10.3) that all assets be distributed to another church or religious nonprofit that qualifies as an exempt organization under Section 501(c)(3) of the Internal Revenue Code that engages in activities similar to those identified in these Bylaws and in accordance with the Articles of Incorporation and pursuant to California Nonprofit Corporation laws.