



The Constitution of Redeemer's Grace Church on Campus

Article I: Name of Student Organization

The organization shall be called Redeemer's Grace Church on Campus at UC San Diego.

Article II: Statement of Purpose

The purpose for Redeemer's Grace Church on Campus is grounded in the Great Commission of Jesus Christ (Matt 28). Jesus Christ states the necessity for his followers to "make disciples" which calls for individuals to commit to Jesus as Master and Lord. We desire to faithfully worship God by proclaiming the Gospel and to live in accordance with the Word of God.

Article III: Non-Profit Statement

Redeemer's Grace Church on Campus at UC San Diego is a non-profit student organization.

Article IV: Requirements for Membership

In order to become a member of Redeemer's Grace Church on Campus, one must abide by the Redeemer's Grace Church's Statement of Faith (Article X). No church membership is required to attend the organization's meetings.

Article V: Frequency of Organization Meetings

Redeemer's Grace Church on Campus at UC San Diego will meet at least once every month.



Article VI: Qualifications and Processes for Officers

Only registered UC San Diego students may hold office in the organization. Only registered UC San Diego students may vote in elections for the selection of the organization's officers.

The Organization will have no officers other than four to eight principal members. These principal members will carry out the logistical responsibilities for the Organization. These principal members will be chosen, replaced or removed by the Elders of Redeemer's Grace Church (Article XI). Principal members will assume their positions for the next school year from the day that they are chosen. Only registered UC San Diego students may hold office in the organization. Only registered UC San Diego students may vote in elections for the selection of the organization's officers.

Article VII: Risk Management

Redeemer's Grace Church on Campus at UC San Diego is a registered student organization at the University of California, San Diego, but not part of the University itself.

Redeemer's Grace Church on Campus at UC San Diego understands that the University does not assume legal liability for the actions of the organization.

Legal liability is not foreseen to be an issue, given the lawful and responsible activities of Redeemer's Grace Church on Campus at UC San Diego.

Article VIII: Affiliation

The Organization will be affiliated with Redeemer's Grace Church. In addition to Articles I-VI, the Organization will abide by the bylaws of Redeemer's Grace Church, appended below as Articles VII-XVI.

Bylaws of Redeemer's Grace Church



Article VIII: Name

This corporation will be known as Redeemer's Grace Church.

Article IX: Purpose

The purpose for Redeemer's Grace Church is grounded in the Great Commission of Jesus Christ (Matt 28). Jesus Christ states the necessity for his followers to "make disciples" which calls for individuals to commit to Jesus as Master and Lord. We desire to faithfully worship God by proclaiming the Gospel and to live in accordance with the Word of God.

Article X: Statement of Faith

The Holy Scriptures

We teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) and complete Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21). We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed.

We teach the literal, grammatical-historical interpretation of Scripture, which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17). We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).



We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

God

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father: We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son: We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).



We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man (Philippians 2:5-8; Colossians 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).

We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

We teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).



We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

- Believers (1 Corinthians 3:10-15; 2 Corinthians 5:10)
- Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- Unbelieving dead at the Great White Throne (Revelation 20:11-15)

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

God the Holy Spirit: We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).

We teach that the work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).



We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Peter 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

Man

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36;



Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that, because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

Salvation and Regeneration

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Regeneration: We teach 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; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

Election. We teach 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 (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2).

We teach 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; 2 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 teach 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; 1 Peter 1:2).

We teach 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; 2 Timothy 1:9).

Justification: We teach 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; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 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; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 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 teach 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; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We teach 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; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

In this respect, we teach 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; 1 Peter 1:14-16; 1 John 3:5-9).

Security: We teach 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; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach 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 teach 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 (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach 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 teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

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



The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should



determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

Last Things



We teach that there shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment. (John 5:22, Rev 20:11-15, Matt 25:31-46).

We teach that the second coming of the Lord Jesus Christ is imminent and will be personal and visible. This is the believer's blessed hope and is a vital truth which is incentive to holy living and faithful service. (Matt 25:1-13, 1Thess 4:16, Titus 2:13)

What it Means to be Christian

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means you have embraced what the Bible says about God, mankind, and salvation. Consider the following truths found in Scripture.

God Is Sovereign Creator. Contemporary thinking says man is the product of evolution. But the Bible says we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals it was Jesus Himself who created everything (John 1:3; Colossians 1:16). Therefore, He also owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.

God Is Holy. God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). God requires holiness of us as well. First Peter 1:16 says, "You shall be holy, for I am holy."

Mankind Is Sinful. According to Scripture, everyone is guilty of sin: "There is no man who does not sin" (1 Kings 8:46). That doesn't mean we're incapable of performing acts of human kindness. But we're utterly incapable of understanding, loving, or pleasing God on our own. (Romans 3:10-12).

Sin Demands a Penalty: God's holiness and justice demand that all sin be punished by death: (Ezekiel 18:4). That's why simply changing our patterns of behavior can't solve our sin problem or eliminate its consequences.

Jesus Is Lord and Savior: The New Testament reveals it was Jesus Himself who created everything (Colossians 1:16). Therefore He owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship. Romans 10:9 says, "If



you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.” Even though God’s justice demands death for sin, His love has provided a Savior who paid the penalty and died for sinners (1 Peter 3:18). Christ’s death satisfied the demands of God’s justice and Christ’s perfect life satisfied the demands of God’s holiness (2 Corinthians 5:21), thereby enabling Him to forgive and save those who place their faith in Him (Romans 3:26).

The Character of Saving Faith: True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin (Luke 13:3,5; 1 Thessalonians 1:9) and pursue Christ (Matthew 11:28-30; John 17:3) and obedience to Him (1 John 2:3). It isn’t enough to believe certain facts about Christ. Even Satan and his demons believe in the true God (James 2:19), but they don’t love and obey Him. True saving faith always responds in obedience (Ephesians 2:10).

Article XI: Elders

Section 1. Responsibilities

The Church will be led by a group of men called “Elders,” who will function as officers of the Corporation. This group will also be referred to as the Board of Elders. The Elders will be responsible for the teaching of God’s Word, the equipping of the believers in the Church, protecting the Church from heresy and other destructive teachings, and for the care of the believers in the Church.

Section 2. Number of Elders

The Church will have a minimum of two Elders. In the case there is less than two Elders, the other remaining Elder must be diligent in raising a qualified person to the office of Elder by training him in the Bible and systematic theology, the biblical basis for eldership, and practical theology.

Section 3. Powers

The Elders will have the following powers in addition to those powers found within these Bylaws.

- (a) To establish policies and practices for the church Body and the Corporation.



- (b) To select and remove officers, pastors, staff and employees of the Corporation. The Elders will determine the responsibilities of and the compensation for all those who are employed by the Corporation.
- (c) To make all decisions regarding disbursements from the funds and properties of the Corporation.
- (d) To borrow money and incur indebtedness on behalf and for the purpose of the Corporation.

Section 4. Qualifications

The qualifications to be and maintain being an Elder is to be an active member of the church and to exemplify the qualifications described in 1 Timothy 3:1-7 and Titus 1:6-9.

Section 5. Nomination and Selection

Future Elders will be chosen by the current Elders who meet the spiritual requirements (as described in Section 4) and who have been adequately trained. Then confirmed by the congregation.

Section 6. Term of Elders

The term for Elders is a lifelong commitment. An Elder can declare himself as an inactive voter due to a sabbatical, extended ministry away from the church, or by taking an extended personal leave.

Section 7. Resignation or Removal of an Elder

An Elder may resign upon giving the Chairman or the Secretary of the Elders a letter specifying the effective date of the resignation. An Elder may be removed if he is spiritually unqualified (as described in Section 4) or is found to be physically or mentally incapacitated. Prior to the removal of an Elder for sinful actions, a thorough and unbiased investigation will take place. The Elder will be given an opportunity to share his side. From the beginning of an investigation and during the investigation the Elder under investigation will have his voting privileges and attendance at Elders meetings suspended. Depending on the result of the investigation the Elder will be removed and disciplined or will be re-instated with full rights and privileges.

Section 8. Decisions of the Elders

Decisions shall be reached after prayerful consideration by unanimous vote in a spirit of humility, with each Elder regarding one another before himself.



Section 9. Participation in Meetings by Conference Communication

Elders may participate in a meeting through use of conference telephone or similar communications equipment.

Section 10. Quorum

There is a distinction between major and minor issues that need to be voted upon. Major decisions include borrowing money, purchasing and selling property, church discipline, hiring and releasing staff, and changing the bylaws. Minor issues are all other issues. All Elders must be present physically or by conference call for decisions to be made on all major issues. If there exist three or more active Elders, Two-thirds of the Elders need to be present in order to vote on all minor issues. A unanimous vote must be reached for both major and minor issues.

Section 11. Fees and Compensation

Any person receiving compensation directly or indirectly from Redeemer's Grace Church shall not be in a position to determine the nature or amount of compensation.

Article XII: Church Membership

Section 1. Designation of the Church Membership

Church membership is a spiritual designation not a corporate designation and the use of the term church membership represents members of the fellowship but not of the Corporation itself. The Corporation shall have no members. Any action which would otherwise require approval by a majority of all members shall only require approval of the Board of Elders. All rights which would otherwise vest in the members shall vest in the Board of Elders.

Section 2. Purpose of Church Membership

The purpose of church membership is to carry out the purpose of the church found in Article IX.

Section 3. Voting Privileges

The church membership will vote on issues that the Elders submit to the church membership for affirmation, as the ultimate decision still stands with the elders. Voting is restricted to members who are in good standing.



Section 4. Application and Approval and Denial for Church Membership

Church membership is open for those who have professed their faith in Jesus Christ as their Lord and Savior and have been baptized. The applicant would go through a process to become a member: a) filling out a church membership application, b) complete a study on church membership, c) be interviewed by a church leader and d) to absolve and/or transfer membership from a prior church body e) assenting to the church's Statement of Faith, Bylaws, and Church Membership Covenant. If at any point in this process the Elders determine that the applicant is unfit for membership according to the Scriptures, the applicant will be denied membership. The decision of the elders is final and cannot be contested in any court. If an applicant is granted membership by the Board of Elders they will present themselves at a worship service to publicly commit themselves to the church and be publicly acknowledged as members.

Section 5. Responsibilities of Members

Members shall be committed to the church Body through faithful attendance, shall seek to exercise their spiritual gifts for the mutual benefit of all the church Body and shall submit to the loving rule of the Elders.

Section 6. Church Discipline

- (a) There is a threefold purpose for church discipline. The first is to glorify God by maintaining purity in the local church (1 Corinthians 5:6). The second is to edify believers by deterring sin (1 Timothy 3:15, 5:20). And the last is to promote the spiritual welfare of the offending believer by calling him or her to repentance and restoration by biblical standards of doctrine and conduct (Galatians 6:1).
- (b) Members of this church and all other professing Christians who regularly attend or fellowship with this church who err in doctrine, or who engage in conduct that violates Scripture shall be subject to church discipline, including dismissal according to Matthew 18:15-18.
- (c) Here are the steps to church discipline.
 - a. Step 1. It shall be the duty of a church member to approach another church member in private who is erring in heresy or misconduct to correct the wrong. The purpose is to have the person repent and be restored. If the erring individual does not repent, then it will proceed to step 2.
 - b. Step 2. The church member will take one or two who are spiritually mature who will then confront the erring individual. Again the



purpose is to have the person repent and be restored. If the erring individual does not repent, then it will proceed to step 3.

- c. Step 3. The Board of Elders will be informed of the erring individual and an investigation will proceed according to Matthew 18:15-18 and 1 Timothy 5:19. If the Board of Elders finds evidence of sin by the erring individual the Board of Elders will inform the congregation at a worship service and he or she will be publicly dismissed from the fellowship and as a member of the church. The removal of membership by the Board of Elders cannot be contested in any court.
- d. Step 4. If the erring individual demonstrates repentance he or she must make a written request to be reinstated to membership by the Board of Elders. If the Board of Elders deem the individual repentant then the person will be publicly restored to all the rights, duties, privileges, and responsibilities of fellowship and membership.

Section 7. Meetings

The regular practice of the church will be to hold at least one meeting per year for the church membership unless otherwise deemed necessary by the Board of Elders.

Section 8. Removal from Church Membership

A church member may be removed from the church membership for the following reasons:

- (a) The church member will be removed due to transferring to another church.
- (b) The church member has not fulfilled the responsibilities from Section 5. Responsibilities of Members.
 - a. Does not attend worship service consistently (as deemed by the Elders) for more than one year.
- (c) The church member is unrepentant and the Board of Elders has publicly dismissed the person in accordance with Section 6. Church Discipline.

Article XIII: Adding Staff

When it is necessary to add pastoral staff or other staffing positions, the position will be recommended and called by the Elders with the affirmation of the Church.



Article XIV: Ordination, Licensing, and Commissioning

Section 1. Ordination

Ordination refers to the unanimous recognition by the Board of Elders of a man's call to the ministry, preparation as a shepherd, and qualification to serve. Ordination shall be issued by the denomination, Southern Baptist Convention and/or Association.

Section 2. Licensing

The license (ex. Title of Deacon) is issued by the Board of Elders and is given in recognition of an individual's call to a specific ministry. Its aim is to allow and recognize the individual to perform the ecclesiastical duties and functions of the church. Licenses will be evaluated and issued on a yearly basis or when the Elders deem necessary.

Section 3. Commissioning

When local-church certification is required for ministry where ordination would be unnecessary or inappropriate, a person is commissioned by the Board of Elders to minister. This authorization continues as long as the opportunity to minister remains in effect and as long as the person maintains the qualifications for ministry.

Article XV: Church Fiscal Year

The fiscal year of the Church will coincide with the calendar year, beginning on the first day of January and closing on the last day of December.

Article XVI: Dissolution

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

Article XVII: Amendments

This Constitution may be amended with the unanimous vote of all the Elders.

REDEEMER'S GRACE CHURCH

San Diego, CA

