



Bylaws - 2023

Constitution

Article I: Name

The name of this church shall be Resurrection Church of Greer SC.

Article II: Foundation, Object and Priorities of Ministry

1. The foundation of this church is the Lord Jesus Christ, and its code of guidance in all its affairs is the Word of God, and this Church does here affirm its faith that the Holy Scriptures of the Old and New Testaments are the Word of Almighty God.

2. The object of this church shall be to worship God according to the teaching of His Word, to practice the precepts and examples of the Church of our Lord Jesus Christ as set forth in the Word of God, to sustain its sacraments and doctrines and to preach and propagate among all peoples the gospel of salvation which is by personal faith on Jesus Christ as Savior and Lord.

3. The priorities of ministry of this church flow from the vision of God's glory revealed in Jesus Christ. We exist to savor this vision in worship, strengthen the vision in nurture and education, and spread the vision in evangelism, missions, and loving deeds.

1 Corinthians 3:11; Mark 13:31; John 4:23; 1 Corinthians 14:26; 2 Peter 3:18; 1 Peter 2:9; 3:15; Matthew 28:18-20; 5:16

Confession of Faith

I. The Word of God

The Holy Scriptures are the only sufficient, certain, and infallible standard of all saving knowledge, faith, and obedience. The Holy Scriptures, also known as the Bible, are comprised of the sixty-six individual books comprising the Old Testament and the New Testament. The Bible is the Word of God, fully inspired and without error in the original manuscripts, written under the inspiration of the Holy Spirit.

The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture. Nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Though historic creeds and confessions, decisions of elders and deacons, traditions, and this very document carry legitimate authority, the Word of God will carry supreme authority in all matters of faith and practice.

2 Timothy 3:15-17; Isaiah 8:20; Luke 16:29, 31; Ephesians 2:20; Romans 1:19-21; Romans 2:14,15; Psalm 19:1-3; Hebrews 1:1; Proverbs 22:19-21; Romans 15:4; 2 Peter 1:19, 20; 2 Peter 3:16; Psalm 119:130

II. God and the Holy Trinity

The Lord our God is one, the only living and true God. He is self-existent and infinite in being and perfection. His essence cannot be understood by anyone but Him. He is a perfectly pure spirit. He is invisible and has no body, parts, or changeable emotions. He alone has immortality, dwelling in light that no one can approach. He is unchangeable, immense, eternal, incomprehensible, almighty, in every way infinite, absolutely holy, perfectly wise, wholly free, completely absolute. He works all things according to the counsel of His own unchangeable and completely righteous will for His own glory. He is most loving, gracious, merciful, and patient. He overflows with goodness and truth, forgiving iniquity, transgression, and sin. He rewards those who seek Him diligently. At the same time, He is perfectly just and terrifying in His judgments. He hates all sin and will certainly not clear the guilty.

God has all life, glory, goodness, and blessedness in and of Himself; He alone is all-sufficient in Himself. He does not need any creature He has made nor does He derive any glory from them. Instead, He demonstrates His own glory in them, by them, to them, and upon them. He alone is the source of all being, and everything is from Him, through Him, and to Him. He has absolute sovereign rule over all creatures, to act through them, for them, or upon them as He pleases. In His sight everything is open and visible. His knowledge is infinite and infallible. It does not depend upon any creature, so for Him nothing is contingent or uncertain. He is absolutely holy in all His plans, in all His works, and in all His commands. Angels and human beings owe to Him all the worship, service, or obedience that creatures owe to the Creator and whatever else He is pleased to require of them.

This divine and infinite Being consists of three real persons, the Father, the Word or Son, and the Holy Spirit. These three have the same substance, power, and eternity, each having the whole divine essence without this essence being divided. The Father is not derived from anyone, neither begotten nor proceeding. The Son is eternally begotten of the Father. The Holy Spirit proceeds from the Father and the Son. All three are infinite and without beginning and are therefore only one God, who is not to be divided in nature and being. Yet these three are distinguished by several distinctive characteristics and personal relations. This truth of the Trinity is the foundation of all of our fellowship with God and of our comforting dependence on Him.

1 Corinthians 8:4, 6; Deuteronomy 6:4; Jeremiah 10:10; Isaiah 48:12; Exodus 3:14; John 4:24; 1 Timothy 1:17; Deuteronomy 4:15, 16; Malachi 3:6; 1 Kings 8:27; Jeremiah 23:23; Psalm 90:2; Genesis 17:1; Isaiah 6:3; Psalm 115:3; Isaiah 46:10; Proverbs 16:4; Romans 11:36; Exodus 34:6, 7; Hebrews 11:6; Nehemiah 9:32, 33; Psalm 5:5, 6; Exodus 34:7; Nahum 1:2, 3; John 5:26; Psalm 148:13. Psalm 119:68; Job 22:2, 3; Romans 11:34–36; Daniel 4:25, 34, 35; Hebrews 4:13; Ezekiel 11:5; Acts 15:18; Psalm 145:17; Revelation 5:12–14; 1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Exodus 3:14; John 14:11; 1 Corinthians 8:6; John 1:14,18; John 15:26; Galatians 4:6

III. God the Father

God the Father is an infinite, personal spirit, perfect in holiness, wisdom, power, and love. He infallibly foreknows and foreordains all that shall come to pass, concerns Himself mercifully in the affairs of men, hears and answers prayer, and saves from sin and death all who come to Him through Jesus Christ. He begat the Son in eternity past, and the Holy Spirit proceeds from Him and the Son.

Luke 10:21-22; Matthew 23:9; John 3:16; 6:27; Romans 1:7; 1 Timothy 1:1, 2; 2:5, 6; 1 Peter 1:3; Revelation 1:6; Isaiah 46:10; Numbers 23:19

IV. Jesus Christ

The Lord Jesus Christ, God's only begotten Son, is co-equal and co-eternal with the Father and the Holy Spirit. Without laying aside His divinity, He took on a human nature when He was conceived by the Holy Spirit, and the two natures now eternally exist in one person. Born of a virgin, Christ lived a perfect life which fulfilled the Law, teaching and performing miracles that confirmed His claims. He wilfully submitted to the Father in obedience, bearing in His body the sins of the elect on the Cross as their substitute. He rose bodily on the third day and ascended to His throne, where He has all authority in heaven and on earth and makes perpetual intercession for His people. He will one day return bodily and visibly to the earth to consummate the Father's plan of redemption.

Matthew 1:18-25; Luke 1:26-38; John 1:1; 20:28; Romans 9:5; 8:32; 2 Corinthians 5:21; 1 Peter 2:21-23; John 20:30, 31; Matthew 20:28; Ephesians 1:4; Acts 1:11; Romans 5:6-8; 6:9, 10; Hebrews 7:25; Hebrews 9:28; 1 Timothy 3:16; 1 Thessalonians 4:13-18

V. The Holy Spirit

The Holy Spirit is co-equal and co-eternal with the Father and the Son and is sent by the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all who believe in Jesus Christ. He indwells every believer in Christ to produce obedience and joy, apportioning gifts to His people as He wills for the common good. He is an abiding helper, teacher and guide.

John 14:16, 17, 26; 15:26, 27; John 16:9-14; Romans 8:9; 1 Corinthians 3:16; 6:19; 12:11 Galatians 5:22-26

VI. Man, Sin, and the Fall

Man was created upright and perfect by God in His own image both to worship Him in fellowship and to have dominion over the earth. He gave them a righteous law in the Covenant of Works that would have led to life if they had kept it but threatened death if they broke it. Satan used the craftiness of the serpent to seduce Eve, who then seduced Adam. Adam acted without any outside compulsion and deliberately transgressed the law of their creation and the command given to them by eating the forbidden fruit. God was pleased, in keeping with His wise and holy counsel, to permit this act, because He had purposed to direct it for His own glory.

By this sin our first parents fell from their original righteousness and communion with God. We fell in them, and through this, death came upon all. All became dead in sin and completely defiled in all the capabilities and parts of soul and body.

By God's appointment, they were the root and the representatives of the whole human race. Because of this, the guilt of their sin and their corrupt nature was passed on to all their offspring who descended from them by ordinary procreation. Their descendants are now conceived in sin and are by nature children of wrath unless the Lord Jesus sets them free.

All sin and human evil arise from this first corruption. By it we are thoroughly biased against, and disabled and antagonistic toward all that is good, and we are completely inclined toward all that is evil.

Genesis 2:16, 17; Genesis 3:12, 13; 2 Corinthians 11:3; Romans 3:23. Romans 5:12ff. Titus 1:15; Genesis 6:5; Jeremiah 17:9; Romans 3:10–19; Romans 5:12–19; 1 Corinthians 15:21, 22, 45, 49; Psalm 51:5; Job 14:4; Ephesians 2:3; Romans 6:20; 5:12; Hebrews 2:14, 15; 1 Thessalonians 1:10; James 1:14, 15; Matthew 15:19; Romans 8:7; Colossians 1:21

VII. Salvation and the Covenant of Grace

Immediately after the Fall, God instituted a covenant of grace with Adam along with various other covenants of grace with Abraham, Israel, and David, which were subservient covenants that were types and shadows of the ultimate Covenant of Grace to come in the person and work of the Lord Jesus Christ.

In this Covenant, the Lord Jesus has fully satisfied the justice of God, obtained reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those given to Him by the Father. He has accomplished these things by His perfect obedience and sacrifice of Himself, which He once for all offered up to God through the eternal Spirit.

In God's appointed and acceptable time, He is pleased to call effectually, by His Word and Spirit, those He has predestined to life. He calls them out of their natural state of sin and death to grace and salvation by Jesus Christ. He enlightens their minds spiritually and savingly to understand the things of God. He takes away their heart of stone and gives them a heart of flesh. He renews their wills and desires and by His almighty power turns them to good and effectually draws them to Jesus Christ. Yet He does all this in such a way that they come completely freely, since they are made willing by His grace.

This effectual call flows from God's free and special grace alone, not from anything at all foreseen in those called. Neither does the call arise from any power or action on their part; they are totally passive in it. They are dead in sins and trespasses until they are

made alive and renewed by the Holy Spirit. By this they are enabled to answer this call and to embrace the grace offered and conveyed in it. This response is enabled by a power that is no less than that which raised Christ from the dead.

God has granted that all those who are justified would receive the grace of adoption, in and for the sake of His only Son Jesus Christ. By this they are counted among the children of God and enjoy the freedom and privileges of that relationship. They inherit His name, receive the spirit of adoption, have access to the throne of grace with boldness, and are enabled to cry “Abba, Father!” They are given compassion, protected, provided for, and chastened by Him as a father. Yet they are never cast off but are sealed for the day of redemption and inherit the promises as heirs of everlasting salvation.

Genesis 1:26; Genesis 3; Hebrews 8:6-13; John 17:2; Hebrews 9:14-15, 10:14; Romans 3:25-26, 8:30, 11:7; Ephesians 1:3-23, 2:1-10; 2 Thessalonians 2:13-14; Acts 26:18; Ezekiel 36:26-27; Deuteronomy 30:6; Psalm 110:3; Song of Solomon 1:4; 2 Timothy 1:9; 1 Corinthians 2:14; John 5:25; Galatians 4:4-6; John 1:12; Romans 8:15-17; 2 Corinthians 6:18; Revelation 3:12; Hebrews 12:6; Isaiah 54:8-9; Lamentations 3:31; Ephesians 4:30; Hebrews 1:14, 6:12

VIII. Marriage

Marriage was instituted by God in the Garden of Eden, covenantally joining together as one flesh, one man and one woman until death parts them. This mystery is and always has been meant to image Christ and His Church, the husband owing to his wife love and understanding, and the wife owing to her husband respect and submission.

Due to the fallen state of humanity, sin is present to some degree in every marriage, but because marriage is a reflection of Christ and His church, it must not be disposed of lightly. As God hates divorce, it is permitted but not required in cases of high handed or belligerent, unrepentant sexual sin, unrepentant abandonment, and/or unrepentant abuse, though the Christian’s impulse should be to desire forgiveness and reconciliation.

In cases of biblically sanctioned divorce, it is permitted for the Christian to remarry. There is also grace for those who have illegitimately divorced and remarried, and they should be faithful to their current spouse.

Genesis 2:18-24; Malachi 2:15; Matthew 19:5-9; 1 Corinthians 7:2, 9, 39; Hebrews 13:4; 1 Timothy 4:3; Ephesians 5:22-33; Exodus 20:14; Malachi 2:16; Matthew 5:32; 1 Corinthians 7:15

IX. Human Sexuality

God creates each individual human in His image, and it is by His decree that each person is male or female at conception. A person’s sex is immutable from the time of conception, regardless of efforts to change it socially or medically.

Additionally, the clear message throughout Scripture is that God's gift of human sexual activity is to be restricted to the bonds of holy matrimony between one man and one woman.

Psalm 100:3; Matthew 19:4; Exodus 20:14; 1 Corinthians 7:3-5; Hebrews 13:4; Proverbs 5:18-19; Song of Solomon 8:4; Matthew 5:28; 1 Thessalonians 4:3-5

X. The Church

The Church (global and universal) may be called invisible with respect to the internal work of the Spirit and truth of grace. It consists of the full number of the elect who have been, are, or will be gathered into one under Christ, her head. The Church is the spouse, the body, the fullness of Him who fills all in all.

The visible Church, which is also universal under the gospel (not confined to one nation as before under the Law), consists of all those throughout the world who profess Christ as Lord; and is the Kingdom of the Lord Jesus Christ; the house and family of God, outside of which there is no ordinary possibility of salvation. All local congregations ought to be made up of these.

Christ has given the ministry, oracles, and ordinances of God, for the gathering and equipping of the saints and makes them effectual by His own presence and Spirit.

The purest churches under heaven are subject to mixture and error. Nevertheless, Christ always has had and will have in this world to the very end a kingdom of those who believe in Him and profess His name, and it will be successful by God's grace in carrying out the Great Commission, and the gates of hell will not prevail against it.

The Lord Jesus Christ is the head of the Church. By the Father's appointment, all authority is conferred on Him in a supreme and sovereign manner to call, institute, order, and govern the Church.

Ephesians 1:10,22-23; Ephesians 5:23-32; Colossians 1:18; 1 Corinthians 1:2; 1 Corinthians 12:12-13; Psalm 2:8; Revelation 7:9; Romans 15:9-12; Acts 2:39; Matthew 13:47; Isaiah 9:7; Luke 1:32-33; Colossians 1:13; Ephesians 2:19; Acts 2:47; 1 Corinthians 12:28, 13:12; Revelation 2-3; Daniel 2:44-45; Matthew 16:18

XI. Christian Conduct

Good works are only those works that God has commanded in His holy Word. Works that do not have this warrant are invented by people out of blind zeal or on a pretense of good intentions and are not truly good.

These good works, done in obedience to God's commandments, are the fruit and evidence of a true and living faith. Through good works believers express their thankfulness, strengthen their assurance, build up their brothers and sisters, adorn the profession of the gospel, stop the mouths of opponents, and glorify God. Believers are

God's workmanship, created in Christ Jesus for good works, so that they bear fruit leading to holiness and have the outcome of eternal life.

Their ability to do good works does not arise at all from themselves but entirely from the Spirit of Christ. To enable them to do good works, they need—in addition to the graces they have already received—an actual influence of the same Holy Spirit to work in them to will and to do His good pleasure.

We cannot, even by our best works, merit pardon of sin or eternal life from God's hand, due to the huge disproportion between our works and the glory to come. By these works we can neither benefit God nor satisfy Him for the debt of our former sins. Since our good works are good, they must proceed from His Spirit; and since they are performed by us, they are defiled and mixed with so much weakness and imperfection that they cannot withstand the severity of God's punishment.

Nevertheless, believers are accepted through Christ, and thus their good works are also accepted in Him. This acceptance does not mean our good works are completely blameless and irreproachable in God's sight. Instead, God views them in His Son, and so He is pleased to accept and reward that which is sincere, even though it is accompanied by many weaknesses and imperfections.

Micah 6:8; Hebrews 13:21; Matthew 15:9; Isaiah 29:13; James 2:18, 22; Psalm 116:12, 13; 1 John 2:3, 5; 2 Peter 1:5–11; Matthew 5:16; 1 Timothy 6:1; 1 Peter 2:15; Philippians 1:11. Ephesians 2:10; Romans 6:22; John 15:4, 5; 2 Corinthians 3:5; Philippians 2:12, 13; Hebrews 6:11, 12; Isaiah 64:7; Romans 3:20; Ephesians 2:8, 9; Romans 4:6; Galatians 5:22, 23; Isaiah 64:6; Psalms 143:2; Ephesians 1:6; 1 Peter 2:5; Matthew 25:21, 23; Hebrews 6:10; Mark 10:17-27

XII. The Lord's Day and Worship

Though God in His wisdom established the Sabbath as a day of mandated rest and worship in the Old Covenant, the resurrection of the Lord Jesus Christ on the first day of the week signaled the beginning of a new creation and a new covenant order.

Therefore, the first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Though the mandated Sabbath rest is fulfilled in Christ, the Christian should make gathering with the saints on the Lord's Day a priority, not being neglectful of his duties to worship corporately and to spur the body to good works.

The acceptable way to worship the true God is instituted by Him, and it is delimited by His own revealed will. Thus, He may not be worshiped according to human imagination or inventions, nor in any other way that is not prescribed in the Holy Scriptures.

The elements of the worship of God include reading the Scriptures, preaching and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord, as well as the administration of baptism and the Lord's Supper. They must be performed out of obedience to Him, with understanding, faith, reverence, and godly fear.

Exodus 20:8-11; Hebrews 4:9-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10; Jeremiah 10:7; Mark 12:33. Deuteronomy 12:32; 1 Timothy 4:13; 2 Timothy 4:2; Luke 8:18; Colossians 3:16; Ephesians 5:19; Matthew 28:19, 20; 1 Corinthians 11:26

XIII. The Sacraments

Sacraments are holy signs and seals of the Covenant of Grace, immediately instituted by God, to represent Christ and His benefits, and to confirm our security in Him, and to mark a visible difference between those that belong to the Church and the rest of the world; and solemnly to engage them to the service of God in Christ, according to His Word.

There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; such that it is appropriate to speak of one under the terms of the other. This is done without confounding the thing and the thing signified.

The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither does the efficacy of a sacrament depend upon the piety or intention of him who administers it, but upon the work of the Spirit.

There are only two sacraments ordained by Christ our Lord in the Gospels, that is to say, Baptism and the Lord's Supper.

Romans 4:11; Genesis 17:7, 10-11; Matthew 28:19; 1 Corinthians 11:23; Romans 6:3-4; Colossians 2:12; 1 Corinthians 10:16, 11:25-26; Exodus 12:48; Genesis 34:14; 1 Corinthians 10:21; Galatians 3:27; 1 Peter 3:21; 1 Corinthians 5:7-8; Romans 2:28-29; 1 Corinthians 12:13; Matthew 26:26-28

XIV. Baptism

Baptism is a sacrament of the New Testament, ordained by Jesus Christ. To those baptized it is a solemn admission of the party baptized into the visible Church and a sign of their fellowship with Him in His death and resurrection, of their being grafted into Him, of remission of sins, and of submitting themselves to God through Jesus Christ to live and walk in newness of life.

Those who personally profess repentance toward God and faith in and obedience to our Lord Jesus Christ are the only proper subjects of this sacrament. The outward element to be used in this ordinance is water, in which the individual is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

The church does not view improper baptisms as wholly invalid. Those who have only been baptized as infants will not be coerced to receive a Trinitarian immersion but will be strongly encouraged to receive a proper baptism in celebration with the saints, though the church shall not baptize infants.

The sacrament of baptism, properly administered, shall only be applied to any person but once.

1 Corinthians 12:13; Galatians 3:27-28; Romans 6:3-11; Colossians 2:12; Mark 1:4; Acts 22:16; Mark 16:16; Acts 8:12, 36-37; Acts 2:38-41; Acts 18:8; Matthew 28:19-20; Matthew 3:16; John 3:23

XV. The Lord's Supper

The supper of the Lord Jesus was instituted by Him the night He was betrayed. It is to be observed in His churches to the end of the age as a perpetual remembrance and display of the sacrifice of Himself in His death. It is given for the confirmation of the faith of believers in all the benefits of Christ's death, their spiritual nourishment and growth in Him, and their further engagement in and to all the duties they owe Him. The supper is to be a bond and pledge of their communion with Christ and each other.

In this sacrament Christ is not offered up to His Father, nor is any real sacrifice made at all. It is only a memorial of the one offering Christ made of Himself on the cross once for all. It is also a spiritual offering of the highest possible praise to God for that sacrifice.

In this sacrament the Lord Jesus has appointed His ministers to pray and to bless the elements of bread and wine and in this way to set them apart from a common to a holy use. They are to take and break the bread, take the cup, and give both to the communicants while also participating themselves.

The outward elements in this sacrament, properly set apart for the use ordained by Christ, have such a relationship to Christ crucified that they are sometimes called—truly though figuratively—by the names of the things they represent, that is, the body and blood of Christ. In substance and nature they still remain truly and only bread and wine, as they were before. However, the focus in this celebration ought not to be on what the bread and wine are not.

Those who outwardly partake of the elements in this sacrament in genuine faith inwardly receive and feed on Christ crucified and all the benefits of His death. They do so really and truly, yet not physically but spiritually. The body and blood of Christ are not present physically in the sacrament but spiritually to the faith of believers, just as the elements themselves are present to their outward senses.

The Lord's Supper is to be administered only to baptized believers. All those who receive the supper unworthily are guilty of the body and blood of the Lord, eating and drinking judgment on themselves.

1 Corinthians 11:23-34; 1 Corinthians 10:16-22; Hebrews 9:25-28; Matthew 26:26-27; 2 Corinthians 6:14-15; Matthew 7:6

XVI. Religious Liberty and Civil Government

God, the supreme Lord and King of the whole world, has ordained civil authorities to be under Him and over the people, for His own glory and the public good. For this purpose He has armed them with the power of the sword, to defend and encourage those who do good and to punish evildoers.

Christians may lawfully accept and carry out the duties of public office when called to do so. In performing their office they must especially maintain justice and peace, according to the wholesome laws of each kingdom or other political entity.

Because civil authorities are established by God for the purposes stated, we should submit in the Lord to them in everything lawful that they require. We should submit not only for fear of punishment but also for the sake of conscience. We ought to make requests and prayers for kings and everyone in authority, so that under their rule we may live a quiet and peaceful life in all godliness and honesty.

Each church is independent and must be free from interference by any political authority; therefore Church and State must be kept separate as having different functions, each fulfilling its duties as God has ordained.

As God's servant, He has entrusted the Church with the keys of the Kingdom, the sacraments, and the preaching of the Word. She is to disciple the nations, teaching them to obey everything Christ has commanded. This includes disciplining the civil authorities, who are also God's servants and should work diligently to His glory in obedience to His standards of justice.

As it relates to the Church, the State is not to interfere with the worship of God under any circumstance but is to preserve, protect, and promote the righteousness and societal benefit of the faith.

Revelation 17:14, 19:16; Romans 13:1-7; Daniel 2:21; Genesis 41:39-43; 2 Samuel 23:3; Psalm 82:3-4; Luke 3:14; 1 Peter 2:17; 1 Timothy 2:1-3; Ezra 7:23-24; Matthew 16:13-19; Matthew 28:18-20; Acts 5:29; Isaiah 49:23; Psalm 105:12-15

XVII. Church Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of

God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the expansion of Christ's Kingdom. Christian unity is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in Scripture.

Local churches in particular can best promote the cause of Jesus Christ by cooperating with one another in a denominational organization. Such an organization, whether a regional or district conference/association, exists and functions by the will of the churches. Cooperation in a conference/association is voluntary and may be terminated at any time. This church may cooperate with interdenominational fellowships on a voluntary, independent basis.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18

XVIII. Last Things and the Course of History

The debate over last things and the consummation of Christ's Kingdom has been subject to contentious debate throughout Church history, and it is the hope of this church to speak clearly where Scripture speaks clearly and to be as open handed and charitable as possible in discussing this matter.

As such, Scripture does not distinguish between Old Covenant Israel and the Church with separate programs for each, nor does it find grounds for rampant speculation regarding the end times.

The Christian who ponders the last things must keep in mind that God is sovereign over the course of history, and it is unfolding as He has decreed before the foundation of the world, which includes the redemption of the world in His Son, who has all authority in heaven and on earth and is putting all of His enemies under His feet, with the last enemy being Death.

The bodies of those who have died return to dust and undergo destruction. But their souls are immortal and immediately return to God. The souls of the righteous are then made perfect in holiness and are received into paradise. There they are with Christ and behold the face of God in light and glory while they wait for the full redemption of their

bodies. The souls of the wicked are thrown into hell, where they remain in torment and utter darkness, reserved for the judgment.

On the last day, those saints who are found alive will not sleep but will be changed. All the dead will be raised up with truly physical bodies which have been made new. The bodies of the unjust will be raised by the power of Christ to dishonor. By His Spirit the bodies of the just will be raised to honor and will be made like Christ's own glorious body.

God has appointed a day in which He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given by the Father. On that day, the apostate angels will be judged. So also, all people who have lived on the earth will appear before the judgment seat of Christ, to give an account of their thoughts, words, and deeds and to receive a reckoning according to what they have done in the body, whether good or evil.

Romans 15:6; 2 Timothy 3:16-17; 1 Peter 2:9; Romans 9:6-9; Galatians 3:7, 26-29; Psalm 115:3; Job 42:2; 2 Timothy 2:22-26; Isaiah 8:12-13; Psalm 2; Psalm 110; 1 Corinthians 15; Philippians 1:20-24; Luke 23:43; Romans 2:6-8; Matthew 25:46; Revelation 20:10, 11-15; 21:8; 1 Thessalonians 4:13-18; John 11:25; Romans 8:11; Isaiah 26:19; Daniel 12:2

CHURCH COVENANT

1. Having been led, as we believe, by the Spirit of God, to receive Jesus Christ as the Lord, Savior, and supreme Treasure of our lives, and, having been baptized in the name of the Father and of the Son and of the Holy Spirit, with a profession of faith, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

2. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love, to strive for the advancement of this church in knowledge, holiness and peace; to promote its spirituality and fruitfulness; to sustain its worship, sacraments, and discipline; to welcome, and test biblically, instruction from the Scriptures by the elders of the church which accords with the Affirmation of Faith, seeking to grow toward Biblical unity in the truth; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

3. We also engage to equip and encourage individuals and families toward personal spiritual formation and devotion at home; to educate our children in the Christian faith; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment, to avoid all backbiting and excessive anger; to seek God's help in

abstaining from any and all practices which bring unwarranted harm to the body or reproach on ourselves and our church.

4. We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the instruction of our Savior to secure it without delay.

5. We moreover engage that when we remove from this place, we will, if possible, unite with a like-minded church where we can carry out the spirit of this covenant.

6. We engage to partner together in community, under the authority of Scripture and the leadership of the elders, to be peacemakers and pursue reconciliation; to welcome accountability and submit to church discipline; to maintain confidentiality in counseling; and to protect and educate our children.

Article III

MEMBERSHIP

Section 1: Procedure

1. The membership of this church shall consist of persons who confess faith on the Lord Jesus Christ as Savior, who give evidence of regeneration by a living consistent with their profession and with the views of faith, doctrine and practice of this church, who have received a Trinitarian baptism, and who have been received into its membership according to the Bylaws of this Church.

2. While the Church may refer to certain individuals as “members,” the church shall not have members within the meaning of Article 6 of the South Carolina Nonprofit Corporation Act (S.C. Code Law § 33-31-101 et. seq.).

3. All persons uniting with this church shall previously be made acquainted with the Church Covenant and the Membership Confession of Faith. New members shall pledge themselves to fulfill their stewardship obligations to regularly attend worship and articulate in service and giving, when they make public profession of faith and join the church.

4. All actions regarding membership, either of admission or dismissal, shall be by the consensus of the Elders. At any of the regular meetings for worship, the church may, without special notice, receive new members.

Section 2: Removal

1. Members may be removed from membership upon consensus by the Council of Elders or, upon an inability to reach consensus, by a majority vote of the Council of Elders.
2. Members in good standing may request a letter of recommendation to present to a different church. Members who unite with another church will be removed from the membership roll.
3. Members who are found to be inactive in the worship, fellowship and ministry of the church for 3-6 months will be removed from the membership roll. It is the responsibility of the Elders to remind members of their duties in this respect.
4. Members whose conduct consistently or grievously contradicts the commitments outlined in the Church Covenant may be subject to church discipline under the leadership of the Elders up to and including public rebuke or removal of membership.

Article IV

LEADERSHIP

Section 1: Board of Directors

Composition

The Biblical officers of the church are Elders and Deacons. The Board of Directors shall be composed of all Elders and Deacons of the church. The number of Directors shall at no time be less than five. All Directors of the Church shall be members in good and regular standing and must meet the Biblical qualifications listed in these Bylaws. The church also recognizes the administrative positions of Treasurer and Financial Secretary and may employ additional personnel as described in these Bylaws.

Responsibilities

Under the authority of Jesus Christ and the Word of God, the Board of Directors of the church is the final authority within this local church. The affairs of the church shall be managed by its Board of Directors.

Regular Meetings

The Board of Directors shall meet together for an annual meeting to discuss the affairs of the Church. Additional meetings/special meetings may be called by or at the request of the Lead Pastor or any two or more Directors. At no time shall a meeting of Directors occur without at least two Elders and three Deacons present.

Section 2: Elders

Qualifications

Elders shall be men of demonstrable Godly character, above reproach in public and private, and committed to shepherding the flock of God and to teaching and guarding sound doctrine. Elders must exemplify the Biblical characteristics of elder-overseers in Scripture and must agree with the Church's Affirmation of Faith and the Church Covenant. At no time shall the Church impose additional requirements or restrictions on an Elder that are not found in Scripture. 1 Timothy 3:1-7, Titus 1:5-9 and 1 Peter 5:1-4

Responsibilities

The fundamental responsibility of the Elders, also biblically known as pastors, bishops, shepherds, or presbyters, is to devote themselves to the ministry of the Word and the ministry of prayer. The Elders are responsible for governing the church as godly leaders. They must teach the Word and tend the flock of God in this church. The responsibilities of the Elders shall include: Examining prospective members and candidates for baptism and acquainting them with the Confession of Faith and Church Covenant, overseeing the process of church discipline, examining prospective candidates for office and staff positions, overseeing the work of the Deacons, staff, and appointed church agents and committees, conducting worship services, administering the sacraments of the gospel, equipping the membership of the church for the work of the ministry, teaching the whole counsel of God both formally and informally, correcting error, overseeing, coordinating and promoting the ministries of the Church, and mobilizing the church for world and local mission. Upon an Elder's installation, the church shall provide written proof of his ordination so that he might perform services and enjoy the benefits legally provided to ministers of the gospel in both the state of South Carolina and the United States.

Council of Elders

The Council of Elders shall be comprised of both staff and non-staff Elders. The number of Elders should ideally be no less than one Elder per one hundred members. At no time shall the number of Elders be less than two.

Election

Elders shall be appointed and elected by consensus of the Council of Elders or, upon an inability to reach consensus, by a majority vote of the Council of Elders.

Tenure

An Elder shall serve until he dies, resigns, or is removed as authorized herein. When new Elders are appointed or elected they must agree to serve for a minimum of three years.

Regular Meetings

The Council of Elders shall ideally meet at least twice per month.

Section 3: Deacons

Qualifications

Deacons shall be lay volunteer men and women who are members in good standing and demonstrate Godly character and exemplify the Godly characteristics of Deacon set forth in Scripture. Deacons must agree with the church's Confession of Faith and the Church Covenant, must demonstrate consistent generosity in their financial support of the church, and must currently be active in the life and community of the Church. At no time shall the church impose additional requirements or restrictions on a Deacon that are not found in Scripture. Acts 6:1-6; Romans 16:1; I Timothy 3:8-12

Responsibilities

The fundamental responsibility of the Deacons, under the oversight of the Council of Elders, is the administration of the business affairs of the Church pertaining to its material assets. The responsibilities of the Deacons include: Establishment and approval of annual budgets, budget versus actual reviews, maintenance and care of the church property and facilities, oversight of all donations and expenditures, coordination and management of all designated and undesignated fund raising efforts, administration and oversight of all facility additions and renovations, benevolence, and in general ensuring the maximization of all the church's resources for the health and well being of its members.

Council of Deacons

The Council of Deacons shall be composed of all Deacons. The number of Deacons shall at no time be less than three.

Election

The Council of Deacons shall by consensus recommend the appointment of a new Deacon to the Council of Elders. The Council of Elders shall by consensus appoint a new Deacon for service. Upon an inability to reach consensus by either the Council of Deacons or the Council of Elders on the appointment of a new Deacon, a Deacon may be appointed by a majority vote of the Board of Directors.

Tenure

A Deacon shall serve for a term of no less than one year and no more than five years. The term of a Deacon may be extended after five years, on a year by year basis, by unanimous agreement of the Board of Directors.

Regular Meetings

The Council of Deacons shall meet no less than once per quarter. They shall conduct themselves according to policies and rules as agreed upon by consensus or majority vote.

Section 4: Lead Pastor Qualifications

The Lead Pastor of the Church shall be a vocational Elder who meets all of the Biblical qualifications of an Elder listed in these Bylaws. As an Elder, he shall be equal to the other members of the Council of Elders.

Responsibilities

The Lead Pastor shall be an active member of the Council of Elders sharing in the responsibilities of the Elders. He shall serve as the primary visionary and organizational leader of the church. The Lead Pastor may sign any deeds, mortgages, bonds, contracts, or other instruments upon authorization of the Council of Deacons unless the signing and execution thereof shall constitute a Major Decision. In which case the authorization of the Board of Directors shall be required as provided in Article IV of these Bylaws. In general he shall perform all duties incident to the office of Lead Pastor and such other duties as may be prescribed by the Council of Elders from time to time. The Lead Pastor shall lead and preside over meetings of the Board of Directors as well as meetings of the Council of Elders and Council of Deacons and shall appoint another Director (i.e., a Vice Chairperson) to lead such meetings in his absence.

Election

The Lead Pastor shall be appointed and elected by consensus of the Council of Elders or, upon an inability to reach consensus, by a majority vote of the Council of Elders.

Tenure

The Lead Pastor shall serve until he dies, resigns, or is removed as authorized herein.

Section 5: Secretary and Treasurer

The Board of Directors may elect or appoint one or more Directors or church Staff members to serve as the Financial Secretary and Treasurer. Financial receipts from all sources shall be accounted for by the Secretary according to the purposes for which contributions are designated. The Secretary shall also keep minutes at every Board of Directors meeting as well as the Council of Deacons meetings. The Treasurer of the church shall be responsible to disburse funds promptly according to the financial program of the church as detailed in the Budgets or other authorized designations. Both

the Secretary and Treasurer shall be elected or reaffirmed at the annual meeting of the Board of Directors.

The Board of Directors may elect or appoint other Officers, from among the Board of Directors or the Church Staff, to serve in one or more capacities such as Vice President/Chairperson, Assistant Secretary, and Assistant Treasurer, etc. These appointments shall be at the discretion of the Board of Directors and each appointment is to perform the duties as prescribed by the Board of Directors. Any two or more offices may be held by the same person.

Section 6: Church Staff

The church may elect to hire specialized staff members as needed by recommendation of the Council of Elders and a majority vote by the Council of Deacons.

ORGANIZATION

Offices

The church shall have and continuously maintain in the State of South Carolina a registered office and a registered agent whose office is identical with such registered office. The registered office may be, but need not be, identical with the principal office, and the address of the registered office may be changed from time to time by the Board of Directors. The church may have such other offices, either within or without the State of South Carolina, as the Board of Directors may determine or as the affairs of the church may require from time to time.

Manner of Acting

The Board of Directors shall, through prayerful dependence on the Holy Spirit and under the authority of the Word of God, endeavor to act in all cases by consensus. However, the act of a majority of the Directors present (in person or by telephone or video call) at a meeting at which a quorum is present shall be the act of the Board, unless the act of a greater number is required by law or by these bylaws. A quorum for the transaction of business at any meeting of the Board shall exist if a majority of the Directors are physically present or participating by telephone. Any action required by law to be taken at a meeting of Directors, or any action which may be taken at a meeting of Directors, may be taken without a meeting if a consent in writing, setting forth the action so taken, has been signed by all of the Directors.

Major Decisions

With respect to the following decisions (each a “Major Decision”) the Board of Directors shall not delegate authority for such decisions to any officer or committee of the Board of Directors:

1. Amending, altering, or repealing the Church Constitution, Church Covenant, Confession of Faith or these Bylaws
2. Electing, appointing, or removing a Director or Officer of the church
3. Amending or restating the articles of incorporation
4. Adopting a plan of merger or adopting a plan of consolidation with another church
5. Authorizing the voluntary dissolution of the church or revoking proceedings therefore
6. Adopting a plan for the distribution of the assets of the church
7. Amending, altering, or repealing any resolution of the Board of Directors
8. Authorizing an officer or committee to take any action not specifically authorized by these Bylaws or by previous Board action
9. The issuance of any indebtedness of the church, including loans authorized as provided below in these Bylaws
10. Entering into any arrangement which has an aggregate financial impact on the church in excess of Ten Thousand Dollars (\$10,000.00)

In addition, no Major Decision shall be made by the Board of Directors unless each director has been given at least seven (7) days' written notice that the particular matter will be voted upon at a meeting of the Board.

Vacancies

Any vacancy in the office of Director, and any directorship to be filled by reason of an increase in the number of Directors, may be filled by a recommendation of the Board that is approved by an affirmative vote of a majority of the Directors.

Removal

1. Resignation: Any Director (Elder or Deacon) may resign their office at any time if he finds he is no longer able to discharge the duties of the office.
2. Grievance: Where a grievance exists against a Director (Elder or Deacon) due to teaching contrary to the beliefs of the Church as set forth in Article II of its Constitution or to conduct on their part unfitting an Elder or Deacon, such grievance may be brought before the Council of Elders with at least two independent lines of witness and testimony. If the Elders, after thorough investigation and consideration, believe the grievance to be true and substantial, then the call of the Elder or Deacon may be terminated at any business meeting upon the recommendation of the Council of Elders when supported by a majority of the Board of Directors. Written notice of any such meeting, stating its object, shall be given to the Board of Directors at least seven (7) days prior to such meeting. Deuteronomy 19:15; Matthew 18:15-20; 1 Timothy 5:19

Ratification

These Bylaws and Affirmation of Faith shall be ratified upon the consensus of the Board of Directors or a two-thirds majority vote.

Amendments

The procedures, organization, and Confession of Faith contained within these Bylaws may be amended or replaced upon the consensus of the Board of Directors. If the Board of Directors cannot reach a consensus, the Bylaws may be amended or replaced by a two-thirds majority vote.

Safe Keeping

Three (3) signed and dated hard copies of these Bylaws shall be kept in various secure locations for posterity and to ensure their safe keeping in the event of technical malfunction.

Doxology

To the glory of God:

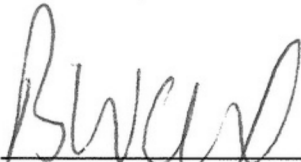
Now to Him who is able to keep you from stumbling and to present you blameless before the presence of His glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen. - Jude 24-25

And the joy of His people:

Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him. - Colossians 3:16-17

With our signatures, we hereby ratify and establish these bylaws on this 26th day of August in the year of our Lord 2023.

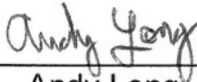
Elders




Bradley Cox



Stan Fields



Andy Long



Jonathan Seymour

Deacons



Barbara Barnett



Cody Fields



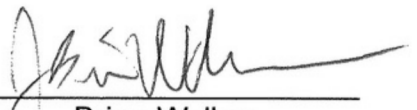
Zeke Godfrey



Patrick Lowery



Jonathan McCullough



Brian Walker