

imago  Dei

CHURCH

MEMBERSHIP BOOKLET

*We desire to see lives changed
by the Gospel.*



know



go



grow

IMAGO DEI MEMBERSHIP BOOKLET

Imago Dei Membership Process Involves the Following:

1.) The 4-Part Membership Class:

- Part One – Introduction to Imago Dei Church
- Part Two – Beliefs of Imago Dei
- Part Three – Church Covenant
- Part Four – Growth Groups and Mission

2.) Transferring Members Introduction: All *transferring* members from other local churches will fill out a “Transferring Members Introduction.”

3.) Seminary Students: Seminary students desiring membership at Imago Dei will listen to Russell Moore’s “*The Perils of Gentrified Christianity*,” write a ½ page review of the sermon, and write ½ page about their expectations of Imago Dei.

4.) Final Step: Commissioning: All Elder approved membership candidates will be commissioned as members of IDC and missionaries to the city of Raleigh by the Congregation and then commissioned as members of Imago Dei and missionaries to Raleigh.

**If you have any questions about this process please
email: nate@idcraleigh.com**

Membership Class

Part 1 – Know, Grow, Go Intro

Imago Dei Leadership

- **Tony Merida** – Pastor for Preaching and Vision
- **Nathan Akin** – Pastor for Disciple-Making
- **Matt Sigmon** – Pastor for Member Care and Administration
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Plurality of Elders Explanation:

IDC Vision

- We desire to see lives changed by the Gospel
 - Gospel Justification:

- Gospel Sanctification:

Importance of the Local Church

Acts 2 :The Church is a People on Mission Committed to:

The Church is Not a building, nor an event:

Ephesians 3 – The Church is unveiling the Mystery of the Universe:

Values – We are driven by the following passions to achieve the following goals:

1.THE GOSPEL...teaching that's rooted in the Gospel of Jesus—the central message of God's Word.

- **Goal:** To keep the Gospel central in everything we think, say, and do. We intend to dwell on the Gospel deeply, to live on it desperately, to teach it faithfully, to sing about it passionately, to reflect on it in the Lord's Supper weekly, and to live it out obediently.

2.DIVERSITY...that's reflected in leadership, the congregation, and our love for the nations.

- **Goal:** To develop a multi-racial, multi-generational leadership and congregation.

3.MERCYMINISTRY...ministries that meet the urgent physical & spiritual needs of our city and the world.

- **Goal:** To impact the world through ministries of word and deed. We do not exist to develop programs for people to attend in a building, but rather to equip people to serve others in the city and the nations.

4.MISSIONALCOMMUNITY...a church where meaningful relationships are formed.

- **Goal:** For small groups to gather weekly in homes for sermon application, prayer, fellowship, and ministry in the city.

5. TRANSPARENCY...expressed by honest questions and humble repentance.

•**Goal:** To cultivate a church that is authentic, where seekers, doubters and Christ followers are welcomed.

Introduction to the Imago Dei Process



To “know Christ” in the Scriptures means more than merely attaining information. It has to do with both understanding and experience. We want people to understand the Gospel and experience the life-changing power of Jesus. We believe that this pursuit of more intimate knowledge of Christ never ends, since the riches of Christ are “unsearchable” (Eph. 3:8). We want unbelievers to come to know Christ as Lord and Savior and for the believer to press on to know Christ more (Phil. 3:10).

Every week we will gather for corporate worship, the study of the Scriptures, prayer, fellowship, taking the Lord’s Supper, and the giving of our offerings – all of it – that we may know Christ more and more. Personally, we also want to help people know Christ more intimately through daily spiritual practices.



We long to see believers grow into the image and likeness of Christ. To accomplish this, we are committed to helping form healthy “Growth Groups.” These Growth Groups are sermon-based small groups (see Sticky Church) that will meet weekly in homes to live out the “one anothers” in Scripture. The groups will practice the following:

1. **Socializing**
2. **Sharing**
3. **Study and discussion of the previous Sunday’s sermon**
4. **Prayer**
5. **Freedom to digress**
6. **Worship**
7. **Local ministry projects**



go

We believe that Jesus calls every believer to be a missionary. Together, we are to “go into the world and make disciples of all nations.”

Our method for engaging the world is the practice of good deeds and the proclamation of good news.

We summarize our global plan with the acronym

“P.E.A.C.E.”

Plant Churches

Evangelize the World

Aid the Poor and the Sick

Care for the Orphan and the Oppressed

Equip Leaders

Membership Class

Part 2 – Know (Beliefs)

Imago Dei Beliefs

Importance of Confessions:

Imago Dei Core Beliefs

Imago Dei stands in the line of Historic Christianity. Covenant Members of Imago Dei must affirm and believe the following 9 core, historic beliefs.

The Nine Core Beliefs are:

- 1. THERE IS ONE TRIUNE GOD:** There is only one true and living God who is the Creator of the universe. He exists eternally in three Persons – the Father, Son, and Holy Spirit.
- 2. THE BIBLE IS GOD’S WORD:** The Bible is God’s written revelation of Himself to mankind divinely given through human authors who were inspired by the Holy Spirit. It is entirely true, totally sufficient, and completely authoritative for matters of life and faith.
- 3. PEOPLE ARE CREATED IN GOD’S IMAGE:** Human Beings are created by God to bear His image. They are the crowning work of His creation worthy of love, dignity, and respect regardless of matters like age, race, gender, or class.
- 4. PEOPLE ARE IN NEED OF REDEMPTION:** Because of the Fall, the image of God in people is distorted but not lost. All people have disobeyed God willfully through sin; thus inheriting both physical and spiritual death and the need for redemption.

All human beings are born with a sin nature and into an environment inclined toward sin. Only by the grace of God through Jesus Christ can they experience salvation.

5. JESUS IS BOTH LORD AND CHRIST: Jesus is both fully God and fully human. He was born of a virgin, lived a sinless life, died on the Cross as a substitute for mankind, was raised from the dead, ascended into heaven, and will one day return.

6. JESUS IS THE ONLY WAY OF SALVATION: Salvation comes only through Jesus Christ, the only mediator between God and man. No other religion, belief, or person can reconcile God and man. He alone can provide forgiveness and eternal salvation.

7. SALVATION IS BY FAITH ALONE: Salvation comes only through a faith relationship with Jesus Christ, the Savior, as a person repents of sin and receives Christ's forgiveness and eternal life. Salvation is instantaneous and accomplished solely by the power of the Holy Spirit through the Word of God. This salvation is wholly of God by grace on the basis of Christ's life, death and resurrection, not on the basis of human works. All the redeemed are secured in Christ forever.

8. THE CHURCH IS CHRIST'S BODY: The Holy Spirit immediately places all people who put their faith in Jesus Christ into one united spiritual body, the Church, of which Christ is the head.

9. JESUS CHRIST WILL RETURN: God will bring the world to its appropriate end in His own time and in His own way. At that time, Jesus Christ will return personally and visibly in glory to the earth. Christ will judge both the saved and unsaved. Those who have trusted Christ will receive a glorified body and dwell forever with the Lord.

Those who have not trusted in Christ will spend eternity in hell, the place of everlasting punishment.

These 9 tenets represent the core beliefs of Imago Dei, but not the only beliefs of Imago Dei. Imago Dei also cherishes secondary beliefs, which are laid out in our IDC Statement of Faith. It is not necessary for members of Imago Dei to believe everything laid out in the SOF, but members must not be divisive over the issues laid out therein. Anyone who teaches at Imago Dei must teach in accordance with the IDC SOF.

Imago Dei Statement of Faith

I. The Scriptures: The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

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

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

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

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

B. God the Son: Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin.

He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

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

C. God the Holy Spirit: The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church.

He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

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

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

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

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

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

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

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

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

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

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

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

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

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

VI. The Church: A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

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

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

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

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

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

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

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

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

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

X. Last Things: God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

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

XI. Evangelism and Missions: It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others.

Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

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

XII. Education: Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship: God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others.

According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

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

XIV. 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 New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense 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 the New Testament.

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.

XV. The Christian and the Social Order: All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

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

XVI. Peace and War:

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty:

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

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

XVIII. The Family: God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

IDC adopted as its SOF the BFM2000

Membership Class

Part 3 – Grow

Imago Dei Church Covenant

The church is the vehicle by which God is accomplishing His purposes in the world. The church exists to display the glory of God because all things exist for His glory. Followers of Jesus have been invited graciously into God's redemptive purposes for the world through the church. In light of this reality, the opportunity to join a local church is much more than a commitment to consistent attendance or active involvement in community. It is also a sacred call to be involved in the redemptive work of our sovereign God and to be a microcosm of the universal household of God. Therefore, we will covenant together to fulfill these purposes and hold one another accountable to this high calling.

1. Imago Dei Elders Obligations to the Church Body

As overseers of a local church, elders are men entrusted with protecting, leading, equipping, and caring for the corporate church body and her individual members.

The following is an overview of the requirements for elders as defined within the Scriptures.

The Elders Covenant...

- To, along with the aid of members, appoint elders and deacons according to the criteria assigned to them in Scripture (1 Tim. 3:1-13; Titus 1:5-9; 1 Ptr. 5:1-4)
- To prayerfully seek God's will for our church community and steward her resources to the best of our ability based on our study of the Scriptures and following the Spirit (Acts 20:28; 1 Ptr. 5:1-4)
- To oversee the growth of members as disciples of Christ and give an account for their growth in grace, truth, and love (Matt. 28:16-20; Eph. 4:15-16; Jam. 5:14; Heb. 13:17; 1 Ptr. 5:1-4)
- To provide teaching and counsel from the whole Scripture (Acts 20:27-28; 1 Tim. 4:16; 2 Tim. 4:1-5; Titus 2:1)
- To equip the members of the church for the work of ministry, including future Elders and Church Planters (Eph. 4:11-16; 2 Tim. 2:2)
- To be on guard against false teachers and teachings (Matt. 7:15; Jn. 10:12-13; Acts 20:28-31; 1 Tim. 1:3-7; 1 Jn. 4:1)
- To lovingly oversee the exercise of discipline when necessary, for the glory of God, for the good of the one disciplined, and for the health of the church as a whole.

•To set an example and join members in fulfilling the obligations of church membership stated in the church covenant (Acts 20:28; Phil. 3:17; 1 Tim. 4:12; Titus 2:7-8; 1 Ptr. 5:3)

2. Imago Dei Members Covenant Obligations

One of Imago Dei's greatest convictions is that church membership should be meaningful. Therefore, we believe it is important to covenant together as a church family. As members of Imago Dei Church, we affirm this covenant with one another, by God's grace, for our growth, and ultimately for the glory of our Triune God:

a. Baptized Regenerate Community that Makes Disciples

Having been brought by divine grace to repent and believe in the Lord Jesus Christ (Jn. 6:44; Acts 3:19, 16:31, 17:30, 20:21; Rom. 10:9-10; Eph. 2:8-10;) and to surrender our lives to Him (Lk. 14:25-33), and having been baptized by immersion as born again Christians (Jn. 3:3; Acts 8:38, Acts 10:44-48) in the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19; Rom. 6:1-4), we covenant with one another as one body in Christ to glorify God (Isa. 43:7; 1 Cor. 10:31) by making disciples of Jesus among all nations (Matt. 28:18-20; 2 Tim. 2:2; Ps. 67:1-2; Rev. 7:9-10).

b. Worship Together Regularly around the Scriptures and the Lord's Supper

Together, we will draw near to God in worship (Acts 2:42; Heb. 10:22). We will delight in the glory of God (Ps. 16:11, 37:4, 63:1-11), depend on the presence of God (Matt. 28:20; Jn. 15:5, 16:7; 1 Pet. 4:11), and grow in the knowledge of God (Phil. 3:10; Col. 1:9-12; 2 Pet. 3:17-18) by submitting to the Word of God in all matters of life, as the all-sufficient authority in our lives and in His Church.

(Ps. 19:7-11, 119:105-112; 2 Tim. 3:14-4-5). Together, we will hold fast to the hope we profess (Heb. 10:23). We will participate regularly in the Lord's Supper (Lk. 22:7-23; Acts 2:42; 1 Cor. 11:23-32) as we reverently and joyfully remember the past work of Christ's atoning sacrifice (2 Cor. 5:21), celebrate the present help of Christ as our mediator who ever lives to intercede for us at the Father's right hand (Rom. 8:34; Heb. 4:14-16, 7:25, 9:24; 1 Tim. 2:5), and anticipate the future return of Christ as the King of Kings (Titus 2:13; Rev. 19:16).

c. Disciple and Care for One Another in Large and Small Groups

The Gospel creates community—we are committed to living life together and challenging one another to grow as disciples of Christ. We are committed to living out the Gospel and its implications for everyday life (1 Pet. 3:15, Gal. 2:14). Together, we will spur one another on to love and good deeds (Hebrews 10:24). We will meet with one another consistently in small groups and actively participate in the corporate gatherings of this local church, not forsaking the assembling of ourselves together (Hebrews 10:25). We will also pray for one another regularly (Ephesians 6:18-20) and serve one another selflessly (Romans 12:9-13).

d. Submit to the Leadership of the Church

We will cooperate with, submit to, and prayerfully support the leadership of the pastors (elders) who have been entrusted by God to serve and care for this body by teaching the Word of Christ to us and modeling the character of Christ before us (Heb. 13:7, 17; Ac. 6:1-7; 20:28-31; Eph. 4:11-12; 1 Thess. 5:12-13; 1 Tim. 3:1-7; 5:17-20; 1 Pet. 5:1-4). We will seek the guidance of our elders and small groups in major life decisions.

E. Good Stewards

We covenant that we will give cheerfully, regularly, and generously to the support of the church, the relief of the poor, and the spread of the Gospel both in our city and through all nations (2 Cor. 8-9). We affirm that we will give our spiritual gifts, time, resources, and money in a sacrificial manner consistent with the Gospel and for its progress.

f. Display God’s Glory through Unity and Discipline

Unity—Together, we will seek to maintain the unity of the Spirit in the bond of peace (Eph. 4:3). We affirm that we are God’s church and not our own. Therefore our preferences, needs, and desires are secondary to the mission and vision of the church. Part of maintaining unity and peace means we will adhere to Imago Dei’s “Core Beliefs” and will not be divisive over Imago Dei’s Theological Distinctives laid out in the BFM2000.

Restorative Discipline—We will humbly and gently confront one another and receive correction from one another in accordance with a New Testament understanding of church discipline and restoration (Mt. 18:15-20; 1 Cor. 5:1-13; Gal. 6:1). We will submit to and prayerfully support the leadership of our pastors (elders) as they seek to oversee discipline among our church.

g. Christian Growth

We affirm our responsibility to grow in Christ and his Gospel through the consistent practice of spiritual disciplines, such as prayer, fasting, Scripture reading, worship, and others. We affirm, by the aid of the Holy Spirit, to exercise our Christian liberty with responsibility, remembering that because of the Gospel, we have a special obligation to lead a new and holy life (i.e. issues such as cohabitation,

extra-marital sex, homosexuality, drug addictions, alcohol abuse, etc. are not consistent with this special obligation to lead a new and holy life).

h. Gospel-Centered Families

We will endeavor to build Gospel-Centered homes. Husbands will seek to lead their wives and children sacrificially as Christ leads the church, meaning husbands are ready to lay down their lives for their families (Eph. 5). Wives will seek to submit to their husbands, as the church does to Christ. As parents, we will raise the children under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends. May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

Explanation of Expectation of Service to the Body

Child Care Expectations:

Membership Class

Part 4 – Go

Go (Mission/PEACE Plan)

Growth Groups – Where Mission is Lived Out

Importance of Community

“Now the Christians O king, by going about and seeking have found truth, for they know and trust in God the Maker of heaven and earth who has no fellow, from Him they receive those commandments which they have engraved on their minds and which they observe in the hope and expectation of the world to come. They refuse to worship strange gods, and they go their way in all humility and cheerfulness, falsehood is not found among them, they love one another, the widow’s needs are not ignored, and they rescue the orphan from the person who does him violence. He who has gives to him who has not unbegrudgingly and without boasting, when the Christians find a stranger they bring him to their homes and rejoice over him as a true brother. They do not call brothers those who are bound by blood ties alone, but those who are brethren after the Spirit and in God. When one of their poor passes away from the World each provides for his burial according to his ability, if they hear of any of their number who are imprisoned or oppressed for the name of the messiah they all provide for his needs and if it is possible to redeem him they set him free. If they find poverty in their midst and they do not have spare food they fast two or three days in order that the needy might be supplied with the necessities. They observe scrupulously and the commandments of their messiah living honestly and soberly as the Lord their God ordered them. Every morning and every hour they praise and thank God for His goodness to them, and for their food and drink they offer thanksgiving.

Such O' king is the commandment given to the Christians and such is their conduct." *Aristedes (Acts 2)*

Missional Living - 3 Areas:

Evangelism Helps

- Learn to Tell your Testimony*
- The Story Site and Booklet* - <http://viewthestory.com/viewer/?c=1000&p=t&quality=undefined>

Mercy Ministry

Peace Plan Review

- P**lant Churches
- E**vangelize the World
- A**id the Poor and the Sick
- C**are for the Orphan and the Oppressed
- E**quip Leaders

BYLAWS
IMAGO DEI CHURCH. INC.
(Rev. 10-10-2011)

ARTICLE I. CHURCH MEMBERSHIP

Section 1: Membership

The membership of the church shall consist of persons who profess their faith in Jesus Christ as their Savior and Lord, having given public testimony to their Christian faith through believer's baptism by immersion as set forth in the New Testament. All candidates will be required to complete the membership process, affirm the church covenant by signature, affirm the church's core beliefs, and be in sympathy with the 2000 Baptist Faith and Message statement. For these Bylaws, membership is defined as covenant members who have met the above requirements, and the terms "covenant members," "members" and "membership" are used interchangeably herein.

Section 2: Termination of Membership

Membership shall be terminated in the following ways: (1) proof of membership in another church, (2) exclusion of the member by action of this church, (3) death of the member, or (4) as a result of a non-disciplinary meeting with an elder. A member who is inactive in the church for one year may be considered for termination of membership.

Section 3: Discipline and Restoration

Members of the church are expected to conduct their lives in accordance with biblical standards of holiness as they grow to become more like Christ. When a member knowingly, blatantly and publicly ignores the direct commands and prohibitions of Scripture, principles of discipline and restoration will be applied.

These principles are found in passages such as Matthew 7:1-5, 18:15-17; 1 Corinthians 5:1-13; Galatians 6:1-2; 2 Thessalonians 3:6-15. Corrective discipline will be handled by the elders who will determine whether a matter should be brought before the covenant membership for action.

ARTICLE II. ELDERS

Section 1: Responsibilities and Qualifications

As used in Scripture, the term “elder” is synonymous with “pastor” and “overseer.” The elders will be responsible for the oversight of the church and its ministries. They will meet regularly for prayer, personal accountability, and the fulfillment of their ministry responsibilities. The elders are responsible for leading the church to function as a New Testament church. The elders shall be covenant members of the church.

Elders will be men of prayer and the Word. Their qualifications are defined by specific Scripture passages in 1 Timothy 3:1-7, Titus 1:5-9, Ephesians 4:11-12, 1 Timothy 5:17, and 1 Peter 5:1-4. If at any time an elder is not fulfilling his role, fails to meet the biblical qualifications, or no longer desires to serve, the other elders along with the covenant members will evaluate the situation. If necessary, the elders will recommend steps to be taken and ask the membership for affirmation. The membership may provide input about an elder’s lifestyle and performance according to biblical qualifications at any time in accordance with 1 Timothy 5:19-20.

The elders shall serve as Directors of the Corporation. When signatures of the Directors of the Corporation are needed to transact business, the signatures of at least two active elders reflecting the unity of the elders shall represent the Corporation. Prior affirmation of the membership will be obtained where necessary according to Article VII Section 3.

Section 2: Selection

Should the need for additional elders arise, there will be an active search initiated by the elders for men who meet the biblical qualifications. The elders will examine each candidate to determine if they meet the biblical qualifications. The number of candidates presented to the membership for affirmation will depend upon the needs of the church. There is neither a preset number of elders, nor a preset term of service. Compensation for elders shall be determined by the active elders in accordance with Article VII Section 1.

ARTICLE III. DEACONS

Section 1: Responsibilities and Qualifications

As used in Scripture, the term deacon means minister or servant. The deacons, under the leadership of the elders, will serve in areas where ministering to the needs of the church is of primary importance.

Deacons will be believers of spiritual maturity and wisdom, who demonstrate a servant spirit. Their qualifications are defined by specific Scripture passages in Acts 6:1-7 and 1 Timothy 3:8-13. If at any time a deacon is not fulfilling his or her role, fails to meet the biblical qualifications, or no longer desires to serve, the elders will evaluate the situation. If necessary, the elders will recommend steps to be taken and ask the membership for affirmation.

Section 2: Selection

As the need for deacons arises, there will be an active search initiated by the elders for men and women who meet the biblical qualifications and who have been active members for a minimum of one year. The covenant membership may also recommend names of potential candidates. The elders will examine each candidate to determine if they meet the biblical qualifications and present them to the membership for affirmation.

There is neither a preset number of deacons, nor a preset term of service.

ARTICLE IV. ADMINISTRATIVE STAFF

Section 1: Administrative Staff

The administrative staff shall consist of those employees who assist the elders. The administrative staff shall be under the direction of the elders. Compensation for administrative staff shall be determined by the active elders in accordance with Article VII, Section 1.

Section 2: Membership

All administrative staff personnel shall be covenant members of the church as defined in Article I.

ARTICLE V. MINISTRY TEAMS

Section 1: Responsibility

Selected ministries of the church will be carried out by ministry teams that allow members to exercise their spiritual gifts. The ministry teams will be coordinated by the elders and empowered by the church to fulfill their mission.

Section 2: Ministry Team Members

The elders will assign an elder for oversight of each ministry team and select a team leader (this includes growth groups). The team leader and assigned elder will bring recommendations for team members to the elders for approval. There will be no preset term for team members, but the team leader and/or assigned elder can recommend rotation or sabbatical years for team members. The ministry team may then enlist members to help assist carrying out their mission. Elders can at any point remove a team leader from their area of responsibility or a ministry team as a ministry of the church.

Budget and cost expenditures for each ministry team shall be determined by the appointed elder of oversight, along with the aid of the ministry team leader.

ARTICLE VI. CHURCH SERVICES AND ORDINANCES

Section 1: Worship Services

The church shall meet for worship each Sunday or at other times as authorized by the elders.

Section 2: Baptism

Baptism shall be of believers by immersion in water. An elder will oversee the administration of this ordinance.

Section 3: Lord's Supper

The church shall observe the Lord's Supper regularly. An elder will oversee the administration of this ordinance.

ARTICLE VII. COVENANT MEMBER MEETINGS

Section 1: Stewardship Meeting

The church shall hold an annual meeting for the purpose of discussing and affirming the proposed annual financial ministry plan. The elders shall develop and present the annual financial ministry plan.

Section 2: Special Covenant Member Meetings

The elders may call additional meetings to consider matters of a special nature or significance, including matters of discipline. Proper communication of the matter will be disseminated to the church body in order to allow ample time for intercessory prayer, the membership to ask questions, provide feedback, and express confidence and support for decisions recommended by the elders. An elder will lead the meeting.

Section 3: Affirmation by the Membership

Affirmation shall be a 2/3 vote by the covenant membership present at the meeting and not by proxy. Voting members shall be those covenant members of 16 years old or older. The membership will be asked to affirm the recommendations of the elders for the following items:

- Annual financial ministry plan
- Capital purchases, building or indebtedness activities where the value exceeds 10 percent of the annual financial ministry plan
- Deacon selection
- Calling or dismissing elders
- Changes to the church Bylaws
- Other items the elders believe to be of significant importance
- Exclusion of a member by action of the church

Section 4: Meeting Minutes

Minutes of church covenant member meetings shall be maintained indefinitely.

ARTICLE VIII. DESIGNATED FUNDS

From time to time the church, at the discretion of the elders, may establish various designated funds to accomplish specific purposes. Contributions to these established funds shall be used for the intended purposes. Contributions marked with any other designation will not create a financial obligation to use the contribution for a particular purpose, but will be deemed as advisory rather than mandatory in nature.

ARTICLE IX. OTHER ITEMS

All other items not specifically covered by these Bylaws will be governed by the policies and procedures of the church.

ARTICLE X. AMENDMENTS

Recommendation for amendments to the Bylaws may be brought to the elders by the covenant membership. After prayerful consideration by the elders, amendments to the Bylaws may be presented at a special called covenant member meeting provided each proposed amendment has been presented to the membership in writing at least thirty (30) days prior to the meeting. Amendments to the Bylaws shall require a two-thirds (2/3) majority vote of church members present and voting, and not by proxy.

Imago Dei Partnerships
