



Membership at Legacy Reformed Baptist Church

Why Church Membership? *(Borrowed from a Tabletalk article by Michael E. Osborne)*

- Church membership helps us guard the peace and purity of the church (Matthew 18:15-20)
- Church membership provides the privilege of accountability to church leaders (Hebrews 13:17)
- Church membership gives a tangible way to express commitment to a family of believers
- Church membership provides a profound means of telling the world that we are followers of Christ (Mark 8:38)
- Church membership pulls us into the grand story of God's covenant love
- Church membership encourages participation in the work of the church (Ephesians 4:16)
- Church membership helps us distinguish between "neighbor" and "household of faith" (Galatians 6:10)
- Church membership prevents us from showing favoritism (1 Corinthians 12:21)
- Church membership helps to prevent us from trying to go it alone (Ecclesiastes 4:9)

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1. **Mission Statement**

At Legacy we see the biblical call to both look behind and ahead. We can plainly see God's faithfulness to His people, both in the Bible and in the history of the church. We learn from the faithful men and women who have come before, as we humbly take our place among them in the Kingdom work of living lives in obedience to Christ, proclaiming His supremacy in all things, and discipling each new generation and every new believer to know, love, and obey our Lord and Savior. We stand on what has been built for us, as we labor with our every breath to be found faithful in the good works that have been prepared beforehand for us.

2. **Meaning of Our Name**

Legacy Reformed Baptist Church

As Christians, we do not stand on our own, isolated from what has come before. Nor does what we do in the brief vapor that is our time on this earth affect only us.

We have the firm foundation of Scripture, a holy and perfect standard breathed out by God. The Bible alone is sufficient for all doctrine and practice. However, we are not left to our own wisdom or the wisdom of our peers to interpret that perfect Word of God. We have thousands of years of church history where faithful believers have left us both a legacy of faithfulness to emulate, as well as a wealth of knowledge and wisdom to be passed down. We would be foolish indeed to ignore such a blessing.

As we stand on what has come before, we also realize that we have the honor, privilege, and duty to build for those who will follow us. We stand on a great legacy, even as we continue to labor and build to leave a legacy. We proclaim Christ's supremacy in all things, as we teach each new generation to obey all that our Lord has commanded. We build, we influence, we take dominion. The legacy ultimately is not ours; it is the legacy of God's faithfulness to His people. All glory to God!

Legacy **Reformed** Baptist Church

What does it mean that we are reformed? There is a lot packed into that simple word, such as, we adhere to the regulative principle of worship, we are biblically structured with a plurality of elders and deacons, we stress meaningful membership, and we place a premium on rich exegetical biblical preaching. We hold to the *Five Solas* of the reformation:

Sola Scriptura (Scripture alone), Sola Fide (Faith Alone), Sola Gratia (Grace Alone), Solus Christus (Christ Alone), Soli Deo Gloria (Glory to God Alone)

For the sake of brevity, we will focus on three things: We are Calvinistic. We are Covenantal. We are Confessional.

Calvinistic:

We believe that God is sovereign in all things. God, in His three persons, accomplishes everything that is necessary for our salvation. This is commonly spoken of as the Doctrines of Grace and the Five Points of Calvinism, or is referred to by the acronym TULIP: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and the Perseverance of the Saints. God is the one who Justifies. God is the one who Sanctifies. God is the one who Glorifies. All glory to God!

The Five Points of Calvinism, or Doctrines of Grace, are merely summaries of what the Bible teaches about salvation. We do not revere these doctrines because they were taught by John Calvin, but because they are found in Scripture. These five points also serve as a helpful introduction to the beliefs of Reformed Theology. Calvinism has its footing not in the Reformation of the 1500s, but in the very pages of Scripture.

Covenantal:

We believe that God has always had one plan of redemption, decreed before the founding of the earth, that He has progressively revealed through the covenants He has made with man. After man broke the covenant of works God made with Adam in the garden, God made a covenant of Grace that He progressively revealed throughout the Old Testament and which found its fulfillment in the New Covenant in Christ. Sinners have always been saved by faith; either by looking ahead in faith for what God had promised He was going to do, or by looking back in faith on what Christ has done. There is and has always been only one unified people of God; established through the patriarchs, and into which all who believe are grafted by faith.

Covenant Theology is a hermeneutic that interprets the Bible from within a covenantal framework. It essentially seeks to set forth how God brings about the history of redemption in Christ through covenant(s).

Covenant Theology, or Federalism as it is sometimes termed, is known primarily for its message that the scriptures reveal one revelatory message of salvation and reconciliation of God and man, organically and progressively revealed through an overarching metanarrative. Another aspect of this theological framework is that it is distinctly Christological, seeing Christ as the very center of the Scriptures.

Covenant theology pre-existed the formulation of dispensationalism by several centuries. Covenant theology is a Reformed approach to understanding the Bible, developed in the wake of the Reformation, but with roots stretching back to the earliest days of catholic Christianity and historically appreciated in all the various branches of Protestantism under the influence of Reformed theology (Baptist, Congregationalist, Independent, Presbyterian, Reformed, and Anglican).

There are multiple eschatological positions that are compatible within a covenantal framework, though a dispensational position is not. Compatible eschatological positions include classical/historical pre-millennialism, amillennialism, and post-millennialism.

Confessional:

Scripture *is* sufficient for all godliness. Even so, we see the wisdom and benefit of learning from those that have come before, especially from those works that have stood the test of time. We hold to the 1689 2nd London Baptist Confession of Faith. We recognize that true biblical unity is only possible by common confession. We unite around what we believe and teach. The tried and tested creeds and confessions of the church serve as a fence to hold us in the bounds of safe orthodoxy around which we are able to unify.

Legacy Reformed **Baptist** Church

As Reformed Baptists, we have much in common with some Presbyterian and other Reformed denominations. What marks us as distinct among other Reformed churches, is our understanding of how to consistently apply the sign of the new covenant in relation to the sign of the old covenant, as well as how we see the Bible directing us to govern our church.

We practice believers' baptism, also known as credo baptism. We believe that just as circumcision was the physical sign that accompanied entrance into the Old Covenant people of God, by birth, so now is baptism a physical sign that accompanies entrance into the New Covenant people of God, by faith in Christ. The Old Covenant was concerned with the circumcision of the flesh, and the New Covenant is concerned with the circumcision of the heart. Baptism and church membership follow a credible profession of faith, not having simply been born into a Christian home.

We believe in the autonomy of the local church, as well as a form of congregational church governance. While we may partner with other like-minded churches, or even join a network or association of churches, each church is independent and answerable to Scripture and to God. There is no hierarchy or organized structure of leadership or authority outside of the local church. We have an Elder Ruled with Congregational Consent form of government, which means that God has placed certain responsibility for leadership upon the elders of the church, and the congregation possess authority in all other areas, as well as in providing accountability for the elders.

Legacy Reformed Baptist **Church**

We are a local expression of the church universal. That is, we are a local body of believers, united by common profession and confession, that has covenanted together for mutual edification, support, encouragement, accountability, and the evangelism of the lost. We exist to edify the saints and to equip them for the work of ministry in every area of life. All glory to God!

3. Vision for Legacy RBC

The Christian will never be biblical or faithful by accident. Intentionality must be a guiding principle in the life of the Christian. Local church leadership must have vision and purposefully encourage intentional living, learning, and service to the glory of God.

At Legacy we strive always to be scripturally faithful and courageous

Only churches that are founded firmly on the Word of God will stand. In this culture courage and conviction are necessary if we are to remain faithful to biblical truth.

A faithful church will have expositional preaching in its DNA as a primary means of staying tied fast to the unchanging Word of God.

At Legacy we are intentional about discipleship

Discipleship does not happen by accident. Our Lord commanded that we make disciples of all of the nations, teaching them to obey all that He commanded.

We understand the importance of recognizing the structures that God has given us to have the greatest impact on people's lives and character.

God has made the family of prime importance; there is no better place for each new generation to be taught and disciplined than in the home. It is important that we invest in parents, to equip them to disciple their children in the fear and admonition of the Lord.

God calls people of all ages, stages of life, and home situations to come and be a family together. People are not best reached by isolating them with their peers, but by bringing them in and among families and other generations in pursuit of Christ.

God has called older men and women to invest in younger men and women to teach them, encourage them, and prepare them to lead in their turn. Intentional and intergenerational mentoring passes on wisdom born of years of faithfulness and protects a new generation from making the same mistakes as the last.

At Legacy we equip families to foster Christian homes

Family discipleship is not a new program added onto normal life. It flows out of a Christian home. A Christian home is not merely a home where Christians live, it is the center that binds all of life on Scriptural truth and practice.

Christianity and church are not isolated parts of our lives. All of our lives are to be built around the worship of our Lord, obedience to His calling, and the expansion of His kingdom.

At Legacy we are committed to biblical leadership

A Biblically faithful church is led by a plurality of qualified and approved elders. The Bible calls on elders to guard the doctrine and practice of the church. It is their calling, through devoting themselves to prayer and the teaching of the word, to see to the spiritual health and growth of the church.

The local church also needs mature, service minded, deacons. These are to be men who have the same charge as the elders to be men of character and maturity. They uniquely recognize the physical needs of the body and meet them.

A faithful church will recognize the unique roles that God has given these two offices, and will work to honor them, encourage them, and to hold them accountable to their calling.

At Legacy we raise up new leaders

A church that recognizes how God grows His kingdom will be continually looking to recognize, equip, and put into gospel service new elders and deacons as God brings them to the body or raises them up from within.

God has given gifts to the church to accomplish His purpose for her. We ought to be excited to see new leaders raised as God moves and pray about how they might either be used for the kingdom among us or be sent out near or far.

At Legacy we look to plant new churches

More faithful churches will always be needed. If not in our neighborhood, then across town, or in neighboring communities. A kingdom building church will be faithful in praying for opportunity to help a new faithful church be founded and grow.

As God raises up new leaders, and brings people to the body from surrounding areas, we ought to be considering and planning how we might work toward seeing a new church established with their help.

A heavenly-minded church has no desire to be built up into a mini kingdom, it desires that God would use us to multiply churches. A church with church planting in its heart and mind from the beginning will look for opportunities to reach new communities.

At Legacy we have meaningful membership

A church is not made up of those whose names are on a list, it is made up of those believers who live out the gospel together, in covenant with one another.

Meaningful membership must consist of more than a nominal affiliation. It must be made up of those who are active, involved, and serving alongside one another. Members are accountable to one another, and we are commanded to keep watch, one for another, to ensure that none of us fall.

For the elders and deacons to be able to fulfill their God given roles, they must know who they are responsible for. They will give an account for those they lead and serve.

At Legacy we promote a simplified rhythm of life

A church is not a central location for a group of programs, it is a covenant community of believers who come together to worship God, and to be equipped to do the work of the gospel in the community.

The rhythm of church life must not make it impossible for Christians to fulfill their callings to disciple their families, to fellowship and encourage one another, and to reach the lost in the community.

A simplified church gathers to worship, to be taught and equipped, and to encourage one another. They are also given time to be involved in the community, to show hospitality to their neighbors, and to serve their families as their Christian homes impact our society.

At Legacy we approach all of life with intentionality

We cannot afford to do things just because it feels normal or because it is what we have seen done in the past. Christians must be intentional about everything we do.

We will not have healthy homes or a healthy church by accident. We will not grow in holiness and into the image of our Savior by accident. We will not be salt and light in this community by accident.

We must equip those in our charge to live intentionally to the glory of God fulfilling their calling to love God with all their heart, mind, soul, and strength.

At Legacy we gather for worship each week with clear purpose

It matters what we do when we gather for worship each week. We are purposeful in how we organize the worship service and the entirety of our corporate time together.

Our worship service is built around the preaching of God's Word and the celebration of the Lord's Supper. It includes a scriptural call to worship, Bible readings, prayer, and readings from our catechism and confession of faith.

Our preaching is expository. We follow the example of Ezra as we work verse by verse through books of the Bible and give the sense of what it means as we apply it to the lives of our congregation.

Our music is specifically chosen to grow our knowledge, love, and devotion to God, and our singing is positioned to be a worshipful response to the truth of God's Word.

Each week we celebrate the Lord's Supper as we tie the gospel message of the sermon into the commanded regular remembrance of the New Covenant instituted in the shed blood of our Savior.

After we worship together, we gather to break bread and fellowship. Community is something that we actively foster each time we gather.

After a time of fellowship, we engage in guided discussion to further interact with, or give additional application of, the morning's sermon. It also provides an opportunity to discuss and teach through other important issues important to the church and the believer's life.

We aim to tie all of this together through encouraging personal and family worship during the week by supplying weekly guides to take home. These provide shared prayer requests, scripture memory, hymns to sing, and an encouragement to review the week's sermon thorough the week.

4. Together on Purpose

We place a premium importance on being together as the whole church. We see the biblical call for each generation to invest in and disciple the next. We see the wisdom and the benefit of intergenerational and whole-family integration in the life of the church.

As we gather to worship each week we stay together. Our children sit alongside their parents, youth and singles alongside families and grandparents. We don't segregate by age or stage of life, as we believe that we are all called to use our gifting for the benefit of the whole. We understand that embracing children means that you embrace the wiggles and the noise that comes with it, and that is okay.

Depending on where we meet, and the needs of our congregation, we may have a nursery to help parents of infants or toddlers benefit more from our worship services. However, you won't see any children's church or official church age segregated ministries during the worship service. That doesn't mean that parents and interested adults won't find fun and edifying ways to minister to children and youth, it just means that when we gather as a church we do so together.

As we have times of discussion and teaching, we make a point to engage hearts and minds of all ages. We set time aside for kids to work out the "wiggles" and have a little fun, as well as to review with them questions from the catechism, scripture memory verses, and to review and answer questions they might have from the morning sermon. The adults can benefit from the questions we ask the children just as we know the children can benefit from those for adults.

We teach parents to evangelize and disciple their children and their neighbors. We emphasize the ministry of hospitality, family worship, catechism, and family discipleship. Thus, instead of placing the burden on paid professionals to "do the work of the ministry," we equip the saints to do it.

5. Our Statement of Faith (from Article III of our Church Constitution)

Our Statements of Faith, doctrine, and practices are derived from the **1689 2nd London Baptist Confession of Faith**. We recognize that in certain areas it may be acceptable to hold nuanced or divergent views to those contained within. In that case, a prospective Member or Elder shall demonstrate in a biblically consistent way why their conscience is convinced otherwise, and at the discretion of the Elders such views may be determined as adequate for membership or holding office. Agreement with our Summary of Beliefs is non-negotiable for all Members.

Summary of Beliefs:

The Word of God

We believe the Bible to be the only inerrant Word of God. It is our only ultimate and infallible authority for faith and practice.

God

We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit. He is omnipotent; that is, He is all-powerful. He is omnipresent; that is, He is present throughout all Creation yet not limited by it. He is omniscient; that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe the God we serve is holy, righteous, good, just, loving, and full of mercy. He created the heavens and earth, and everything in them, in the space of six days, and all very good. He is the Creator, Sustainer, and Governor of everything that has been made.

We believe in the full deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His substitutionary and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His literal return in power and glory.

We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son in the works of creation and redemption. It is the Spirit who calls and regenerates sinners, illumines the Scriptures, sanctifies believers, and seals unto us all the various benefits of our redemption.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life and grow into greater Christ-likeness.

Genesis 1:31; Isaiah 6:3; Matthew 28:19; John 1:1-14; Acts 5:1-4; Romans 8:10-11; Galatians 5:22-25; Colossians 1:16; 1 Corinthians 8:4; 2 Corinthians 5:20, 13:14 | See LBC Chapters 2-5

Sin

We believe that because of Adam's sin all mankind is in rebellion against God. Because of sin all mankind is born with a sinful nature and has been separated from God and all of creation has been subjugated to death and decay.

Psalms 51:15; Jeremiah 17:9; Romans 3:10-19, 23; 5:12; 8:20 | See LBC Chapter 6

Salvation

We believe that sinful men can only be reconciled to God by their being regenerated by the Holy Spirit which produces a response of faith in Christ and the repentance of their sins. This reconciliation and regeneration is wholly a work of God's free and sovereign grace.

We believe that salvation is by grace alone through faith alone in Christ alone, and that faith without works is dead.

Acts 11:18; Ephesians 2:8; Titus 3:5; James 2:17 | See LBC Chapters 10-15

Resurrection

We believe in the resurrection of both the saved and lost; those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation.

John 5: 25-29; Acts 24:14-15; 1 Corinthians 15: 20-24, 42-49, 51-56; Philippians 3: 20-21; 1 Thessalonians 4:16-17; | See LBC Chapters 31-32

The Church

We believe that Jesus Christ established and is the Head of His universal church, which is made up of all the elect of God.

We believe that the local expressions of the church are vital, and each believer should be actively involved in such a fellowship. Local churches exist for the worship of God, the edification and equipping of believers, and the proclamation of the Gospel.

Hebrews 12:2; Ephesians 1:22-23; 1 Peter 4:10-11; 1 Timothy 4:14 | See LBC Chapter 26

6. Church Ordinances (From the 1689 Baptist Confession of Faith in Modern English)

Baptism

1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ. To those baptized it is 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.

(Romans 6:3–5; Colossians 2:12; Galatians 3:27. Mark 1:4; Acts 22:16. Romans 6:4)

2. Those who personally profess repentance toward God and faith in and obedience to our Lord Jesus Christ are the only proper subjects of this ordinance.

(Mark 16:16; Acts 8:36, 37; Acts 2:41; Acts 8:12; Acts 18:8)

3. 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.

(Matthew 28:19, 20; Acts 8:38)

4. Immersion, or dipping of the person in water, is necessary for this ordinance to be administered properly.

(Matthew 3:16; John 3:23)

The Lord's Supper

1. The supper of the Lord Jesus was instituted by him the same 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.

(1 Corinthians 11:23–26. 1 Corinthians 10:16, 17, 21)

2. In this ordinance Christ is not offered up to his Father, nor is any real sacrifice made at all for remission of sin of the living or the dead. 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. Thus, the Roman Catholic sacrifice of the mass (as they call it) is utterly detestable and detracts from Christ's own sacrifice, which is the only propitiation for all the sins of the elect.

(Hebrews 9:25, 26, 28. 1 Corinthians 11:24; Matthew 26:26, 27)

3. In this ordinance 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.

(1 Corinthians 11:23–26, etc.)

4. Denying the cup to the people, worshipping the elements, lifting them up or carrying them around for adoration, or reserving them for some pretended religious use are all contrary to the nature of this ordinance and to the institution of Christ.

(Matthew 26:26–28; 15:9; Exodus 20:4, 5)

5. The outward elements in this ordinance, 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. However, in substance and nature they still remain truly and only bread and wine, as they were before.

(1 Corinthians 11:27. 1 Corinthians 11:26–28)

6. The doctrine commonly called transubstantiation teaches that the substance of bread and wine is changed into the substance of Christ's body and blood by the consecration of a priest or some other way. This doctrine is hostile not only to Scripture but also to common sense and reason. It destroys the nature of the ordinance and has been and is the cause of many kinds of superstitions and of gross idolatries.

(Acts 3:21; Luke 24:6, 39. 1 Corinthians 11:24, 25)

7. Worthy recipients who outwardly partake of the visible elements in this ordinance also by faith inwardly receive and feed on Christ crucified and all the benefits of his death. They do so really and truly, yet not physically and bodily but spiritually.

The body and blood of Christ are not present bodily or physically in the ordinance but spiritually to the faith of believers, just as the elements themselves are present to their outward senses.

(1 Corinthians 10:16; 11:23–26)

8. All ignorant and ungodly people are unfit to enjoy communion with Christ and are thus unworthy of the Lord's table. As long as they remain in this condition, they cannot partake of these holy mysteries or be admitted to the Lord's table without committing a great sin against Christ. 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 6:14, 15. 1 Corinthians 11:29; Matthew 7:6)

7. Doctrinal Positions Taught and Believed at Legacy RBC

Printed copies of these statements are available upon request and at LegacyRBC.org.

- We ascribe to the 2017 Nashville Statement on a Biblical understanding of human sexuality. You can find the Nashville Statement here: <https://cbmw.org/nashville-statement/>
- We ascribe to the 2018 Dallas Statement on Social Justice and the Gospel. You can find the Statement on Social Justice and the Gospel here: <https://statementonsocialjustice.com/>
- We ascribe to the 1987 Danvers Statement on Biblical Manhood and Womanhood. You can find the Danvers statement here: <https://cbmw.org/about/danvers-statement/>
- We ascribe to the 1978 Chicago Statement on Biblical Inerrancy. You can find the Chicago Statement on Biblical Inerrancy here: https://www.etsjets.org/files/documents/Chicago_Statement.pdf

8. Responsibility of Members and the Member's Covenant (From LRBC Constitution Article 4)

Responsibilities of Members

Members are expected to:

- Participate actively in the life of the church by regularly attending its Lord's Day meetings
- Faithfully observe the church's ordinances of Baptism and the Lord's Supper
- Submit to the church's leadership, instruction, and discipline
- Attend the church's Members' Meetings
- Be active in the evaluation of officers and potential Members, and on all other matters submitted to the congregation's evaluation or vote

Only Members shall be able to lead any ministry or hold an office of the church.

Membership Covenant

Having been brought by God's sovereign grace to repent and believe in the good news of Jesus Christ and his saving work, and having been baptized upon our profession of faith, we do now, relying on His grace, solemnly and joyfully affirm our covenant with each other.

We will pray and labor to be faithful disciples of Jesus Christ, devoted to the glory of God, resting in the gospel of his Son, and dependent upon the work of the Holy Spirit.

To that end,

We will not forsake assembling together, but will faithfully attend our corporate worship, treasuring our church's weekly opportunity to sing, pray, and receive the whole counsel of God's Word. We will defend and maintain a gospel-centered ministry by upholding and attending to biblical preaching, the administration of the ordinances, and the exercise of church discipline.

We will walk together in brotherly love, as is becoming of the Members of a local church: we will pray for and serve one another, exercise an affectionate care and watchfulness over each other, and reject all opportunities to speak or hear gossip or slander. We will instead seek to encourage one another and build each other up in the faith.

We will rejoice with those who rejoice and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek to proclaim and adorn the gospel of Christ before our family, friends, and neighbors and faithfully proclaim the gospel to future generations.

We will contribute cheerfully and regularly to the support of our local church, to the care of its Members, and to the spread of the gospel locally and to all nations.

We will, if we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the teaching of God's Word.

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.

Accountability and Discipline

Publicly professing faith in Christ, especially when followed by joining a local church, invites other Christians to hold you accountable and to walk alongside you to seek your faithfulness and holiness. When you join our church, you are giving the Elders and other members the right and responsibility to be involved in your life, to keep an eye out for your spiritual health and wellbeing, and to hold you accountable and correct you when you fall into error in belief or into sin.

While only God can judge the heart and intentions of men, Christians are called to guard their own purity of life, and to guard the purity of life of those they have covenanted together with in the church.

Know that the members of this church will love you enough to do all that they can to keep you from falling into sin and hardness of heart. That means they will gently ask when they have reason to be concerned about something in your life. They will follow the biblical mandate to call out sin when it is found, and to pursue your repentance and restoration even if that means removing someone who will not repent of sin from the church.

Accountability and discipline are not optional, and are not intended to be intrusive, demeaning, or mean. The goal is all of this is to be used of God for the preservation of the saints in faithfulness. Bad leaven corrupts the whole lump if it allowed to remain, and for the love of the church, the love of each believer, and the love of our Savior, we cannot afford to allow sin to remain and to fester among us.

9. Elders' Responsibility Toward Members

Part of what makes membership important is that it allows the Elders of the church to know who they have a biblical responsibility to serve, care for, and protect. Just as it is important for church members to know and have confidence in their Elders, as they are called to follow their example and submit to their leadership, it is important for Elders to know the members as they will be held accountable by God for how well they cared for those placed under their charge.

As a member you can expect that your Elders will take an interest in you and your family. They will labor to give you sound instruction and to equip you to live godly lives and establish Christian homes. They will pray for you and your family, and work with deacons and other members to ensure that your needs are met as well as our church is able to assist.

The Elders are committed to caring for, for shepherding, this congregation. They will seek to do so for everyone that may be connected with this church, but their greatest efforts, and highest priority, will be for the members of the church.

10. What Next?

Qualifications for Membership

Membership in Legacy RBC shall be open to all persons who:

- Give a credible profession of faith in Jesus Christ as their personal Savior
- Have obeyed the Lord in believer's baptism or are willing to be baptized prior to membership
- Hold to fundamental agreement with the doctrines of our church as expressed in the Statement of Faith, with any reservations being openly, honestly and fully discussed with all serving Elders, and accepted by them, prior to acceptance into membership
- Promise to keep the commitments expressed in the Membership Covenant

Applications for Membership

Anyone wishing to join Legacy RBC shall:

- Fill out an "Interest in Membership" card and place it in the offering box, fill out a contact form on the website and indicate their desire for membership, or reach out to the elders directly in writing to express their desire to pursue or get more information on membership.
- Be given a copy of the Statement of Faith and a copy of the Church Constitution
- Either complete a membership class or have received comparable instruction from the Elders from this Membership document

- Be interviewed by the Elders

Receiving of New Members

Applicants approved by the Elders shall:

- Affirm their commitment to become a Member as well as their agreement with Legacy RBC's Statement of Faith
- Be introduced to the body as a Member Prospect, where the Members are instructed to bring any concern or questions about them becoming Members to the Elders during the following two weeks
- At the end of the two weeks, the Elders will provide a ballot to vote on affirming of the new Members according to our Church Constitution Article 4, Section 12 rules of voting on Member Prospects

*It is the responsibility of the Member Prospect to become familiar with the provided church constitution and our confession of faith. These will define how the church is structured and what will be taught in this church. Absolute uniformity is not expected or realistic, however all members are expected to submit to the doctrine and the practice of the church. We take membership seriously and will do whatever we can to help you understand the *what* and the *why* behind what we believe and how we operate as a church. We are committed to being biblical and transparent.