

Elder Manual



Elder Manual

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Coastline Calvary Chapel exists to glorify God by making disciples who
LOVE, CONNECT, and live on MISSION.

COASTLINE Calvary Chapel consists of people who are in love with and are following after Jesus Christ. Our desire is that each person who comes our way will come to know and experience a growing, personal relationship with the Lord. We are a Bible teaching church and emphasize the need to know and apply God's Word in our lives on a daily basis.

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Doctrinal Statement

COASTLINE Calvary Chapel is associated with Calvary Chapel Costa Mesa, California and has been formed as a fellowship of believers in the Lordship of Jesus Christ. Our supreme desire is to know Christ and be conformed into His image by the power of the Holy Spirit.

We are not a denominational church, nor are we opposed to denominations as such, only to their over-emphasis of the doctrinal differences that have led to the division of the Body of Christ. We believe that the only true basis of Christian fellowship is His (agape) love, which is greater than any differences we possess, and without which we have no right to claim ourselves Christians.

We believe worship of God should be spiritual; therefore we remain flexible and yielded to the leading of the Holy Spirit to direct our worship. We believe worship of God should be inspirational; therefore, we give great place to music in our worship. We believe worship of God should be intelligent; therefore, our services are designed with great emphasis upon the teaching of the Word of God that He might instruct us in how He would be worshiped. We believe worship of God should be fruitful; therefore, we look for His love in our lives as the supreme manifestation that we have truly been worshiping Him.

1. We believe that the scriptures of the Old and New Testaments are the Word of God, fully inspired without error and the infallible rule of faith and practice. The Word of God is the foundation upon which the church operates and is the basis for which the church is governed. We believe that the Word of God supersedes any earthly law that is contrary to the Holy Scriptures. (Isaiah 28:13; Nehemiah 8:8; John 17:17; 2 Timothy 3:16-17; Hebrews 4:12; 1 Peter 1:23-25; 2 Peter 1:3-4 and 1:21).

2. We believe that there is one living and true GOD, eternally existing in three persons: The Father, the Son, and the Holy Spirit, equal in power and glory; that this triune God created all, upholds all, and governs all things. (Genesis 1:1; Deuteronomy 6:4; Isaiah 44:8 and 48:16; Matthew 28:19-20; John 10:30; Hebrews 1:3).

a. We believe in the person of God the Father, an infinite, eternal, personal Spirit, perfect in holiness, wisdom, power and love; that He concerns Himself mercifully in the affairs of men; that He hears and answers prayer; and that He saves from sin and death all those who come to Him through Jesus Christ. (Deuteronomy 33:27; Psalms 90:2; Psalms 102:27; John 3:16 and 4:24; 1 Timothy 1:17; Titus 1:3).

b. We believe in the person of Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We believe in His virgin birth, sinless life, miracles and teachings, his substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual intercession for His people and personal, visible return to earth. (Isaiah 7:14; Micah 5:2; Matthew 1:23; Mark 16:19; Luke 1:34-35; John 1:1-2, 8:58 and 11:25; 1 Corinthians 15:3-4; 1 Timothy 3:16; Hebrews 1:8; 1 John 1:2; Revelation 1:8).

c. We believe in the person of the Holy Spirit, Who came forth from the Father and Son to convict the world of sin, righteousness, and judgment, and to regenerate, sanctify and empower for ministry all who believe in Christ; (Acts 1:8; 2 Corinthians 3:18; John 16:8-11; Romans 8:26

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and 15:13,16; Hebrews 9:14), We believe the Holy Spirit indwells every believer in Jesus Christ and that He is an abiding helper, teacher, and guide. (John 6:13, 14:16-17 and 16:8-11; Romans 8:26). We believe in the Baptism with the Holy Spirit as a distinct and separate experience to that of regeneration, occurring, either subsequent to or simultaneous with salvation, evidenced by a greater dynamic in the Christian's life enabling that person to be a bold and more effective witness. The supreme evidence of the Spirit filled life is the fruit of the Spirit, love. We believe in the present day ministry of the Holy Spirit in regard to the exercise of all biblical gifts of the Holy Spirit according to the instructions given to us in 1 Corinthians Chapters 12 through 14.

3. We believe that all people are sinners by nature and choice, falling short of God's standard and breaking His commandments – and therefore are under God's righteous judgment. Yet God saves and gives new life to all who come to Him in repentance and faith, trusting in the Person and work of Jesus Christ. At the cross, Jesus Christ died in our place as our substitute, absorbing God's wrath that should have come upon us. Because Jesus died for the sins of the world the invitation to believe is open to all, and whoever desires may come unto Jesus for new life and the forgiveness of sins. (Romans 3:23, Acts 3:19, Acts 20:21, Ephesians 2:1-3, Ephesians 2:8-9, 1 John 2:2, John 3:16, Matthew 11:28, Revelation 22:17).

4. We believe in the pattern and principle of male leadership and responsibility in both the home and the church, according to the sacrificial example of Jesus. We believe this limits the roles of pastoral leadership and doctrinal authority to qualified men (1 Corinthians 11:1-12, 1 Timothy 2:1-15). We believe in the universal church, the living spiritual body, of which Christ is the head and all who are born again are a part of the Body of Christ. (1 Corinthians 12:12-13; Ephesians 4:15-16)

5. We believe that the Lord Jesus Christ instituted two ordinances for the church: (a) full immersion water baptism of believers, and (b) the Lord's Supper. (Matthew 28:19; Luke 22:19-20; Acts 2:38; 1 Corinthians 11:23-26)

6. We believe in a literal Heaven and a literal Hell and that all those who place their faith, hope and trust in Jesus Christ will spend eternity in Heaven with the Lord, while those who reject Jesus' free gift of salvation will spend eternity separated from the Lord. (Psalm 9:17; Matthew 5:3, 5:22, 18:9 and 25:31-34; Mark 9:42-49; Luke 12:5; John 3:18; Hebrews 12:23; 1 Peter 1:4; Revelation 14:10-11 and 20:11-15)

7. We believe in the Second Coming of Jesus Christ, which is His personal, visible return to earth and the establishment of His millennial kingdom, in the resurrection of the body, the final judgment and eternal blessing of the righteous and endless separation of the wicked. (Matthew 16:27; Acts 1:11; Revelation 19:11-16, 20:11-15) We believe in the Pre-Tribulation Rapture of the Church where all believers will meet the Lord in the air and be taken out of this world prior to the Tribulation that will come upon the earth. (Isaiah 26:20; Matthew 24:29-31; Luke 21:36; Romans 1:18, 5:9; 1 Thessalonians 1:10, 4:13-16 and 5:9; 2 Peter 2:7-9; Revelation 3:10, 5:7-10 and 7:13-14)

8. We believe that God created man and that He created them male and female. As such He created them different so as to complement and complete each other. God instituted monogamous marriage between male and female as the foundation of the family and the basic

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structure of human society. Therefore, we perform marriages in accordance with the Bible consistent with the Old and New Testament (Genesis 2:24; Matthew 19:4-6; John 4:16-18; Romans 1:18-32; I Corinthians 5:11, 6:9-11, 6:18-20, 7:1-3 and 7:8-9; Galatians 5:19-21; Ephesians 5:3-7; 1 Timothy 1:9-11).

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Biblical Role of the Elder

As an applicant for an elder, it is crucial to clarify from the outset of the leadership process the roles, responsibilities, expectations, rules of engagement and disciplinary procedures for our elders at Coastline. It is important to remind us of what is already established and understood amongst the church body as a whole.

Biblical Description of Elders:

- “Elders are the male leaders of the church who are also called pastors, bishops, and overseers (Acts 20:28; Eph. 4:11; 1 Peter 5:2).”
- The elders are men chosen for their ministry according to clear biblical requirements (1 Tim. 2:11–3:1–7; Titus 1:5–9).
- The elders are always spoken of in plurality because God intends for more than one man to lead and rule over the church as a safeguard for both the church and the man.
- The elders’ duties include ruling (1 Tim. 5:17) managing (1 Tim. 3:4–5), tending (1 Peter 5:2–5), giving account (Heb. 13:17), living exemplary lives (Heb. 13:7), using authority (Acts 20:28), teaching (Eph. 4:11; 1 Tim. 3:2), preaching (1 Tim. 5:17), doctrinal instruction (Titus 1:9), and discipline (Matt. 18:15–17).”

Additionally, the leadership covenants to its members the following:

- “We commit ourselves to lovingly caring for you and seeking your growth in Christ (Heb. 13:17; 1 Thess. 5:12).”
- “We covenant to provide teaching and counsel from the Scriptures (Gal. 6:6; 1 Tim. 5:17–18).”
- “We commit that this teaching will span the whole counsel of God’s Word (Acts 20:27–28).”
- “We commit to helping you in times of need (Acts 2:42–47, 4:32–35; James 2:14–17).”
- “We covenant that your elders and deacons will meet the criteria assigned to them in the Scriptures (1 Tim. 3:1–13; 5:17–22; Titus 1:5–9; 1 Pt. 5:1–4).”

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Biblical Church Government Roles

A. Jesus and the Elders:

1. Jesus is the head of the church in every capacity

- **Colossians 1:15-20** - He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.
- **1 Peter 5:4** - And when the chief Shepherd appears, you will receive the unfading crown of glory.

2. Jesus is the pattern and example for the elders to follow

- **1 Corinthians 11:1** - Be imitators of me, as I am of Christ.
- **Philippians 2:1-11** - So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

3. Jesus entrusts the elders of the church with the preaching of the Gospel

- **1 Thessalonians 2:1-8** - For you yourselves know, brothers, that our coming to you was not in vain. But though we had already suffered and been shamefully treated at Philippi, as you know, we had boldness in our God to declare to you the gospel of God in the midst of much conflict. For our appeal does not spring from error or impurity or any attempt to deceive, but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts. For we never came with words of flattery, as you know, nor with a pretext for greed—God is

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witness. Nor did we seek glory from people, whether from you or from others, though we could have made demands as apostles of Christ. But we were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.

- **1 Corinthians 1:17** - For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

4. The Bible is Jesus' perfect words to the church and is in authority over the church

- "Unless I am convinced by the testimony from Scripture or by evident reason...I am held fast by the Scriptures adduced by me, and my conscience is held captive by God's Word, and I neither can nor will revoke anything, seeing it is not safe or right to act against conscience. God help me. Amen." (Martin Luther Diet of Worms, April 18, 1521)
- **Jude 1:3** - Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.

B. Elders and The Church:

1. The elders are to govern the church in an orderly way.

- **1 Corinthians 14:40** - But all things should be done decently and in order.

2. The elders are the highest human authority in the church

- **Hebrews 13:17** - Obey your leaders and submit to them for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.
- **1 Peter 5:1-2** - So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly;
- **Acts 20:28** - Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.

3. The elders are to lead by example

- **Colossians 1:24-25** - Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known
- **1 Timothy 4:11-16** - Command and teach these things. Let no one despise you for your youth, but set the believers an example in speech, in conduct, in

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love, in faith, in purity. Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching. Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you. Practice these things, devote yourself to them, so that all may see your progress. Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

- **1 Peter 5:1-11** - So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you. Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion forever and ever. Amen.
- **2 Timothy 1:3-14** - I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. As I remember your tears, I long to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control. Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.

4. The elders are to develop other leaders and disciples of Jesus

- **2 Timothy 2:1-2** - You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.

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- **Ephesians 4:11-16** - And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

5. Elders are to protect the church against false teachers

- **1 Timothy 1:3-11** - As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions. Now we know that the law is good, if one uses it lawfully, understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

6. Elders are worthy of respect unless under discipline for sin

- **Hebrews 13:17** - Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.
- **1 Thessalonians 5:12** - We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves.
- **1 Timothy 5:17-18** - Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages."

C. Qualifications of an Elder

Elders must meet the qualifications for the office as listed in Scripture

- **1 Timothy 3:1-7** - The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome,

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not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

- **2 Timothy 2:14-17** - Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene.
- **Titus 1:5-16** - This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth. To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

D. Elders and the Law

The elders are a legal court with legal obligations and liabilities

- **Romans 13:1-7** - Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For the same reason you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

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Elder Team Structure

Elders are the male leaders of the church who are synonymously called pastors, bishops, and overseers throughout the New Testament. While the various words are used interchangeably, they each refer to a different aspect of the same role in the same office. As an elder, a man has rank and authority to rule and govern a church. As a bishop, he has the responsibility before God to rule and protect a church. As a pastor, he has the high honor of caring for Christians and evangelizing non-Christians. As an overseer, he has the responsibility before God of leading and managing the church.

The issue of which men lead the church is of the utmost seriousness, because both the reputation of the gospel in the community and the health of the church are contingent upon godly, qualified men who keep in step with Jesus and who can lead the church to do likewise. The elders function as an accountable team, much like Jesus' first disciples, and they are therefore quite unlike secular notions of a business or nonprofit organizational board.

An elder is not someone who is a helper that does a lot of work for the church, because that is the definition of a deacon. Rather, an elder is a leader who trains other leaders to lead various aspects of the church. Therefore, no man should be an elder unless he can effectively train people to not only be mature Christians, but mature Christians leaders who train other leaders.

Leading the elders under the rule of Jesus must be a senior elder who is first among equals and is responsible to help train the elders who train additional leaders. Although elders act jointly as a council and share equal authority and responsibility for the leadership of the church, all are not equal in their giftedness, biblical knowledge, leadership ability, experience, or dedication. Therefore, those among the elders who are particularly gifted leaders and/or teachers will naturally stand out among the other elders as leaders and teachers within the leadership body.

The elders are men chosen for their ministry according to clear biblical requirements after a sufficient season of testing in the church. Elders are nearly always spoken of in plurality because God intends for more than one man to lead and rule over the church, as a safeguard for both the church and the man. Therefore we have organized the leadership structure with a senior/lead elder & team of elders around him to care, lead, & serve the church.

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Seventeen Characteristics of an Elder Above Reproach

(Titus 1:6-9; 1 Timothy 3:1-7; 1 Peter 5:1-3; Acts 20:17-37)

Elder is another term for *pastor*, *Bishop*, *overseer* or *shepherd*. Elders are men above reproach or blameless. These are not sinless men—sinless men do not exist. The elders who would lead the churches had to be men without any outward character flaw. It is a person who others in the church have no obvious reason to accuse him of sin. He would have internal evidence against himself because he knows his inclinations toward evil and sin. His lifestyle would need to be exemplary.

The Bible defines the qualifications of an elder in two primary places (1 Tim. 3:1–7; Titus 1:5–9), and the lists are virtually identical. Three things are noteworthy about this list. First, the list is really about men being good Christians, assuming that good Christians will make good pastors. This is curious because too many pastors are not very good Christians. Second, the qualifications for a pastor are in large part tied not to his work at the church, but rather to whether or not he has been a good pastor in his home with his family and in his world with his neighbors and coworkers; too many pastors are good pastors at the expense of being good husbands, fathers, neighbors, and the like. Third, establishing whether or not a man actually meets these criteria requires relational time in community over a long season because the list is about counting character.

Only men of the finest character are fit for leadership in God's church. Paul tells a young pastor named Timothy that to be a pastor means you can pull the load of an ox, fight like a warrior, live a life of discipline to compete with the skill of an athlete, and work tirelessly a farmer who is up before the sun doing his job every day.

All Christians should strive for these characteristics, not just the elders.

This list is a description of a person living above reproach which all of us should strive. The normal attendee of a church would not be denied entrance into the church if one lacked these character qualities. However, an elder must demonstrate ALL of these qualities to serve in the office as an elder. Every believer should strive to live above reproach. This is the highest office in the church and the other pastoral epistle states this as a role exclusively for males (1 Tim. 2:11-15).

Above Reproach (Titus 1:6, 7; 1 Tim 3:2)

This is the overarching, summarizing characteristic. You will find a similar (but not identical) list in First Timothy. Being above reproach is the first requirement in both lists and Titus repeats it. The other items on the list explain what above reproach means. If we peruse the two lists, as well as First Peter, we find 17 qualities of an elder who is above reproach.

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1. Husband devoted to wife (Titus 1:6; 1 Tim 3:2) one-woman man.

This is a major qualification in light of the marriage picturing Christ and the church (Eph.5:22 ff.). The pastors in the church lead by example. They exhibit Christ's love for His church—His bride by their love, devotedness and exclusive faithfulness to their wife. This does not disqualify a single man from being an elder...Jesus was single and Paul was single but it is the exception. Here is the rule: do not look and do not touch unless she is your wife—then look and touch often!

2. Children in submission (Titus 1:6; 1 Tim 3:4-5) not perfect.

Equally important is the pastor leading his family. 1 Timothy 3:5 explains that **if a man does not know how to manage his own family, how can he take care of God's church.** The first flock for a pastor is his own family as Pastor Dad. If this flock is not in order, the larger flock will suffer. Paul instructs **fathers not to provoke [their] children to anger, but [to] bring them up in the discipline and admonition of the Lord** (Eph. 6:4).

3. Faithful Steward (Titus 1:7)

Here the term used is overseer (Greek episkopos). It is not another office, but a functional title of the elder. It is what he does. He is a steward, a manager of God's resources and Jesus' flock. He takes responsibility, but not ownership.

4. Humble - not arrogant (Titus 1:7)

A pastor must constantly demonstrate the gospel by admitting wrong and assuming responsibility and restoring relationships. Arrogance is only concerned with oneself.

5. Gentle - not quick-tempered (Titus 1:7; 1 Tim 3:3)

No man will be of any use in the kingdom that is quick-tempered and lashes out at others. The difference between how Jesus demonstrated anger is that He was angry at the abuse of others and the dishonoring of God. We get angry at how it affects us.

6. Moderate - not a drunkard (Titus 1:7; 1 Tim 3:3)

This is not just overindulgence in alcohol but is idiomatic for any behavior that fuels addictive responses.

7. Peaceful - not violent (Titus 1:7; 1 Tim 3:3)

A pastor is prone to inflict violence through his words. He is to be a peacemaker.

8. Financial Integrity - not greedy for gain (Titus 1:7; 1 Tim 3:3; 1 Peter 5:3)

A pastor is to be upright in his financial dealings and not accused of pursuing money over the kingdom of God.

9. Hospitable (Titus 1:8; 1 Tim 3:2)

A pastor's home is to be open for others to enjoy. This is a difficult qualification as a pastor's life is stressful enough not to have his home as his one refuge

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10. Lover of Good (Titus 1:8)

A pastor genuinely loves what is good. He does not just think he should love it.

11. Self-controlled (Titus 1:8; 1 Tim 3:2)

Self-control is a characterization of every area of a pastor's life. He is disciplined in his diet, time, mouth, exercise, relationships, sex, and money. He is consistently training in righteousness to be able to run the race set before him.

12. Upright (Titus 1:8)

He is upright in his relationships and in how he treats others.

13. Holy (Titus 1:8)

The opposite is *unholy* and that is not helpful when counseling others –Unholy Reverend. It is a life devoted wholeheartedly to Jesus externally and internally.

14. Able to teach (Titus 1:9; 1 Tim 3:2)

All of the other qualifications are character qualities. This is the only ability-base requirement. He is to be able to teach sound doctrine, not just be able to communicate in an excellent manner. His teaching can be to one or two, to twenty, to a hundred or to a thousand. Most of the churches in Crete were house churches. The elders were to defend the faith once delivered to the saints against the numerous false teachers that arose.

15. Spiritually Mature (1 Tim 3:6)

Positions of authority without spiritual maturity lead to the trap of pride. When pride grows in a man sin abounds. 1 Timothy 3:6 says, **“He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. A pastor must first be a convert.”**

16. Respectable (1 Tim 3:7)

1 Timothy 3:7 says that **an elder must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.** That does not mean that all will like him or even appreciate him. It means that there is no criminal, moral or ethical offense against him.

17. Example to the Flock (1 Peter 5:3)

We need models in our life to emulate. Elders are examples of Biblical expressions such as sexuality, time management, marriage, parenting, worship, relationships and any other way. A pastor should be someone your sons could pattern their life after and the kind of man your daughter should marry.

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The characterizations of an elder could be divided as follows:

1. Relation to God

- A man — masculine leader, not a female
- Above reproach — without any character defect
- Able to teach — effective Bible communicator
- Not a new convert — mature Christian

2. Relation to Family

- Husband of one wife — one-woman man, sexually pure
- Have obedient children — successful father
- Manages family well — provides for, leads, organizes, loves

3. Relation to Self

- Temperate — mentally and emotionally stable
- Self-controlled — disciplined life of sound decision-making
- Not given to drunkenness — without addictions
- Not a lover of money — financially content and upright

4. Relation to Others

- Respectable — worth following and imitating
- Hospitable — welcomes strangers, especially non-Christians for evangelism
- Not violent — even-tempered
- Gentle — kind, gracious, loving
- Not contentious — peaceable, not quarrelsome/divisive
- Good reputation with outsiders — respected by non-Christians
- Exemplary lifestyle

Lifestyle of an Elder

The elders in a church set the precedent for what faithful pastoral leadership is in that church. Therefore, elders must not only have character, which qualifies him to lead God's people, but also the competency to accomplish the duties Jesus his Senior Pastor has assigned him. The duties of the elders are many according to Scripture. Elders, deacons, and members share the load.

- Prayer and Scripture study (Acts 6:4)
- Ruling/leading the church (1 Timothy 5:17)
- Managing the church (1 Timothy 3:4–5)
- Caring for people in the church (1 Peter 5:2–5)
- Giving account to God for the church (Hebrews 13:17)
- Living exemplary lives (Hebrews 13:7)
- Rightly using the authority God has given them (Acts 20:28)
- Teaching the Bible correctly (Ephesians 4:11; 1 Timothy 3:2)
- Preaching (1 Timothy 5:17)
- Praying for the sick (James 5:13–15)
- Teaching sound doctrine and refuting false teachings (Titus 1:9)
- Working hard (1 Thessalonians 5:12)
- Rightly using money and power (1 Peter 5:1–3)
- Protecting the church from false teachers (Acts 20:17–31)
- Disciplining unrepentant Christians (Matthew 18:15–17)

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Mutual Submission within the Eldership

At COASTLINE, we expect all elders to operate from a trustworthy posture under the umbrella of the COASTLINE Elders' position in submission to Jesus, the Senior Pastor, regarding doctrine, philosophy, polity/government, personal character practices, submission to authority, leadership integrity, and trust and confidence.

We mutually submit to one another (Eph. 5:21). A breach occurs if an elder operates *outside* the established Coastline Elders' beliefs and values either verbally or practically. An elder can hold to slightly differing beliefs but must align under the eldership principally to avoid dysfunction, divisiveness and a rebellious church. Trust is a major factor, even if divisiveness is not provable.

If an elder dishonors the eldership principles, immediate repentance and realignment is expected. If not, that elder will disrupt the mission, vision and effectiveness of Jesus through Coastline and must be relieved of his eldership immediately.

Seven areas where mutual submission is expected:

1. **Doctrine:** Each elder is expected to uphold in practice, teaching, counseling, and modeling the doctrinal statement established by the elders. Any disagreement is to be discussed in an appropriate manner with other elders seeking to understand Scriptural positions. However, the position espoused outside of the elder discussions is to be consistent with the approved doctrinal statement. If an elder is not able to uphold and defend the doctrines of the church, he should resign or be removed from office.
2. **Philosophy:** An elder is to support the ministries of the church. Any practice of the church is open for discussion with a supervisory elder overseeing a particular ministry but it is incongruous to criticize ministries, practices or policies established by the eldership. An elder that openly criticizes philosophies, particularly with non-elders, is divisive. The congregation assumes that each elder speaks in harmony with the other elders.
3. **Government:** An elder to support the operational and governance structure, including the authoritative structures as outlined in the Bylaws and supportive documents defining roles, responsibilities, protocol and hierarchical authority. If a question arises about the polity, Bylaws or procedural structures of the church, an elder is to take the issue to the lead pastor or to one of the lead elders. Every elder is to support and operate within this established structure. At no time is it acceptable to criticize the authoritative systems outside of the eldership.
4. The **lifestyles** of the elders are to be consistent with Scripture and mutually submissive to the other elders. An elder is to be above reproach in his attitude, actions, thoughts and words. He is to live as a model to the members of the church with regard to his family, marriage, finances, work ethic, self-control and appropriate dealings with others.
5. An elder must **respect the leadership** of all of the elders and particularly of the lead pastor and other elders who act in a supervisory role (Heb. 13:7). Elders model submission and godly leadership principles to others in the church and on the eldership team. If an elder repeatedly operates outside of his God-given authorities, he is to repent immediately.
 - a. An elder can disagree with the direction of the church and can respectfully ask questions of other elders.
 - i. Discuss the issues in a mature manner to gain understanding of the

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concern at hand.

- ii. Discuss it with your supervisor in a respectful way.
 - iii. An elder can offer alternatives in a way that is not antagonistic, arrogant or filled with threats. To disagree is acceptable; to be divisive is not acceptable.
 - iv. Limit your discussion to those who are directly a part of the problem or a part of the solution. Discussion of elder matters with those outside of the eldership is not wise. These will lead to misunderstandings and further problems.
- b. An elder must be willing to submit wholly to the decision once it is made—even if contrary to one’s personal view. To submit wholly means refraining from being divisive or contentious about it.
 - c. An elder must understand that we are mutually submissive with regard to the role and character of a church leader but we have functional positions of authority as well as firsts among equals. Submitting to authority is respecting the chain of spiritual authority to those who are “equal” in eldership, but are established as firsts among equals.
 - d. An elder who continually ignores respect for authority, for established chains of command, or one who is defiantly antagonistic about a personal belief, is contrary to the heart of Jesus. The result will be discipline from a supervisor in a patient, but firm manner.
 - e. Jesus in Gethsemane cried out to the Father, asked for the cup to pass, but ultimately committed himself to the Father’s will. In this, he did not sin, even though he expressed strong feelings, was transparent about the agonizing effects of it, and even suggested an alternative (letting the cup pass). He was not acting disrespectfully or without submission. God trusted Jesus ultimately to line up in submission to the Father’s will. The Father did not respond to the Son in a displeased way or cast shame on Jesus for experiencing the impact of the Father’s purpose for him. Jesus’ submission was demonstrated in that he was able to move forward fully aware of the excruciating pain he was about to endure because of it. He conquered those feelings by doing what he was called to do.
6. **Leadership integrity** must be a premium for eldership. In whatever area of responsibility he has been entrusted, he is to develop and lead others toward achieving the mission and vision of the church. He must demonstrate reliability, sacrifice, dependability, competence and honesty. Elders must lead with respect for others, for the church and with responsibility for all his actions. A leader is the role model for those he leads. A good indication of a leader with integrity is the character of those under his charge.
7. **Trust and Confidence** among the elders is imperative. Trust is fragile and can be lost instantly or a long-earned trust may be eroded and then suddenly lost. Elders must trust one another implicitly. If trust and confidence either up the chain of command or down the chain has been completely lost then the best course of action is either repentance or removal from eldership. Systems, structures and leadership should not be forced to work around individuals who are prone to betraying this trust. Elders are entrusted with lives, with resources, with information and with the mission of Jesus. Misusing information or sharing information wrongly is a breach of trust and that elder will encounter discipline.

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Elder Disciplinary Procedures

Questions vs. Accusations – The Bereans Acts 17

There is a difference between asking questions to investigate a perceived problem and questioning a person's character. The first is responsibly overseeing the body while the latter is accusatory and is not consistent with Scripture or contributing to the health of the Elders.

According to Romans 3:23, "all men have sinned"...and this includes the elders. However, the elders are held to a standard that says we must be above reproach, that our lives are conducted in such a way that there are no obvious or hidden areas of sin. It does not mean we are perfect. An elder, like every Christian, must be on a continual path of sanctification and spiritual maturity. We all will sin and the following principles are intended to give instruction on how that sin should be dealt with personally and corporately as an elder body. We see in scripture that there is a different level of discipline for different sins.

1. Personal sin must be dealt with personally

- **Matthew 18:15-20** - "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them."

2. Formal charges & witnesses are required to investigate elder sin

- **James 3:1** - Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly.
- **1 Timothy 5:19-21** - Do not admit a charge against an elder except on the evidence of two or three witnesses. As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.

Termination Decision Principles and Questions

1. Is there blatant and obvious disqualifying sin according to the scriptures?
 - If yes than the sin must be confronted, employment termination should be immediate and eldership or deaconship removal needs to be initiated.

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2. Is it in the best interest of the church (not the individual) and the forward progress of the Gospel to terminate this employee?
 - What is in the best interest of an individual cannot take priority over what is in the best interest of the church as a whole. We must have the courage to make hard decisions for the Gospel that are not popular to those affected by the decisions.
 - Godly, strong, decisive and compassionate leadership of the church needs to take precedent over personal feelings when there is a clear termination action to be taken.
 - Stewardship of Jesus' resources cannot be taken lightly.

3. Is it causing more damage to the organization to keep this person around than it would to terminate them immediately?
 - Systems, structures and leadership should not be forced to work around individuals that are negatively affecting the organization.
 - If trust and confidence either up the chain or down the chain has been completely lost then the best course of action is to terminate.
 - Politics cannot override conviction when it comes to making inevitable termination decisions. This is not about positioning for an agenda or vote to be approved but the right thing must be done expediently for the health of the church.

4. Is this person causing an unhealthy amount of distraction and detraction from the church leadership's time and attention towards the mission and vision?
 - Termination does not mean an absence of care for an elder and his family but it is not right for an employee to detract the leader's time and attention from the mission and vision because of ongoing performance, character, sin or insubordination issues.
 - There is room as an elder, to respectfully ask questions and disagree with an openhanded decision provided disrespect, unfounded accusations, or insubordination is not present. However, where patience, grace and love has been continually extended, and in turn rejected, a termination must be considered. It is a sin of leadership to tolerate sin, disrespect and insubordination and set a precedent to allow such behavior to continue in the future.

5. Is there Biblical precedent to seek personal (not employment) reconciliation or should all contact be cut off to best protect the church?
 - Sin can and should be dealt with regardless of employment status. Realizing that a person being terminated will always feel wronged and still needs Jesus and Godly counsel, the leadership should accept humble repentance and seek personal reconciliation. If the terminated employee is hard-hearted, stiff necked, divisive and unrepentant than the leadership must protect the rest of the church.
 - Much of this is dependant on the personal response of the one being terminated.

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Acknowledgment of Materials Read

I, _____, an applicant for an ELDER at COASTLINE, I hereby declare, on behalf of the elders, that I have read, understood and am in agreement with the entirety of the content of this document.

Signature

Print Name

Date

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Family Information

Contact Information

This should already be supplied via the church database, please ensure that the info on file is correct.

Family Photo

Please include a current photo of your family.

Resume

Prepare a copy of your resume (with at least three [3] references)

References 1-3 (Supervisor, Peer, Disciple)

You are required to supply us with three references for your application. One should be from a supervisor (authority), another from a peer, and another from a disciple (under your authority).

See immediately following 2 pages. After adding the requested information (yellow highlighting), please email the reference form to your three references. For purposes of confidentiality, they will email the form back to COASTLINE directly.

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Reference Form

Reference Form

To: [name of person completing reference]

Instructions: The named person below has entered into the Coastline Calvary Chapel eldership process. The Bible requires certain characteristics and skills to fulfill the role of elder in the church (1 Tim 3; Titus 1). Functioning as a elder can take a very heavy toll on a man's personal life and family life. Your honest appraisal, including any negative or weak areas of which you are aware, will help us guide him forward in the eldership process.

When completed, email this document directly to Pastor Neil with the subject containing the applicants name and "reference form" (e.g. **Joe Smith – Reference Form**).
neil@coastlinelife.com

Thank you for you time in helping us accurately assess the applicant, Coastline Calvary Chapel Eldership Process

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Reference Form

Reference for : [Applicant's Name]

Reference type: [Supervisor, Peer or Disciple]

Date:

Reference's Contact Information:

Name:

Phone:

Email:

1. What is your relationship with the applicant?
2. How has the applicant demonstrated a personal relationship with Jesus?
3. Do you feel the applicant is called to be an elder at Coastline? Explain.
4. Describe the applicant's ability to lead.
5. What areas do you feel will be difficult for the applicant in leading at a church?
6. How would you describe the applicant's theological understanding?
7. Where have you seen the gospel evident in this applicant's life?
8. How effective is the applicant in communicating the truths of the Bible?
9. Does the applicant's marriage seem able to withstand outside difficulties and stress?
10. Describe any areas that would be helpful for an assessment team in understanding the applicant's ability to serve & lead a church (i.e. character, strengths, weaknesses, areas of growth...).

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Applicant Essay

Testimony & Calling to Leadership

Testimony

1. Share very briefly your family of origin and as you proceed, please include the important events that have shaped your life.
2. Describe how you met Jesus including what your life was like prior, the key factors that led you to Jesus, and how your life changed after meeting Jesus.
3. Describe your spiritual disciplines & how you walk, hear, & learn from God.
4. Describe some specifics as to what Jesus has been doing in your life in the past year.
5. What have been your five most influential books (outside of the Bible) and describe why?
6. Please describe briefly how you and your wife met, what your courtship was like, and how long you dated before marriage.
7. Provide a candid narrative of your marital history.

Calling

8. Please describe specifically how you experience your calling to serve as an elder and the role you believe Jesus is leading you to fill.
9. Is your spouse persuaded of a call for you becoming an elder at Coastline? Explain.

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Wife's Essay

Wife's Essay

1. Please describe the important events that have shaped your life.
2. Share how you met Jesus including what your life was like prior, the key factors that led you to Jesus, and how your life changed after meeting Jesus (begin very briefly with your family of origin).
3. Provide a candid narrative of your marital history.
4. Please describe how your husband has led you spiritually and contributed to your growth in your history together.
5. Describe how your husband has functioned as head of the home, and how he has taken responsibility to teach, train, and pastor your children.
6. Please tell us what you believe your husband's primary spiritual gifts are, and why you believe your husband would be a good elder at Coastline.
7. Describe a time when the demands of work and/or ministry put strain on your marriage or family life and how you as couple dealt with it.

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Child's Essay

For children over 13 years old

Child's Name and Age:

1. How and when did you meet Jesus?
2. What is your relationship with your dad like?
3. How has your dad led you to know and love Jesus?
4. How has your dad taught you the Bible?

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Family Finance Survey

1. In your marriage who is responsible for your family finances? Describe what roles you and your wife handle, either shared or individually.
2. Has this been an area of friction and tension in your marriage, and how have you worked this out?
3. Have you ever struggled with credit card debt (or other kinds of debt)?
4. What has been your experience with personal finances, balancing accounts, budgeting, forecasting, tracking receipts and expenses, bank and tax records etc? Has this been, or is this now, an area of difficulty or struggle for you? What area of growth do you believe God would have you address in this arena?
5. Do you have life insurance? Why or why not?
6. If you have an area of debt in your life that concerns you, do you have a plan to pay it down?
7. Optional: if you wish you may attach your family budget or any other content you feel might be helpful to your explanations WITHIN the same word document as your answers to the above questions.

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Pastoral Questionnaire

General Theology:

1. Who have been your primary theological teachers, or influences? In other words (apart from the Bible), what authors, theologians (either living or dead), movements, denominations, or schools of thought have most influenced your theology?
2. Outside of the Bible, what is the most theologically intensive book you have read cover-to-cover?
3. What is the gospel? (i.e. theologically speaking, not how you would explain the gospel message to a non-Christian)
4. Please give your view of the scriptures.
5. Briefly describe your philosophy of ministry and evangelism? What is our role in saving the lost, and what is God's role?
6. Now how has Adam's sin affected our nature and our ability to choose in regard to good and evil?
7. What is the role of the church? Support the role of the church scripturally as well as define how the church is different from an organization?
8. Briefly describe your view of local church government, including the offices, who can/should hold them, and who has final authority for decision making?
9. What is your eschatological position?

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Confidential Personal Questionnaire

We are aware that the following questions are personal and very sensitive. Jesus is in the business of redeeming sinners and changing lives, so we do not expect anyone's past to be perfectly "clean." Rather, our concern is with unresolved issues from the past. These issues are sensitive precisely because, unless properly dealt with, they have the power to undermine and destroy you even as you seek to become an elder. Therefore, we ask these questions both for your protection and ours as a church, but especially for those among you whom you intend to minister.

Your answers on this form will only be read by the elders of Coastline, it will be kept in a confidential and locked file. You will be consulted in the event there is need for further clarification. We would request a response from the candidate and his wife on all relevant questions. We appreciate your honesty. If you need additional space in order to adequately respond, please use a separate sheet of paper.

Names

Candidate _____

Spouse _____

This Section to be Filled Out By Candidate and Spouse:

1. Have you ever been charged or convicted of a felony? If yes, indicate dates and please explain:
2. Do you or have you used illegal or narcotic drugs (including abuse of prescription medications)? If yes, indicate what type, how recently and in what quantity:
3. Have you or your spouse ever been involved in any Eastern Religions or occult activities (i.e. tarot cards, Ouija boards, witchcraft, Wicca, new age, etc.)? If yes, please explain.
4. Have you ever been a victim of abuse, molestation, or rape? If yes, please explain:
5. Sexual history:
 - a. Have you ever sexually abused anyone? If yes, when?
 - b. Have you ever been sexually involved with a minor, while you yourself were legally considered an adult? If yes, when?
6. To what extent have you been involved with pornography, including cable channels, soft-core porn (e.g. HBO, Cinemax, etc.)?

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7. Have you or your spouse ever been unfaithful to one another in your sexual relationship (emotionally or physically)? If yes, please explain:
8. Have you ever had same-sex desires and/or had a same-sex experience? If yes, please explain:
9. Are you now or have you been under a physician's care for mental or emotional treatment? If yes, please explain:
10. Have you or your spouse ever participated in a 12-Step Program or another type of recovery program for addiction or codependency issues? If yes, please explain:
11. Have you told the truth about all of the above statements?
12. If any of these areas are unresolved at this time are you open to get help with resolution?

Any Additional Comments:

Confidential Personal Information Release Agreement

I hereby certify that all information submitted in connection with my Confidential Personal Questionnaire/Background Check is true and correct. I agree that COASTLINE may verify any of the information submitted in support of my application, and I understand that I am under a continuing obligation to advise COASTLINE of any changes which may occur after the Confidential Questionnaire submission. I further certify that if I am accepted as an elder of COASTLINE, I will abide by the rules and regulations as determined by the church leadership. I understand and agree that the omission, misrepresentation, or concealment of any significant fact in any statement may be considered sufficient reason for my removal from the eldership process.

Signature of Candidate

Date

Signature of Spouse

Date

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Consent for Release of Information: LEADERSHIP Process Personal Documents

I, _____ hereby authorize COASTLINE personnel to disclose to the elders information from testing procedures, questionnaires, and the interview process. The purpose of discussion among the elders is solely to evaluate your suitability as a potential elder of COASTLINE. Your information will be treated with sensitivity and confidentiality.

Signed this _____ day of _____, 20____

Signature of Applicant _____

Signature of Spouse _____

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Consent for Release of Information: Background Check

I, _____ hereby authorize COASTLINE personnel to conduct background checks, both criminal and financial. Additionally, I give permission for the resulting information to be disclosed to the elders of COASTLINE.

Applicant Name:

Last First Middle

Applicant Social Security # ____ / ____ / ____ **Date of Birth** ____ / ____ / ____

Applicant Address:

City County State Zip

Applicant Drivers License # _____ **State** _____

Spouse Name:

Last First Middle

Spouse Social Security # ____ / ____ / ____ **Date of Birth** ____ / ____ / ____

Spouse Drivers License # _____ **State** _____