

WALLER MILL BIBLE CHURCH CONSTITUTION AND BYLAWS

ARTICLE 1 – NAME AND PURPOSE

SECTION 1.01 – NAME

This congregation of believers in the Lord Jesus Christ shall be known and designated as the WALLER MILL BIBLE CHURCH, of Williamsburg, Virginia.

SECTION 1.02 – PURPOSE

(A) GENERAL / LEGAL

This congregation is organized as a church exclusively for charitable, religious, and educational purposes within the meaning of Section 501 (c) (3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Revenue Law), including, but not limited to, for such purposes as the establishing and maintaining of religious worship; the building, maintaining, and operating of churches, parsonages, schools, chapels, radio stations, television stations, rescue missions, print shops, day-care centers, camps, nursing homes, cemeteries; the evangelizing of the unsaved by the proclaiming of the Gospel of the Lord Jesus Christ; the educating of believers in a manner consistent with the requirements of Holy Scripture, both in Sunday and weekday schools of Christian education; and the maintaining of missionary activities in the United States of America and any foreign country, and any other ministry that the Waller Mill Bible Church may be led of God to establish.

(B) SPECIFIC

The purpose of Waller Mill Bible Church (WMBC) is to serve and glorify its Head, the Lord Jesus Christ, by conducting ourselves in accordance with His Word, the Bible. We believe it necessary that we seek to promote a balanced ministry approach which includes: the worship of our God; the preaching and teaching of the Bible; the edifying, educating, and equipping of believers in a manner consistent with the Bible; the proper administration of the two ordinances (baptism and the Lord's Table); the discipline of those members who refuse to live in accordance with the teachings of the Bible; the evangelism of the lost with the gospel of Jesus Christ through personal witnessing and public preaching of the Gospel; loving fellowship; caring for our membership; and the support and maintenance of a strong missionary program for world evangelization, in our community, in the United States of America, and in any foreign country.

ARTICLE 2 – Statement of Faith

We believe that the following *Statement of Faith* accurately represents the teaching of the Bible and, therefore, is binding upon all members. All instructional material used in the church shall be in complete agreement with this Statement of Faith, unless otherwise approved by the unanimous vote of the elder(s) and with the express intent of pointing out its doctrinal deviation. All prospective members must agree with this statement before membership may be conferred.

SECTION 2.01 – CONCERNING THE HOLY SCRIPTURES, THE BIBLE

We believe and teach that the Bible, consisting of a total of sixty-six books in the Old and New Testaments, is without error in the original manuscripts [inerrant]¹. The author of the Bible is God the Holy Spirit² who guided the human authors without distorting their persons or characters³ so that the writings they produced were completely [plenary] inspired in every word [verbally].⁴

While multiple methods of interpreting Scripture exist, we hold that the Scriptures should be interpreted using the literal-grammatical-historical method. This dictates that we consider the words of the original text of Scripture according to their commonly-used, primary meaning [literal]. We further consider that the words or translation thereof be arranged in a standardized sentence structure [grammatical].

Consideration of the original intent of the authors, the meaning and import to their original audiences, and literary conventions such as genre and figures of speech is important in discerning meaning for us today. While we acknowledge that God delivered His divinely inspired Words to man within the context of human culture, we also affirm that the essential truths of the Bible transcend any singular culture and function as the Word of God throughout ages past and those to come. Any interpretation which contradicts the balance of Scripture will be rejected.

Our application of the literal-grammatical-historical method does not stand in opposition to interpreting portions of Scripture figuratively. In such cases, the context of the book or larger passages of Scripture justify a figurative interpretation.

We believe and teach that God has preserved His Scriptures in and through all ages so that we have the authentic Word of God today and that this Word is incapable of error in expounding upon doctrines on faith or morals [infallible] and is sufficient for every spiritual need. As such, we believe that the Bible is the sole authority for faith and practice.

Some places where taught: ¹Numbers 23:19; Proverbs 30:5-6; John 17:17. ²Hebrews 1:1-2; 2 Peter 1:19-21. ³2 Samuel 23:2 with Acts 1:16; 2 Thessalonians 3:17. ⁴Numbers 12:6; Deuteronomy 29:29; Matthew 5:18; John 10:35; 2 Timothy 3:16.

SECTION 2.02 – CONCERNING THE TRUE GOD AS TRINITY

We believe and teach in one holy God¹ who is a personal Being and the Creator and Upholder of the universe.² He manifests Himself in three eternally existent and co-equal Persons – Father,

Son, and Holy Spirit³ – one in nature, attributes, power, and glory.⁴ Each is omnipotent, omniscient, and omnipresent.⁵

Some Places Where Taught: ¹Deuteronomy 6:4-5; Jeremiah 10:10. ²Genesis 1:1-27; Colossians 1:15-17; Hebrews 1:10. ³Matthew 3:16-17; 18:19; 28:10; John 1:18; Acts 5:3-4; 2 Corinthians 13:14. ⁴John 10:30; 14:10; 17:5; 1 Corinthians 8:6; Philippians 2:5-6. ⁵Habakkuk 1:12; Psalm 139; 147:5; Proverbs 30:4; John 1:1-14; Hebrews 1:11.

(A) GOD THE FATHER

We believe and teach that God the Father serves as both head and father in His relationship within the Trinity¹ and His relationship with those who receive Jesus Christ as Savior;² that He orders all things after the counsel of His own will³ and in so doing concerns Himself mercifully in the affairs of men.⁴

Some Places Where Taught: ¹John 14:6. ²Matthew 5:45; 6:24-34. ³Ephesians 1:11. ⁴Psalm 103.

(B) GOD THE SON

We believe and teach that the Son of God¹ revealed Himself to us by becoming Jesus of Nazareth, who was the predicted Messiah of the Old Testament, the Christ. We believe and teach in His virgin birth,² absolute deity, absolute humanity,³ sinless perfection, voluntary humiliation, death, burial, resurrection and ascension into Heaven.^{4,5} He presently serves as high priest and advocate for God's people.⁶ We believe and teach that Christ is preeminent in all things and will return bodily to this earth to receive His Kingdom and reign forever as King in a new heaven and new earth.⁷ Jesus Christ is the expression of the nature and glory of God.⁸

Some places where taught: ¹Psalm 2; Hebrews 1:1-4. ²Isaiah 7:14; Luke 1:26-38. ³John 1:1-2; 8:58; 10:30; Philippians 2:5-8. ⁴Matthew 28:1-10; Mark 16:1-14; Luke 24:1-26; John 2:19-21; 20:1-29; Acts 2:31; 1 Corinthians 15:3-25; 1 Peter 1:3-4. ⁵Luke 24:1-6; 1 Corinthians 15:1-7, 23-26; 1 Peter 2:21-24. ⁶Ephesians 1:20-22; Colossians 3:1-3; Hebrews 1:3; 4:14; 7:25-27; 9:11-12; 1 John 2:1-2. ⁷Matthew 24-25; 1 Corinthians 15:51-52; 1 Thessalonians 4:16-17. ⁸Hebrews 1:1-4.

(C) GOD THE HOLY SPIRIT

We believe and teach that the Holy Spirit is the Comforter who was promised by the Son¹ and prophesied in the new covenant. His role is that of the application of God's plan in history and redemption. Toward that end, the Holy Spirit is instrumental in restraining evil;² convicting of sin, judgment and of righteousness;³ bearing witness to the truth of the Gospel; and regenerating,⁴ indwelling,⁵ sealing,⁶ baptizing,⁷ guiding, teaching,⁸ sanctifying, and gifting believers according to His will for the work of the ministry.⁹

Some places where taught: ¹John 14:16-17. ²2 Thessalonians 2:7. ³John 16:8-11; Ephesians 4:30. ⁴John 3:5. ⁵1 Corinthians 6:19-20; 2 Corinthians 13:8; Galatians 5:15-17; Ephesians 5:18. ⁶Ephesians 1:13, 4:30. ⁷1 Corinthians 12:13. ⁸John 14:26; Ephesians 1:17. ⁹Romans 8:14; Ephesians 2:22.

SECTION 2.03 – CONCERNING CREATION

We believe and teach that the Genesis account of creation is to be accepted literally and not figuratively.¹ The six days of creation mentioned in Genesis chapter one were literal days, each being termed “evening and morning,”² and all animal and vegetable life follows God’s law in multiplying “after their kind.”³

We also believe and teach that the entire human race comes from one man, Adam, and one woman, Eve, literal people, who were directly created by God according to his likeness at the beginning of creation⁴; meaning in part, they did not evolve from any lower form of life.⁵

Some places where taught: ¹Genesis 1:1-2:25; Nehemiah 9:6; Psalm 33:6-9; John 1:3; Hebrews 11:3. ²Genesis 1:5, 8, 13, 19, 23 and 31; Exodus 20:11, 31:17; Colossians 1:16-17. ³& ⁵Genesis 1:11, 12, 21, 24, 25; 1:26-27; 5:2. Jeremiah 10:12; John 1:3; Acts 4:24; 17:23-26; Romans 1:20; 5:12-21; Revelation 10:6. ⁴Mark 10:6.

SECTION 2.04 – CONCERNING MAN AND HIS FALL INTO SIN

We believe and teach that Adam and Eve were originally and directly created by God in His image and likeness as innocent, sinless beings,¹ under the law of their maker. In the likeness of Satan's rebellion and through his temptation, they voluntarily rebelled against God and fell from their sinless state, and thereby incurred not only physical death, but also spiritual death, which is separation from God.² As a result, all mankind are now sinners by nature (being born as such) and by conduct,³ and are justly under divine condemnation,⁴ without defense or excuse.⁵ Sin is any transgression of the law of God,⁶ from which there is no rescue apart from the saving blood of Jesus Christ.⁷

Some places where taught: ¹Genesis 1:27, 31; 2:7-9, 16-17; Ecclesiastes 7:29. ²Genesis 3:1-19; Romans 5:12, 19; 1 Corinthians 2:14. ³Psalm 51:5; Isaiah 53:6; 64:6; Jeremiah 17:9; Romans 1:18-32; 3:9-18, 23; 5:15-19; 7:15-24; 2 Corinthians 4:3-4; Galatians 5:19-21; Ephesians 2:1-3; 2 Thessalonians 1:8-9; James 2:10. ⁴John 3:36; Romans 1:20. ⁵Romans 1:20; Galatians 3:22. ⁶1 John 3:4. ⁷Romans 3:10-26.

SECTION 2.05 – CONCERNING THE SALVATION OF MANKIND

We believe and teach that the salvation of sinners is wholly of God’s grace, apart from any human works.¹ This grace was expressed through His Son, Jesus Christ,² Who lived a sinless life and voluntarily atoned for the sins of men by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who would repent of their sins and trust in Him alone, for salvation from the penalty of sin.³

We believe and teach that repentance and faith are solemn obligations, wrought in our souls through eternal grace by the quickening Spirit of God. Thereby, being deeply convicted of our guilt and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior.⁴

We believe and teach that every person, immediately upon placing their faith in Christ as personal Savior and Lord, is forgiven of all their sins, is made spiritually alive, is declared righteous in God's sight, is granted eternal life, is made at once a child of God,⁵ and sealed eternally through the indwelling of the Holy Spirit.⁶

Some places where taught: ¹Ephesians 2:8-9. ²Romans 3:24; 1 Timothy 2:4; 4:10. ³John 3:16; Acts 4:12; Acts 16:31; Romans 6:23. ⁴Isaiah 55:6-7; Psalm 51:1-7; Mark 1:15; Luke 12:8; 18:13; Acts 2:37-38; 20:21; Romans 10:9-13. ⁵Romans 5:1; 2 Corinthians 5:21 Ephesians 1:7; 1 Peter 1:23.⁶ 1 Corinthians 12:13; Philippians 1:6.

SECTION 2.06 – CONCERNING THE SANCTIFICATION OF MAN

We believe and teach that biblical sanctification is the process by which, according to the will of God, the believer is set apart from sin, unto Christ, and has three aspects. First, the believer has been justified before God by the imputation of Christ's righteousness the moment he believes. Second, the believer is being set apart progressively in his walk, day by day, as he actively and obediently seeks to grow in grace toward the likeness of Christ by the power of the Holy Spirit, through yielding to Him, and by the continual use of the appointed means, especially the study of the Word of God, self-examination, prayer, and the fellowship of believers. Third, the believer will be set apart from the very presence of sin when his sanctification is completed at the coming of Christ for the Church.

Some places where taught: John 15:5; Romans 5:1-2, 8-11; 6:1-2, 11-14, 8:1-5, 12-13; 12:1-2; 1 Corinthians 15:50-54; 2 Corinthians 6:14; Galatians 5:16-26; Ephesians 4:22-24; 5:18-20; Philippians 4:8; Colossians 3:1-17; 2 Timothy 2:3-4, 22; Titus 1:1; 2:11-15; James 4:4-10; 1 Peter 1:14-16; 1 John 2:15-17; 3:5-9.

(A) SEPARATE UNTO CHRIST

We believe and teach that God mandates us, through the Scriptures, to separate ourselves unto Christ. We are to separate from any participation in sin or association with evil.¹ We must separate from fellow believers who willfully live in disobedience to God's word, refusing to repent. Believers are not to enter into marriage with unbelievers, which would create an unequal yoke.² We must live in this world serving as forces of purification and striving to be holy, as He is holy.³

Some Places Where Taught: ¹Romans 12:1-2; Ephesians 2:8-10; 1 Thessalonians 5:22; 1 John 2:15-16. ²Romans 16:17-18; 2 Corinthians 6:14-18; 2 Thessalonians 3:11-15; 2 Timothy 3:1-5; 2 John 9-11. ³1 Peter 1:15-16.

(B) THEOLOGICAL ERROR

We believe and teach that the Word of God predicts widespread departure from the revealed Word of God as the time of Christ's coming draws nearer,¹ and that obedient believers and local churches are to practice separation from those who apostatize from the faith. The Scriptures teach that we are not to seek to win them back to the faith by fellowshiping with them, but rather we are to identify them, lovingly rebuke them, and

withdraw ourselves from any spiritual communion with them² as long as they continue in error or are without repentance.

We also believe and teach that we are to refuse ecclesiastical fellowship and organizational cooperation with those who espouse doctrines that are contrary to Scripture or are engaged in practices that are not consistent with the Word of God.³

Some places where taught: ¹I Timothy 4:1-3; ²Peter 2:1-3; ¹John 4:1. ²Psalms 1:1; Romans 16:17; ²Corinthians 6:17; ¹Titus 1:13. ³Galatians 2:11-21; ²Thessalonians 3:6-12.

SECTION 2.07 – CONCERNING MARRIAGE, SEXUALITY, AND GENDER

We believe and teach that the marriage bond is holy and that there is only one definition of marriage sanctioned by God; this is the joining of one man and one woman in a single, exclusive union.¹ There should be no sexual relationships between persons who are not married to one another as husband and wife.² We believe and teach that any sexual relationship outside the bounds of a biblical marriage, including any form of homosexuality,³ lesbianism, pedophilia, bisexuality, bestiality, incest, fornication, adultery and pornography,⁴ are sinful and contrary to the explicit teachings of Scripture and are to be condemned.⁵

We believe and teach that God disapproves of and forbids divorce and intends marriage to last until one spouse dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication or abandonment by an unbelieving spouse.⁶

We believe and teach that God intentionally and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one's biological gender (transgender) is a rejection of the image of God within that person. We therefore believe and teach that God disapproves of and forbids any attempt to alter one's gender by medication, surgery or appearance, except in the case of hermaphroditic infants.⁷

Some Places Where Taught: ¹Genesis 2:24; ¹Romans 7:2; ¹Corinthians 7:10; ¹Ephesians 5:22-23. ²Exodus 20:14; ¹Proverbs 5:1-21; ¹Corinthians 6:15, 18-20; ¹Hebrews 13:4. ³Genesis 19:5, 13. ⁴Leviticus 18:1-30. ⁵Leviticus 20:13; ¹Romans 1:26-32; ¹Corinthians 6:9; ¹Thessalonians 4:1-8. ⁶Malachi 2:14-17; ¹Matthew 19:3-12; ¹Romans 7:1-3. ⁷Deuteronomy 22:5; ¹Corinthians 6:18-20; ¹7:15.

SECTION 2.08 – CONCERNING LIFE AND DEATH

We believe and teach that as Creator of all things, God alone has the sovereign right to both give and take human life, in accordance with His character, pleasure and will. Thus, human life, created in the image of God, is a divine privilege. We believe and teach that God permits believers to take human life in cases of self-defense and war.

Some Places Where Taught: ¹Genesis 9:6; ¹Exodus 22:2; ¹Romans 13.

(A) THE SANCTITY OF HUMAN LIFE

We believe and teach that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified taking of human life, and thus, is rightly classified as murder. We reject any teaching that abortions of pregnancies for reasons of rape, incest, birth defects, gender selection, birth or population control, or the mental wellbeing of the mother are acceptable. Life is a gift of God and must be respected from conception until natural death.

Some Places Where Taught: Job 3:16; Psalm 51:5; 139:14-16; Isaiah 44:24; 49:1-5; Jeremiah 1:5; 20:15-18; Luke 1:44.

(B) SUICIDE AND EUTHANASIA

We believe and teach that the intentional ending of one's life, or the assisting of another person in doing so, is in direct opposition to God's intentional will for each human life. Therefore, suicide and euthanasia are considered morally evil. Life is a gift of God and must be respected from conception until natural death. Thus, we believe and teach that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder contrary to the will of God. However, discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment.

In the case that the patient is irreversibly terminal, and death is imminent regardless of the treatment provided, it is acceptable for the patient or, if the patient is unconscious, a legally authorized third party (e.g., a spouse or family member) to choose to withhold any of the following forms of treatment: life-sustaining medication; life-sustaining, medically-administered nourishment; life-sustaining support systems.

Some places where taught: Exodus 20:13, 23:7; Matthew 5:21; Acts 17.

SECTION 2.09 – CONCERNING THE CHURCH

(A) ORDINANCE OF BAPTISM

We believe and teach that the Church universal is the Body of Christ, Who established it and is its Head. It is composed of every truly born-again believer, each of whom is placed into that Body by the baptizing work of the Holy Spirit.¹ We also believe and teach that the Church universal is manifested through the local church, which is an organized congregation of water- baptized believers. We recognize only one form of water baptism, immersion, as an act not of salvation but of obedience to God that follows salvation, for the purpose of publicly proclaiming one's conversion.²

Some Places Where Taught: ¹Matthew 16:18; 1 Corinthians 12:13; Ephesians 1:22-23. ²Acts 2:41-42; Romans 6:3-9.

(B) MISSION OF THE CHURCH

Believers are associated together by a common faith and fellowship in the Gospel and are to edify and exhort one another through regular in-person attendance at local church gatherings.¹ We believe and teach that the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures. Such a church is

to be governed by the Word of God,² and to observe the ordinances of baptism (the immersion of true believers only) and the Lord's Table.³ Its officers are referred to in Scripture as elders and deacons, whose qualifications are defined in the epistles to Timothy and Titus.⁴ The mission of the Church consists of going into all the world to proclaim the Gospel to all people and make disciples of the Lord and Savior Jesus Christ.⁵

Some Places Where Taught: ¹Ephesians 3:3-6; Hebrews 10:25. ²Acts 14:27; 20:17, 28-32. ³Matthew 26:26-30; 28:19; Acts 8:36-39; 1 Corinthians 11:26-28. ⁴1 Timothy 3:1-13; Titus 1:5-11. ⁵Matthew 28:19-20.

(C) LOVING ONE ANOTHER

We believe and teach that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions.

We believe and teach that every person must be afforded compassion, love, kindness, respect, and dignity. Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated, and are not in accord with Scripture, nor the doctrines of the church.

Some places where taught: Leviticus 19:18; Matthew 5:44-48; Luke 6:31; John 13:34-35; Romans 12:9-10; 17-21; 13:8-10; Philippians 2:2-4; 2 Timothy 2:24-26; Titus 3:2; 1 John 3:17-18.

(D) LAWSUITS BETWEEN BELIEVERS

We believe and teach that Christians are prohibited from bringing civil lawsuits against other Christians or against the church to resolve personal disputes. We believe and teach that the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander.

Some Places Where Taught: 1 Corinthians 6:1-8; Ephesians 4:31-32.

SECTION 2.10 – CONCERNING CIVIL GOVERNMENT AND RELIGIOUS LIBERTY

We believe and teach that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the Church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and should be governed by His Word.

We believe and teach that civil government is of divine appointment and is for the maintenance of good order in human society.¹ Believers are to pray for, honor, and obey civil authorities² except where to do so would be to violate plain commands and principles of the Word of God.³ The Church and the state have separate spheres of authority and the state has no valid jurisdiction over the ministry of the Church.⁴

Some places where taught: ¹Romans 13:1-7; Ephesians 5:22-24; Hebrews 13:17. ²Titus 3:1; 1 Peter 2:13-14; 1 Timothy 2:1-3. ³Acts 4:18-20; 5:29. ⁴Matthew 22:21.

SECTION 2.11 – CONCERNING FUTURE EVENTS

We believe and teach that Jesus Christ will return bodily to receive His saints, including the resurrection of the righteous dead, whereby they will all receive eternal bodies designed for eternal dwelling in the presence of God, where Christ will reign forever as King in a new heaven and new earth.

We also believe in the judgment seat of Christ for believers, where they will either receive or suffer loss of rewards. We believe in the Great White Throne Judgment of the unsaved, whose end will be the conscious, everlasting punishment in the Lake of Fire.

Some places where taught: Isaiah 35:1-7; Daniel 12:2; Malachi 3:18; Matthew 6:9; 18:8-9; 24:31, 36; 25:31-46; Mark 9:43-49; Luke 16:19-31; 23:43; John 3:16-18; 5:24-29; 14:1-3; Acts 1:11; Romans 11:26-27; 1 Corinthians 3:11-15; 15:51-58; 2 Corinthians 5:8; Philippians 3:20-21; 4:5; 1 Thessalonians 1:6-9; 4:13-19, 5:1-10; 1 Timothy 6:14-15; Titus 2:11-13; Hebrews 9:24; 1 John 3:2; Revelation 1:7; 3:10-11; 6:17; 14:11; 19:11-20:15; 21:1-3; 22:20.

This *Statement of Faith* does not exhaust the extent of our faith. The Bible itself (Genesis to Revelation) is the sole and final source of all that we believe and teach.

ARTICLE 3 – Membership

SECTION 3.01 – QUALIFICATIONS FOR MEMBERSHIP

- (A) Any person, age 13 or greater, professing faith in the Lord Jesus Christ as personal Savior, giving evidence of a born-again experience, having been baptized by immersion in water following conversion, declaring himself or herself in accord with the principles and practices and doctrinal position of this church, and willing to submit to its leadership, may become a candidate for membership. If, upon examination by the elders, the candidate is deemed qualified according to the published criteria, notice shall be given no less than one week in advance of their being presented for membership vote. He or she shall be received into the church upon a three-fourths (3/4) majority vote of the church members present at any official business meeting or at any regular church service.
- (B) Procedure for Membership shall be as follows:
1. Must satisfactorily complete a class for prospective new members, or its equivalent as determined by the elders, to become better acquainted with the principles, practices, and leadership of WMBC.
 2. Must give a clear, public testimony of salvation.
 3. Must have been baptized by immersion following conversion.
 4. Must consent to a background check administered by the deacons, reviewed and approved by the elders. This requirement shall be waived for minors.
 5. Must assent in writing to their agreement with this Constitution and Bylaws.
 6. Must be recommended for membership by the elders.
 7. Must receive a two-thirds (2/3) majority vote of the membership present.
- (C) While we consider all truly regenerate believers to be members of the Body of Christ (the Church universal), the membership requirements of this Constitution and Bylaws are designed for several reasons:
1. The establishment of a voting body which will regulate the organizational features of the local assembly;
 2. The acknowledgment and establishment of a local body of believers who will commit themselves to the Lord and to each other for the purpose of fulfilling the teaching and intent of the Scriptures, as they concern the local church;
 3. To formally recognize those who are approved to serve in the official ministries of this local body. Among other potential ministries, members who are minors may serve as official member- ministers to other children, under the supervision of an adult member.
- (D) Associate Membership – This category of membership is created for the purpose of allowing temporary residents (e.g. students, visitors, and seasonal workers) of our community the opportunity of ministering to/with/within our local church. Candidates for Associate Membership must meet all of the qualifications of regular members, must join by the same processes, perform the same duties (see section 3.02) and submit themselves to the governance of the church's Constitution and Bylaws, and to the leadership of the elders and deacons. A letter of commendation will be sought from the applicant's home church. Associate Members do not enjoy the privileges of voting on

any matter of church business or administration, or of holding any office. Associate Members may still hold membership in what could be considered their "home church," if allowed by that church's official documents.

The status of "Associate Member" will be immediately conferred upon any member who will be hindered from their regular attendance and participation at WMBC for at least eight weeks due to chronic illness or disability, college attendance, military service, or other such pursuits. They will be unable to vote on any matter of church business or administration until they have renewed their regular attendance and participation for at least four weeks prior to such a vote. They may, however, return to active member-ministry service as permitted by the elders.

SECTION 3.02 – DUTIES OF MEMBERS

Membership in a local church as expressed in the New Testament is deeply significant. Our Lord Jesus Christ deserves the very best use of the gifts He has entrusted to us. Therefore, each member shall be privileged and expected to participate in and contribute to the ministry and life of the church, consistent with God's leading and with the gifts, time, and material resources each has received from God. While salvation confers positional righteousness on an individual before God, we are to continually strive, practically, to be more like Christ. Therefore, members are expected to grow in the likeness of the character qualities of Christ in thought, attitude, speech, and action, and to abstain from all appearance of evil in word and deed. Members shall be expected to lovingly respect and cooperate with the elders and officers of the church for the advancement of the work, and to faithfully attend the services of the church. Likewise, they are expected to agree with and abide by the Constitution and Bylaws of the church. Under Christ, this congregation is governed by its members. Therefore, it is the privilege and responsibility of members to attend all members' meetings and vote on the election of officers, on decisions regarding membership status, and on such other matters as may be submitted to a vote.

SECTION 3.03 – PRIVILEGES AND LIMITATIONS OF MEMBERSHIP

- (A) Only members at least eighteen years of age who are physically present at a duly called meeting of the church shall be entitled to vote. There shall be no proxy or absentee voting. The eligible membership of the church has certain limited areas to exercise a vote. Members may not vote to initiate any church action, but rather the vote of a member is to confirm and ratify the direction of the church as determined by the elders and deacons.
- (B) This congregation functions as a body under the headship of the Lord Jesus Christ and the direction of the pastor as the under-shepherd, with the counsel of the elders and the deacons. Determinations of the internal affairs of this church are ecclesiastical matters and shall be determined exclusively by the church's own rules and procedures. The pastor shall oversee and/or conduct all aspects of this church. The deacons and other elders shall give counsel and assistance to the pastor as requested by him.
- (C) Membership in this church does not afford the members with any property, or contractual or civil rights based on principles of democratic government. Although the general public

is invited to all of the church's worship services, the church property remains private property. The pastor (or in his absence, an elder or deacon) has the authority to suspend or revoke the right of any non-member to enter or remain on church property. If after being notified of such a suspension or revocation the person enters or remains on church property, the person may, at the discretion of the pastor (or in his absence, an elder or deacon), be treated as a trespasser.

- (D) A member may inspect or copy the prepared financial statements of the church and the minutes of the proceedings of church meetings, provided he shall have made a written request upon the church and the church has received the written request at least five business days before the requested inspection date. The church may impose a reasonable charge, covering the costs of labor and material, for copies of any documents provided to the member before releasing the copies to the member. A member may not inspect, copy or distribute any record relating to individual contributions to the church, or the accounting books and financial records of the church, unless required by law.

SECTION 3.04 – TERMINATION OF MEMBERSHIP

(A) **DEATH**

(B) **INACTIVITY**

Members absent from regular services of the church for a period of five (5) weeks because of indifference or other unsatisfactory reasons, will, following investigation and recommendation by the elders, be removed from the roll of active members. Upon good cause being shown to the elders, and at their discretion, this provision for termination may be waived in the case of any individual member.

(C) **WITHDRAWAL OF MEMBERSHIP**

Members voluntarily withdraw their membership through the following actions:

1. **Written Request** -- A member may immediately withdraw their membership by written request to the elders, except when that member is the subject of an active church discipline proceeding (see Section 3.05).
2. **Dual Membership** -- No member of this church may hold membership in another church. If any member unites in membership with another church (except as an associate/non-voting member or like equivalent), that person's membership is automatically terminated, without notice from this church.
3. **Change of Residence** – A member withdraws their membership when they move their residence to a place which makes attendance at the regular services of this church unfeasible, effective on the date of their move (departure) from the local area. Their membership may be reinstated if they move back to the local area, as long as they still fulfill the requirements for membership and receive the necessary vote by the membership.

(D) **DISCIPLINE**

Our Lord Jesus Christ gave to His Church the responsibility of disciplining its own members. It is the church's solemn responsibility to fulfill this responsibility, even when

it means excluding from its fellowship any member who persists in sin and disobedience to God's word. The practice of discipline for this church is outlined in Section 3.05.

SECTION 3.05 – DISCIPLINE OF A MEMBER

Church discipline is to be done in accordance with the Scriptures (Matthew 18:15-20; 1 Corinthians 5:9-13) for the purpose of lovingly shepherding a member to heart-felt repentance of sin. Any member, including paid or voluntary staff, who becomes an offense to the church and its good name by reason of immorality, heresy, unrepentant non-Christian conduct, or by persistent breach of this Constitution and Bylaws, confirmed by acknowledgement, publication, or the testimony of two witnesses, will be immediately placed into a 'member-in-discipline' status. Member privileges including, but not limited to, voting and ministry activity are placed on suspension until the process of church discipline has been observed such that the elders can recommend reinstatement or revocation of full membership. Members knowingly agree that a member cannot voluntarily resign their membership once becoming the subject of a church discipline proceeding.

(A) COMMITTEE

There shall be a discipline committee consisting of the elders and the deacons. If an elder or deacon is the subject of a disciplinary matter, he shall not sit as a member of the discipline committee. He shall be entitled to the same steps as other church members and be subject to the same discipline. All matters brought before the discipline committee must be recorded in writing and preserved along with minutes of church business meetings.

(B) LOYALTY

Members are expected to demonstrate special loyalty and concern for one another (1 John 3:16; John 13:34, 35). When a member becomes aware of an offense of such magnitude that it hinders spiritual growth and testimony, he is to go alone to the offending party and seek to restore his brother. Before he goes, he should first examine himself. When he goes, he should go with a spirit of humility and have the goal of restoration. Each member is to endeavor to make reconciliation quickly.

(C) RECONCILIATION

If reconciliation is not reached, a second member (preferably an elder or deacon) is to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination and exercised in a spirit of humility with the goal of restoration.

(D) UNRESOLVED

If the matter is still unresolved after the steps outlined in sub-sections (B) and (C) have been taken, the discipline committee, as the church representatives biblically responsible for putting down murmuring, shall hear the matter. If the matter is not resolved during the hearing before the discipline committee, the committee shall recommend to the members of the church prayerful examination of their own lives, then prayerful effort to restore the offending member. Members knowingly consent that at this time, the reason for discipline will need to be made known to the congregation.

(E) DISCIPLINE

If the matter is still unresolved after the steps outlined in sub-sections (B), (C), and (D) have been taken, such members who refuse to repent and be restored are to be removed from the membership of the church upon a three-fourths (3/4) majority of votes cast of an ordinary quorum present at a meeting called for the purpose of considering disciplinary action.

(F) HEARING

No matter may be heard by the discipline committee or the church unless the steps outlined in sub-sections (B) and (C) have been taken, except in the case of a public offense, such as Galatians 2:11-15.

(G) CONTACT

If an unrepentant offending party is removed from the church membership, any intentional contact with him from that point forward (except by family members or co-workers) should be for the sake of restoration.

(H) SCRIPTURAL BASIS

The procedures provided in this section are based on Matthew 5:23-25a; 18:15-20; Romans 16:17-18; 1 Corinthians 5:1-13; 2 Corinthians 2:1-11; Galatians 6:1; Ephesians 4:29-32; 1 Thessalonians 5:14; 2 Thessalonians 3:6, 10-15; 1 Timothy 5:19-20; and Titus 3:10-11

(I) RESTORATION

Upon confession to God of personal offenses and giving satisfactory evidence of repentance, those who have been excluded from the membership of the church may have their membership restored by a two-thirds (2/3) majority of votes cast of an ordinary quorum at a meeting called for such purpose, following the recommendation of the discipline committee.

ARTICLE 4 – OFFICERS, WORKERS, AND DUTIES

The polity of Waller Mill Bible Church could be summarized as Elder-led, Deacon-served, and Congregation-governed. God has ordained that Biblically qualified elders (as defined in 1 Timothy 3:1-7 and Titus 1:5-9) must lead, feed, oversee, and protect the local church. God has ordained that Biblically qualified deacons (as defined in 1 Timothy 3:8-13; cf. Acts 6:1-7) must serve the local church by handling such administrative and service details that arise so that the elders may not get distracted from their key functions of teaching the scriptures and of prayer. And God has ordained that the congregation be involved in the authorization of certain decisions that affect the local church, such as appointing leaders (Acts 6:1-7), finances (1 Corinthians 9; 2 Corinthians 8-9), and church discipline (Matthew 18; 1 Corinthians 5; 2 Corinthians 2:6-11).

Since officers and workers are in positions of respect and example, all those who have been elected or appointed to offices and positions must conscientiously endeavor to live faithfully for the Lord. All personnel must be members of WMBC, living exemplary lives in dedication to the Lord, in full agreement with and in adherence to the Constitution and Bylaws.

The officers and workers of this church shall be comprised of the following: elder (including pastor), deacon, trustee, clerk, and treasurer. Officers shall be installed when the need may arise, under the guidance of the Holy Spirit. Other workers may eventually be needed to carry out the ministry of this church, and such positions shall be created at the discretion of the elders.

SECTION 4.01 – CHURCH OFFICERS

As scripturally defined, the church officers are elder and deacon (1 Timothy 3:1-7; Titus 1:5-11; Acts 6:3; 1 Timothy 3:8-13). It is recognized that the pastor is by definition an elder (Ephesians 4:11). For the sake of proper church function there should be at least one elder and deacon at all times. A multiplicity of elders and deacons is preferred. In addition to these, the church shall have a clerk, a treasurer, and at least three trustees. One person may hold two or more offices, except that of pastor.

The elders, from time to time as they deem appropriate, may appoint other church officers, subject to a confirmation vote of the church membership. All church staff, whether paid or volunteer, shall be under the supervision of the elders, who have the authority to dismiss the same. No employee or volunteer shall be hired, appointed, or retained who fails to adhere to or expresses disagreement with the Constitution and Bylaws of this church.

SECTION 4.02 – DESIGNATION OF CORPORATE OFFICERS

As an accommodation to legal relationships outside the church, the pastor shall serve as president of the corporation; the clerk shall serve as secretary of the corporation; the treasurer shall serve as treasurer of the corporation; and the chairman of the deacons shall serve as vice president of the corporation. If the chairman of the deacons and the treasurer are the same person, another deacon or elder may serve as vice president of the corporation (as designated by the elders and deacons).

SECTION 4.03 – ELIGIBILITY FOR OFFICE

Only church members are eligible for election or appointment to any church office or position. All church officers must be approved initially and, thereafter annually, by membership vote in order for them to commence or continue in their offices. The church shall not install or retain an officer who fails to adhere to or expresses disagreement with the Constitution and Bylaws of this church.

(A) DIVORCE AND REMARRIAGE

Circumstances of divorce and remarriage are potential, but not absolute disqualifiers for office. The elders will review each case individually and make determination of eligibility for office.

Some places where taught: 1 Timothy 3:2, 12; Titus 1:6.

SECTION 4.04 – TERMS OF OFFICE

- (A)** The relationship between the pastor and the church shall be permanent unless dissolved at the option of either party by the giving of one month's notice, or less by mutual consent. The calling of a pastor or severance of the relationship between the pastor and the church may be considered at any regular church administration meeting, provided notice to that effect shall have been given from the pulpit to the church two Sundays prior to said regular church administration meeting. A three-fourths majority of the eligible members present and voting shall be required to call a pastor or to sever the relationship between the pastor and the church. Disciplinary removal of the pastor from office automatically terminates his membership. A restoration to membership after disciplinary removal will be subject to the requirements of Section 3.05 (I).
- (B)** The term of service for all elected and appointed offices and positions in the church, except the pastor, shall be one year or at the expiration of which the officers may be re-elected or re-appointed, whichever comes first.
- (C)** A vacancy occurring in any office, board, fellowship or committee, except in the case of the pastor, may be filled at any regular church administration meeting.
- (D)** All elected and appointed officers shall serve in their respective offices until their successors are duly elected or appointed, until they resign, or until their office is dissolved.
- (E)** Any officer may be removed from office for unbiblical conduct, as determined by the elders.

SECTION 4.05 – ELECTION AND DUTIES OF OFFICERS

The annual election of officers by the church membership shall occur during the last business meeting of the fiscal year (normally in September). Election of officers shall be by secret ballot and decided by a three-fourths (3/4) majority of votes cast. There shall be no proxy or absentee

voting. All voting tallies will be based upon the number of actual votes cast (i.e., not including abstentions).

With the exception of the office of pastor, new officers shall be installed and assume office on the first Sunday in October; terms of office shall be one year; officers whose term of office is expiring may be re-elected if willing and still qualified.

(A) ELECTION, QUALIFICATIONS AND DUTIES OF THE OFFICE OF PASTOR AND ELDERS

- 1. Filling a Vacancy** -- When a vacancy occurs in the pastorate, the remaining elders and deacons shall, in a timely manner, recommend an interim pastor to the congregation. They shall first guide the church in the election of a pulpit committee of five active members, two of whom shall be active elders or deacons, to recommend a minister as pastor. All remaining elders and deacons will serve as non-voting advisors to this committee. This pulpit committee shall unanimously recommend a thoroughly qualified man to pastor the church. After careful examination of his person, family, ministry and performance, he shall be brought to preach at the service(s) of at least one Sunday and to be interviewed by the congregation. The committee shall inform the congregation of his credentials prior to his appearing. He shall have already been informed by the committee concerning the proposed call, responsibilities, tenure, financial stipulations, church Constitution and Bylaws, and all other facets of the church's ministry.

Upon proper announcement by the committee and time for prayer seeking God's will, the membership shall vote by secret ballot no earlier than the second Sunday following the Sunday that he preached. He shall be elected by a three-fourths (3/4) majority of votes cast, provided there is a quorum. Notice of such election shall be audibly announced in the regular Sunday preaching services, two weeks in advance of the election.

The candidate must wholeheartedly agree to the Constitution and Bylaws of WMBC before being presented to the church for election. If he has any reservations or disagreements with this document, he must explain them fully to the membership present during his questioning.

He must be assured of the Lord's leading as well as the church's approval before accepting the position. Only one man shall be considered at a time. Each must be voted on prior to welcoming another candidate for the position.

If the pulpit committee does not supply the church with a minister to be the next pastor of the church within 180 days, a new pulpit committee is to be chosen to do the job. However, the same pulpit committee may continue to serve if supported by a three-fourths (3/4) majority of votes cast, provided there is a quorum. Only when the need occurs and the membership is properly notified in the services shall the pulpit committee act.

2. **Tenure** – Having been properly elected, the pastor shall serve until the time he resigns his office or until such time he is requested by the church to resign his office upon three-fourths (3/4) majority of votes cast in a special meeting called for that purpose and announced two weeks in advance. The pastor may resign by submitting a letter of resignation to the church and announcing his resignation to the congregation present at any regularly scheduled meeting or service. It shall be understood that a one-month's notice shall be given by either party in case of desired separation. The one-month's notice may be dispensed with by mutual consent of the pastor and the church. The elders and deacons will be at liberty at all times to recommend to the church the dismissal of the pastor when he shows evidence of immorality, unfaithfulness to his duties, or violation of the Constitution and Bylaws, or if he no longer agrees with the uncompromising stand of this church.

3. **Qualifications** -- The pastor shall be a male called of God to pastoral ministry and shall meet the scriptural qualifications for elders as set forth in 1 Timothy 3:1-7 and Titus 1:5-11. He must believe and absolutely adhere to the Word of God, the spiritual and moral standards as set forth in this document, and be uncompromising in the preaching of these truths. His agreement with the Constitution and Bylaws must also be ascertained, and any difference be duly noted. If elected, he must submit himself to this Constitution and Bylaws (or forthcoming revisions) in every respect.

It is also desirable that he be ordained as a minister. If he is not already ordained at the time of his hire, he must be willing to be ordained and submit to any necessary evaluations of his doctrine, character and ministry. The obtaining of such ordination will be the responsibility of the elders and deacons of this church, who may either pursue such through another church, or may decide to ordain him through this church. If the elders and deacons of this church choose to ordain him, sufficient approval for such should be gained from other persons who can attest to his doctrinal beliefs, personal character, ministry experience and aptitude for pastoral ministry.

4. **Duties – Spiritual and Administrative**
 - a. **Spiritual** – The pastor shall serve as the lead teaching elder and shall have general oversight of the spiritual life and of all services of the church. He shall give himself fully to prayer and the study of the Scriptures. He shall assume complete responsibility for the kind of teaching and preaching that goes forth from this church. He shall identify erroneous teaching or doctrine that may be impacting the flock and be vigilant in the protection thereof. He shall evangelize. He shall lead the members, as he believes God would have him to, in all phases of church work. He shall, with the other members, visit the sick, the absentees, and all members from time to time. He shall oversee the administration of the ordinances of Baptism and the Lord's Table.

 - b. **Administrative** – The pastor is expected to lovingly respect and cooperate with the other elders, deacons and members of the church. He shall be an ex-

officio voting member of all boards, fellowships and committees, or any of the church's organizations. He may preside, at his discretion, over all church administrative or business meetings, or designate someone to serve in his place.

The pastor may preside over weddings, funerals, and other functions of WMBC members, at his discretion and choosing, when doing so will not contravene his conscience or the Constitution and Bylaws of WMBC.

He shall publicly inform all newly elected officers of the particular function and the responsibilities of their respective offices. He shall welcome to church fellowship all new members on behalf of the church, and perform such other duties as generally appertain to such a position. The pastor shall be free to choose the means and methods by which he exercises the ministry that God has given him.

He shall be in complete charge of the Sunday school. He may ask teachers or any appointed officer to resign at any time he feels led of God to do so. When the pastor appoints a man to be the Sunday School Superintendent, that man shall then be in charge of the Sunday school, and working with the pastor he shall have the authority to supervise all of its operations.

The pastor shall direct the church in the spending of its monies. In accordance with the approved budget, he may spend up to two-hundred fifty dollars (\$250.00) on any single project, and beyond this, the vote of the deacons shall be required. For any expense not appropriated by the approved budget, the majority vote of the members shall be required.

In general, the pastor shall be the shepherd of this church with no one over him but Jesus Christ. The scheduling of his time is his business. He shall have the privilege of outside endeavor (revivals, etc.) and shall feel free to attend fellowship meetings, youth camps, Bible conferences, etc., and should be encouraged to do so from time to time. He may take as long as four weeks of vacation to rest in a calendar year.

All appointments for public worship and Bible study and the arrangements thereof, including time and place and the use of the property belonging to the church for purposes other than the stated appointments, shall be under the control of the elders, with the counsel of the deacons.

5. **Vision** - The pastor shall take oversight willingly, and shall by example, teaching, and organization seek to equip the saints for the work of the ministry as prescribed in Ephesians 4:11-16; 2 Timothy 3:15, 4:5; and Matthew 28:18-20.
6. **Guest Ministers** – As stated elsewhere in the WMBC Constitution and Bylaws, it is the intent that individuals participating in the ministries of WMBC be members in good standing with WMBC. However, it is recognized that occasionally it may be beneficial to allow a guest to serve in one or more of our ministries for a

specified, limited time. The elders reserve the right to occasionally invite (or delegate invitation to) a non-member to participate in any of our regularly scheduled services or special events, which may include, but is not limited to, the functions of preaching, teaching Sunday School, and the leading or participating in the music service. The elders will be responsible for vetting all such persons.

7. **Acting Pastor** – In the event that the pastor has to step down and another elder needs to step in as the acting pastor, the acting pastor will be paid the same salary as the pastor for the duration of time he serves in this capacity.
8. **Elders** – An elder shall be a male called of God to ministry and shall meet the scriptural qualifications for elders as set forth in 1 Timothy 3:1-7 and Titus 1:5-11. He must believe and absolutely adhere to the Word of God and the spiritual and moral standards as set forth in this document. He shall be uncompromising in the preaching of these truths. His agreement with the Constitution and Bylaws must also be ascertained, and any difference be duly noted. If elected, he must submit himself to this Constitution and Bylaws (and forthcoming revisions) in every respect.

Elders shall be recommended by the current elders and voted on by the members. An elder shall receive his duties from the pastor and is expected to lovingly respect and cooperate with the pastor, other elders, deacons, and members of the church.

(B) ELECTION, QUALIFICATIONS AND DUTIES OF DEACONS

1. **Candidates** – Candidates for deacon must not only fit the biblical qualifications, but also be a member of WMBC for at least one year (former missionaries of WMBC or former deacons of WMBC moving to the area, joining and recommended by the elders and deacons, may be eligible to be recommended for deacon without waiting one year).
2. **Qualifications** – A deacon shall be a male, the qualifications of which are prescribed and set forth in Acts 6:3; and 1 Tim. 3:8-13. His doctrinal beliefs shall be in accord with the Statement of Faith and his personal conduct shall be in accord with the biblical position that deacons are to be led by the Holy Spirit. Deacons must strive to work in harmony with the elders, together under the authority of the Scriptures. They are expected to do everything possible to help the growth of the church in a way that brings honor to Christ.
3. **Duties** – The primary ministry of a deacon is to serve our Lord by ministering to the body. In Acts 6:1-4 the first “servants” were chosen by the church to perform certain acts of servitude in order to free the apostles so that they might devote themselves to prayer and the study of the Word. Nowhere in the Bible do we find that deacons are to place themselves above the church or above the elders. However, godly deacons have always held a high place of respect and honor among godly people. A deacon may hold another office.

In general, the deacon, aside from appointed tasks, shall assist the elders in building up the church; shall visit the sick, the sorrowing, and the needy; shall personally strive to win the lost to Christ; shall guard and protect the reputation of the church and the elders against gossip, lies, and false accusations; shall assist the elders in the preparations for special services (e.g., Communion, baptisms, etc.); shall cooperate with the elders in the care, operation, maintenance and repair of the physical property of the church. Duties toward the pastor shall be to pray for him earnestly and continually; to act with him as host on behalf of the church; to see that his material and physical needs are taken care of; to strive in every way to help him in the performance of scriptural duties.

The deacons shall also have complete authority to pay expenses to evangelists, missionaries, etc. If love offerings are not sufficient, the elders and the deacons may add to this amount from the church's accounts what they think the church can afford.

The deacons shall take into consideration the general welfare of the assembly and act in its behalf during the interim between business meetings. The deacons are expected to lovingly respect and cooperate with the elders and members of the church. All matters concerning finances, not provided for within the budget, involving amounts over five-hundred dollars (\$500) shall be recommended to the church for final action, with these exceptions:

- a. To make non-emergency capital expenditure (i.e. for acquiring or maintaining fixed assets, such as land, buildings, and equipment) not to exceed one thousand dollars (\$1,000).
- b. The Operating Fund Reserve is a line item in the budget for the purpose of providing for emergency capital needs (e.g., replacing the HVAC system). Due to the necessity to act swiftly its use will be limited only by the amount in the fund and will not be subject to congregational approval.
- c. They shall also, in cooperation with the elders, disburse the Benevolence Fund, which shall not have a cap limit, nor need congregational approval. Benevolence requests involve private matters that need not be made public knowledge. Prudence and stewardship dictate that dispersal of benevolence be agreed upon by the available deacons and never be a sole decision. In the event that there is only one available deacon, he should seek opinion from at least one elder.

The deacons will meet regularly, as required to accomplish their assigned responsibilities, and shall present a report of their business transactions to the church at each administration meeting.

4. **Deacon Officers** – The deacons shall elect a chairman during the first deacon's meeting after the annual election of deacons and their subsequent assumption of office. This chairman shall serve as the vice president of the corporation.

5. **Loyalty** – Deacons shall continue to be loyal to their Lord, their church, their elders, this Constitution and Bylaws, and their office. Should a deacon be negligent in any of these, or at the request of the congregation or vote of the board, he shall vacate his office as deacon.
6. **Election** – The elders and deacons will examine candidates willing to serve as deacon; qualified candidates will be placed on the ballot to be voted on during the last business meeting of the fiscal year (normally in September).

(C) ELECTION, QUALIFICATIONS AND DUTIES OF TRUSTEES

Each year there shall be at least three persons elected to serve as trustees for one year. A trustee may succeed themselves. Any person who, as a trustee, has signed any legal paper may continue to be a trustee in relation to that particular project, as long as they remain a member in good standing. The trustees shall act as the legal representatives of the church, holding fiduciary responsibility.

1. **Qualifications** – Due to the nature of their duties and the trust and power that is invested in them by the membership, they must have a testimony of being above reproach in all of their personal business, financial and legal matters.
2. **Duties** – They shall exercise only the following specific powers, upon authorization by a majority vote of the members present at a duly called church administration meeting:
 - a. To purchase, hold, lease, or otherwise acquire real and personal property on behalf of the church, and to take real and personal property by will, gift, or bequest on behalf of the church;
 - b. To sell, convey, alienate, transfer, lease, assign, exchange, or otherwise dispose of, and to mortgage, pledge, or otherwise encumber the real and personal property of the church, to borrow money and incur indebtedness for the purpose and the use of the church; to cause to be executed, issued, and delivered for the indebtedness, in the name of the church, promissory notes, bonds, debentures, or other evidence of indebtedness; and to secure repayment by deeds of trust, mortgages, or pledges; and
 - c. To exercise all powers necessary for the dissolution of the church corporation.
3. **Election** – The elders will examine candidates willing to serve as trustee; qualified candidates will be placed on the ballot to be voted on during the last business meeting of the fiscal year (normally in September).

(D) ELECTION, QUALIFICATIONS AND DUTIES OF CHURCH TREASURER

1. **Qualifications** – The treasurer may be male or female. Due to the nature of the treasurer's duties and the trust and power that is invested in him/her by the

membership, the individual must have a testimony of being above reproach in all of their personal business, financial and legal matters.

2. **Duties** – The treasurer shall serve for one year and may succeed themselves. The treasurer shall:
 - a. Have charge and custody of, and be responsible for, all funds of the corporation, and deposit all funds in the name of the church in banks, trust companies, or other depositories as shall be selected by the elders and deacons;
 - b. Assist the clerk to receive and give receipt for all contributions, gifts, and donations to the church;
 - c. Disburse, or cause to be disbursed, the funds of the church as may be directed by the elders, the deacons, or the budget adopted by the members of the church at the annual church administration meeting, taking proper vouchers for the disbursements;
 - d. Oversee and maintain adequate and correct accounts of the church's properties and business transactions including account of its assets, liabilities, receipts, disbursements, and capital;
 - e. When requested, provide to the elders or deacons accountings of all transactions and of the financial condition of the church;
 - f. Make a general report for the year at the annual church administration meeting;
 - g. Keep all church financial records at the office of the church and deliver them to any successor upon leaving office; and
 - h. Serve as treasurer of the corporation.
3. **Election** – The elders will examine candidates willing to serve as treasurer; a qualified candidate will be placed on the ballot to be voted on during the last business meeting of the fiscal year (normally in September).

(E) **ELECTION, QUALIFICATIONS AND DUTIES OF CHURCH CLERK**

1. **Qualifications** – The clerk may be a male or female member of the church in good standing who continues to affirm and uphold the Constitution and Bylaws of Waller Mill Bible Church. Due to the nature of the clerk's duties and the trust that is invested in him/her by the membership, the individual must have a testimony of being above reproach in all of their personal business, financial and legal matters.
2. **Duties** – The Clerk shall serve for one year and may succeed themselves. The duties include:
 - a. Certify and keep at the office of the church the Constitution and Bylaws, including all amendments or alterations;
 - b. Sign, certify, or attest documents as may be required by law;
 - c. See that all notices are duly given in accordance with the provisions of the Constitution and Bylaws.
 - d. Be custodian of the records of the church, including the membership roll, baptisms, and certificates of ordination, licenses and commissions;

- e. See that the reports, statements, certificates, and all other documents and records required by law are properly kept and filed;
 - f. Exhibit at all reasonable times to proper persons on terms provided by law the Constitution and Bylaws, and the minutes of the meetings of the church members;
 - g. Keep all records at the office of the church and deliver them to any successor upon leaving office; and
 - h. Serve as the secretary of the corporation.
3. **Election** – The elders will examine candidates willing to serve as clerk; a qualified candidate will be placed on the ballot to be voted on during the last business meeting of the fiscal year (normally in September).

(F) APPOINTMENT, QUALIFICATIONS AND DUTIES OF BIBLE STUDY LEADERS, SUNDAY SCHOOL TEACHERS & OTHER VOLUNTEERS

- 1. **General** – The elders shall recruit, qualify, appoint, and oversee personnel to fill leadership and teaching positions within any church sponsored Bible study groups and Sunday school classes. All must be members in good standing, continuing to affirm and abide by the Constitution and Bylaws of WMBC. We adhere to the scriptural teaching that men will lead and teach groups comprising men and women (1 Timothy 3:1-7, Titus 1:5-11). We allow for women to lead and teach groups comprised solely of women and mixed groups of children equal to or below the age of twelve.
- 2. **Regarding Children** – All those desiring to work with children or youth in any department of the church must be members in good standing, continuing to affirm and abide by the Constitution and Bylaws of WMBC. Additionally, they shall have been in attendance in regular services of the church for a period of at least six months (with the exception of a person called by the church for a position of ministry from another location or seminary student in good standing with the seminary) and give authorization for a background check.

(G) APPOINTMENT, QUALIFICATIONS AND DUTIES OF MUSIC DIRECTOR AND MUSICIAN(S)

- 1. **Selection and Duties** – The pastor shall have the privilege of appointing his Music Director and musician(s) and they shall work in close harmony with the elders in performing all of their necessary services for the church. They must be members in good standing, continuing to affirm and abide by the Constitution and Bylaws of WMBC.

SECTION 4.06 – COMMITTEES: THEIR ESTABLISHMENT, DISSOLUTION, OFFICERS AND DUTIES

(A) ESTABLISHMENT AND DISSOLUTION

The establishment of a committee (or team, i.e. finance, benevolence, missions, facility improvement, etc.) may be deemed necessary and appointed by the elders. Such committees may be formed for a set or undetermined length of time and may be dissolved by the elders at any time. Only church members in good standing who are able to vote may serve on committees.

If the elders desire to enlist volunteers for membership on the committee, they should announce such during a regularly scheduled church service or business meeting. Once the committee's membership has been established, the elders shall announce the committee's purpose and the names of its officers to the membership present at a regularly scheduled church service or business meeting.

(B) OFFICERS AND DUTIES

All committees must have a chairman and a secretary. The chairman will be appointed by the elders and will be responsible for leading the committee in all aspects of fulfilling its purposes, such as the scheduling of meetings, the superintendence of those meetings, and the coordination of their ministry with the other ministries of the church. The chairman will also appoint a secretary, who will take minutes of all meetings and such minutes must be signed by the secretary and chairman and given to the elders within ten days after each meeting. The secretary shall also maintain a file of the minutes from all committee meetings. Additional members may be added, as deemed appropriate by the elders.

ARTICLE 5 -- MEETINGS

SECTION 5.01 – MEETINGS FOR WORSHIP

Unless otherwise determined by the pastor, the church shall meet each Sunday for public worship and at least once during the week for Bible study and prayer. Except when circumstances are not conducive to it, the ordinance of the Lord's Table shall be observed monthly.

SECTION 5.02 – MEETINGS FOR CHURCH ADMINISTRATION

(A) SCHEDULE OF MEETINGS

The church shall have periodic administration meetings as necessary. The annual church administration meeting shall be held in September, at which time the regular church administration shall be considered in preparation for the new fiscal year (October 1 to September 30).

(B) PARTICIPATION AND VOTING

A quorum shall consist of two-thirds (2/3) of the active membership who are at least 18 years of age. A quorum shall be necessary to conduct the business of the church. Only active members of at least 18 years of age may participate and/or vote in any administration meeting; there shall be no proxy or absentee voting. All voting tallies will be based upon the number of actual votes cast (i.e., not including abstentions). A three-fourths (3/4) majority of votes cast will be required for all matters, including the election of officers, amending the Constitution and Bylaws, and the calling or dismissing of the pastor or other elders.

(C) LOCATION AND NOTIFICATION

The meetings shall be held on the church property. Members shall be notified publicly (verbally and written in bulletin) during a regularly scheduled church service, at least one week prior to the meeting.

Nothing new of any significance should ever be brought up at a business meeting, but should first be presented to the elders or deacons. If satisfaction is not obtained in this manner, then the proposal may be brought before the church, and the decision of the church will be final.

(D) STRUCTURE

All church administration meetings shall be opened and closed with prayer for divine guidance and blessing. The following order shall be observed at the regular church administration meetings:

1. Prayer
2. Reception of members
3. Dismissal of members
4. Report of officers
5. Reports of standing committees

6. Reports of special committees
7. Unfinished matters
8. Election of officers
9. New matters
10. Adjournment
11. Benediction

(E) MODERATION

The pastor shall preside as moderator over all such meetings unless he is being considered for disciplinary action or severance. In such cases, the elders shall appoint an elder or deacon to preside. If the pastor is unable to attend a meeting, he may ask another elder or deacon to preside in his place, with the approval of the elders.

The moderator shall determine the rules of procedure according to his sense of fairness and common sense, giving all members a reasonable opportunity to be heard on a matter. The moderator is the final authority on questions of procedure and his decision is final and controlling.

For any meeting under this article, the moderator, in his sole discretion, shall have full and unilateral authority to require nonmembers to leave the meeting room and to order the immediate removal of any member or other person present who is deemed by the moderator to be disruptive to the proceedings by act or presence. The moderator shall have full authority to order the removal of all children (ages to be determined by the moderator) if the moderator determines, in his sole discretion, that circumstances so warrant. If the moderator determines that compliance with his order of removal is unsatisfactory, the moderator may, in his sole discretion, revoke the disruptive person's right to remain on the premises in accordance with Section 3.03(C) and treat the person as a trespasser.

SECTION 5.03 – SPECIAL MEETINGS

- (A)** The pastor (or elders and deacons if the office of pastor is vacant, or if the pastor is the subject of possible disciplinary action) may call a special meeting by giving notice of such a meeting and the purpose for which it is called to the church from the pulpit at least one Sunday and not less than one week prior to said meeting. A meeting for the calling of a pastor or the severance of the relationship between the church and pastor shall be called in accordance with the provision of Section 4.04(A).
- (B)** Bible conferences, missionary conferences, and revivals may be held as the pastor deems beneficial.

ARTICLE 6 – FINANCES

SECTION 6.01 – FINANCE COMMITTEE

The finance committee shall consist of the pastor, elders, treasurer, clerk, and deacons. The committee may also include other members appointed by the elders. They shall consolidate and evaluate estimates of expenditures from various ministries of the church. The committee shall present a proposed budget recommendation to the church annually at the last administration meeting of the fiscal year (normally in September.)

SECTION 6.02 – FINANCING

- (A) **OFFERINGS** – All contributions shall be free-will offerings. Envelopes shall be provided so that a record can be kept and a statement issued. The church strongly teaches principles of finance for personal life, church business, and church giving. We believe that the exercise of giving to the church should be in accordance with the teachings of the New Testament which teaches that believers should give cheerfully, sacrificially, willingly, obediently, and in proportion to what God has given them. Further instructions in this regard are described in the New Member’s Handbook and are discussed during the Prospective Members class.

- (B) **DESIGNATED CONTRIBUTIONS** – From time to time the church, in the exercise of its religious, educational, and charitable purposes, may establish various funds to accomplish specific goals. Contributors may suggest uses for their contributions, but all suggestions shall be deemed advisory rather than mandatory in nature. All contributions made to specific funds or otherwise designated shall remain subject to the exclusive control and discretion of the elders and deacons. No fiduciary obligation shall be created by any designated contribution made to the church other than to use the contribution for the general furtherance of any of the purposes stated in Section 1.02.

ARTICLE 7 – FACILITY USE

STATEMENT OF PURPOSE

The facilities of WMBC were provided through God's providence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the Body of Christ and always to God's glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-member persons and groups as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

However, facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs, or advancing, advocating, or engaging in practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the church's Constitution and Bylaws. Nor may facilities be used for activities that contradict, or are deemed by the elders as inconsistent with, or contrary to the church's faith or moral teachings. The pastor, or his official designee, is the final decision-maker on whether a person or group is allowed to use church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity and would be a grave violation of the church's faith and religious practice. See 2 Corinthians 6:14; 1 Thessalonians 5:22.

Second, it is very important to the church that it presents a consistent message to the community, which the church staff and members conscientiously maintain as part of their witness to the Gospel of Jesus Christ. To allow facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe negative impact on the message that the church strives to promote. It could also be a source of confusion to church members and the community, because they may reasonably perceive that by allowing use of our facilities, the church is in agreement with the beliefs or practices of the persons or groups using church facilities.

Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's faith, use any church facility. Nor may facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. See Colossians 3:17.

ARTICLE 8 – BINDING ARBITRATION

SECTION 8.01 – SUBMISSION TO ARBITRATION

Believing that civil lawsuits between believers are strongly discouraged by Scripture (cf. 1 Corinthians 6:1-11), it is strongly recommended that all members of this local church seek to resolve their differences without utilizing the public court system. Instead of exposing grievances and exhibiting the failures of our carnal natures to be broadcast to and through the magnifying lens of a secular legal system, Christians are urged to enlist and utilize the help of other believers who can graciously and competently exercise spiritual discernment in the application of human justice. The goal is not to subvert equity and fairness in order to camouflage real problems between or among believers. Rather, the goal is to demonstrate the genuineness of our faith in God's sovereign power to execute justice and our confidence in the Holy Spirit's transformative power in the hearts and lives of those committed to unity with Christ and each other. The desired end result of all dispute proceedings is just resolution and reconciliation.

The most commonly used means of alternative dispute resolution are mediation and arbitration. Mediation is a structured, interactive process where a neutral third-party assists disputing parties in resolving conflict through the use of specialized communication and negotiation techniques. Arbitration involves the parties submitting their differences to the judgment of an impartial person or group agreed upon by both parties. Scriptural principles and precedent support both of these approaches. Both mediation and arbitration can be accomplished more quickly and are significantly less expensive for all involved parties than a civil lawsuit. While these may not be primary factors for a Christian's choice of alternative dispute resolution, financial stewardship and rapid movement toward resolution are both principles addressed in God's Word (Matthew 5:23-26).

If dissension between parties cannot be resolved through informal and/or formal mediation, it is recommended that church members submit themselves to binding arbitration. In so doing, they would expressly waive any and all rights in law and equity to bringing any civil disagreement before a court of law, except that judgment upon the award rendered by the arbitrator may be entered in any court having jurisdiction thereof.

SECTION 8.02 – NOTICE OF ARBITRATION

In the event of any dispute, claim, question, or disagreement arising out of or relating to these Bylaws or any other church matter, the parties shall use their best efforts to settle such disputes, claims, questions, or disagreement as befits Christians. To this effect, they shall consult and negotiate with each other in good faith and, recognizing their mutual interests not to disgrace the name of Christ, seek to reach a just and equitable solution. If they do not reach such solution within a period of sixty (60) days, then it will be recommended that they seek such resolution via mediation or binding arbitration, as described in Section 8.01, above, and such Procedures for Arbitration as are adopted pursuant to Section 8.04 below.

SECTION 8.03 – LIMITATIONS ON ARBITRATION DECISIONS

- (A) Should any dispute involve matters of church discipline, the arbitrators shall be limited to determining whether the procedures for church discipline as outlined under Article 3, Section 5 (3.05) were followed.
- (B) Should any dispute involve the removal from office of the pastor or any church officer, the arbitrators shall be limited to determining whether the procedures set forth in Article 3, Section 5 (3.05) were followed.

SECTION 8.04 – ARBITRATION PROCEDURES

The Procedures for Arbitration shall be as adopted by the elders and deacons.

ARTICLE 9 – ORDINATION

SECTION 9.01 – QUALIFICATIONS

Any member of this church or its mission churches who gives evidence of a genuine call of God into the work of the ministry and possesses the qualifications stated in 1 Timothy 3:1-7 and Titus 1:6-9, may be ordained by this church as a minister of the Gospel.

SECTION 9.02 – PROCEDURE

- (A) The elders and deacons shall submit the candidate to any necessary evaluations of his doctrine, character and ministry, up to and including a special Ordination Council called for such a purpose and a criminal background check. If an outside Council is called to examine and pass on the qualification of the candidate, it shall consist of ordained ministers or messengers from churches of like faith invited to participate in the examination of the candidate.
- (B) If the candidate is found worthy of ordination by the Council, the Ordination Council will recommend ordination of the candidate to the church.
- (C) The pastor and the chairman of the deacons shall arrange for the ordination service during which time the church may ordain the candidate.

ARTICLE 10 – Indemnification

SECTION 10.01 – ACTIONS SUBJECT TO INDEMNIFICATION

The church may indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, including all appeals (other than an action by or in the right of the church) by reason of the fact that the person is or was an elder, deacon, officer employee, or agent of the church, against expenses, including attorneys' fees, judgments, fines, and amounts paid in settlement actually and reasonably incurred by him in connection with the action, suit, or proceeding; and if that person acted in good faith and in a manner he reasonably believed to be in or not opposed to the best interests of the church and, with respect to any criminal action or proceeding, had no reasonable cause to believe his conduct was unlawful. The termination of any action, suit, or proceeding by judgment, order, settlement, conviction, or on a plea of *nolo contendere* or its equivalent, shall not, of itself, create a presumption that the person did not act in good faith and in a manner that he reasonably believed to be in or not opposed to the best interests of the church and, with respect to any criminal action or proceeding, had reasonable cause to believe that his or her conduct was unlawful.

SECTION 10.02 – EXPENSES SUBJECT TO INDEMNIFICATION

To the extent that a elder, deacon, officer, employee, or agent has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in this Article, or in defense of any claim, issue, or matter in that action, suit, or proceeding, he or she may be indemnified against expenses, including attorneys' fees, actually and reasonably incurred by him or her in connection with the action, suit, or proceeding.

SECTION 10.03 – LIMITATIONS OF INDEMNIFICATION

Any indemnification made under this Article may be made by the church only as authorized in the specific case on a determination that indemnification of the elder, deacon, officer, employee, or agent is proper in the circumstances because he has met the applicable standard of conduct set forth in Section 1 of this Article. The determination shall be made (a) by a majority vote of the elders and deacons who were not and are not parties to, or threatened with, the action, suit, or proceeding; (b) if the described quorum is not obtainable, or if a majority vote of a quorum of disinterested deacons so directs, by independent legal counsel in a written opinion; or (c) by a two-thirds (2/3) majority vote of the members of the church.

SECTION 10.04 – TIMING OF INDEMNIFICATION

Expenses of each person seeking indemnification under this Article, may be paid by the church as they are incurred, in advance of the final disposition of the action, suit, or proceeding, as authorized by the deacons in the specific case, on receipt of an undertaking by or on behalf of the elder, deacon, officer, employee, or agent to repay the amount if it is ultimately determined that he or she is not qualified to be indemnified by the church.

SECTION 10.05 – EXTENT OF INDEMNIFICATION

The indemnification provided by this Article shall be deemed to be discretionary unless otherwise required as a matter of law or under any agreement or provided by insurance purchased by the church, both as to action of each person seeking indemnification under this Article in his official capacity and as to action in another capacity while holding that office, and may continue as to a person who has ceased to be a elder, deacon, officer, employee, or agent and may inure to the benefit of the heirs, executors, and administrators of that person.

SECTION 10.06 – INSURANCE

The church may purchase and maintain insurance on behalf of any person who is, or was a elder, deacon, officer, employee, or agent of the church against any liability asserted against him and incurred by him in that capacity, or arising out of his status in that capacity, whether or not the church would have the power to indemnify him against liability under the provisions of the Article.

ARTICLE 11 – AMENDMENTS

This Constitution and Bylaws may be amended by a three-fourths vote of the members present and voting at any major administration meeting providing that notice of the change shall have been given from the pulpit for two Sundays (not less than 14 days) prior to the meeting and the amendment shall have been presented in detail at a previous administration meeting after having been presented to the elders and deacons for consideration and approval.

ARTICLE 12 – TAX-EXEMPT PROVISIONS

SECTION 12.01 – PRIVATE INUREMENT

No part of the net earnings of the church shall inure to the benefit of, or be distributable to its members, trustees, officers, or other private persons, except that the church shall be authorized and empowered to pay reasonable compensation for the services rendered and to make payments and distributions in furtherance of the purposes set forth in Article 1 hereof.

SECTION 12.02 – POLITICAL INVOLVEMENT

No substantial part of the activities of the church shall be the carrying on of propaganda or otherwise attempting to influence legislation, except as allowed by the laws of our civil government. The church shall not participate in, or intervene in, any political campaign on behalf of any candidate for public office.

SECTION 12.03 – DISSOLUTION

In the event of dissolution of this corporation known as the Waller Mill Bible Church, Williamsburg, Virginia, provision shall be made by a three-fourths (3/4) vote of the church, previous to the dissolution of the corporation, to assign all properties to one or more Bible-believing, baptistic, non-profit organization(s), such as churches, missions, schools or associations that meet the requirements of the Internal Revenue Code Section 501(C)(3) of the Internal Revenue Code of 1986 (or the corresponding provision of any future United States Internal Revenue Law). Assets may be distributed only to organizations which agree with the church's statement of faith. None of the assets shall be given to any individual.

SECTION 12.04 – RACIAL NONDISCRIMINATION

The church shall have a racially nondiscriminatory policy and therefore shall not discriminate against members, applicants, students, and others on the basis of race, color, or national or ethnic origin.

SECTION 12.05 – LIMITATION OF ACTIVITIES

Notwithstanding any other provision of these Bylaws, the church shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes stated in Article 1, Section 1.02.

ADOPTION – This Constitution and Bylaws was adopted by a two-thirds majority vote of the members present and voting at a duly called meeting of the church in which a quorum was present. This Constitution and Bylaws supersedes any other Constitution and Bylaws of this church.

Date Approved 12/5/2021

Clerk Signature _____