

WAYNE HILLS BAPTIST CHURCH

**Constitution**

**&**

**By-Laws**

March 2007

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# *Constitution and By Laws for Wayne Hills Baptist Church*

## **WAYNE HILLS BAPTIST CHURCH CONSTITUTION AND BY-LAWS**

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## **I. Constitution**

a. **Preamble** - Approved by the Church in Business Meeting dated March 11, 1992. We declare and establish this constitution to preserve and secure the principles of our faith and to govern the Wayne Hills Baptist Church in an orderly manner. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in its relation to other churches.

b. **Name** - Approved by the Church in Business Meeting dated March 11, 1992. This body shall be known as the Wayne Hills Baptist Church of Waynesboro, Virginia.

c. **Mission Statement** - Approved by the Church in Business Meeting on October 11, 2000.

The mission of Wayne Hills Baptist Church is to glorify God through evangelizing the lost and teaching God's Word. The Church is to equip members so they can exercise their spiritual gifts, grow in their devotion to God, and be obedient to God in all areas of their lives.

d. **Objectives** - Adopted by the Church in Business Meeting dated March 11, 1992.

- i. To be dynamic spiritual organism empowered by the Holy Spirit to reach as many people as possible for Christ in our church, community and throughout the world.
- ii. To be a worshipping fellowship, experiencing an awareness of God, recognizing His person and responding in obedience to His leadership.
- iii. To help people experience a growing knowledge of God and man.
- iv. To be a church that ministers unselfishly to persons in the community and world in Jesus' name.
- v. To be a church whose purpose is to be Christ-like in our daily living by emphasizing total commitment of life, personality and possessions to the Lordship of Christ.

e. **Statement of Faith**

Our Statement of Faith is taken from "The Baptist Faith and Message," as adopted by the Southern Baptist Convention on June 14, 2000. Our Statement of Faith is given below. This Statement of Faith was adopted by the Church in Business Meeting dated July 19, 2000. Section I.D.VI. "The Church" had a footnote added which was approved by the Church in a Business Meeting dated August 9, 2006

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## **THE BAPTIST FAITH AND MESSAGE**

### **I. The Scriptures**

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

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

### **II. God**

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

#### A. God the Father

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

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

#### B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into

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heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

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

### C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

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

### **III. Man**

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

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

### **IV. Salvation**

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

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

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

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

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

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

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

### **V. God's Purpose of Grace**

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

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

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judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

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

### **VI. The Church**

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

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

\* The words pastor, bishop, overseer, and elder are used interchangeably in the scriptures (*1<sup>st</sup> Timothy 3:1-7, Titus 1:5, 7*). The footnote was approved by the church in a business meeting on August 9, 2006.

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

### **VII. Baptism and the Lord's Supper**

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

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

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

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## **VIII. The Lord's Day**

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

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

## **IX. The Kingdom**

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

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

## **X. Last Things**

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

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

## **XI. Evangelism and Missions**

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness under girded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

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

### **XII. Education**

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

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

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

### **XIII. Stewardship**

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

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

### **XIV. Cooperation**

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary

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cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

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

### **XV. The Christian and the Social Order**

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

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

### **XVI. Peace and War**

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

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

### **XVII. Religious Liberty**

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men, which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or

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denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

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

### **XVIII. The Family**

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

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

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

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- f. **Relationships and Polity** - The government of this church is vested in the body of believers who compose it. It is subject to the control of no other church governing body, but it recognizes and supports cooperation among churches of like faith and practice. Insofar as is practical, this church will cooperate with and support the association and state convention affiliated with the Southern Baptist Convention.

Adopted by the church in Business Meeting dated March 11, 1992.

- g. **Church Covenant** –

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

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret (private) devotions; to educate our children in the Christian faith; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale or use of intoxicating drinks as a beverage; to abstain from the sale and use of harmful drugs; and to be zealous in our efforts to advance the kingdom of our Savior.

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

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word. Adopted by the church in Business Meeting dated March 11, 1992.

## II. By-Laws

### a. **Church Membership:** Approved October 11, 2006

- i. **General:** Wayne Hills Baptist Church is a sovereign Baptist Church under the Lordship of Jesus Christ. This church shall be a congregation ruled, elder led, deacon served church that is guided by the Holy Spirit, Christ-like in action, and with all divine authority and judgment coming from the Father. The membership retains unto itself the exclusive right to self-government in all phases of the spiritual and temporal life of this church. The membership reserves the exclusive right to determine who shall be members of this church and the conditions of membership.

Wayne Hills Baptist Church is not organized for profit and is to be operated exclusively for the promotion of religious and charitable purposes in accordance with the purposes stated in the Constitution. The net earnings of Wayne Hills shall be devoted exclusively to religious and charitable purposes and shall not inure to the benefit of any private individual. No director or person from whom Wayne Hills may receive any property or funds shall receive or shall be entitled to receive any pecuniary profit from the operation thereof and in no event shall any part of the funds or assets of Wayne Hills be paid as salary or compensation to, or distributed or inure to the benefit of any member of the Council of Elders and/or Deacons; provided, however, that (a) reasonable compensation may be paid to any Elder and/or Deacon while acting as an agent, contractor, or employee of the church for services rendered in effecting one or more of the purposes of the church, (b) any Elder and/or Deacon may, from time to time, be reimbursed for such individual's actual and/or reasonable expenses incurred in connection with the administration of the affairs of the church, and (c) the church may, by resolution of the Council of Elders, make distributions to persons from whom the church has received contributions previously made to support its activities to the extent such distributions represent no more than a return of all or part of the contributor's contributions.

- ii. **Candidacy:** Any person may offer himself or herself as a candidate for membership in this church. Each candidate shall be presented to the church in one of the following ways at any regular church service after being counseled and / or being made aware of the responsibilities of a church member:

1. **Profession of Faith and Baptism:** If you will receive Jesus Christ as your personal Savior and Lord, and will

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follow Him in baptism by immersion, we welcome you into our fellowship.

2. **By Letter:** As a Baptist whose church membership is elsewhere, should God lead you here, we will be happy to welcome you into our church fellowship. We will gladly take care of appropriate details for transferring your membership.
  3. **By Baptism from another Denomination:** If you know in your heart that you are saved and want to become a member of Wayne Hills Baptist Church, we invite you to join by baptism. This gives testimony of your salvation and your obedience to Christ's example in baptism.
  4. **By Statement:** If you have had believer's baptism through immersion from an evangelical church of like faith and practice, you will be accepted into our fellowship without being re-baptized. In the event your church membership records are not available for a transfer membership, or if you were once a Baptist church member but are presently a member of another denomination, we will accept you upon your statement of these conditions.
- iii. **New Member Class:** Adopted March 1, 2005. Completion of a 4 session New Member's Class will be mandatory for adult church membership. This class will be offered in various ways throughout the church year under the leadership of the Senior Pastor. The purpose of the class will be to give people the information they need to grow in their relationship with Jesus Christ and become productive members of Wayne Hills Baptist Church.

All individuals who joined Wayne Hills Baptist Church before March 1, 2005 are grandfathered in. As of March 1, 2005 children and youth who make professions of faith will be baptized as believers as our practice has been. When they reach the voting age stipulated elsewhere in the By-Laws, however, they will only be able to become voting members upon completion of the New Member's Class.

- iv. **Voting Rights of Members:** Every active member (an active member is defined in Section II.A.6) of the church 13 years old or older is entitled to vote at all elections and on all questions submitted to the church in business meeting, provided the member is present or provision has been made for absentee balloting.

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- v. **Transfer of Membership:** Membership shall be terminated in one of the following ways: (1) death, (2) transfer of letter to another Baptist church, (3) dismissal to a non-Baptist church, (4) through a written personal request, or (5) by an act of discipline (see Section II.7. on Church Discipline).
- vi. **Active and Inactive Members:** There are essentially two requirements for membership status remaining active:
  - 1. **Regular Church Attendance:** defined as participation at least quarterly in a worship service, prayer meeting, and/or Christian education (Hebrews 10:23-25; Acts 2:42; Hebrews 3:13, 1 Corinthians 3:13), and
  - 2. **Regular Giving:** defined as giving at least once a year (2 Corinthians 8:1-9:15)

Before placing a member on inactive status the elders will make an earnest effort to contact an inactive member, determine their particular circumstance and encourage them to return to the active fellowship.

The elders will not change the membership status of shut-ins or others with acceptable reasons including, but not limited to members of our congregation serving in the military, members who are away attending institutions of higher education, or members who are on a missionary assignment.

Inactive Members forfeit their right to participate in business meetings, vote on matters presented for decision, teach, serve on a committee, and participate in other leadership roles. The elders will monitor the church rolls and make any necessary adjustments.

An inactive member can regain their active status as member by one of two ways:

1. Completing an interview with any of the active elders, or
2. By completing the New Member's Class.

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### vii. **Church Discipline:**

1. **Purpose:** The purpose of church discipline is always to bring about genuine repentance and complete restoration of fellowship to the member who is under discipline. Church discipline is to glorify God by maintaining (1) purity in the church (1 Cor. 5:6), (2) protecting believers by deterring sin (1 Tim. 5:20), and (3) promoting the spiritual welfare of the offending believer by calling him or her to return to Biblical standards of doctrine and conduct (Gal. 6:1).
2. **Process:** Members who err in Biblical doctrine or conduct shall be subject to discipline according to scripture. Discipline must be exercised in a loving, yet firm way. When a member of the church is in need of discipline, the diagrammed procedure in Figure 1 will be followed. See Appendix A for a more complete discussion of church discipline.
3. **Removal from Membership:** Church members who progress in the disciplinary process to the point that calls for removal from the church will require a church vote of 2/3's of those members present voting for dismissal at a called business meeting, announced one week in advance for this purpose.

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**Figure 1**  
**The following diagrammed procedure should be followed**  
**when any member of the church is in need of discipline**

A church member has first-hand knowledge of sin in the Body of Christ

Deal with it ...

Reprove the person privately Matt. 18:15 Luke 17:3	<i>They repent ...</i>	You have served your brother or sister and won them
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The person continues ...

Reprove the person With two or three witnesses Matt. 18:16	<i>They repent ...</i>	You have served your brother or sister and won them
---	------------------------	---

The person continues ...

Reprove the person Before the elders Matt. 18:17 1 Tim. 5:20	<i>They repent ...</i>	You have served your brother or sister and won them
---	------------------------	---

The person continues ...

Reprove them before the Church Matt. 18:17 1 Tim. 5:20	<i>They repent ...</i>	You have served your brother or sister and won them
---	------------------------	---

The person continues ...

Remove them from the Fellowship Matt. 18:17, 1 Cor. 5:5, 1 Tim. 1:20, 2 Thess. 3:14-15	<i>They repent ...</i>	You have served your brother or sister and won them
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The person continues ...

Turn away from them Rom. 16:17-19 2 Thess. 3:6	<i>They repent ...</i>	You have served your brother or sister and won them
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The person continues ...

You have fulfilled your obligation Ezekiel 33:7-9		
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## *Constitution and By Laws for Wayne Hills Baptist Church*

- b. Church Officers:** (Approved by the church November 8, 2006)  
This church is a congregation ruled, elder led, deacon served church that is to be guided by the Holy Spirit, Christ-like in action, and with all divine authority and judgment coming from the Father. All church officers must be active members who support the church's Mission Statement and Statement of Faith. The officers in Wayne Hills Baptist Church shall be as follows:

**i. Senior Pastor:**

The senior pastor is responsible for leading the church to function as a New Testament church. The senior pastor will be a member of the Council of Elders and will lead the congregation, the organizations, and the church staff to perform their tasks.

The senior pastor along with the elders will:

- Lead in the pastoral ministries in the church
- Lead the church in the achievement of its mission,
- Proclaim the gospel to believers and unbelievers, and
- Care for the church's members and other persons in the community.

Specific qualifications and responsibilities of the senior pastor are given in his job description.

A senior pastor shall be chosen and called by the church whenever a vacancy occurs. A Pastor Selection Committee shall be nominated by the elders and elected by the church to seek out a suitable senior pastor. The recommendations of the Pastor Selection Committee will constitute a nomination. The committee shall bring to the consideration of the church only one name at a time.

The vote on the senior pastor candidate shall take place at the meeting called for that purpose, after one week's notice has been given to the entire church membership by letter. The election shall be by secret ballot, and affirmative vote of three fourths (75%) of those present being necessary for a call. The senior pastor, thus called, shall serve until the relationship is terminated by his resignation or by action of the church with 51% of those members present voting for dismissal at a called business meeting announced one week in advance, for this purpose.

The senior pastor shall manage the church staff in accordance with the staff personnel policy manual and staff job descriptions. The senior pastor shall recommend the termination of staff to the Council of Elders following the staff personnel policy manual.

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### ii. *Elders*

#### 1. *Authority*

This church is elder led, not elder ruled. The ruling body of this church shall be the congregation. Elders are entrusted and empowered by the congregation to shepherd the church, teach the Word, lead the church, and be examples to its members. (1 Timothy 5:17 HCB, 1 Peter 5:1-4 NASB)

Individual members are to be subject to their elders (1 Peter 5:5 HCSB), and not bring accusations against an elder except on the basis of two or three witnesses (1 Timothy 5:19).

#### 2. *Duties of Elders*

Shepherd the Church – Promote an environment of Christian growth; protect the church from false teachers and false doctrine. Acts 20:17, 28, and 29; Acts 15:6

Teach the Word - Ensure Biblical principles are taught and applied in the church. 1<sup>st</sup> Timothy 5:17-18; Titus 1:5, 9; 1<sup>st</sup> Timothy 3:2

Lead the Church - Be a good steward (overseer, manager, administrator, planner, coordinator, and able to delegate); Provide direction; Lead the church in decision making. 1<sup>st</sup> Peter 5:1a, 2a; 1<sup>st</sup> Timothy 5:17a; 1st Thessalonians 5:12, 13; 1<sup>st</sup> Timothy 3:5; Acts 11:30; 1<sup>st</sup> Timothy 4:14; James 5:14; Titus 1:7a

Provide discipline – Train, admonish, encourage, correct, and at times remove someone from a position. Matthew 18:15-17; Luke 17:3; 1<sup>st</sup> Timothy 1:20; 5:20; 1<sup>st</sup> Corinthians 5:5; 2 Thessalonians 3:6; 3:14-15; Romans 16:17-19; Ezekiel 33:7-9. Note: Only the church congregation can discipline a member by removing that member from the fellowship. See the section on church discipline.

Be distinct - Be above reproach; be an example to the flock. Elders are to be mature men with demonstrated church leadership skills, active in the church, and support of the church through tithes, offerings, and time. 1<sup>st</sup> Timothy 3:5; Titus 1:7a

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### **3. *Qualifications for Elders***

The qualifications for elders are given in 1<sup>st</sup> Timothy 3:1-7 and Titus 1:5-9.

Candidates are to be mature men with demonstrated church leadership skills. See Appendix B for details on elder qualifications.

### **4. *Number, Composition and Term of Service for Elders***

An active elder is an elder who is actively serving his term as opposed to an inactive elder who is on sabbatical. The active elders form the “Council of Elders”.

There shall be as many active elders as the church deems necessary, but there shall be at least 4 plus the Senior Pastor. An elected elder’s term of service is 5 years. The senior pastor will be an elder by virtue of his role as senior pastor, and his term as an elder expires when he leaves the role of senior pastor. A minimum one year sabbatical is required between the 5-year terms of service for the elected, active elders. Ministerial staff members may be elected as elders, but may not comprise more that one-third (1/3) of the elder body.

An active elder cannot simultaneously be a member of the Personnel Committee, or a member of the Stewardship Committee, or the Sunday School Superintendent, or an active Deacon.

### **5. *Elder Nomination and Election***

The Elder nomination and election process will be led by Council of Elders.

The process starts with the senior pastor calling for a period of prayer by the body to discern God’s men for service. Any active church member (name is on the active church role) 18 years old or over can nominate up to 4 candidates for elder. The church member nominating a candidate for elder must also provide reasons in writing why they believe their candidate(s) meets the qualifications for elder.

While the Bible does not give instructions as to the number of elders a church should have, it is recognized that there

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must be a plurality. A determination of the need for additional elders should be based upon the work of God in the church family and the availability of those with a God-given desire to serve as an elder.

The Council of Elders along with the Chairman of the Deacons and the Sunday School Director form the Elder Examination Team.

The Elder Examination Team will shepherd the list of candidates as needed to meet the needs of the church.

The Council of Elders will approach the elder candidates to determine their call to be an elder. Each candidate and his wife will be screened. A candidate may disqualify himself before or during the screening process. After consultation with the nominee, the Elder Examination Team may decide not to recommend that nominee to the church.

The Council of Elders presents the elder nominees to the church for the church's consideration. Each nominee as a minimum is to share their testimony and answer any questions from the active members.

In a separate business meeting called specifically for the purpose, the Council of Elders will present their recommendations for elder to the church for a vote. The election shall be by secret ballot, and affirmative vote of three fourths (75%) or higher of those present being necessary for a call.

If the required number of elders is not elected, the Council of Elders shall submit additional nominations to the congregation for approval within ninety (90) days. In the 90-day interim the duly elected elders shall function with all authority conferred by these Bylaws.

### **6. *Ordination of Elders***

Ordination is the church's recognition of the spiritual fitness of the men chosen to serve as elder for the first time. The Council of Elders shall be in charge of the ordination ceremony.

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## **7. *Day-To-Day Decisions***

All day-to-day decisions affecting the routine operation of the church and falling within budget constraints may be made by the senior pastor and those to whom he will delegate this responsibility. The Council of Elders will make the final determination of what is routine should any questions arise.

## **8. *Meetings of the Council of Elders***

Meetings of the Council of Elders shall be conducted according to scriptural principles as set forth in Philippians 2:2-8, and are to be conducted in good order.

A quorum shall consist of a majority of the Council of Elders, with the following exception.

Whenever the business of the Council of Elders concerns the calling or dismissing of a member of the pastoral staff or a member of the Council of Elders, a quorum shall consist of not less than seventy-five percent (75%) of the Council of Elders. The elders on the Council of Elders shall be contacted in person as to the nature and purpose of the meeting at least seven (7) days in advance.

Elders shall strive for unanimity in all decisions. If unanimity is not able to be reached on an issue, a decision shall be reached by two-thirds (2/3) majority of those present and voting, except in those cases where these By-laws require a different minimum percentage vote for elder action. Decisions shall be reached after prayerful consideration in a spirit of humility, with each elder regarding the other before himself. Keeping in mind the desire to maintain church unity (1<sup>st</sup> Corinthians 12:12-27; Ephesians 4:1-6), the decisions reached in the Council of Elder meetings should be communicated to the membership with consistency, purpose, and in a way that brings honor to Christ and his bride, the church. An elder who disagrees with the elder majority should be very careful to avoid projecting a “minority report” to the membership.

No pastoral staff member serving as an active elder shall have a vote in the issue of dismissing or disciplining another member of the pastoral staff.

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### *9. Decisions Requiring Congregational Action*

The following decisions are to be presented to the congregation for approval, including congregational discussions, outside of normal worship services. These congregation meetings will be called by the Council of Elders or by a joint recommendation of the appropriate committee and the Council of Elders.

a. Adoption of the annual church budget.

The Stewardship Committee will prepare the annual budget, review their proposal with the Council of Elders, and the two reconcile any differences. The Stewardship Committee and the Council of Elders will jointly recommend the budget to the church. No change in an approved budget, except for the Council of Elders as noted below, may be made without approval of the congregation.

The Council of Elders may authorize expenditures which exceed a single budgeted account by up to fifteen percent (15%) if the added expense does not increase the overall annual budget over one percent (1%), and if the Council of Elders believe the action is justified.

The Council of Elders may authorize expenditure for a non-budget item not to exceed one percent (1%) of the total church budget if the Council of Elders believe the action is justified.

The total of all added expenditures made by the Council of Elders cannot exceed 1% of the annual budget. Expenditures that exceed 1% of the annual budget must be approved by the church.

- b. Final approval or disapproval of the calling of fulltime senior pastor or other ministerial staff.
- c. Final approval or disapproval of the calling of elders and deacons.

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- d. Final approval or disapproval of the Sunday School Director, Stewardship Committee Chair, and the Personnel Committee Chair.
- e. Any action which causes indebtedness to the church.
- f. Purchasing and / or selling of land and / or buildings.
- g. Any action which affects the church's affiliation.
- h. Changes to this Constitution and By-Laws, as specified elsewhere in this document.

All church decisions, except decisions reserved for congregational approval and decisions which may be made by the staff, are to be made by the Council of Elders using the above process including receiving recommendations from the appropriate committee(s).

### **10. *Disciplining an elder; dismissing an elder***

Elders will be subject to the church disciplinary process just as all members.

In addition, if three fourths (75%) or more of the active elders agree (excluding the elder in question), the Council of Elders may dismiss an elder, active or inactive for cause. Cause for such dismissal shall include disagreement with doctrinal statements, personal spiritual misconduct (e.g. lying, cheating, stealing, immorality, etc.), or organizational misconduct (e.g. un-submissive spirit to the elders, unwillingness to fulfill his assigned duties, etc.). The elder in question shall cast no vote in such deliberations. A dismissed elder cannot be eligible for re-nomination to elder for a minimum of one elder term (5 years) after the date of dismissal.

### **11. *Interim Vacancies***

If an active elder vacancy develops with two (2) years or less remaining on his term, the remaining active elders shall have the authority to fill the vacancy for the unexpired term. Vacancies shall be filled at the discretion of the active

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elders, except that the active elders shall always consist of at least 4 elders in addition to the senior pastor. An elder appointed to fill a 2 year or shorter term will be eligible, if nominated, to be an elder candidate without observing the one year sabbatical.

If an active elder vacancy develops with over two(2) years remaining on the term, the Council of Elders shall follow Section II.E. "Elder Nomination and Election" process to provide a replacement elder within ninety (90) days. In the interim, the active elders shall function with all authority conferred by these By-laws. An elder elected by this process must observe the 1 year sabbatical at the end of his term.

### ***12. Vote of Confidence in the Council of Elders***

The Council of Elders shall be required to convene a congregational meeting and request a vote of confidence from the congregation under the following circumstances:

- 1) If the elder election process fails to produce a minimum of 4 elected elders, and if additional elders are not approved by the church within 90 days, and / or
- 2) If the active elders are unable to fill a vacancy to bring the number of elected elders to the required minimum of four (4) within 90 days of losing an active elder.

### ***iii. Church Staff***

#### ***1. Ministerial Staff:***

The church shall call or employ ministerial staff members as the church shall need.

The need for ministerial staff members is determined by the Council of Elders, the Personnel Committee or a special committee chartered for that purpose by the Council of Elders. The Council of Elders shall prepare a job description. The church shall approve the job description.

Ministerial staff members are hired by church action. Termination can come by death, resignation or by action of the Council of Elders. If they wish the ministerial staff member being terminated can appeal the elder's

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termination decision. A “request for appeal” must be approved by 75% or more of those members present at a called business meeting, announced one week in advance for this purpose. If the “request for appeal” is approved, the appeal will be sent to the deacons for their action. All actively serving deacons shall be contacted in person as to the nature and purpose of the special called deacons meeting at least seven (7) days in advance. A majority vote of the deacons attending the special called deacon’s meeting is required to reverse the termination. The deacons’ decision will be final.

### **2. Vocational Staff:**

Vocational staff consists of secretaries, pianist, custodial personnel, paid nursery workers, and others who are paid to perform a service to the church. A job description for the position will be prepared by the Council of Elders. Justification for hiring a vocational staff member will be determined by the Council of Elders after consulting with the Personnel Committee and the Stewardship Committee. Vocational staff personnel report to the senior pastor or his designate based on the vocational staff member’s job description.

The Council of Elders working with the appropriate teams and/or committees will hire a person. The Council of Elders’ offer to hire a person for a vocational staff position and the candidate’s acceptance constitute a commitment on behalf of the church to hire the candidate. Termination can come by death, resignation or by action of the Council of Elders ensuring the procedures in the Personnel Policies Manual are followed.

- iv. **Deacons** (Approved in Church Business Meeting in August 1999)  
There shall be as many Deacons as the church deems necessary. Deacon qualifications are given in 1st Timothy 3:8-13 and Acts 6:3.

Deacons shall serve on a rotating basis, except some unique condition or circumstance necessitates this church’s endorsing some other temporary policy. Each year the term of office of one third of the number of Deacons shall expire and election shall be held to fill the vacancies. In case of death or incapacity, or some spiritual reason preventing service, the church will wait until the regular election of Deacons to fill the unexpired term. The Deacon

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receiving the least number of votes during the regular scheduled election of Deacons will fill the unexpired term. (Example: 1 or 2 years remaining rather than a full 3-year term.)

After serving a term of three years, a Deacon shall be eligible for re-election only after the lapse of at least one year.

### 1. Deacon Election:

Any church member can nominate up to three men as potential deacons by submitting their name(s) to either the senior pastor or the Chairman of Deacons. The deacons under the direction of the senior pastor will confidentially ensure the candidate(s) meet the requirements of a deacon based on the Scriptures (I Timothy 3:8-13, Acts 6:1-8).

If a candidate does not meet the requirements of the Scriptures, the senior pastor or the Chairman of the Deacons under the direction of the senior pastor, will confidentially share that decision with the person who nominated the deacon candidate. Christian love and confidentially must prevail.

The deacons under the direction of the senior pastor will visit the remaining nominees and discuss the qualifications for being a deacon. After the qualifications are discussed, the deacons will get permission from the nominees to place their names on the printed ballot.

The church will elect the number of deacons needed using printed ballots.

### **v. Moderator**

The Council of Elders shall provide a moderator to preside over all business meetings. It is recommended that the Pastor or other church staff members not be the moderator.

### **vi. Clerk**

The clerk shall be appointed by the Council of Elders. The clerk of the church shall keep adequate records of all the actions of the church, except as otherwise herein provided. The clerk shall be in attendance at all church business sessions to record minutes of church action, shall have minutes of the previous business meeting ready for distribution, and have available minutes of other previous church actions as are needed. The clerk is responsible for keeping a

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register of the names of members, with dates of admission, dismissal, together with a record of baptisms. The clerk shall issue letters of dismissal voted by the church, preserve on file all communication and written official reports, and give notice of all meetings where such notice is necessary, as indicated in these by-laws. The church clerk shall annually prepare the Church Unified Letter. The Council of Elders may delegate some of the clerical responsibilities to a church secretary and others, as the elders deem necessary. All church records are church property and should be filed in the church office.

### **vii. Treasurer**

The Council of Elders shall provide a church treasurer. It shall be the duty of the treasurer to pay out all monies. This shall be done under the direction of the Stewardship Committee. The treasurer shall keep at all times an itemized account of all receipts and disbursements. The church adopted budget shall serve as a guide to all expenditures, except otherwise directed by the church. It shall be the duty of the treasurer to render to the church at each regular business meeting an itemized report of all receipts and disbursements for the preceding month(s). A church auditing committee or public accountant shall audit the treasurer's book annually. The treasurer shall be bonded. Upon rendering the annual account at the end of each fiscal year and its acceptance and approval by the church, the records shall be delivered by the treasurer to the church office, where they shall be preserved as a part of the permanent records of the church.

### **viii. Trustees**

The Council of Elders shall provide trustees. Trustees hold in trust the church property. Trustees shall have no power to buy, sell, mortgage, lease, or transfer any property without a specific vote of the church authorizing each action. It shall be the function of the trustees to affix their signature to legal documents involving the sale, mortgage, purchase, or rental of property or other legal documents where the signatures of two trustees are required.

If any person who is a Elder, Deacon or Officer of Wayne Hills Baptist Church is aware that Wayne Hills may or is about to enter into any business transaction, directly or indirectly, with himself or herself, any member of such person's family, or any entity in which he or she has any legal, equitable, or fiduciary interest or position, including, without limitation, as a director, officer, shareholder, partner, beneficiary or trustee, such person shall (a) immediately inform those charged with approving the transaction on

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behalf of Wayne Hills of such person's interest or position, (b) aid the persons charged with making the decision by disclosing any material facts within such person's knowledge that bear on the advisability of such transaction from the standpoint of Wayne Hills, and (c) not be entitled to vote on the decision to enter into such transaction. Voting on such transaction shall be conducted as follows:

- A. Discussion of the matter with the interested Elder, Deacon or Officer, shall be held by the Council of Elders with such person present to provide information and answer any questions.
- B. The interested Elder, Deacon or Officer shall withdraw from the meeting.
- C. Discussion of the matter outside the presence of the interested Elder, Deacon or Officer shall be held by the Council of Elders.
- D. The remaining members of the Council of Elders shall vote. Such voting shall be by written ballot. Such ballot shall not reflect any more identity of the person voting.
- E. The majority vote of the Council of Elders shall be required for approval of the transaction.

**c. Ministry Teams** (Ministry focus) – Approved by Wayne Hills Baptist Church in business meeting dated December 13, 2006

The Council of Elders and / or the Deacons may establish and maintain ministry teams as necessary to assist the church in fulfilling its mission and developing its ministry.

**i. General**

WHBC is committed to accomplishing its stated goals through the involvement of its members. To accomplish these goals, WHBC may organize teams so the church may be more effective. Teams are focused on accomplishing a stated goal, or set of goals defined in their charter.

The Council of Elders working with the Deacons will decide which teams will be overseen by the elders and which by the deacons.

Teams overseen by the Deacons will be “**Deacon Sponsored Teams**”.

Teams overseen by the Elders will be “**Elder Sponsored Teams**”.

The Council of Elders will ensure all team’s efforts integrate to accomplish the overall mission and purpose of WHBC. The Council of Elders will maintain a list of all teams, their charter, leader, and members.

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### **ii. New Teams**

Any active church member or any chartered church group may submit a proposal for a new team to the Council of Elders. The Council of Elders will review the proposal with the Deacons and the two decide on the proposal's merit. If the proposal has merit, the Council of Elders and the Deacons will agree on a team sponsor. The team's sponsor is responsible for the team charter, staffing, overseeing, and eventually dissolving the team.

### **iii. Empowerment**

Teams are organized and function under policies and procedures established by the Council of Elders. Each team has the authority to spend funds within its budget as well as operate within their charter. Although Ministry Teams are not policy setting entities, they may propose policies to their respective sponsor.

### **iv. Accountability**

Team effectiveness shall be reviewed annually by their sponsors.

### **v. Ministry**

Teams are the basic organizing units of WHBC for accomplishing its goals within the guidelines of WHBC's Purpose Statement. Teams are the "hands and feet" of the body of Christ.

### **vi. Structure**

Elder Sponsored Teams shall have an Elder liaison and Deacon Sponsored Teams shall have a Deacon liaison. All teams should have a team leader. Leaders of the team shall be active members of WHBC. Team size, membership and function shall meet the needs of its ministry. Teams perform their ministry best when that ministry is performed by a plurality of members.

### **d. Church Committees (Administrative focus) – Approved by Wayne Hills Baptist Church in business meeting dated December 13, 2006**

#### **i. General**

The church may establish, maintain and disband short term and long term committees as necessary to meet the needs of the church, and thus assist the church in fulfilling its mission and developing its ministry. Committees are primarily focused on administrative tasks.

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### **ii. New Committees**

The Council of Elders, the Deacons, an existing committee or a team may propose a new committee. The Council of Elders shall assess the proposal, consider other church commitments, and if they believe justified develop a proposed committee charter for church approval.

The church by a majority vote of members in a business meeting may propose a new committee. The Council of Elders shall assess the proposal, consider other church commitments, and present their recommendation to the church for approval.

The church shall vote on the new committee's charter in a business meeting. A majority vote of those members attending is required to approve the formation of the committee.

Once the charter is approved, the Council of Elders will nominate committee members. Committee members shall be approved by the church in a business meeting.

### **iii. Empowerment**

Committees are policy setting entities. Each committee has the authority to spend funds within its budget as well as operate within their charter.

### **iv. Structure**

Candidates for Church Committees will be nominated by the Council of Elders for church approval. Church Committee members must be active members of the church and will serve on a rotating basis for a three- year term. Committee members will serve a one year sabbatical between tours of service on a particular committee. The Council of Elders may grant an extension of service beyond 3 years under times of crises, when rotating a member off a committee may seriously interfere with the Lord's work.

Each committee shall have an Elder liaison. Committee size and function shall meet the needs of the committee's purpose.

### **v. Accountability**

Committees shall give at least an annual report to the church in a business meeting.

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### **vi. Dissolution**

Based on a recommendation from the Council of Elders, the church by a majority church vote in the business meeting may dissolve a Church Committee.

### **vii. Balance of Authority**

Among other things committees serve to ensure independent accountability within the church. Committees work closely with the Council of Elders, but similar to the deacons do not administratively fall under the Council of Elders. At least two Church Committees shall be:

The **Personnel Committee**, and

The **Stewardship Committee**.

### **e. Church Program Organization - Approved by Wayne Hills Baptist Church in business meeting dated December 13, 2006**

#### **i. Sunday School**

The Sunday School shall be the basic organization for the Bible teaching program. Its main tasks shall be to teach the biblical revelation, reach persons for Christ and church membership, and provide small group fellowship and support for its members. The Sunday School shall be organized by department and/or classes, as appropriate for all ages, and shall be conducted under the direction of the Sunday School director. The Council of Elders shall nominate the Sunday School director who is then approved by a majority vote at a church business meeting.

#### **ii. Discipleship Training**

The Discipleship Training organization shall serve as the training unit for the church. Its main tasks shall be to train church members to perform the functions of the church, to train church leaders, to orient and disciple new church members, to teach Christian theology, ethics, history, and to teach church policy and organization, and to equip the saints for the work of ministry. Discipleship Training shall be organized as the church wishes and administered by a general director who is nominated by the Council of Elders and approved by a majority vote at a church business meeting.

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- f. **Church Meetings** - Approved by Wayne Hills Baptist Church in business meeting dated December 13, 2006

**i. Worship Services**

The regular worship services of the church shall be held on Sunday mornings, Sunday evenings, Wednesday evenings, and at other times specified by the church. The senior pastor or an elder shall direct the services for all the church members and for all others who may choose to attend.

**ii. Special Services**

Revival services and other special services essential in the promotion of the objectives of the church shall be placed on the church calendar.

**iii. Regular Business Meetings**

Regular Business Meetings shall be held as a minimum once a quarter. Regular Business Meetings shall be held on a designated Wednesday night.

**iv. Special Business Meetings**

The Council of Elders may call a special business meeting. In addition, the Deacons and/or a Committee, after consultation with the Council of Elders, may call a special business meeting." A specially called Business Meeting may be held to consider special matters of significant nature. Two notices shall be given at least one week in advance of a special Business Meeting. The notices must include the subject, date, time, and location for the specially called business meeting. If an extreme emergency renders such notice impractical, the deacons will be responsible for notifying the church membership of such a special called business meeting.

**v. Parliamentary Rules**

Robert's Rules of Order, Newly Revised, is the authority for parliamentary rules of procedure for all business meetings of the church.

- g. **Indemnification** – Approved by the Church in the March 14, 2007 business meeting.

1.1 Definitions. For purposes of this Article:

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1.1.1 The terms "director or officer" shall include a person who, while serving as a director or officer of the Church, is or was serving at the request of the Church as a director, officer, partner, member, manager, trustee, employee, fiduciary or agent of another foreign or domestic corporation, nonprofit organization or other person or employee benefit plan. The term "director or officer" shall also include the estate or personal representative of a director or officer, unless the context otherwise requires.

1.1.2. The term "proceeding" shall mean any threatened, pending, or completed action, suit, or proceeding, whether civil, criminal, administrative, or investigative, whether formal or informal, any appeal in such an action, suit, or proceeding, and any inquiry or investigation that could lead to such an action, suit or proceeding.

1.1.3. The term "party" includes an individual who IS, was, or IS threatened to be made a named defendant or respondent in a proceeding.

1.1.4. The term "liability" shall mean any obligation to pay a judgment, settlement, penalty, fine or reasonable expense incurred with respect to a proceeding.

1.1.5. The term "official capacity" shall mean the office of director of the Church, and, when used with respect to a person other than a director, shall mean the office in the Church held by the officer or the employment, fiduciary or agency relationship undertaken by the employee or agent on behalf of the Church, but in neither case shall include service for any foreign or domestic corporation or for any other person, or other enterprise.

1.2 General Provisions. The Church may indemnify any person who is or was a party or is threatened to be made a party to any proceeding by reason of the fact that such person is or was a director or officer of the Church, against expenses (including attorney's fees), liability, judgments, fines and amounts paid in settlement actually and reasonably incurred by such person in connection with such proceeding if such person (a) acted in good faith, (b) reasonably believed, in the case of conduct in an official capacity with the Church, that the conduct was in the best interests of the Church, and, in all other cases, that the conduct was at least not opposed to the best interests of the Church, and (c) with respect to any criminal proceeding, had no reasonable cause to believe that the conduct was unlawful. However, no person shall be entitled to indemnification under this Section 1.2 either (a) in connection with a proceeding brought by or in the right of the Church in which the director or officer was adjudged liable to the Church, or (b) in connection with any other proceeding charging improper personal benefit to the director or officer, whether or not

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involving action in that person's official capacity, in which the officer or director is ultimately adjudged liable on the basis that the director or officer improperly received personal benefit. Indemnification under this Section 1.2 in connection with a proceeding brought by or in the right of the Church shall be limited to reasonable expenses incurred in connection with the proceeding. The termination of any action, suit, or proceeding by judgment, order, settlement, or conviction or upon a plea of nolo contendere or its equivalent shall not of itself be determinative that the person did not meet the standard of conduct set forth in this Section 1.2.

1.3 Successful Defense on the Merits; Expenses. To the extent that a director or officer of the Church has been wholly successful on the merits in defense of any proceeding to which he was a party, such person shall be indemnified against reasonable expenses (including attorney's fees) actually and reasonably incurred in connection with such proceeding.

1.4 Determination of Right to Indemnification. Any indemnification under Section 1.2 (unless ordered by a court) shall be made by the Church only as authorized in each specific case upon a determination that indemnification of the director or officer is permissible under the circumstances because such person met the applicable standard of conduct set forth in Section 1.2. Such determination shall be made by the Church Council of Elders (a) by a majority vote of a quorum of disinterested directors who at the time of the vote are not, were not, and are not threatened to be made parties to the proceeding, or (b) if such a quorum cannot be obtained, by the vote of a majority of the members of the deacons, provided that committee shall consist of two (2) or more who are not parties to the proceeding (directors who are parties to the proceeding may participate in the designation of directors to serve on such committee), or (c) if such a quorum of the Council of Elders cannot be obtained, or even if such a quorum is obtained, but such quorum so directs, then by independent legal counsel selected by the Council of Elders in accordance with the preceding procedures. Authorization of indemnification and evaluation as to the reasonableness of expenses shall be made in the same manner as the determination that indemnification is permissible, except that, if the determination that indemnification is permissible is made by independent legal counsel, authorization of indemnification and evaluation of legal expenses shall be made by the body that selected such counsel.

1.5 Other Employees and Agents. The Church shall indemnify such other employees and agents of the Church to the same extent and in the same manner as is provided above in Section 1.2 with respect to directors and officers, by adopting a resolution by a majority of the members of the Council of Elders specifically identifying by name or by position the employees or agents entitled to indemnification.

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### **h. Amending the Constitution and By-Laws - Approved by Wayne Hills Baptist Church in business meeting dated December 13, 2006**

Proposed changes to the Constitution and By-Laws must be first reviewed by the Council of Elders and by the Deacons before the proposed changes are presented to the church for final approval. The proposed changes will be presented to the church by the Council of Elders. Changes to the Constitution and By-Laws may be made at any business meeting of the church provided each amendment was presented in writing at a previous business meeting and copies of the proposed amendment have been furnished to each active member present at the earlier meeting. Amendments to the "Preamble" shall be by two-thirds vote of active church members present. Amendments to the "Bylaws" shall be by majority vote of active church members present.

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## Appendix A

Approved by Wayne Hills Baptist Church in the October 11, 2006 Business Meeting.

The following is taken from “A Guide to the Doctrine, Policies, and Procedures of South Woods Baptist Church”, Memphis, Tennessee and modified slightly to meet the needs of Wayne Hills Baptist Church.

### **Church Discipline:**

Church discipline is an unusual subject in most churches today. Yet, as we study the New Testament, it is obvious that church discipline was an integral part of local church life. It served to maintain unity, purity, and faithfulness in the early church. Biblical church discipline is needed in our day. With bloated membership roles, church fights, toleration of open sin, the church must pay heed to the clear instruction of God’s Word regarding the discipline of its members. Why do we need to exercise discipline in the church today?

The purposes of discipline are clearly stated in Scripture:

- a) to glorify God by obedience to His instructions (Matt. 18:15; II Cor. 2:9);
- b) to restore repentant believers (Gal. 6:1);
- c) to sanctify the Lord’s Supper (I Cor. 11:27);
- d) to purify the spirit and message of the church (I Cor. 5:6);
- e) to deny Satan any advantage in the church (II Cor. 2:11; Eph. 4:27);
- f) to prove that leaders love and care (II Cor. 7:1-13; see section on Leadership);
- g) to deter others from sin (I Tim. 5:20);
- h) to destroy fleshly lusts in a believer (I Cor. 5:5);
- i) to cut emotional ties with unrepentant Christians (I Cor. 5:11);
- j) to protect Scripture from perversion and error (Titus 1:10-14);
- k) to shame a brother to repentance (II Thes. 3:14).

Church discipline is necessary:

- a) **When** Christian love is violated by serious private offenses....Though such offenses may begin in secret, they must ultimately result in public censure if the offender stubbornly refuses to repent. (See Matt. 18:15-18)
- b) **When** Christian unity is violated by those who form divisive factions which destroy the peace of the church. Such persons must be watched, rebuked, and, if necessary, removed. (See Romans 16:17-18; Titus 3:10)
- c) **When** Christian law is violated by those living scandalous lives....Biblical Christianity undeniably teaches a high standard of conduct and morality....Those who live in a habitual violation of biblical morality, and refuse to repent when admonished and rebuked, must be removed from church membership [I Cor. 5]. (see Matt. 15:19-20; Rom. 13:8-14; Eph. 4:25-6:8; Col. 3:5-4:6; I Thes. 4:1-10; II Tim 3:2-4:5; Titus 2:1-3:3)
- d) **When** Christian truth is violated by those who reject essential doctrines of the faith....This does not mean that Christians should be censured for failing to understand and receive every doctrine revealed in the Bible, for all Christians are learning and growing. Rather, this refers to those who knowingly reject any of those doctrines which the church considers essential and fundamental. (see I Tim.

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1:19-20, 6:3-5; II John 7-11; Acts 20:27; I Tim. 3:2,9; Titus 1:9; James 3:1).

Church discipline may take the somewhat mild form of private or public admonition, particularly through the Scriptures (Rom. 15:14; Col. 3:16; I Thes. 5:14; I Cor. 10:11; Heb. 10:24-25), to the more austere mode of reproof, rebuking and convincing concerning sin (Matt. 18:15; Eph. 4:15, 5:11; I Tim. 5:20; II Tim. 3:16; 4:2; Titus 1:9, 19; 2:15), to the final mode of discipline, removal from membership (Matt. 18:17; I Cor. 5:11, 13).

The goal of church discipline is always to bring about genuine repentance and complete restoration to fellowship of the member who is under discipline. Discipline must be exercised in a loving, yet firm way. When a member of the church is in need of discipline, the following diagrammed procedure should be followed. (Note: the diagram is also contained in Section II.7 of these By-Laws.)

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*The following diagrammed procedure should be followed  
When any member of the church is in need of discipline*

A church member has first-hand knowledge of sin in the Body of Christ

Deal with it ...

Reprove them  
privately  
Matt. 18:15  
Luke 17:3

*They repent ...*

You have served  
your brother or sister  
and won them

The person continues ...

Reprove them with  
two or three  
witnesses  
Matt. 18:16

*They repent ...*

You have served  
your brother or sister  
and won them

The person continues ...

Reprove them before  
the elders  
Matt. 18:17  
1 Tim. 5:20

*They repent ...*

You have served  
your brother or sister  
and won them

The person continues ...

Reprove them before  
the Church  
Matt. 18:17  
1 Tim. 5:20

*They repent ...*

You have served  
your brother or sister  
and won them

The person continues ...

Remove them from  
the Fellowship  
Matt. 18:17, 1 Cor.  
5:5, 1 Tim. 1:20,  
2 Thess. 3:14-15

*They repent ...*

You have served  
your brother or sister  
and won them

The person continues ...

Turn away from them  
Rom. 16:17-19  
2 Thess. 3:6

*They repent ...*

You have served  
your brother or sister  
and won them

The person continues ...

You have fulfilled your obligation  
Ezekiel 33:7-9

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## Appendix B

Approved by Wayne Hills Baptist Church in the November 8, 2006 Business Meeting.

Note: The descriptions below were taken from the South Woods Baptist Church Manual, Memphis, Tennessee, and modified slightly for Wayne Hills Baptist Church.

### Qualifications for Elder

The qualifications for elders can be divided into four areas. The actual 'New American Standard' texts are underlined.

- I. SEVEN DESIRABLE PERSONAL QUALIFICATIONS
  - a. Above reproach, which means the elder has a "sustained reputation for blamelessness," one against who no legitimate criticism can be made.
  - b. Aspires to the office, which indicates the elder desires to carry out the responsibilities of an elder, rather than simply desiring a "position."
  - c. Temperate, which means to maintain a mental alertness and spiritual vigilance in daily life.
  - d. Prudent, implies that the elder is a man of self-control, one who has his passions bridled.
  - e. Self-controlled, is a synonym to "prudent" and has the more general meaning of "strength that is under control," He has the moral strength to curb or master himself.
  - f. Respectable, refers to "inner moral excellence and ...outward orderly behavior."
  - g. Gentle, does not imply weakness, rather a kind, yielding, forbearing spirit.
- II. SEVEN UNDESIRABLE PERSONAL QUALIFICATIONS TO BE AVOIDED
  - a. Not addicted to wine is a phrase that literally means "one who does not sit long at his wine." This also carries the idea of being watchful and vigilant, so that no indulgence would lessen the elder's Christian watchfulness or soil his character.
  - b. Not pugnacious, means that he is not a bully, he is "not given to blows or violence."
  - c. Uncontentious, is a similar word to "not pugnacious", implying "disinclined to fight." It refers to one who does not have a disputatious or quarrelsome spirit.
  - d. Free from the love of money literally means "not a silver lover." An elder cannot be consumed with amassing material wealth.
  - e. Not fond of sordid gain refers to one who refuses to make a profit by shameful or disgraceful ways.
  - f. Not self-willed, means that the elder does not seek to "please himself." This is the opposite of one who asserts his own rights and refuses to listen to others.
  - g. Not quick-tempered, means one that does not suddenly blaze in anger. It

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implies that the elder is one who does not "fly off the handle" or have a "short fuse."

### III. FIVE SOCIAL QUALIFICATIONS

- a. Husband of one wife literally means "a one woman man" or a "one wife man." In a day of rampant infidelity, the elder sets the standard of faithfulness and purity in marriage.
- b. Manages his own household well means that the elder "stands before his household as a leader and as an example." He demonstrates his ability to "rule (meaning to manage or lead) the church by the way he manages his own family.
- c. Having children who believe, refers to the elder, who has children, being one who instructs his own children in the faith, so that his teaching has full credibility with his own children.
- d. Hospitable, literally means "lover of strangers." He is ready to use his home to minister to others.
- e. A good reputation with those outside, implies that the elder's life is exemplary to the non-Christian as well as the Christian. He is not simply a "Sunday Christian."

### IV. SIX SPIRITUAL QUALIFICATIONS

- a. Loving what is good means that he devotes his life to what is best and wholesome.
- b. Not a new convert literally means "not one who is newly planted." The elder must be one who has had adequate time to mature in his faith, so that the weightiness and prominence of his responsibilities will not produce pride, which is one of the devil's traps.
- c. Just is a word which refers to personal righteousness. It implies that the elder "performs his duty toward man."
- d. Devout refers to the elder's personal holiness, so that he lives a life "separated unto God."
- e. Holding fast the faithful Word implies that an elder must be "stable in his faith and obedient to the Word in all respects."
- f. Able to teach does not necessarily mean the elder has the spiritual gift of teaching, but it does mean he is well-versed in God's Word and is able to instruct others in the church from the Word.