



CONSTITUTION AND BY-LAWS OF
WATERS EDGE BIBLE CHURCH (WEBC)

LAKE COUNTY, FLORIDA

Adopted 22 December 2021

With Amendment 1 Adopted 19 April 2023

PREAMBLE

This Constitution and Bylaws are made to preserve and secure the principles of our faith, preserve the liberties of each individual member of the church, ensure freedom of action of independence from any religious body or organization, and provide for orderly conduct of internal affairs, dealing with others, and governing church members. Colossians 1:18 states, "He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything". This verse clearly states that Jesus Christ is the head of the Church. Therefore, if it is ever determined that there is a discrepancy between this Constitution and Bylaws and the Word of God, the Word of God will always take precedence as the final authority. We, the followers of Jesus Christ who make up the part of God's family and Christ's body known as Waters Edge Bible Church (hereafter, known as "WEBC"), adopt this formal document which reflects the heart, spirit, and intent of our body; establishes the structure, functions, and purposes we embrace; and sets forth the guidelines and parameters by which we will seek to accomplish our stated mission and purpose.

PROCLAMATION OF WHAT WE BELIEVE

We believe in the inspiration of the Bible (both the Old and the New Testaments); the creation of man by the direct act of God; the incarnation and virgin birth of our Lord and Savior, Jesus Christ; His identification as the Son of God; His vicarious atonement for the sins of mankind by the shedding of His blood on the cross; the resurrection of His body from the tomb; His power to save men from sin; the new birth through the regeneration by the Holy Spirit; and the gift of eternal life by the grace of God.

ARTICLE 1: NAME AND LOCATION

This body is known as Waters Edge Bible Church located in Lake County, Florida. This church shall also be known as WEBC and is recognized by the State of Florida as a not-for-profit corporation under Title XXXVI, Chapter 617 of Florida Statutes. The conditions and requirements of incorporation are outlined in the "Statement of Articles of Incorporation" adopted by the Board of Elders, also serving as the Board of Trustees, on **Sunday, November 21, 2021**. WEBC was constituted on **November 21, 2021** and incorporated under the laws of the State of Florida on **Monday, November 22, 2021**.

ARTICLE 2: MISSION STATEMENT

Our mission, based on Isaiah 61:1-3, is to be a church that proclaims the good news of Jesus Christ in order to restore lives; give hope; transform broken people to wholeness; and celebrate Jesus Christ through Christ-honoring praise and worship. In other words, WEBC exists to glorify God by equipping His people to be instruments for Biblical transformation locally and around the world. Our motto is "Fishing for lost and hurting souls, discipling them with the truth of God's Word". We purpose to glorify God in the following mutually supportive ways, as directed by the Holy Scriptures:

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2.1 Worship God in spirit and truth (John 4:24; Acts 2:42).

2.2 Proclaim the gospel of Jesus Christ to the world (Acts 1:8; Matthew 28:18-20).

2.3 Live to the glory of God in all spheres of life (Matthew 5:13-16; Jeremiah 29:7; 1 Corinthians 10:31).

2.4 Serve one another by exercising spiritual gifts (1 Corinthians 12:4-7; Ephesians 4:11-16).

ARTICLE 3: RELATIONSHIPS AND AFFILIATIONS

3.1 Authority. We acknowledge no ecclesiastical authority other than our Lord Jesus Christ who is Head of the Church (Ephesians 5:23), and who directs the affairs of the church through elders chosen and ordained according to the precepts of Holy Scripture (Acts 14:21-23; 1 Timothy 3:1-7; Titus 1:5-9). The Elders themselves at all times and in all their activities serve as under-shepherds and stand under the authority of Jesus Christ.

3.2 Independence. WEBC is an autonomous and independent assembly of believers in Jesus Christ as Lord and Savior. However, we value the Biblical principles of church ministry to meeting the needs of the community to further the propagation of the Gospel of Jesus Christ. Therefore, we will cooperate and participate in ministry outreach alongside other churches of like faith, para-church organizations, and charitable organizations, as long as they do not violate the Biblical principles of God's Word as stated in our Statement of Faith (2 Corinthians 1:11, 8:18-24; Philippians 4:15-19). Our Board of Elders will be responsible for making the decision as needed for these affiliations.

ARTICLE 4: STATEMENT OF FAITH

We believe that the Bible itself is the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, and that it is the sole and final source of all that we believe. When we refer to the "Bible", we are referring to the collection of 66 books from Genesis to Revelation which, as originally written, does not only contain and convey the Word of God, but is the very Word of God. In other words, we believe that the Bible, which was written by the Holy Men of Old as they were moved by the Holy Spirit, did so in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be. Based on this, we declare that we wholeheartedly believe the following statements; however, please note that these statements do not exhaust the extent of our beliefs.

4.1 Bible. We believe that the Holy Bible as originally written was verbally inspired and the product of God written through Spirit-controlled men. It is therefore God's Truth and is totally inerrant (2 Timothy 3:16-17; 2 Peter 1:19-21; Acts 1:16, 28:25; Psalm 119:105, 130, 160; Luke 24:25-27, 44, 45; John 17:17). We also believe that the Holy Bible will stand forever and that it is the only complete and final revelation of the will of God to man. It is the true center of Christian union and the supreme authority by which all human conduct,

creed and opinions should be tried (2 Timothy 3:16-17; Matthew 7:21-23; Psalm 119:89 Proverbs 30:5-6; Romans 3:4; 1 Peter 1:23; Revelation 22:19; John 1:45-47, 5:39, 12:48; Isaiah 8:7-11).

4.2 God. We believe that there is only one living and true God, infinite in every excellence, Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness and worthy of all worship, confidence, and love (Exodus 15:11, 20:2, 3; Revelation 4:11). We believe that in the unity of the Godhead, there are three persons, the Father, the Son, and the Holy Spirit, equal in every Divine perfection and executing distinct but harmonious offices (Matthew 28:19; John 15:26; 1 Corinthians 12:4-6; Ephesians 2:18; 2 Corinthians 3:14).

4.3 Jesus Christ. We believe in His Absolute Deity, that He was Divine as no other man can be, existing for all eternity and co-equal with the Father and the Spirit (John 1:1-3; Colossians 2:8-10; Hebrews 1:2, 3, 8; Micah 5:2). That in His voluntary humiliation, He did not lay aside His Deity (Matthew 1:21-22, 28:1; Mark 14:61-62; John 10:30, 32, 33, 14:9, 20:28; 2 Corinthians 5:19; Colossians 1:15-17; 1 John 1:1, 2, 5:20). At His incarnation, He was miraculously begotten of the Holy Spirit and born of the virgin Mary, without a sin nature (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14). We believe that the salvation of sinners is wholly of God's grace and through the mediatorial offices of the Son of God, who by appointment of the Father, voluntarily took upon Himself the form of a man, was tempted in all points as we are yet without sin in nature or deed, honored the Divine Law by His personal obedience, and by His death made a full and vicarious atonement for our sins (Ephesians 2:8-9; Acts 15:11; John 3:16; Matthew 18:11; Philippians 2:7-8; Hebrews 2:14, 4:15; Romans 3:25; 1 John 4:10; Isaiah 53:6; 1 Corinthians 15:3; 2 Corinthians 5:21). We believe that Jesus Christ voluntarily substituted Himself in the sinner's place, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree (John 10:18; Philippians 2:8; Galatians 1:4; 1 Peter 2:24; Isaiah 53:11; Hebrews 12:2; 1 Peter 3:18). Having risen bodily from the dead, He is now sitting at the right hand of the Father. He is in every way the suitable, compassionate, all sufficient Savior and the mediator for believers (Isaiah 53:12; Hebrews 7:25, 9:12-15, 10:10, 12, 14, 18; 1 John 2:2). We believe that the blessings of this atonement are given to all who believe from the heart and confess to God this Lord and Savior as their own Lord and Savior (Acts 17:30; Romans 10:8-10).

4.4 Holy Spirit. We believe that He is a Divine Person, equal with God the Father and the Son, and of the same nature (John 14:16-17, 26; Matthew 28:19; Hebrews 9:14). We also believe that He was active in creation (Genesis 1:1-3); that He convicts of sin, of judgment, and of righteousness (John 16:8-11); that He bears witness to and empowers the truth of the Gospel in preaching and testimony (John 15:26-27; Acts 5:30-32); that He is the agent of the New Birth at which time He indwells, seals, baptizes, guides, teaches, witnesses, sanctifies and helps believers until the day of redemption (John 3:5-6, 14:26, 16:13; Ephesians 1:13-14, 4:30; Acts 11:16; Romans 8:9, 14, 16, 26-27; 2 Thessalonians 2:13; 1 Peter 1:2); and that He gives to the believer at salvation, gifts of service according to His will to be used for the edification of the body of Christ (the church) (1 Corinthians 12:11, 13:5b; Ephesians 4:16).

4.5 Creation. We believe that the Genesis account of creation is to be accepted literally, and not allegorically or figuratively (Genesis 1:1; Exodus 20:11; Acts 4:24, 17:23-26; Colossians 1:17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Jeremiah 10:10). We also believe that man was created directly by God and in God's own image and after His own likeness (Genesis 1:27; 1 Corinthians 11:7). We do not believe that man's creation was a matter of evolution or evolutionary change of species, or development through long periods of time from lower to higher forms (Genesis 2:7, 21-23; John 1:3).

4.6 Man. We believe that man was created in innocence (Genesis 1:27), but that by willful sin, man fell from his sinless and happy state. As a result, all men are now sinners by inheritance from Adam and by individual choice and until regenerated are dead in sin. As a result of the fall, all men are by nature utterly void of righteousness required by the law of God, and definitely inclined to evil (Genesis 3; Romans 3:10-13, 5:12, 19; Ephesians 2:1-3; Galatians 3:22; Psalm 40:12). Therefore, man is under just condemnation without defense or excuse (Romans 1:19-20, 2:1, 12-15, 3:9-20, 23). Man's only hope of eternal life is through redemption in Jesus Christ (John 3:3, 5; Acts 4:12; Ephesians 2:8-9; Galatians 3:26).

4.7 Satan/Devil. We believe that Satan is a distinct personality who was once holy and enjoyed heaven's honors, but, through pride and ambition to be as the Almighty, fell. He is now the enemy of God and His Christ (Isaiah 14:12-13; Ezekiel 28:15-17; Zechariah 1:3; 1 John 3:8; Matthew 13:25, 37-39; Luke 22:3-4). Satan is now the malignant prince of the power of the air and the unholy god of this world. Although powerful, he is not omniscient, omnipotent, nor omnipresent and cannot overcome the believer who is submitting in obedience to Jesus Christ and His Word in faith (1 Thessalonians 3:5; Matthew 4:1-3; James 4:7; 1 John 4:4). Satan is man's great tempter and accuser (1 Peter 5:8; Revelation 12:10) and is the author of all false religions, the chief power promoting the present apostasy, and the author of all the power of darkness (2 Corinthians 11:13-15; Mark 13:21-22; Revelation 13:13-14; 2 Thessalonians 2:8-11). However, Satan found defeat at the hands of God's Son through His death on the cross, and is destined to the judgment of an eternal justice in hell, a place prepared for him and his angels (Genesis 3:15; Revelation 12:7-9, 19:11, 16, 20, 20:1-3, 10-15; Matthew 25:41).

4.8 Salvation. We believe that in order to be saved, all men must be born again (John 3:3; Galatians 3:26) and that the new birth is a new creation in Christ Jesus (2 Corinthians 5:17). In the new birth, the one dead in trespasses and in sins is made a partaker of the Divine nature and receives eternal life which is the free gift of God (2 Peter 1:4; Romans 6:23; Ephesians 2:1, 4-9; Colossians 2:13; Titus 3:5). The new creation is brought about in a manner above comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience by faith in the gospel (John 1:12-13, 3:8). The evidence of salvation appears in the holy fruits of repentance and faith in the finished work and person of Jesus Christ and newness of life. Repentance and faith are wrought in our souls by the quickening Spirit of God who convicts the believer of guilt, danger, helplessness, and of the way of salvation by Christ, so that the believer turns to God with

unfeigned contrition, and confesses to God his wholehearted faith in the work and person of the Lord Jesus Christ as his all sufficient Savior (Acts 2:27-28; Romans 10:8-13; 1 John 5:1-5). We also believe in God's electing grace (1 Thessalonians 1:4; Colossians 3:12; 1 Peter 1:2) and that it is the immediate duty of all to accept this salvation by whole-hearted, repentance, and obedient faith (John 3:15-18; 1 Timothy 1:15; Acts 2:37-41; Romans 10:8-9). Nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel -- rejection that brings upon man the condemnation of God's wrath (John 3:18, 36; Romans 1:18, 20, 2:1, 4-5).

4.9 Justification. We believe that the great gospel blessing, which Christ secures to those that believe in Him, is justification, and that justification includes the pardon of sin, and the gift of eternal life on the basis of Christ's righteousness and atonement (Acts 13:39; Isaiah 53:11; Romans 5:1, 9, 8:1). Justification is bestowed not in consideration of any works of righteousness which we have done or ever will do, but solely through faith in the Redeemer's blood is His righteousness which is imputed to us (Titus 3:5-7; Romans 4:24-25, 5:1, 17; Galatians 3:11).

4.10 Sanctification. We believe that Biblical progressive sanctification is the process by which, according to the will of God, the believer is set apart positionally before God the moment he believes (1 Corinthians 1:30, 6:11; 2 Thessalonians 2:13; Hebrews 10:10, 14). The believer grows in grace progressively day by day toward the likeness of Christ by the power of the Holy Spirit in the continual use of the Word of God, self-examination, prayer and yielding to the Spirit through Biblical change (John 17:17; Romans 8:13, 28-29a, 12:1-2; 2 Peter 3:18; 2 Corinthians 7:1; Ephesians 4:11-16, 22, 24; 1 Timothy 4:7b; Hebrews 5:12-14; 1 John 3:3). The process of sanctification is completed at the coming of Christ for the church (1 John 3:2; 1 Thessalonians 3:13, 5:23).

4.11 Security of the Believer (perseverance of the Saints). We believe that every person, immediately upon acceptance of Christ as personal Savior and Lord, receives eternal life and is made at once a Son of God (1 John 5:11-13; John 1:12). Believers, by the power of God through faith, are kept in a state of grace, and are eternally secure apart from any human works (Romans 8:38-39; Ephesians 2:8-9). Those who truly belong to Him will endure to the end. The believers' persevering attachment to Christ and their growth in the likeness of Christ are God's marks that distinguish them from superficial professors of the faith (Philippians 1:6; Romans 8:28-29a; John 8:31, 10:27-29, 13:34-35, 14:21-23; 1 John 2:19, 5:1-3; Ephesians 2:10; Titus 2:11-13; James 2:14-20; Revelation 21:7-8).

4.12 Sanctity of Life. We believe that all human life is sacred and created by God in His image. Human life is of invaluable worth in all its dimensions, including fetuses (pre-born babies), the aged, the physically or mentally challenged, as well as every other stage or condition of life from conception through death. We are therefore called to defend, protect, and value all human life (Psalm 139).

4.13 Family. We believe that marriage was created by God and is a holy and divinely established covenant between one (genetically born male) man and one (genetically born female) woman to be a representation of the relationship between Jesus Christ and His church. Marriage is the bond that joins one man and one woman in a single, exclusive union, as delineated in Scripture. (Genesis 2:24; Matthew 19:4; Mark 10:7; Ephesians 5:31). We also believe that the roles of husband, wife, parent, and child are clearly defined in Scripture (Ephesians 5:21-32; Colossians 3:16-21; 1 Peter 3:1-7). We believe that sexual relationships are sacred and fulfilling only within the bonds of marriage and are condemned outside the marriage relationship. We believe that God created sexual intimacy to be enjoyed exclusively between one man and one woman who are married to one another. Sexual intimacy outside the marriage relationship is sinful and offensive to God and any form of sexual immorality, including but not limited to adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography, prostitution, pedophilia, premarital sexual intimacy, cross dressing, sexting or any attempt to change one's gender, or disagree with one's biological gender, is sinful and offensive to God. However, we also believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Matthew 15:19; Romans 1:21-27; 1 Corinthians 6:9-20, 7:3-4; Hebrews 13:4; 1 John 1:9). While we would not minimize the struggles that some experience with gender identity, we still believe that God created humanity with specific gender identity and that He continues this process through biological reproduction; that genotypic gender, and not feelings, determines gender identity; and that God makes no mistakes (Numbers 23:19; Psalm 145:17; Isaiah 46:9-10). We believe that children are a blessing of God and the responsibility for them rests solely upon the parents and they are to be brought up in loving, structured control and conscientious instruction in the truths of God and His principles of life (Psalm 78:4-7, 127:3; Ephesians 6:4; Deuteronomy 6:6-7; Proverbs 17:6, 22:6).

4.14 Marriage, Sexuality, and Gender. We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Genesis 1:26-27). Rejection of one's biological sex is a rejection of the image of God within that person. We believe that the term "marriage" has only one meaning and that is marriage sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in Scripture. We hold to the fundamental biblical conviction that Christian marriage is, by definition, the spiritual and physical uniting of one man and one woman in an exclusive covenant commitment for their joint lifetime. Christian marriage is God's unique gift to reveal the union between Christ and His Church (Genesis 2:18-25). We believe that God commands sexual intimacy to only occur between a man and a woman who are married to each other and that any form of sexual immorality, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pornography, or any attempt to change one's sex, or disagreement with one's biological sex, is sinful and offensive to God. (Matthew 15:18-20; 1 Corinthians 6:9-10). However, we believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11). Based on the above, and in order to preserve the function and integrity of WEBC as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons

employed by this church in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22).

4.15 The Church. We believe that the church universal is a New Testament institution established by Jesus Christ who is its sole Head; revealed through the apostles; empowered and perpetuated by the Holy Spirit; His "body" for service and His "bride" for glory. The church universal began with the New Testament Saints at Pentecost and will be consummated at the coming of Christ in the Rapture (Matthew 16:18; Acts 1:8, 2:1-13, 41-47, 15:14; Ephesians 1:22-23, 3:21, 5:23-32; 1 Thessalonians 4:13-18).

4.16 Resurrection, Return of Christ, and Related Events. We believe in and accept the sacred Scriptures upon these subjects at their full and face value. These beliefs include Christ's bodily resurrection from the tomb and His ascension to the Father's right hand (Matthew 28:6-7; Luke 24:2-6, 39, 51; John 20:27; 1 Corinthians 15:4-8; Mark 16:6, 19; Acts 1:9, 11, 2:24, 32, 3:15, 4:2; Romans 4:25; Hebrews 10:12); His present high Priesthood (Hebrews 4:14-16, 7:24-25, 8:6; 1 Timothy 2:5; 1 John 2:1); His future appearing in the air to receive His saints (1 Thessalonians 4:16-17; Acts 1:11; Hebrews 9:28); and the resurrection of the righteous dead (1 Thessalonians 4:16; 1 Corinthians 15:42-44, 15:52). We believe that the believer's response to God's Word will be evaluated at the judgment seat of Christ for reward or loss (2 Corinthians 5:10; 1 Corinthians 3:11-15; Romans 14:10; 2 Timothy 4:8; Revelation 22:2). We also believe in the white throne judgment of the unsaved and the new heaven and the new earth (Revelation 20:11-15, 21:1-2).

ARTICLE 5: ORDINANCES

WEBC recognizes two ordinances as described below:

5.1 Baptism. Baptism is the public acknowledgement of commitment of one's life to Jesus Christ and public profession of Jesus Christ as Lord and Savior. Scriptural baptism is total immersion in water of a believer after receiving Christ as Lord and Savior symbolizing the believer's faith in a crucified, buried, and risen Savior. According to the Lord Jesus' instruction, baptism shall be administered in the Name of the Father, the Son, and the Holy Spirit (Matthew 28:19).

5.2 The Lord's Supper. Every member of WEBC who is in good standing may participate in the Lord's Supper. The Lord's Supper is a symbolic act of worship in which the members of the Body of Christ, through partaking of the bread and the cup, commemorate the substitutionary death of Jesus Christ and His second coming. The Lord's Supper will be observed on a regular basis, as determined by WEBC's Elders and will be done in a manner that brings honor to our Lord. The Elders and Deacons will lead and administer the Lord's Supper, with the Deacons being responsible for the physical preparation of the elements. Guests of like faith and order may participate in the Lord's Supper.

ARTICLE 6: CHURCH MEMBERSHIP

WEBC is a self-governing New Testament Church under the Lordship of Jesus Christ with exclusive rights to determine the criteria for membership and exclusion from membership.

6.1 Process for Membership. Those who profess faith in the Lord Jesus Christ and desire membership in WEBC may present themselves as a candidate for membership. We receive members in one of the following ways: (1) by profession of faith and as a candidate for baptism by immersion; (2) by letter or recommendation from another church of like faith; (3) or by statement of prior conversion experience and baptism by immersion in a church of like faith when no letter is obtainable. The following steps lay out this process.

6.1.1 The membership process begins by attending a membership class. During this class, you will learn more about WEBC and the doctrines of this church.

6.1.2 After attending the membership class, the next step in the process is to fill out an application for membership. The following information is collected on the membership application:

6.1.2.1 Personal testimony. A prospective member must write out their personal testimony and attach it to the membership application. To be eligible for membership, a person must demonstrate to the satisfaction of the Elders discernable evidence of conversion (Matthew 16:24; John 3:3-5; 2 Corinthians 5:17; Ephesians 2:8-10).

6.1.2.2 Previous church information. If the applicant is or has been a member of another church, special effort will be made to determine the person's standing in that church and his reasons for leaving (Acts 15:1-2, 24-25; 1 John 2:19). Therefore, a letter will be sent to the previous church to obtain that information. The applicant must not be under the biblically warranted corrective discipline of a genuine Christian church (Matthew 18:17-18; 1 Corinthians 5:11-13; 2 Thessalonians 3:6, 14-15; 3 John 9-10; 2 Corinthians 2:6-8). If said church raises an objection which the Elders consider valid, the applicant may be denied membership at the discretion of the Elders.

6.1.2.3 Verification of agreement with WEBC's Constitution, Bylaws, and Statement of Faith (including the Members Covenant and the statement on marriage, sexuality, and gender). To become a member of WEBC, each prospective member must indicate on the Membership Application that they agree with and accept this Constitution, Bylaws and Statement of Faith. During the interview with the Elder, the applicant will have an opportunity to discuss any misunderstandings or disagreements with the Elder.

6.1.3 Baptism. A prospective member must be or have been baptized by immersion. The Bible does not teach a minimum age for baptism and church membership. However, in order for a person of any age to be eligible for baptism and membership in WEBC, he must demonstrate to the satisfaction of the Elders sufficient maturity to understand the meaning of the gospel, to follow the Lord Jesus Christ as a disciple, to understand the meaning of the ordinances of baptism and the Lord's Supper, and to be subject to the oversight and

discipline of the church. An applicant meeting these requirements but under the legal age of adulthood (18) will be eligible for church membership but will not be allowed to vote or to be present at certain congregational meetings during which mature and sensitive subject matters are discussed, such as instances of sexual immorality. Children under the age of 18 years must have the permission of their parents before being presented as a candidate for baptism. The Lead Pastor, an Elder, or a Pastoral Staff member will meet with the child and parent to obtain parental permission.

6.1.4 Acceptance into membership. Having met the criteria listed above, membership becomes effective immediately following affirmation by WEBC's membership. Adult members who are faithful in their commitments to the church body and who do not come under the corrective discipline of the church as set forth in Article 7, shall be considered members in good standing and entitled to all the rights and privileges of membership in the church (Acts 2:37-47).

6.2 Termination of Membership. Membership in WEBC may be terminated in any of the following ways:

6.2.1. Removal By Physical Death or Who Have Been in an Inactive Status. When a member of the church is promoted to heaven by means of death, the member's name will be removed from the church's membership role. WEBC may choose to periodically remove inactive members from the membership roll after three unsuccessful attempts to contact the inactive member at the last known address.

6.2.2 Removal By Transfer. When requested to do so, the Elders may transfer a departing member in good standing to the fellowship of another church. A letter of transfer will be sent to the appropriate officer(s) of the church to which the member wishes to transfer. No such letter may be given to a member who is at the time under the corrective discipline of this church or behaving in a disruptive or disorderly manner. The Elders may refuse to grant a letter of transfer to any church which is in their judgment disloyal to "the faith which was once for all delivered unto the saints" (Jude 3).

6.2.3 Removal By Resignation. Membership in this church is initiated jointly, by voluntary commitment from the individual applicant and acceptance by the church. Therefore, as a general rule, a member may voluntarily resign from membership in this church. However, there are circumstances in which unilateral resignation on the part of the individual member is not valid. For example, a resignation offered to undermine the procedures of corrective discipline is not valid, and the church may proceed with church discipline procedures outlined in Article 7 (Acts 15:24; 1 John 2:18-19 with 2 John 7-11).

6.2.4 Removal By Excommunication. According to the teaching of Holy Scripture, a church must cut off from its fellowship and visible membership any person who teaches or insists on holding to false, heretical doctrine, who blatantly or persistently conducts himself in a manner inconsistent with his Christian profession, or who persists in disturbing the unity, peace or purity of the church (Matthew 18:15ff; Romans 16:17; 1 Corinthians 5:1ff;

Titus 3:10-11). The procedure to be followed in such excommunication is set forth in Section 7.2.5 of this constitution.

6.3 Implications of Removal. WEBC does not exist in isolation from, but is part of the universal church of Christ, composed of all true churches. Accordingly, open and forthright communication among the churches is vital for the purity, peace, edification, and unity of the church universal. Therefore, the Elders may, at their discretion, disclose to the members of this church and to other churches the circumstances under which a person's membership was terminated (Acts 15:24; 1 Timothy 1:20; 2 Timothy 2:17; 4:10; 1 John 2:18, 19).

6.4 Privileges and Responsibilities of Membership.

6.4.1 Voting Privileges. Every member of WEBC, 18 years of age or older and in attendance, is entitled to vote on the following issues submitted to WEBC for consideration:

- The Annual Church Budget
- Capital projects
- Calling of all Pastors
- Election of Elders and Deacons
- Amendments to Constitution and/or Bylaws
- Issues requiring Church Discipline
- Other matters brought to WEBC by the Elders

6.4.2 Members are responsible for abiding by the Members' Covenant. God has called His people to covenant, first with Himself and then with one another. Each member, having accepted the Lord Jesus Christ as their Savior, publicly confessing their faith, and having been baptized by immersion in the name of the Father, the Son, and the Holy Spirit, in the presence of God, solemnly and joyfully enter into this member covenant with the believers of WEBC, as one body in Christ. Therefore, as members of the body of Christ at WEBC, we covenant to:

6.4.2.1 Purpose, with the aid of the Holy Spirit, to walk together with the other believers of WEBC in Christian love; to strive for the advancement of the church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to attend its services regularly; to sustain its worship, ordinances, discipline, and doctrines; to give it a sacred preeminence over all institutions of human origin; to give faithfully of time and talent in service; and to contribute regularly, as God has prospered me, to the support of the ministry, the expenses of the church, the help of those in need, to support missions, and the spread of the gospel.

6.4.2.2 Purpose to maintain family and private devotions; to train my children according to the Word of God; to seek the salvation of my relatives, friends, neighbors and acquaintances; to walk carefully and cautiously in the world; to be just in my dealings, faithful in my engagements, and exemplary in my conduct; to avoid all gossip, backbiting, and unrighteous anger; to abstain from all forms of activity that dishonor our Lord Jesus

Christ, cause stumbling to a fellow believer, or hinder the winning of a soul to Christ; to be zealous in my efforts to advance the cause of Christ, and to give Him preeminence in all things.

6.4.2.3 Purpose to encourage the other believers of WEBC in the blessed hope of our Lord's return; to watch over them in brotherly love; to remember them in prayer; to aid them in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; and to be slow to take offense, but always ready for reconciliation, and to seek it without delay.

6.4.2.4 Agree that if they leave WEBC, they will, as soon as possible, unite with a church of like faith where they can carry out the spirit of this covenant and the principles of God's Word.

6.4.2.5 Agree that if they have any controversy, claim or dispute with WEBC or members of WEBC, to seek to settle it Biblically. They agree to this because the Bible commands all believers to make every effort to live at peace and to resolve disputes with each other in private or within the Christian community, in keeping with 1 Corinthians 6:1-8, Matthew 5:23-34, and Matthew 18:15-20.

6.4.2.6 Agree, with God's help, to abide by the standards and requirements of WEBC's Constitution and Bylaws, the Statement of Faith, and this Member Covenant. They also agree that they have received, read, and understand all of these documents and that any rejection or violation of provisions could subject them to church discipline as specified in Scripture and as provided in WEBC's Constitution and Bylaws. They understand that by agreeing to this Member Covenant, they are submitting themselves to that process.

ARTICLE 7: CHURCH DISCIPLINE

7.1 Purpose of Church Discipline. It is the practice of WEBC to emphasize that every reasonable measure will be taken to assist any member involved in sinful behavior in the process of reconciliation and restoration. The attitude of members toward one another is guided by a desire for restoration, not punishment. Should a member become involved in sinful behavior that presents a liability to the general welfare, witness, and mission of WEBC, the Elders will take every reasonable measure to provide immediate guidance and counsel.

7.2 Procedure for Church Discipline. The Biblical principles of Matthew 18:15-17 (cf. 1 Corinthians 5:1ff) as listed below will be followed in these efforts. All of these proceedings will be conducted in a spirit of Christian kindness and desire for repentance and reconciliation. These actions should proceed in a timely manner to seek repentance and restoration as soon as possible before further harm is done to the member and to WEBC.

7.2.1 Any church member witnessing sinful behavior of another member has the obligation to first go to the individual privately.

7.2.2 If the member who has been approached privately refuses to accept counsel and shows no desire for repentance and restoration, two or three additional members will accompany the first member to provide another opportunity for repentance and restoration. One of the witnesses must be an Elder.

7.2.3 If the offending member still refuses to repent, the behavior shall be brought to the attention of the Elders. The Elders shall request a private meeting with the member(s) witnessing the sinful behavior and the offending member.

7.2.4 Should the offending member still refuse to repent, and the Elders agree the behavior is harmful to both the member and the mission and purpose of WEBC, the Elders will recommend church discipline. The offending member will be afforded due process, including reasonable notice of the called meeting, opportunity to attend, and the right to speak on their own behalf. Refusal to attend the meeting and defend oneself will be considered as an admission of guilt. At this point in the church discipline process, the Elders will decide if suspension of privileges is warranted.

7.2.5 Excommunication. Some manifestations of sin (ethical or doctrinal) are so gross and heinous in nature that preliminary actions like public reproof and suspension are inappropriate. In such cases, the guilty member may be immediately excommunicated by the church (1 Corinthians 5:1-5). This severe measure is to be employed when both aggravated lawlessness is discovered, and there are no hopeful signs of repentance. This severe measure is designed to purge the lawbreaker of his lethal attachment to his sin, unto a sincere and enduring repentance (1 Corinthians 5:5). The elders, therefore, having made earnest but unsuccessful efforts to bring the offender to true repentance and restoration, shall report the same to the church and recommend that the offender be excommunicated. All acts of excommunication must be executed by the gathered church (Matthew 18:17; 1 Corinthians 5:4). To be valid, an act of excommunication must have the approval of at least 80% of the members present and voting at a duly convened business meeting of the church.

7.2.6 Restoration of an excluded member will require a request for reinstatement of membership, evidence of repentance by a public statement, and recommendation for reinstatement by the Elders.

ARTICLE 8: OFFICERS (BIBLICALLY MANDATED)

8.1 Appointment of Elders and Deacons. Jesus Christ alone is the Head of His Church (Colossians 1:18). However, He has ordained that individual churches should be governed not only by Himself, but also through officers whom He appoints, who are endowed by His Spirit with the gifts and graces needed to accomplish their work. Those who have been called of God to rule and teach in the church are called elders, pastors, or overseers (sometimes translated “bishops”). These three titles are interchangeable and designate various functions of one and the same office in a New Testament church (Acts 20:17, 28; Ephesians 4:11, 12; Titus 1:5, 7). God has ordained that each local church exercise the responsibility of recognizing those whom He is raising up to be elders and deacons in that

particular church. Elders and deacons are ordained, or appointed, to office by the laying on of hands by the eldership (Acts 6:6; 1 Timothy 4:14). This is an expression of approval for which the Elders are responsible (1 Timothy 5:22). The Lord's appointment of an individual to either of these offices is recognized by means of that individual's possession of those gifts and graces required by Scripture for the particular office as well as his own conviction that the Lord is calling him to minister in that office (Romans 1:1; 1 Timothy 3:1-13). WEBC will fulfill the Biblical mandate for these positions with the appointment of a Lead Pastor, Elders, and Deacons as depicted below.

8.2 Lead Pastor

8.2.1 Calling of the Lead Pastor. The Lead Pastor will be presented to WEBC as an approved candidate by the Elders, and thereafter called and affirmed by WEBC whenever a vacancy occurs. The election will take place at a meeting called for that purpose following the Sunday morning worship service. At least two weeks public notice must be given to WEBC's membership prior to this meeting. The process for replacing the Lead Pastor shall be as follows:

8.2.1.1 A Lead Pastor Search team will be selected by the Elders and presented to WEBC. The Search Team will be appointed by the Elders, chaired by an Elder, make reports to the Elders, and WEBC's membership as necessary.

8.2.1.2 Any church member has the privilege of making recommendations to the Lead Pastor Search Team.

8.2.1.3 The Search Team will recommend a candidate to the Elders, who at their discretion, may present him to WEBC. The Elders will bring only one name at a time for consideration by WEBC's members.

8.2.1.4 Election will be by secret ballot. An affirmative vote of 80% or more of those present and voting will be necessary to call the recommended candidate.

8.2.2 Responsibilities of Lead Pastor. The Lead Pastor will function as an Elder of the church along with the other Elders. They will be responsible for oversight and leading WEBC to function as a New Testament church. The Lead Pastor, along with the Elders, will lead the congregation, Pastoral Staff, and Support Staff to accomplish the vision and the mission of WEBC. He will preside at meetings of WEBC, chair Elder meetings, and will serve as moderator in all business meetings following the Biblical principles set for governing the church as stated in this Constitution, Statement of Faith and Bylaws. Robert's Rules of Order may be used as a guide as long as they do not violate any of the Biblical principles set for in this Constitution, Bylaws, and Statement of Faith.

8.2.3 Sabbatical. The lead pastor and assistant pastor will be eligible for a paid two week sabbatical every year and 3 weeks paid sabbatical every five years. The length of the sabbatical can be extended at the discretion of the Elders. The sabbatical will be for the purpose of continuing education, writing, spiritual renewal, ministerial experience, or

missions, and as such should be thoughtfully and prayerfully planned. This sabbatical must be approved by the Elders before it is taken. The lead pastor and/or assistant pastor will be required to give a report to WEBC upon their return.

8.2.4 Resignation or Termination of the Lead Pastor. Once elected, the Lead Pastor will serve until the relationship is terminated by his request or initiated by the Elders. A 80% or more vote of the Elders followed by 80% vote or more from WEBC's members is required. The Lead Pastor may relinquish his office by giving at least 30 days notice to WEBC at the time of resignation. The Elders can suspend the minimum number of days until resignation if needed. WEBC may then accept the resignation of the Lead Pastor.

8.3. Elders

8.3.1 Plurality. The New Testament clearly teaches that the Church is to be led by a *plurality of godly leaders called Elders*: accountable to both God and to the local church (Titus 1:5; 1 Timothy 3:1; Acts 11:30; 20:17). It is important to note that within the New Testament model of church organization, authority for leadership is not granted to just one individual, nor is it given as democratic rule by the congregation. Instead, Scripture states that authority for leadership is conducted by a *plurality of elders* who are recognized by the local church and accountable to God. The Elders, some of whom fill church vocational roles and others with non-church vocational roles, are one with the people, always seeking God's best for the members of the church (Acts 14:23, Titus 1:5, 2 Corinthians 8:19). Even though one of the Elders serves as the Lead Pastor, there shall be no established hierarchy among the Elders.

8.3.2 Number of Elders. The specific number of Elders this local church will have at any given time will be determined by the need as assessed by the existing Elders and the number of qualified men in the congregation. The Elders may consist of full-time, paid Pastoral Staff and non-staff members. However, the majority of Elders will be non-staff members. WEBC will not put a limit on the number of Elders necessary to meet the needs of the body.

8.3.3 Length of Service. Elders will be elected to serve for life. However, an Elder can be removed from service if they are under church discipline. The New Testament does not dictate the length of an elder's term of office. One truly called to this office is usually called to it for life. Only when an elder fails to meet the necessary scriptural qualifications for his office does he disqualify himself from being an elder. An elder may honorably resign from his office for a time if he is providentially hindered from properly discharging his pastoral duties. He may, at the discretion of the elders, without re-examination by the congregation, re-assume office when those hindrances have been removed.

8.3.3.1 Sabbatical. Any non-vocational Elder is entitled to a sabbatical at the Elder's request for personal reasons or at the recommendation of the Elders. The length of time will be determined by the Elders and presented to WEBC at an official meeting.

8.3.3.2 Resignation. With the exception of the Lead Pastor, the resignation of an Elder may be considered immediate. In cases where Church Discipline has been utilized to instruct the Elder to resign, the Elder must relinquish his ordination credentials back to WEBC. An Elder may resign for personal reasons, at the direction of the Elders, or as part of the church discipline process.

8.3.4 Qualifications.

8.3.4.1 Must have been a member of WEBC for a minimum of one year.

8.3.4.2 Must be men. Scripture is clear that men and women are equally image-bearers of God (Genesis 1:26-27) and children of God (Galatians 3:28; Colossians 3:11). We acknowledge and encourage the valuable gifts and contributions of women in the life and ministry of the church (Romans 16:1-16; Ephesians 4:16; Philippians 4:3; 1 Timothy 3:11). However, in accordance with Scripture, men and women have different roles in the home and in the church (1 Corinthians 11:3). Therefore, in obedience to the teaching of Scripture, church officers (elders and deacons) shall be men (1 Corinthians 14:33b-35; 1 Timothy 2:8-15; 3:1-13).

8.3.4.3 To be qualified to serve as Elder, a man must meet specific moral and spiritual qualifications before they serve as outlined in 1 Timothy 3:1-7; Titus 1:6-16; and 1 Peter 5:1-3. They must be publicly installed into office (1 Timothy 5:22, Acts 14:23) and must be motivated and empowered by the Holy Spirit to do their work (Acts 20:28). Elders are qualified to lead based on their godly life in accordance with the *character qualifications and competencies outlined in 1 Timothy 3:17, Titus 1:5-9, and 1 Peter 5:1-3*. NOTE: The qualification which says "the husband of one wife" does not automatically disqualify a divorced man from serving as an Elder. "The Greek text literally read "a one-woman man". Paul is not referring to a leader's marital status, as the absence of the definite article in the original indicates. Rather, the issue is his moral, sexual behavior. Many men married only once are not one-woman men. Many with one wife are unfaithful to that wife. While remaining married to one woman is commendable, it is no indication or guarantee of moral purity (quote from John MacArthur Commentary).

8.3.5 Process of Selection and Installation. The following process will be used to select and install Elders:

- Candidates for the position of Elder will be nominated by the Elders of WEBC.
- Each nominee and his spouse will be interviewed by the Elders to outline the requirements and expectations of the office of Elder.
- If the nominee and his spouse prayerfully agree to proceed, the nominee will undergo a subsequent extensive interview process by the Elders including a review of the Biblical qualifications and competencies as outlined in 1 Timothy 3:1-7, Titus 1:5-9, and 1 Peter 5:1-3. The nominee's spouse will also be examined during this process.
- After the examination process, all qualified candidates will be presented to the membership for examination. Examination by all church membership will take

place for a period of three to six weeks as determined by the Elders. This is the time for any church member to bring forth any potential disqualifying concerns about the nominee.

8.3.6 The Discipline and Removal of an Elder. In the event that unconfessed and unrepentant sin is present in the life of an Elder, and the life and ministry of WEBC is affected by the actions of the Elder, the process outlined in Matthew 18:15-17 (see Article 7) will be followed. Note: In accordance with 1 Timothy 5:19-22, two or three witnesses are required to bring a charge against an Elder. Removal, if necessary, can be initiated by either the Elders or by WEBC members. Elders must present recommendation to remove the Elder in question to WEBC's members. After the recommendation is taken to the WEBC's members, an 80% or more vote is required to remove an Elder from his office. Restoration to Church membership shall require public repentance to be made to regain fellowship in the body as well as a vote of affirmation and reinstatement by WEBC's members. If, in the future, the individual seeks to be reinstated as an Elder, he must undergo the examination process as described herein.

8.3.7 Responsibilities. The Elder's responsibilities fall into four categories as Paul outlined in Acts 10:17ff in his farewell address to the Ephesian elders. First, these men are given both the responsibility and authority to skillfully and lovingly lead the flock. Next, they are to feed the flock, offering accurate and insightful teaching of the Scripture. Third, they are to care for the flock. This care is shown in the love, concern, prayer, ministry, and adept management of church resources. Finally, they are to protect the flock from harmful persons, influences, and teachings. The Elders will meet monthly or as often as deemed necessary to prayerfully give spiritual oversight and leadership to WEBC. These meetings will be chaired by the Lead Pastor, or in his absence, the Elders will appoint an Elder to chair the meeting. In keeping with the mission of WEBC, the Elders will exercise spiritual leadership in the following areas:

- Maintaining Biblical integrity, doctrinal distinctiveness, and teaching at WEBC
- Insuring the integrity of a redeemed church membership
- Casting vision for WEBC and its ministries
- Shepherding and caring for the spiritual needs of WEBC
- Providing direct oversight of the Deacons, Pastoral Staff, and Ministry Teams.
- Providing oversight of all administrative and organizational processes
- Providing staff and ministry leader evaluation
- Maintaining integrity and providing leadership in all financial and capital matters. Working in cooperation and the Finance Team, the Elders will present the Annual Ministry Budget to WEBC for final affirmation. The Elders will also oversee and present to WEBC any capital projects
- Insuring compliance with the Constitution and Bylaws
- Serving as the Legal Officers of WEBC

8.4 Deacons. The office of deacon was ordained by the Apostles to enable the ministers of the Word to concentrate on the specific functions of their office; namely, preaching, teaching, counseling, and prayer (Acts 6:1-6; 20:20, 31; Ephesians 4:11-13). Deacons are

primarily responsible to administer the benevolent and business affairs of the church. Scripture indicates that elders have authority over diaconal concerns (Acts 6:2-4; 11:30). The deacons, therefore, must fulfill the duties of their office in cooperation with, and in subjection to, the elders.

8.4.1 Number of Deacons. The number of deacons shall not be fixed. The church shall choose as many as are needed from among the men who evidence the scriptural qualifications for the office and who are willing to serve (Acts 6:1-6; 1 Timothy 3:8-13).

8.4.2 Length of Service. Deacons will be elected to serve for life. However, a Deacon can be removed from service if they are under church discipline. The New Testament does not dictate the length of a Deacon's term of office. One truly called to this office is usually called to it for life. Only when a deacon fails to meet the necessary scriptural qualifications for his office does he disqualify himself from being a deacon. A deacon may honorably resign from his office for a time if he is providentially hindered from properly discharging his duties. He may, at the discretion of the elders, without re-examination by the congregation, re-assume office when those hindrances have been removed.

8.4.2.1 Sabbatical. Deacons will be free to request a sabbatical as necessary for times of rejuvenation or call to other areas of service, and will be placed on inactive status until their desire to return.

8.4.2.2 Resignation. The resignation of a deacon may be considered immediate. A deacon may resign for personal reasons, at the direction of the Elders, or as part of the church discipline process.

8.4.2.3 Discipline of a Deacon. It is the requirement of WEBC that all Deacons meet the Scriptural requirements to serve as a Deacon. The requirements to continue to serve are never less than the requirements to be elected. Should a Deacon need to be disciplined, the process outlined in Article 7 will be followed.

8.4.3 Qualifications. The qualifications for the office of deacon are almost identical with those for the office of elder (1 Timothy 3:1-13; Titus 1:5). The only contrast between the qualifying standards for both offices is that the elders must be “able to teach” (1 Timothy 3:2) and equipped to shepherd God’s people (Acts 20:28).

8.4.4 Process of Selection and Installation. Deacons will be elected as need is determined by the Elders.

8.4.4.1 With guidance from the Holy Spirit and considering Scriptural qualifications (1 Timothy 3:8-13; cf Acts 6:1-7), Deacon candidates will be selected by the Elders from adult males who have been members of WEBC for at least one year. **NOTE:** The qualification which says "the husband of one wife" does not automatically disqualify a divorced man from serving as an Deacon. "The Greek text literally reads "a one-woman man". Paul is not referring to a leader's marital status, as the absence of the definite article in the original indicates. Rather, the issue is his moral, sexual behavior. Many men

married only once are not on-woman men. Many with one wife are unfaithful to that wife. While remaining married to one woman is commendable, it is no indication or guarantee of moral purity" (quote from John MacArthur Commentary).

8.4.4.2 The Elders, Pastoral Staff, and Deacon leaders will prepare a list of and examine nominees from that group of candidates.

8.4.4.3 The nominee and his wife will be interviewed by the Lead Pastor, at least one Elder, and at least one Deacon.

8.4.4.4 Those who are qualified and agree to serve will be presented to WEBC for affirmation. An 80% or more vote will be required to affirm a member as Deacon.

8.4.4.5 Once affirmed, Deacons will serve on a continuing basis. The only exception will be in the case of church discipline.

8.4.5 Responsibilities. As a biblically recognized office and servants of WEBC, Deacons will model servanthood, wisdom, responsibility, and Christ-like character (Acts 6:3; I Timothy 3:8-13). The Deacons, as servants of WEBC, will be directly accountable to the Elders. Deacons will be vigilant in:

- Serving and ministering to the widows and orphans of WEBC.**
- Supporting WEBC's Elders and Pastoral staff ministry to hospitalized members, focusing on the needs of the families as well as those of the patient.**
- Assisting with weekly follow-up and contact of visitors to provide prospective members with a larger sense of WEBC's community.**
- Praying for WEBC.**
- Praying for the sick.**
- Responding to opportunities for personal or corporate service to the members of WEBC.**
- Modeling accountability to WEBC through faithful tithing, attendance, and service in ministry.**
- The Deacons will meet on a regular basis for prayer, discerning the needs of the body, and communicating with the Elders and Pastoral Staff to ensure unity within the fellowship.**

ARTICLE 9: LEGAL OFFICERS OF WEBC

WEBC shall appoint officers as required to conduct legal business under State and Federal guidelines or as defined by the Articles of Incorporation. As such, the Elders of WEBC will be empowered in all legal matters of WEBC as Trustees. This empowerment includes making business contracts for WEBC; receipt, purchase, holding, investment, trading, disposal, and mortgage of any and all real and other properties as needed by WEBC; and other duties as approved by WEBC. However, no individual Elder can contractually bind WEBC whether verbally or in writing without the consent of the Elders collectively and WEBC when such actions require a vote of the membership. Those actions requiring a

vote of WEBC membership will require an 80% or more vote for approval. In order to facilitate effective and efficient operations of WEBC, the Elders shall establish an Operations Manual.

ARTICLE 10: OPERATIONAL ROLES (FINANCE TEAM)

10.1 Responsibilities. The Finance Team will assist WEBC's Elders in all financial matters. It functions as an advisory group to the Elders in order to provide specialized expertise in matters of budgeting, taxes, payroll, insurance, capital projects, fundraising, and other related financial matters. The responsibilities of the Finance Team include:

- Review budget recommendations from each Ministry Team.**
- Develop and submit the annual budget to the Elders, then to WEBC for affirmation.**
- Consider and recommend to the Elders any amendments to the budget.**
- Participate in any review of the financial records initiated by the Treasurer.**
- Assist the Elders, Treasurer, and Co-Treasurer in maintaining a Financial Operations Manual.**

10.2 Members of the Finance Team:

10.2.1 Clerk. The Clerk will be selected by the Elders. The Clerk will serve on a year-to-year basis. The term of office will coincide with WEBC's calendar year. The Clerk will be responsible for keeping a suitable record, including minutes of WEBC's business meetings and of all official actions of WEBC. The Clerk will be responsible for keeping a record of baptisms and a register of names of members with dates of membership, dismissal, death, or erasure. The Clerk will issue letters of dismissal; preserve on file all communications and written official reports; and give required notice of all meetings where notice is necessary as indicated in these By-Laws. The Clerk will be responsible for preparing and submitting the annual letter of WEBC to the appropriate organizations. All church records are WEBC's property and will be kept on file at WEBC under secure file. No family member of an Elder can serve as Clerk.

10.2.2 Treasurer/Co-Treasurer. The Treasurer and Co-Treasurer will be selected by the Elders. They will be elected for a three year term (two years as Treasurer and one year as Co-Treasurer). The duties of the Treasurer will include overseeing the preparation of financial statements; initiating the annual review of financial records; supervising investments, accounts payable, payroll, general ledger and other accounting procedures, tax returns, and contribution statements according to the Internal Revenue Service guidelines; working with the designated staff member and supervising WEBC's Financial Secretary. The Treasurer will have signature authority on all accounts. The Treasurer and Co-Treasurer will be bonded; WEBC paying for the bond. The Co-Treasurer will assist the Treasurer in the performance of responsibilities. The Co-Treasurer will succeed the Treasurer at end of the Treasurer's second year. Upon completion of two years of service, the Treasurer will rotate out of the position. Should the Treasurer become unable to complete the term of office, the Co-Treasurer will immediately become Treasurer, which could result in serving longer than two years as Treasurer. No family member of an Elder

can serve as Treasurer or Co-Treasurer. The Treasurer and Co-Treasurer will work with the Finance Team to maintain a Financial Operations Manual that defines the policies and procedures for all financial activities of WEBC. The Financial Operations Manual will include, but is not limited to, the following areas; handling of tithes and offerings; record keeping; auditing of transactions and procedures; disbursements, and signature levels of authority for disbursement by dollar amounts; financial reporting to WEBC; budget preparation and controls. The Financial Operations Manual will be reviewed and revised as necessary every two years and co-signed by the Treasurer and the Elder board.

10.2.3 The Elder board will also be a part of the Finance Team. The Financial Secretary will serve as an ex-officio member.

ARTICLE 11: PASTORAL STAFF

WEBC defines Pastoral Staff as men called to serve WEBC vocationally as ordained ministers of the Gospel. Such staff positions may include the following: Associate Pastor, Discipleship and Outreach Pastor, Youth Pastor, Worship Pastor, or any Pastoral position as called, and appointed, by the Elders. All Pastoral Staff are directly accountable to the Elders. All Pastoral Staff positions will be selected by the Elders; however, any church member has the privilege of making recommendations for potential candidates to the Elder board. Potential candidates will be examined by the Elders. Once called, Pastoral Staff will serve until the relationship is terminated in one of the following ways:

- By request of the staff member. A Pastoral Staff member may relinquish his ministry appointment by giving at least 30 days notice to the Elders and to WEBC at the time of resignation. The Elders may suspend the minimum number of days and accept his resignation immediately.
- Termination by the Elders which becomes immediate.

ARTICLE 12: MINISTRY LEADERS

Ministry Teams fulfill specific administrative and ministry responsibilities at WEBC. A Ministry Leader will be appointed for each Ministry Team. The Ministry Leaders must be members of WEBC and must have completed the process prescribed by the Elders for ministry training and Biblical counseling. Under the leadership and approval of the Elders, each Ministry Leader at WEBC will have the responsibility and authority to oversee their own area of administration or ministry. Ministry Leaders will be nominated by the Nominating Team and approved by the Elders. They will serve on a year-to-year basis unless otherwise stated. All Ministry Leader positions will be staffed by the end of December if at all possible. Each Ministry Leader will report their activities to the Elders and, when necessary, to WEBC in business meetings. The Elders reserve the right and authority to create and/or eliminate any Ministry Leader as they may deem necessary.

ARTICLE 13: WORSHIP SERVICES AND MEETINGS

13.1 Worship Services and Special Services.

13.1.1 Worship Services. WEBC will meet each Sunday morning for the worship of Almighty God. Other worship services will be conducted under the leadership of the Elders and Pastoral Staff and may include prayer, praise, preaching, instruction, and evangelism.

13.1.2 Special Services. Congregational gatherings and other church meetings essential to the advancement of WEBC's objectives and the worship of Almighty God will be placed on WEBC's calendar by the Elders and Pastoral Staff as prompted by the leading of the Holy Spirit.

13.2 Business Meetings. All congregational meetings shall be called by the elders. Special business meetings may be called at other times at the discretion of the elders. Notice of all congregational meetings in which business is to be transacted shall be announced at regular services for at least two (2) successive Sundays. Other business meetings at which there is no business transacted by vote may be called at the discretion of the elders without such notice. The elders shall appoint one from their number to preside at all business meetings.

13.2.1 Annual All Church Meeting. The Elders will call and conduct an *Annual All-Church Meeting* to communicate the vision, direction, goals, and actions of the Elders, Pastoral Staff, and Ministry Teams of WEBC. Each Ministry Team and Pastoral Staff member will be required to present their proposed plan of ministry for the year ahead to the Elders and at the annual meeting.

13.2.2 Regular Business Meetings. WEBC will hold regular business meetings as determined by the Elders. Notice of business meetings will be given two weeks in advance, using all available means of communication. Reports (written or verbal) from Elders, Staff Members, Officers, and Ministry Teams will be presented at these meetings.

13.2.3 Special Business Meetings. WEBC may conduct called business meetings to consider matters of a special nature and significance. A minimum of one week's notice must be given for a called special business meeting unless extreme urgency renders such notice impractical. The notice will include the subject, date, time and place; it must be given in a manner so that all resident members of WEBC have a reasonable opportunity to be aware of the meeting.

13.3 Voting and Quorum. All adult members, except those suspended by the church or those in an extended absence status as well as minors, shall constitute the voting membership of the church. All voting members should regard their presence at a duly called church meeting with the same seriousness with which they would regard their attendance at a worship service. A quorum consists of WEBC's members who attend the business meeting, provided it is a regular business meeting or a special meeting that has

been properly called. Unless otherwise specified in these By-Laws, a simple majority vote of those present and voting will be used for deciding all matters requiring a vote.

ARTICLE 14: FACILITIES USE STATEMENT

Any person or group wishing to reserve the church facilities must complete and sign a “WEBC Church Facility Reservation Request and Agreement” form and submit it to the Elder board for approval. The Elder board will be the final decision maker concerning the use of church facilities. Since we believe that the church’s facilities were provided through God’s benevolence 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 to bring God glory. Although the facilities are not generally open to the public, we may make our facilities available to approved non-members 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, the church may not in good conscience cooperate in activities or beliefs that are contrary to its faith because it would be a grave violation of the church's faith and religious practice (2 Corinthians 6:14; 1 Thessalonians 5:22). Therefore, the church facilities will not be permitted to be used by persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church’s faith or moral teachings. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church’s faith or moral teachings. For example, the facilities may not be used by any individual, group, or organization that advocates, endorses, or promotes homosexuality as an alternative or acceptable lifestyle. In addition, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing 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 cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing the use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its 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. 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 (Colossians 3:17). This policy will also apply to the use of church facilities for birthday parties, reunions, anniversaries, wedding, or baby showers, etc. In regards to weddings, WEBC believes that wedding ceremonies on church property are a spiritual observance of the worship of God who created this divine institution. Therefore, the facilities may only be used for weddings that adhere to the Biblical definition of marriage and are solely reserved for use by members and their immediate family members. Just like worship services, weddings on church property shall be officiated by one or more duly ordained ministers of the gospel or persons “licensed into the Gospel ministry” by WEBC. At the discretion of the Elder Board, the church may decline to make its facilities or ministers available for any wedding if it is determined that either of the parties is not biblically eligible to marry. No pastoral staff of the church is

permitted to officiate at any marriage ceremony, at any location, unless it is consistent with this policy.

ARTICLE 15: AMENDMENTS

Any member of WEBC may submit recommended changes to the Constitution and By-Laws by submitting the recommendation in writing to the Elders. All such recommendations will be reviewed by the Elders of the church. If the Elders are in agreement with the recommended change and it does not conflict with the Biblical principles as set forth in our Statement of Faith and Bylaws, then the Elders will bring the recommended change to the congregation for a vote. Changes to the Constitution and By-Laws may be made at any business meeting of WEBC at the discretion of the Elders. A minimum of two weeks notice of the business meeting must be given to WEBC, and a copy of the proposed changes must be furnished to each member present. A majority vote of 80% of the congregation is required for the motion to pass and a revision to be made to the existing constitution, statement of faith, or bylaws.

15.1 Amendment 1 Adopted on 19 April 2023 includes the following changes:

Page 1 – Added WEBC logo and fisherman’s picture.

Changed “Montverde, FL” to “Lake County, FL”.

Added “With Amendment 1 Adopted 19 April 2023”.

Page 2 – Changed Montverde address to “in Lake County, Florida”.

Changed our motto under Article 2 to read “Fishing for lost and hurting souls, discipling them with the truth of God’s Word”.