

Constitution & Bylaws
of
Church on Mill

*First Southern Baptist Church of Tempe
Tempe, Arizona*

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Constitution of Church on Mill
First Southern Baptist Church of Tempe
Tempe, Arizona

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Article I
Membership Statement of Faith

Section 1. The Tri-une God

We believe in one God, eternally existing in three equally divine, unified Persons: the Father, the Son, and the Holy Spirit, who know, love, and glorify one another. This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things and is worthy to receive all glory and adoration. He knows, sustains, and rules over all, and providentially brings about his good purposes to redeem a people for himself and restore his fallen creation.

Section 2. Revelation

We believe that God has graciously disclosed his existence and power in creation and has supremely revealed himself in the person of his Son, the incarnate Word. Moreover, God has revealed himself in his written Word, the verbally inspired sixty-six books of the Old and New Testaments. It is complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. The Bible is to be believed, as God's perfect instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises.

Section 3. Creation of Humanity

We believe God created men and women in his image and for his glory. Equal yet different, Adam and Eve were brought together in a one-flesh marriage union that establishes the only biblical pattern of sexual relations for men and women. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. Both men and women are encouraged to serve Christ and develop their full potential in the ministries of the people of God.

Section 4. The Fall

We believe that Adam, made in the image of God, distorted that image and forfeited his original purity by falling into sin through Satan's temptation. As a result of sin, all creation is cursed, and all human beings are alienated from God, corrupted, and condemned finally and irrevocably to death. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand.

Section 5. The Plan of God

We believe that from all eternity God determined in grace to save a great multitude of guilty sinners

from every tribe and language and people and nation. In love, God commands and implores all people to repent and believe in Jesus, for there is no other name given under heaven by which we must be saved. God justifies and sanctifies those who by grace place faith in Jesus and will one day glorify them—all to the praise of his glorious grace.

Section 6. The Gospel

We believe that the biblical gospel is the good news of Jesus Christ—God’s very wisdom and power to those who are being saved. This good news is centered on the historical events of the cross and resurrection. By his life and death, Jesus Christ acted as our representative and substitute. He died for our sins to reconcile us to God, and by his resurrection was vindicated by his Father, defeated Satan, broke the power of death, and brought us everlasting life. When the gospel is received, believed, and held firmly, individuals are saved from eternal condemnation into this everlasting life.

Section 7. The Redemption of Christ

We believe that the eternal Son became flesh: fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, proclaimed the kingdom of God, performed miraculous signs, was crucified to satisfy God’s just wrath, arose bodily from the dead, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God’s sovereignty, and is our High Priest, righteous Advocate, and Savior.

Section 8. The Justification of Sinners

We believe that Christ, by his obedience and death, fully discharged the debt of sin. By his sacrifice, he bore in our stead the punishment due us for our sins, making full satisfaction to God’s justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by grace through faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God.

Section 9. The Power of the Holy Spirit

We believe that the Holy Spirit applies this salvation to his people. Sent by the Father and the Son, the other Helper is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith. In him they are baptized into union with the Lord Jesus, such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit's agency, believers are renewed, sanctified, gifted, adopted into God's family, and participate in the divine nature.

Section 10. The Kingdom of God

We believe that those who have been saved by God and regenerated by the Holy Spirit enter the kingdom of God and delight in the blessings of the new covenant: the forgiveness of sins; the inward transformation that awakens a desire to glorify, trust, and obey God; and the promise of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace; therefore, as citizens of God’s kingdom, we are to love our neighbors as ourselves, doing good to all, especially to those who belong to the household of God. The kingdom of God, already present but not fully realized, is the exercise of God’s sovereignty in the world toward the eventual redemption of all creation; it inevitably establishes a new community of human life together under God.

Section 11. God's New People

We believe that God's new covenant people are already seated with Christ in the heavenlies. This universal Church is manifest in local churches of which Christ is the only Head; thus each local church is, in fact, the church, the family of God, the bride of Christ, the assembly of the living God, the body of Christ, and the pillar and foundation of the truth. The church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God, and by her members' love for one another and the world. These distinguishing qualities are fostered in the congregational church through a humble, biblically qualified male eldership and a passionate, servant-oriented male and female diaconate.

Section 12. Baptism and the Lord's Supper

We believe that Christian baptism and the Lord's Supper are visible and communal actions which serve as signs of the immense goodness of God toward his people in that they place before our eyes the invisible actions God accomplished in salvation. Baptism is a one-time, symbolic act of obedience for every individual who has received the saving benefits of Christ's atoning work and become his disciple. The Lord's Supper is a regular, symbolic act of obedience for all genuine followers of Christ. It symbolizes the breaking of Christ's body and the shedding of his blood on our behalf and is to be observed repeatedly together throughout the Christian life as both a sign of continued participation in the atoning benefits of Christ's death and demonstration of our unity with other members of Christ's body.

Section 13. The Mission of the Church

We believe God's people should increasingly be marked by Christlikeness, prayerfulness, joyful obedience, love for God, and love for neighbor, as members seek the fulfillment of the church's mission. The mission of the church, graciously given by God, is to make disciples by declaring the gospel of Jesus Christ in the power of the Holy Spirit to the glory of God the Father and by teaching believers to obey all God commands. As salt and light, disciples eagerly and faithfully sacrifice to seek and save the lost, love others in word and deed, work for righteousness and justice, and care for all in need.

Section 14. The Restoration of All Things

We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the Church will be presented faultless before God by the obedience, suffering, and triumph of Christ, with all sin and its wretched effects forever banished.

This Membership Statement of Faith is a compilation of numerous doctrinal statements. It is largely adapted from the Gospel Coalition's Confessional Statement, which is part of their Foundation Documents. These Foundation Documents were adopted by the Council of The Gospel Coalition on May 22, 2007, and revised on April 12, 2011. Used by permission of The Gospel Coalition (thegospelcoalition.org), Deerfield, IL 60015. Other doctrinal statements influencing this statement include, but are not limited to, The Baptist Faith and Message of

Article II Membership Statement of Fellowship

As those who have been brought to repent and believe in the Lord Jesus Christ by the grace of God, we are now Christians, saved from the just penalty and enslaving power of sin. Being new creations in union with Christ, we will, with God's help, live as God's people. Therefore, we now, by God's grace and for God's glory, joyfully commit as one body in Christ.

We will walk together in Christian love with humility, gentleness, and patience, laboring for the maturity and fruitfulness of this body (John 17:20-23; Eph. 4:3-13).

We will rejoice at each other's happiness and endeavor to bear each other's burdens and sorrows, always remembering to pray for one another (Rom. 12:15; James 5:16).

We will be diligent to preserve the unity of the Spirit in the bond of peace (Eph. 4:1-3).

We will exercise an affectionate care and watchfulness over each other, and if occasion requires, we will humbly plead with one another to cease in sinful behavior and encourage the confession of sin to one another (Matt. 18:15-17; 1 Cor. 5:1-5; Gal. 6:1-5; 1 John 1:6-10).

We will regularly gather together in corporate worship, not forsaking the assembling of ourselves (Acts 2:46; Heb. 10:24-25).

We will pursue and encourage in each other a deeper understanding of God and his will through personal spiritual disciplines, relying upon God's power to enable us to live out what we learn so that God is glorified, others are blessed, and we are transformed (Rom. 12:1-2; 2 Cor. 3:18; 1 Tim. 4:7-10).

We will strive to properly manage the resources God has given us, including our time, bodies, spiritual gifts, talents, finances, and possessions (Prov. 3:9-10; Rom. 12:1-2; 1 Cor. 12:7-31; 2 Cor. 8:1-9:15; Gal. 5:22-26; Eph. 4:1-16; 5:15-18).

We will aim to bring up all who are in our care and through example, word, and deed seek the salvation of our friends, family, community, and all the nations (Deut. 6:4-25; Matt. 28:19-20; Acts 1:9; Eph. 5:22-6:4; Col. 4:5).

We will seek, by God's power, to live carefully in the world, denying ungodliness and pursuing holiness, remembering as new creations in Christ we have a special obligation to live holy lives (Rom. 13:12-14; 2 Cor. 5:17; Gal. 5:16-26).

We will work together for the continuance of a faithful gospel ministry in this church, as we sustain its corporate worship, ordinances, mission, doctrine, and, under the final authority of God's Word, its governing documents.

We will, if we move from this church, as soon as possible, unite with some other Christian church among whom we can carry out the spirit of this statement and the principles of God's Word.

These commitments do not imply that we will never fall short. Nevertheless, the desire of our hearts is to fulfill each of these responsibilities in the power of the Holy Spirit. Honesty, humility, and the pursuit of holiness are ordinary for the people of God, but sinlessness will not be a daily reality until we are all in the presence of Jesus Christ. May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all (2 Cor. 13:14).

Article III Church Vision

Section 1. Purpose: Why We Exist

Glorifying God through lives changed by the gospel of Jesus Christ

(Ps. 34:1-3; John 3:16; 14:6; Rom. 10:9-13; 1 Cor. 15:1-28; 2 Cor. 5:17-21; Eph. 4:20-21; Col. 1:15-23)

Section 2. Means: What We Do

~~Our passion is to see God at work among us as we seek to fulfill our God-given purpose. This is accomplished through three primary means, including connecting, transforming, and living.~~

- ~~A. *Connect:* To God and each other (Matt. 28:19-20; Mark 12:28-31; Acts 1:8; 2:42-47; 1 Thess. 3:11-14; 2 Tim. 1:8-14; Heb. 10:24-25; 1 John 1:3; 4:19-21)~~
- ~~B. *Transform:* Into mature followers of Jesus (Rom. 12:1-2; 2 Cor. 3:12-18; Eph. 4:11-16; Phil. 1:6; 2:12-13; Col. 1:28-29; 1 Thess. 5:23-24; 1 Tim. 4:7-8)~~
- ~~C. *Live:* As missional people who serve in Jesus' name (Mic. 6:8; Matt. 28:18-20; Mark 12:31; John 20:21; Rom. 12:3-8; 1 Cor. 12; Eph. 2:8-10; Col. 4:5-6)~~

Section 3. Distinctives: Who We Are

~~As a missional church family, we aim to always be:~~

- ~~A. *Bible believing:* The Bible is the Word of God given to teach us about God and how we should live in His world. It is our final authority for all things. It is the 'roadmap' for all that we are, say, and do. God's voice, speaking through it, must make sense of our past and guide our present and future. Personal and corporate traditions, history, and experience are all important, yet it is God alone through Scripture who is definitive (Pss. 1; 119; Matt. 22:29-33; Mark 7:1-23; John 17:17; 2 Tim. 3:16-17; 2 Pet. 1:20-21).~~
- ~~B. *Gospel-centered:* The story of the Bible is the gospel—God's amazing plan to restore all things to himself. The gospel is the 'good news' that God has graciously provided a way for sinful people to have a right, loving relationship with Him. Jesus is the way: He left heaven, came to earth, lived a perfect life, and died in our place. Miraculously He rose from the dead to demonstrate victory over sin, death, and the devil. Through the sacrificial death of Jesus, all who turn from their sin and confess Jesus as their Lord are given eternal life. This happens in an instant, yet God's work in a person does not stop there. The on-going aspect of salvation will continue for the rest of a person's life; therefore, the gospel is for every day (John 3:1-18; Rom. 3:21-26; 10:13-15; 2 Cor. 5:21; Gal. 1:6-9; 2:16-3:14; 1 Thess. 2:4; 2 Tim. 2:8-10).~~
- ~~C. *Transformation minded:* The Christian life is a life of grace-driven, progressive holiness. Followers of Jesus are on a path of being supernaturally changed by God in order to live in increasingly Christlike ways. Real change is possible and even promised. Our character~~

ought to more and more frequently and robustly reflect the life of Jesus (2 Cor. 5:17; Eph. 2:1-10; 1 Tim. 1:12-17).

~~D. *Devoted to each other:* As a local church, being an interconnected, interdependent family of believers, we pursue genuine Christian living together. This can be a reality because the gospel affects not just our relationship with God but also our relationships with people: people who know Jesus can be in harmony with others who know Jesus. We are literally brothers and sisters in Christ who need and rely on one another (John 13:34; Rom. 12:10; 1 Cor. 13:4-6; Gal. 6:2; Phil. 2:3).~~

~~E. *Passionately engaged in both our community and the world:* As a family of believers who have been and are being changed by the gospel, we cannot help but be moved with compassion for the spiritual, physical, intellectual, emotional, and mental needs of both our community and the world at large. God has called us to leave a geographical footprint in the Valley. He has also called us to participate in extending the gospel around the globe. We yearn to engage people in spiritual conversations, demonstrate the love of Christ through acts of mercy, and live in such a way that God will draw people to salvation through our words and deeds (Luke 4:18-19; John 20:21; Acts 1:8; 1 Pet. 3:13-17).~~

Section 1. Preamble

In light of Jesus's parting words recorded in Matthew 28:18-20, our vision is the same as that of every Christian church throughout time and around the world. As those redeemed by the death of Jesus Christ, we long to bring him glory. The primary way we do that is through our life together as a church, as this community of Christians demonstrates Jesus's love through our love for one another. We gather to sing his praises, offer our prayers, hear his Word, care for each other, and share Christ with unbelievers. In addition, we serve side by side to see each of us transformed into Christlikeness, and the Lord Jesus worshipped as King both here in Tempe and to the ends of the earth. To aid with clarity and memorability, the essence of this vision is expressed below as our Purpose and Values.

Section 2. Purpose

A church family making disciples and helping churches for the worship and glory of God.

Section 3. Values

- A. *Big God* – Our God is glorious in every way and rules over all as the Sovereign King, so we seek to worship him passionately and submit to him completely every moment of every day.
- B. *Clear Gospel* – We long to be known as people who are unmistakably clear that the gospel of Jesus Christ is God's power to save sinners.
- C. *Word Work* – The Word of God does the work of God, so we devote ourselves to hearing God speak through faithful preaching, teaching, and discipling.
- D. *Meaningful Membership* – The local church makes the gospel visible as we gather to worship our Risen Lord, practice the one anothers, and help each other follow Jesus throughout the week: since Christ is committed to us, we are committed to each other as fellow members of Christ's body.
- E. *Heavenly Diversity* – Heaven will be populated by believers from every tribe, tongue, language, and nation; therefore, we yearn for this church family to be a diverse yet united group of Christians who serve as a foretaste of what is to come.

- F. *Conscious Dependence* – Through means of grace such as bold prayer, patient suffering, consistent witnessing, mutual encouragement, and sacrificial living, we intentionally rely on the Holy Spirit’s help throughout life.
- G. *Joyful Obedience* – As people redeemed by Jesus, we labor to be so formed by the gospel that we happily obey God in all things.
- H. *Strategic Witness* – Since God has providentially placed Church on Mill across the street from ASU, a university of worldwide influence, we especially seek to share Christ and our lives with American and international students in hopes of their new birth and life-long ministry in Christ.
- I. *Glad Sending* – With spiritually unreached and underserved communities abounding in Arizona, the United States, and around the world, we ask God to raise from among us pastors, missionaries, and church members to plant, revitalize, and strengthen churches elsewhere.

*** Certification Follows ***

I, _____, Secretary of Church on Mill First Southern Baptist Church of Tempe, an Arizona nonprofit corporation, do hereby certify that the foregoing Constitution was duly adopted at a regular members meeting of said church and held on the 26th day of January, 2019, and that the same does constitute the Constitution of said church.

DATED this ____ day of _____, 20 __

_____, Secretary

Bylaws of Church on Mill
First Southern Baptist Church of Tempe
Tempe, Arizona

adopted May 18, 1960
updated October 4, 1964
updated March 1, 2009
updated September 20, 2015
updated January 26, 2020
vote for proposed update on December 4, 2022

Article I
Organization

Church on Mill First Southern Baptist Church of Tempe (hereinafter referred to as "the church"), is hereby organized upon the foundation of the Christian faith and principles set forth in the Holy Bible. The purpose of these Bylaws is to govern the church body in an orderly manner consistent with the laws of Arizona relating to nonprofit corporations and the Christian principles upon which the church is founded.

The church shall have and continuously maintain in the State of Arizona a known place of business and a statutory agent, both of which shall be registered with the Arizona Corporation Commission.

Article II
Membership

Section 1. Admission to Membership

- A. *Requirements for Membership:* To qualify for membership in this church, a person must be a believer in Jesus Christ who gives evidence of regeneration, who has been baptized (normally by immersion) in obedience to Christ following his or her regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible. With God's help, each member shall affirm the Bible's teachings as expressed in the Membership Statement of Faith and shall affirm his or her commitment to biblical behavior as expressed in the Membership Statement of Fellowship.
- B. *Admission to Membership:* To be admitted to membership, a person shall be recommended for membership (normally by the Elders), and thereafter accepted by a majority vote of the members present at a members meeting. Upon admission, a new member shall relinquish membership in any other churches.

Section 2. Privileges and Responsibilities of Membership

- A. *Church Governance:* Being a congregationally governed church, all members have the privilege and responsibility to attend members meetings and to prayerfully vote on such matters as may be submitted to a vote.

- B. *Organized Ministry*: All members have the privilege and responsibility to participate in and contribute to the ministry and life of this church, consistent with the gifts, time, and material resources each has received from God.
- C. *Discipleship and Discipline*:
1. All members have the privilege and responsibility to serve and disciple one another in love for the growth and unity of the body. This includes giving and receiving biblical instruction and correction in Christlikeness, which are inherent in the preaching, teaching, and all the ministries of and relationships in the church.
 2. When such instruction and correction consistently fail, more formal discipline may be necessary. Such discipline shall ordinarily progress through an escalating series of actions, from a private word of admonition to the congregation formally removing an individual from membership (excommunication), normally upon the recommendation of the Elders. Excommunication shall only occur when a member's unrepentant action(s) render doubtful his or her profession of faith. The goal of corrective discipline shall always be restorative, that is, the salvation and sanctification of the one being disciplined.
 3. The purposes of instruction and correction are: for the repentance, spiritual growth, reconciliation, and in the case of excommunication, the salvation of the individual (Matt. 18:15-17; 1 Cor. 5:5; Gal. 6:1; Heb. 12:1-11); for the instruction in righteousness and the good of other Christians, as an example to them (1 Cor. 5:11; 1 Tim. 5:20; Heb. 10:24-25); for the purity of the Church as a whole (1 Cor. 5:6-7; Eph. 5:27; Rev. 21:2); for the good of the Church's corporate witness to non-Christians (Matt. 5:13-16; John 13:35; Acts 5:10-14); and for the glory of God, by helping Christians reflect God's holy character (Deut. 5:11; John 15:8; Eph. 1:4; 1 Pet. 2:12).
 4. The church will comply with legal requirements regarding mandatory reporting of abuse; church discipline shall not take the place of or delay any such reporting.

Section 3. Cessation of Membership

- A. *Cessation*: Cessation of membership in Church on Mill shall occur:
1. Upon the death of a member;
 2. When a majority of the members present at a members meeting vote to recognize a member's commitment to another church of orthodox Christian doctrine;
 - ~~3. When the Elders receive the written, voluntary resignation of a member not subject to a discipline process, after which the members shall be informed of such resignation in a members meeting;~~
 3. When the majority of the members present at a members meeting vote to recognize the voluntary resignation of a member not subject to a discipline process;
 4. Following the sustained self-professed apostasy of a member, after which the members shall be informed of such apostasy in a members meeting; or
 5. As an act of corrective discipline (excommunication), normally at the recommendation of the Elders, when approved by a vote of two-thirds (2/3) of the members present at a members meeting.
- B. *Exceptions*: The church, normally through the Elders on the church's behalf, shall have the right to refuse a member's request to be released from membership to join another church under subsection 3(A)(2) above, or a member's voluntary resignation under subsection 3(A)(3) above, if the member is in a disciplinary process. The purpose of such

refusal would be to protect the member from thwarting the biblical processes God may use to bring about faith, repentance, and restoration, and to ensure the church has done everything possible to pursue the biblical goals of discipline in a spirit of love and humility.

- C. *Communication:* If a member under corrective discipline, or an excommunicated member, attends another church, the Elders may inform that church of the corrective discipline and the grounds for that action.

Article III Meetings

Section 1. Worship Services

Public services for worship shall be held on Sundays. Other public services or organizational meetings for worship may be held at such other occasions as are deemed best for the advancement of the cause of Christ.

Section 2. Members Meetings

- A. *Regular Members Meetings:* Regular members meetings shall be held at least quarterly, or more frequently if determined by the Elders, at dates normally set by the Elders. At least one (1) week's notice of the date and time of regular members meetings shall be given at a regularly scheduled worship service, in addition to such other notice as the Elders determine or as required by these Bylaws. A separate annual members meeting shall not be required. At the final regular meeting in a calendar year, the Elders shall present a proposed budget for the forthcoming year for approval by the members.
- B. *Special Members Meetings:* The Elders may call a special members meeting at which the members may take significant, urgent action. At least one (1) week's notice of the date and time of a special members meeting shall be given at a regularly scheduled worship service, unless extreme urgency (as determined by a majority vote of the Elders) renders such notice impracticable, in which case such notice as is practicable shall be provided. Additionally, the members may call a special members meeting to perform any responsibilities delineated in these Bylaws by submitting a written request to the Elders, signed by one-third (1/3) of the membership. In the event of a written request from the members, such meeting shall be held within two (2) weeks of receipt of the request by the Elders. At least one (1) week's notice of the date and time of the special members meeting shall be given at a regularly scheduled worship service.
- C. *Quorum:* Ten percent (10%) of the members of the church shall constitute a quorum. A simple majority (greater than 50% of members voting) shall be required to adopt any matter, unless a higher percentage is required by these Bylaws.
- D. *Presiding Officer and Meeting Procedures:* The Elders shall appoint an Elder to preside at each regular members meeting, and any special members meeting called by the Elders. Members meetings shall be conducted with procedure appropriate to biblical guidelines and Christian conduct. No matter shall be voted on without reasonable opportunity for questions and discussion at a meeting to which all members are invited.
- E. *Secretary:* The Elders shall appoint a non-Elder as a secretary of the church, who shall be responsible to maintain a correct roll of members of the church and to record and

maintain minutes of members meetings. Minutes of meetings shall be available to members within two (2) weeks after the members meeting.

Article IV

Church Leadership

Section 1. Governance Generally

Church on Mill shall be governed by a biblical structure; namely, congregationalism, eldership, and diaconate. The members and Elders shall be mutually accountable to one another. Members are responsible to follow Elder leadership (Heb. 13:17; 1 Pet. 5:1-4), and Elders are responsible to bring before the members the biblically-identified issues set forth in point A. below.

- A. *Congregationalism*: Church on Mill is congregationally governed. God entrusts the final authority of and responsibility for the local church to the members; this is expressed biblically in four areas of decision-making. The members are responsible for: preserving unity and promoting holiness in matters of significant dispute between members (Matt. 18:15-17; 1 Cor. 6:1-8); guarding the gospel message by removing Elders who teach a false gospel (Gal. 1:6-9); protecting the purity and reputation of the Church by overseeing her membership (1 Cor. 5:1-5; 2 Cor. 5:1-8:24; cf. Matt. 18:15-17); and affirming the church's budget and office holders.
- B. *Eldership*: Church on Mill is Elder led. God cares for, teaches, and protects the local church through a plurality of qualified and called men who share these pastoral responsibilities.
- C. *Diaconate*: Church on Mill is served by Deacons. God frees the Elders to concentrate on spiritual oversight and provides for the physical care, administrative needs, and day-to-day functioning of the church through qualified and called men and women.

Section 2. Elders/Pastors

- A. *Responsibilities*: Elders serve as the pastors of the church. They are responsible to shepherd the church as a team of equals. They protect the church from false teaching and teachers, feed and thereby equip the church by passionately preaching and teaching God's Word, lead the church through sacrificial, courageous and humble oversight, care for the spiritual needs of the church, and serve as examples of Christlikeness (Acts 20:17-35; Eph. 4:11-16; 1 Tim. 3:1-7; 5:17-18; 6:3-10; Titus 3:8-11; James 5:14; 1 Pet. 4:1-4; 5:3). The Elders shall constitute the Board of Directors of the corporation as required by Arizona law.
- B. *Number and Length of Service*: There shall be at least three (3) Elders, and the Elders shall include at least one (1) member of church staff and at least one (1) member who is not a member of church staff (1 Tim. 5:17-18). Any Elder who is not employed on the church staff shall be appointed for a period of four (4) years, after which he shall take a sabbatical of one (1) year, during which sabbatical the Elder shall not be permitted to vote on matters before the Elders. The serving Elders shall submit to the members for reaffirmation of further service as an Elder any qualified Elder who has completed his sabbatical. An Elder who is a member of church pastoral staff shall serve as an Elder as long as he holds such pastoral staff position. It is recommended that church staff implement appropriate alternative methods to provide rest for such Elders.

- C. *Qualifications*: Men who are members, called by God, and affirmed by the membership as Elders shall satisfy the qualifications for the office of Elder set forth in 1 Timothy 3:1-7 and Titus 1:6-9. No Elder shall hold the office of Deacon during his tenure as an Elder.
- D. *Affirmation of Elders*: The body of Elders shall propose new Elders to the members at least two (2) weeks prior to a members meeting at which the members may affirm or reject any proposed Elder. A candidate for the office of Elder shall hold office if affirmed by a vote of at least seventy-five percent (75%) of the members present at the meeting.
- E. *Removal of Elder*: Upon the assent of two-thirds (2/3) of the members present at a members meeting any Elder shall be removed from office. In addition, pursuant to 1 Timothy 5:19-25, the body of Elders may remove any Elder on the evidence of at least two (2) witnesses that the Elder does not satisfy the biblical qualifications of the office set forth in subsection C above. Any Elder may voluntarily step down from the office for any reason other than failure to satisfy the biblical qualifications of the office.
- F. *Lead Pastor*: The Lead Pastor shall be a member of the Elders, and shall remain an Elder as long as he serves as Lead Pastor. The Lead Pastor's main responsibilities shall be preaching and teaching God's Word and leading the Elders in discerning and communicating the biblical vision for the church.
 1. *Qualifications and Responsibilities of Lead Pastor*. In addition to the qualifications and responsibilities of all Elders, the Lead Pastor shall be especially recognized as qualified, trained, and gifted in preaching and teaching of God's Word. The Lead Pastor shall have primary responsibility for overseeing the ministry of the pulpit, administration of ordinances, oversight of church staff, and any of these responsibilities may be delegated at his discretion.
 2. *Selection of Lead Pastor*. Upon a vacancy in the position of Lead Pastor, the Elders shall nominate, subject to affirmation by the members, a lead pastor selection team of church members, which team shall include at least one (1) Elder. Upon the lead pastor selection team and the Elders reaching unanimous agreement that a single particular candidate for Lead Pastor shall be brought forth, that candidate shall be brought before the church members for a vote of affirmation. Notice of a members meeting to consider such a candidate shall be publicly given for at least three (3) consecutive weeks prior to the meeting. A candidate for the office of Lead Pastor shall be affirmed if affirmed by a vote of at least seventy-five percent (75%) of the members present at the meeting.
 3. *Removal of Lead Pastor*. The Lead Pastor may be removed pursuant to the same procedures applicable to the removal of other Elders, except that for the Lead Pastor to be removed by the Elders, removal shall be effective only upon the unanimous agreement of all remaining Elders.
- G. *Staff Pastors*: Staff members with broad pastoral responsibilities, as outlined in subsection A, shall be subject to affirmation as Elders pursuant to the procedures set forth in subsection D.

Section 3. Deacons

- A. *Responsibilities*: Deacons shall assist the Elders in serving the church by providing leadership over the various service oriented functions of the church, so that the Elders may concentrate their efforts on the Word of God and prayer (Acts 6:1-7). Deacons may call upon other church members to fulfill the service-oriented functions.

- B. *Qualifications:* Men and women who are members, called by God, and affirmed by the membership as Deacons shall satisfy the qualifications for the office of Deacon as set forth in 1 Timothy 3:8-13.
- C. *Affirmation of Deacons:* The Elders shall propose new Deacons to the church members at least two (2) weeks prior to a members meeting at which the members may affirm or reject any proposed Deacon. A candidate for the office of Deacon shall hold office if affirmed by a vote of at least seventy-five percent (75%) of the members present at the meeting.
- D. *Length of Service:* The serving Elders shall submit to the members for reaffirmation for further service as a Deacon any qualified Deacon who has completed four (4) years of service since his or her last reaffirmation by the members.
- E. *Removal of Deacon:* Upon the assent of two-thirds (2/3) of the members present at a members meeting, any Deacon shall be removed from office. In addition, the Elders may remove any Deacon on the evidence of at least two (2) witnesses that the Deacon does not satisfy the biblical qualifications of the office set forth in subsection B above. Any Deacon may voluntarily step down from the office for any reason other than failure to satisfy the biblical qualifications of the office.

Article V Ministry Teams

The Deacons and the Elders may form Ministry Teams. Such teams shall deal with administrative functions, ministry areas, discipleship, facilities, etc. Ministry Team leaders shall be active members of the church. Other ministry team members serve at the team's discretion.

Article VI Contracts, Checks, Deposits, and Funds

Section 1. Contracts

The Elders may authorize any Elder or Elders, agent or agents to enter into any contract or execute and deliver any instrument in the name of and on behalf of the church, and such authority may be general or may be confined to specific instances.

Section 2. Checks

All checks, drafts or orders for the payment of money, notes, or other evidences of indebtedness issued in the name of the church shall be signed by such authorized person(s), and in such manner as shall from time to time be determined by resolution of the Elders.

Section 3. Deposits

All funds of the church shall be deposited from time to time to the credit of the church in such banks, trust companies, or other depositories as the Elders may select.

Section 4. Gifts

The Elders may accept on behalf of the church any contribution, gift, bequest, or devise for any purpose of the church.

Section 5. Treasurer

The Elders shall appoint a non-Elder as a Treasurer who shall be responsible to maintain accurate records of all funds received and paid, and shall produce monthly and annual financial reports to be distributed at the regular and annual members meetings and maintained by the Secretary in the church's records.

Article VII Purchase of Real Property

In the event the church owns, or elects to purchase real property, the following covenants, conditions, and restrictions shall apply to such real property:

Section 1.

The deed conveying the ownership of the real property to the church shall contain covenants, conditions, and restrictions consistent with those set forth in this Article VII.

Section 2.

Real property owned by the church as Grantee shall be used for the benefit of the members of the church who are determined to be in harmony with and affiliation with the Arizona Southern Baptist Convention ("ASBC"), even if the members determined to be in harmony with the ASBC shall be a minority of the membership.

Section 3.

For church members to be in harmony with and affiliation with the ASBC requires that the messengers of the Church shall be recognized and given full voting privileges at the annual meetings of the Arizona Southern Baptist Convention.

Section 4.

Should the church messengers be denied such recognition and voting privileges by the ASBC, or in case the organic existence of the church shall cease, or in case its house of worship or the real property owned by the church shall be abandoned or shall cease to be used as a house or place of Southern Baptist worship by those in harmony with or affiliated with the ASBC, as above set forth, or in case same shall be sold by the church or the title be transferred by legal process or otherwise, without the written consent of the ASBC, then in each and every such case the title to the above described property shall revert to and become vested in Valley Rim Baptist Association (the "Association"), or its successor, to be used for a church or mission in harmony with and affiliated with the Arizona Southern Baptist Convention.

Section 5.

If, at such time of reversion of the title to the Association, the Association or a successor shall not be in existence, or shall fail to be in harmony with and affiliated with the ASBC, then title shall revert to the ASBC, or its successor, to be used for church and mission purposes.

Section 6.

No reversion shall render invalid or operate in any way against the lien of any mortgage or deed of trust given with respect to the conveyed property in good faith, and for value and on any such reversion Grantor shall take title to the conveyed land subject to any such mortgage or deed of trust. Provided, however, that should any such mortgage or deed of trust be foreclosed, then the title acquired by such foreclosure, and the person or persons who thereby and thereafter become the owner or owners of the conveyed premises, shall be subject to and bound by all the restrictions contained in this instrument.

Section 7.

Notwithstanding anything herein to the contrary, the provisions in this Article VII of the Bylaws may not be amended or repealed except by eighty-five percent (85%) of the voting members of the church at any special members meeting, after such proposal for amendment or repeal has been made available, in writing, to all church members at the worship services taking place during at least the two (2) weeks prior to the special members meeting wherein the vote will be conducted.

Article VIII Liabilities and Indemnification

Section 1. Non-liability

No member, Elder, officer, agent, or employee of the church is liable for the acts or failure to act of any other member, Elder, officer, agent, or employee of the church. No member, Elder, officer, agent, or employee of the church shall be liable for his or her action or failure to act under these Bylaws, excepting only acts or omissions arising out of his or her willful malfeasance. Any action taken by the church shall not create personal liability on its members, Elders, or officers.

Section 2. Indemnification

The church shall indemnify, defend, protect, and hold harmless its members, Elders, officers, and employees to the maximum extent permitted by law.

Article IX Suspension, Amendment, or Repeal

The Constitution, Bylaws, or Articles of Incorporation may be amended or repealed by a two-thirds (2/3) majority vote of those present and voting at any members meeting of the church, after such proposal for amendment or repeal has been made available, in writing, to all church members at the worship services taking place during at least the two (2) weeks prior to the members meeting wherein the vote will be conducted. Article VII may not be amended or repealed except as stated in Article VII Section 7.

*** Certification Follows***

I, _____, Secretary of Church on Mill First Southern Baptist Church of Tempe, an Arizona nonprofit corporation, do hereby certify that the foregoing Bylaws were duly adopted at a regular members meeting of said church and held on the 26th day of January, 2020, and that the same do constitute the Bylaws of said church.

DATED this ____ day of _____, 20 __

_____, Secretary