

Constitution and Covenant

Preamble

We declare and establish this Constitution to preserve and secure the principles of our faith and to govern our membership in an orderly manner. This Constitution will preserve the liberties of each individual church member and the freedom of action of our membership in relation to other churches.

Article I. Name

This body shall be known as and operate under the corporate name of Great Hills Baptist Church and the assumed name Waypoint Church (hereinafter, on occasion, referred to as "Waypoint Church"). Waypoint Church maintains its principal address at 12708 Riata Vista Cir, Austin, TX. 78727.

Article II. Statement of Our Faith

The Holy Bible is the inspired, infallible Word of God and is the basis for our faith. This church accepts "The Baptist Faith and Message" as adopted by the Southern Baptist Convention on June 14, 2000 (<https://bfm.sbc.net>) a copy of which is attached hereto as Attachment A, and the Sexual Morality Policy, attached hereto as Attachment B. The church is a committed body of baptized believers in Jesus Christ and is committed to personally sharing the good news of salvation to lost mankind. The church follows our Lord Jesus Christ in the ordinances of Baptism and the Lord's Supper.

Article III. Covenant

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

Article IV. Mission

The Mission of Waypoint Church is to Love God most, and love people best - within our communities and beyond.

The Vision of Waypoint Church is to live a life of multiplication individually and corporately by sharing the gospel, serving our communities, and discipling people from different locations, generations, and ethnicities in Austin, Texas, and around the world.

The Core Values of Waypoint Church: Obeying God's Word in all of life, Praying to God about everything, Sharing the gospel in Love, Unifying Generations in Every Season, and Pursuing God's Design Together.

Article V. Church Governance and Relationships

Waypoint Church is led by Christ, our Lord and Savior, shepherded by its pastors, and served by its deacons and members, individually and in ministry teams.

The government of this church is vested in the body of believers (members) who compose it. This church will be, and is always to be, a sovereign, autonomous Baptist church, self-governing on all matters by the body of members who compose it. Waypoint Church is affiliated with the Austin Baptist Association, the Southern Baptists of Texas Convention, and the Southern Baptist Convention.

Article VI. Articles of Incorporation

Pursuant to documents filed with the Texas Secretary of State, Waypoint Church has been duly incorporated under the legal holdings of the Trustees to operate as a 501(c)(3) non-profit religious organization as defined by the State of Texas and the government of the United States of America.

Article VII. The Responsibilities of the Church

Waypoint Church will provide services for worship, prayer, the preaching of the Gospel, and the teaching of God's truths for disciples. Waypoint Church will provide training and opportunities for evangelism, biblical education, discipleship, and fellowship both on and off the church campus. The church will endeavor to provide these opportunities to individuals at all stages of life and spiritual development.

Article VIII. Regulations

In order to carry out and make effective the principles and declarations contained in this Constitution as set forth and contained in the aforementioned articles, this church enacts and ordains the following Bylaws.

Bylaws

Article I. Church Membership

1.1 The Membership

Waypoint Church is a sovereign and democratic Baptist church under the Lordship of Jesus Christ. The membership of Waypoint Church (referred to hereinafter as the "Church") shall consist of all persons whose names appear on the Church Membership Roll. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this church.

The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

1.2 Candidacy

Any person may offer himself or herself as a candidate for membership in this church. Prior to acceptance as a church member, each candidate will receive instruction in the meaning and responsibilities of church membership as prescribed by the Lead Pastor or his designate.

All such candidates shall be presented to the church at any regular church service for membership in any of the following ways:

- (1) By profession of faith in Christ and baptism by immersion according to the procedures of this church; or
- (2) By promise of a letter of recommendation from another Southern Baptist church; or
- (3) By statement of faith in Christ and baptism by immersion in a church of like faith. A church of like faith shall be determined at the discretion of the Lead Pastor and/or a member of the Lead Team.

1.3 Rights of Members

- (1) Every member of the church is entitled to vote on all questions submitted to the church for a vote, provided the member is present or provision has been made by the moderator for absentee balloting.
- (2) Every member of the church is eligible for consideration by the membership as a candidate for service in the church.
- (3) Every member of the church may participate in the ordinances of the church as administered by the church.

1.4 Termination of Membership

Membership shall be terminated in any of the following ways:

- (1) Death of the member; or

- (2) Release by letter to another Baptist church; or
- (3) Exclusion by action of this church; or
- (4) Request of a member desiring termination of his/her membership; or
- (5) Proof of membership in a church of another denomination.

1.5 Membership Discipline

It shall be the practice of this church to emphasize to its members that every reasonable measure will be taken to assist any member struggling with sin. The Lead Pastor, the Pastoral Staff and the deacons will be available for counsel and guidance. The attitude of members toward one another shall be for the edification of the individual and the body.

If a condition exists that causes a member to become a liability to the general welfare of the church, the Lead Pastor, the Pastoral Staff and the deacons will take measures to resolve the problem in accordance with Matthew 18:15-20 and instructed in 1 Corinthians 5. If it becomes necessary for the church to take action to exclude a member, such action shall take place at a special called business meeting. After a two-thirds ($\frac{2}{3}$) majority vote of the members present, the church may proceed to declare the person to no longer be in the membership of the church. After such a vote, the referenced member shall be removed from the Church Membership Roll. All such proceedings shall be pervaded by a spirit of Christian kindness and grace for the purpose of eventual restoration.

The church may restore to membership any person previously excluded, upon request of the excluded person, and such action shall take place at a called business meeting. The moderator can present the request, give his recommendation to the church upon evidence of the excluded person's repentance and reformation, and ask the person to request forgiveness of the church. Membership would be restored after a two-thirds ($\frac{2}{3}$) majority vote of the members present.

1.6 Duties of the Members

Members are expected to be faithful and obedient in all areas of the Christian life, to attend the services of this church, to give regularly to its support, and to participate in its ministries. These duties and the fuller commitments of membership are expressed in the Waypoint Church Membership Covenant, which each member affirms upon joining.

1.7 Annual Membership Review, Renewal, and Pastoral Shepherding

To encourage ongoing faithfulness, spiritual health, and mutual accountability, all members are expected to participate in an annual membership review and renewal process. This process provides opportunity for personal reflection on one's walk with Christ, reaffirmation of commitment to the beliefs of the church, the Membership Covenant, and the duties of membership, and intentional renewal of covenant relationship with the body. It is the weighty and solemn responsibility of the Lead Team of pastors, as under-shepherds of Christ, to know well the condition of the flock (Proverbs 27:23) and to shepherd this process with care, encouragement, admonishment, and grace-filled accountability. The process shall be administered by the pastoral staff in coordination with the deacon leadership. Members who do

not participate in good faith without reasonable cause or who no longer desire to pursue the commitments of membership may be subject to review under sections 1.4 and 1.5.

Article II. Church Officers, Staff, Deacons, and Committees

All who serve as officers of the church and those who serve on church committees shall first be members of this church and will be committed to further the Mission of Waypoint Church to actively serve in the ministry of the church.

2.1 Church Officers

The officers of this church shall be the Lead Pastor, Executive Pastor, and the Deacon Officers, and the Trustees.

2.2 The Lead Pastor, and Executive Pastor

The Lead Pastor is responsible for leading the church to function as a New Testament church. The Lead Pastor will lead the church staff, the congregation, and the ministries of the church. The Lead Pastor will be accountable for spiritual leadership in the following areas to the body of Christ at Waypoint Church: (1) equipping and maturing members through teaching, discipleship, and service to the church body and to the community, (2) preaching the gospel and leading in evangelistic outreach, and (3) administration of church operations.

In the administration of church operations, the Lead Pastor shall have general supervision, direction, and control of the day-to-day business affairs of the church and shall have the authority to sign contracts, checks and other papers excluding contracts for real estate, promissory notes, loan documents and similar instruments, which shall be reserved to the Trustees.

The Lead Pastor shall be chosen and called by the church whenever a vacancy occurs. An ad hoc Pastor Search Committee shall be formed as per ad hoc Committee Definition under *Section 2.8 Church Committees* to seek God's will in the selection of the Lead Pastor. Any church member has the privilege of making recommendations to the committee. The committee shall bring to the consideration of the church only one nomination at a time. The Pastor Search Committee recommendations will constitute a nomination.

An election by the church body shall take place at a called business meeting. The election shall be by a two-thirds ($\frac{2}{3}$) majority vote of the members' votes cast and will include ballots from members unable to attend that are cast in person at the church office prior to the meeting. Homebound members may have their ballots collected from their home. The vote shall be recorded as determined by the election moderator. The Lead Pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request.

The Lead Pastor may relinquish the office as Lead Pastor by giving two weeks written notice which shall be acknowledged in writing by the Executive Pastor, Chairman of the Deacons, and

Chairman of the Personnel Committee.

If a three-fourths ($3/4$) majority of the Chairmen of the Standing Committees and the Deacon Officers in consultation with the Pastoral staff determines that the Lead Pastor's conduct or teaching has become sufficiently unethical, immoral, and/or heretical, they may request the resignation of the Lead Pastor. If the Lead Pastor refuses to resign, the Deacon Officers and Chairmen of the Standing Committees may bring a recommendation for removal to a meeting of the Deacons. If a three-fourths ($3/4$) majority of the active Deacons concurs and the Lead Pastor refuses to resign, a motion for removal of the Lead Pastor will be brought to the church membership in a special meeting convened and moderated by the Executive Pastor or the Chairman of Deacons. Dismissal of the Lead Pastor shall require a three-fourths ($3/4$) majority vote of the church members present at the meeting.

In the case of a vacancy or upon written notification of resignation from the office of the Lead Pastor, the Executive Pastor will administrate the Lead Pastor's responsibilities in consultation with the following: (1) Lead Team, (2) the Deacon Officers, and (3) the Chairmen of the Standing Committees until the office of the Lead Pastor is filled.

In the absence or disability of the Lead Pastor, the Executive Pastor shall perform the duties of the Lead Pastor.

The Executive Pastor shall also have, subject to the direction of the Lead Pastor, Trustees or members, responsibility for the day-to-day administration of church operations, including the authority to sign contracts, checks, and other papers, excluding contracts for real estate or promissory notes and similar instruments, which shall be reserved to the Trustees.

The Executive Pastor shall have charge and custody of and be responsible for all funds of the Church and keep and maintain adequate and correct accounts of the Church's properties and business transactions. The Executive Pastor shall render to the Lead Pastor, the Deacon Officers, and the Trustees, whenever requested, an account of the transactions and financial condition of the church. The Executive Pastor shall generally perform duties that are normally incident to the office of Treasurer of a corporation and other duties as may from time to time be assigned by the Lead Pastor, Deacon Officers, and the Trustees.

2.3 The Lead Team

The Lead Team, in addition to their assigned pastoral duties, is the team identified by the Lead Pastor to assist and advise him and to lead the pastoral team. Currently, the Lead Team is comprised of the Executive Pastor, Family Pastor, Young Adult Pastor, and Legacy Adult Pastor, but may be comprised of at least three (3) and not more than five (5) pastors. Each member of the Lead Team will serve as a Director of the Corporation. The Executive Pastor will serve as the Registered Agent of the Corporation.

2.4 The Deacon Officers

The Deacon Officers are the Chairman of the Deacons, the Vice-Chairman of the Deacons, and the

Deacon Secretary. The immediate past Deacon Chairman will be an ex-officio member of the Deacon Officers.

2.5 *The Trustees*

There shall be a minimum of three (3), but not more than seven (7) Trustees, who shall be members of the Church, nominated by: (1) the Lead Pastor, (2) the Lead Team, (3) the Deacon Officers, and (4) the Chairmen of the Standing Committees, and elected by the Church. All of the following: (1) the Lead Pastor, (2) the Lead Team, (3) the Deacon Officers, and (4) the Chairmen of the Standing Committees are prohibited from serving as Trustees during their term of service. Trustees shall serve as legal representatives of the Church during their term of service, which shall be three (3) years, or until their resignation or removal. Trustees are vested with full power to purchase, receive, and contract for title to real property, to sell and convey title to real property owned by the Church, and to execute promissory notes, loan documents or other similar documents subject to approval by the church membership. Trustees shall be elected by the Church as required. Any two (2) of the Trustees may execute such legal documents on behalf of the Church.

It is recommended that the Lead Pastor seek counsel from all of the following about the removal of a Trustee:

- (1) The Lead Team; and
- (2) The Deacon Officers; and
- (3) The Chairmen of the Standing Committees.

Upon determination that removal is appropriate, the Lead Pastor will request the resignation of the Trustee. Failure to receive the resignation would result in a motion to the Church to remove the Trustee. The removal would be effected by a two-thirds ($\frac{2}{3}$) majority vote of the Church members present at a called business meeting.

2.6 *Church Staff*

The Pastoral Staff are ordained pastors working in an official church position and shall be called as the Lead Pastor and Lead Team determine the need. A job description shall be written when the need for a staff member is determined. Pastoral Staff candidates for open or new Pastoral Staff positions shall be recommended by the Lead Pastor and Lead Team to the Personnel Committee. Based on the recommendation from the Personnel Committee, the Lead Team will take appropriate action.

The Ministerial Staff are ministers who are not ordained who are working in an official church position and shall be hired as the Lead Pastor and Lead Team determines the need. A job description shall be written when the need for a staff member is determined. Ministerial Staff candidates for open or new Ministerial Staff positions shall be recommended by the Lead Pastor and Lead Team to the Personnel Committee. Based on the recommendation from the Personnel Committee, the Lead Team will take appropriate action.

All paid staff of Waypoint Church will be governed by the current, published Staff Policies and

Procedures.

Circumstances may arise when it becomes necessary to terminate the services of a member of the pastoral or ministerial staff. These may include (but are not limited to): the financial condition of the church; the lack of a fit of the particular gifts and abilities of the staff member in question with the present needs of the church; inadequate ministry performance; or the determination that the conduct, belief, or teaching of the staff member is unethical, immoral, or heretical. If the Lead Pastor, in consultation with the Executive Pastor and Chairman of the Personnel Committee and Chairman of Deacons, determines that termination is necessary, the Lead Pastor or Executive Pastor will communicate this to the staff member and coordinate a termination plan.

2.7 Deacons

In accordance with the meaning of the work and the practice in the New Testament (Acts 6:1-7, 1 Timothy 3:8-17), deacons are to be servants of the church who have been duly elected and ordained as deacons to allow the pastoral staff to minister more effectively in accordance with Acts 6:1-7. Their task is to serve with the Lead Pastor and staff in performing the pastoral ministry tasks of: (1) leading the church in the achievement of its mission, (2) proclaiming the gospel to unbelievers, (3) working for the edification of believers, and (4) caring for the church's members and other persons in the community. The deacon should be characterized by a spirit of cooperation with and responsible participation in the entire church program through interest, attendance, and financial support by tithing.

Matters deemed of importance by the Pastoral and Ministerial Staff to the church family may be reported to the deacons for discussion and prayerful input. The deacons are available to the Lead Pastor, Staff, and all church members for counsel and prayerful support at any time on any matter.

The number of active deacons needed to serve the church will be determined by the Lead Pastor. When the number of active deacons is not sufficient to meet the needs of the church, additional men of the church will be elected. The Lead Pastor will notify the Deacon Chairman that there is a need for additional deacons. An approximate number of new deacons will be established. A call will go out to the church body to complete and sign nomination forms. The list of nominees will be considered by the Lead Pastor, Deacon Chairman, and Deacon Election Committee according to 1 Timothy 3:8-17. Nominees who are either not members of Waypoint Church or who have not been members for at least one year continuously prior to their nomination will be deemed ineligible and removed from the list and not considered for election. Those selected from the list will become candidates and will be mailed a letter containing three elements: (1) the scripture reference listing the qualifications of a deacon, (2) notification that they are being considered for service with the deacon body of Waypoint Church, and (3) a call to pray asking them if they believe God is calling them into service at this time. Each candidate will be called by the Deacon Chairman or his designate to determine the candidate's willingness to serve. The candidates who are willing to serve will meet with a committee of deacons selected by the Deacon Chairman to determine their ability to serve according to 1 Timothy 3:8-17. The candidates found able and who indicate they are ready to serve will be presented to and approved by the deacon body. Previously unordained candidates elected to serve will take part in an ordination council where they will receive instructions from the Lead Pastor prior to the Ordination Service. Deacons will be

ordained in a service arranged by the Lead Pastor.

Deacon Status Includes:

(1) Active Deacons. Deacons shall serve a term of three (3) years. After serving a three (3) year term, a deacon will be placed on inactive status for at least one (1) year before becoming eligible for nomination to serve another three (3) year term on active status. At the discretion of the Lead Pastor, exceptions may be made to allow for continuity of deacon leadership. In the case of an Active Deacon leaving Waypoint Church and joining another church, that deacon will be removed as a member of the deacon body at Waypoint Church. After returning to Waypoint Church for a period of one year, that individual will be eligible to be considered for Active Deacon status through the election process described above. Inactive deacons are encouraged to remain active in the ministries of the church.

(2) Inactive Deacons. A deacon may request that he be moved to inactive status by the Deacon Chairman because of his inability to fully serve.

A deacon who fails to meet obligations of service according to the assignment of responsibilities from the Lead Pastor or Deacon Chairman may be removed from active status by the deacon officers. When he is ready to return to active status, he must be elected per the election process. Deacons are subject to church discipline as detailed in Section 1.5 Membership Discipline of Article I Church Membership and if removed as members of the church will also be removed as members of the deacon body at Waypoint Church.

(3) Deacons Emeritus. The designation of Deacon Emeritus may be given by the deacon body after nominations by the Lead Pastor and Deacon Chairman to those deacons who, after a number of years of service, no longer desire or cannot fully serve in active status. Deacons Emeritus may participate in the ministries of the active deacon body as they are able.

2.8 Church Committees

The Standing Committees of the church shall function as administrative and advisory. Ad hoc Committees shall be initiated by the Lead Pastor as needed. A quorum for committee action shall be at least one-half ($\frac{1}{2}$) of the committee members.

(1) Waypoint Church will have three (3) Standing Committees: Finance, Personnel, and Missions.

- a. The term of a Chairman of a Standing Committee is a one-year term with the option to serve a maximum of three (3) consecutive terms under the Appointment Process for a Chairman of a Standing Committee.
- b. The Chairman of a Standing Committee will be requested to serve as a member of the committee for at least one (1) full year after he/she discontinues his/her

chairmanship except in the case of chairmanship dismissal.

- c. The terms of the three (3) Chairmen of the Standing Committees will expire at staggered times throughout the year at approximately four-month intervals.
- d. The term for a Member of a Standing Committee is three (3) years. After expiration of his/her term, the member will be ineligible for appointment to that committee for a period of at least one (1) year.
- e. Committee Members shall have overlapping terms.
- f. Each Standing Committee will have an ex-officio member which is the Lead Pastor or his designated member from the Church staff.
- g. Each Standing Committee will have an ex-officio member which is the Chairman of the Deacons or his designated Deacon Officer.

(2) The Finance Committee

- a. The Finance Committee will have four to six (4-6) committee members in addition to the Chairman and ex-officio members. In addition to other ex-officio members, the Executive Pastor and the Personnel Committee Chairman will serve as ex-officio members of the Finance Committee.
- b. The Finance Committee will serve in an advisory role to the church staff and the church at large in the following ways:
 - i. Assist in preparation of the annual budget, working with current active staff and deacons for presentation and follow-through to obtain approval from the church body.
 - ii. Assist in oversight of financial matters in the following ways:
 - 1. The Chairman will communicate with the Executive Pastor on a frequent basis.
 - 2. The Chairman, along with approved church staff, will serve as an authorized signature on checks when needed.
 - 3. The Finance Committee will meet regularly to review monthly church income and expenses.
 - 4. The Finance Committee will advise as to internal controls established by general accounting principles.
 - 5. The Finance Committee will work with staff on external banking relations as requested by staff.
- c. The duties listed for the Finance Committee are very broad and are not intended to cover each financial matter that may be encountered. The committee is advisory in

nature. Its goal is to support the Lead Pastor and church staff that have first-line authority to ensure that financial matters are handled in a prudent and orderly manner. The role of oversight is to assist and not dictate policy.

(3) The Personnel Committee

- a. The Personnel Committee will have four to six (4-6) committee members in addition to the Chairman and ex-officio members.
- b. The Personnel Committee will interview a pastoral or ministerial staff candidate that is recommended by the Lead Pastor and Lead Team. The Personnel Committee will collect and review the personal employment references of the candidate. As the lay component of the hiring process, the Personnel Committee will submit a detailed summary and recommendation back to the Lead Team.
- c. The Personnel Committee assists in oversight of personnel matters in the following ways:
 - i. The Chairman will approve payroll changes for church employees. This can be delegated by the Chairman to the Executive Pastor.
 - ii. The Personnel Committee and Chairman are also available to assist in an advisory capacity regarding personnel policy and procedure as needed.

(4) The Missions Committee

- a. The Missions Committee will have four to six (4-6) members in addition to the Chairman and ex-officio members. The Missions Pastor or Director will serve as an ex-officio member of the Missions Committee.
- b. The purpose of the Missions Committee is consistent with the church's overall purpose, expanding it to a global scale. It exists to inform, mobilize, and equip the congregation of Waypoint Church to become Global Christians participating in a balanced Acts 1:8 plan for global evangelism.
- c. The Missions Committee will meet regularly or at the call of the Missions Pastor or Director.

(5) Appointment Process for the Chairman of a Standing Committee

- a. Resignations will be submitted to the Lead Pastor.
- b. Replacement of Chairmen of the Standing Committees for resignations, terminations, or expired terms shall be the responsibility of the Lead Pastor.
- c. It is recommended that the Lead Pastor notify and seek nominations for an open Chairmanship of a Standing Committee from the following:

- i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. The other existing Chairmen of the Standing Committees.
- d. The Lead Pastor will select the new Chairman.

(6) Termination Process for the Chairman of a Standing Committee

- a. The Lead Pastor will notify and seek counsel from all of the following about a concern regarding the qualifications of a Chairman of a Standing Committee:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. The current Chairmen of the other Standing Committees.
- b. Upon determination that dismissal is appropriate, the Lead Pastor will notify the Chairman of his dismissal as chairman and removal from the committee.

(7) Appointment Process for Membership in a Standing Committee

- a. Resignations will be submitted to the Chairman of the Standing Committee.
- b. Replacement of a Member of a Standing Committee for resignation, termination, or expiration of term, or adding new members of a Standing Committee shall be the responsibility of the Chairman of the Standing Committee.
- c. The Chairman of the Standing Committee may notify any of the following of a need for adding/replacing a committee member:
 - i. The Lead Team
 - ii. The Deacon Officers
 - iii. The current Chairmen of the Standing Committees.
- d. Nominations will be submitted to all of the following:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and

- iii. The current Chairmen of the Standing Committees.
- e. The nominations will be reviewed by each group and recommendations will be sent to the Chairman of the Standing Committee.
- f. With the Lead Pastor's approval, the Chairman of the Standing Committee selects new committee member(s).

(8) Process for Terminating Membership on a Standing Committee

- a. The Chairman of the Standing Committee will notify and seek counsel from all of the following before dismissing a committee member:
 - i. The Lead Pastor; and
 - ii. The Lead Team; and
 - iii. The Deacon Officers; and
 - iv. The current Chairmen of the other Standing Committees.
- b. Upon determination by the Committee Chairman that dismissal is appropriate, the Committee Chairman will notify the member of his/her dismissal from the committee.

(9) Ad hoc Committee Definition

- a. Ad hoc Committees are short-term committees that are formed for a specific task.
- b. Examples of possible ad hoc committees may include, but are not limited to: Long-Range Planning Committee, Building Committee, Pastor Search Committee, etc.
- c. The creation of an ad hoc Committee will be initiated by the Lead Pastor. It is recommended that he obtain consultation from the following:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. The current chairmen of the Standing Committees.
- d. The ad hoc Committee will automatically terminate at the end of its assigned task.
- e. An ad hoc Committee Chairman's term is a one-year term with the option to serve unlimited consecutive terms under the ad hoc Committee Chairman Appointment Process. The ad hoc Committee Chairman term may be shorter if the ad hoc Committee's work is completed or the ad hoc Committee is terminated prior to the

end of the term.

- f. An ad hoc Committee Member term is a maximum of three (3) years with the option to serve unlimited consecutive terms under the ad hoc Committee Member Appointment Process. All members' terms will end if the ad hoc Committee's work is completed or the ad hoc Committee is terminated prior to the end of the term.
- g. With the exception of a Pastor Search Committee, each ad hoc Committee may have an ex-officio member which is the Lead Pastor or his designated member from the staff.

(10) Appointment Process for the Chairman of an Ad hoc Committee

- a. Resignations will be submitted to the Lead Pastor.
- b. Appointment to a newly formed committee or replacement of ad hoc Committee Chairman for resignations or terminations shall be the responsibility of the Lead Pastor.
- c. It is recommended that the Lead Pastor notify and seek nominations for an open ad hoc Committee Chairman from the following:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. The current Chairmen of the Standing Committees.
- d. The Lead Pastor will select the new Chairman.

(11) Renewal Process for the Chairman of an Ad hoc Committee

- a. Renewal of an ad hoc Committee Chairman term shall be the responsibility of the Lead Pastor.
- b. It is recommended that the Lead Pastor seek input for the evaluation of the existing ad hoc Committee Chairman from the following:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. The current Chairmen of the Standing Committees.
- c. The Lead Pastor will renew the Chairman's term.

(12) Termination Process for the Chairman of an Ad hoc Committee

- a. It is recommended that the Lead Pastor notify and seek counsel from all of the following about a concern regarding the qualifications of the Chairman of an ad hoc Committee:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. The current Chairmen of the Standing Committees.
- b. Upon determination that dismissal is appropriate, the Lead Pastor will notify the Chairman of his/her dismissal as chairman and removal from the committee.

(13) Appointment Process for Membership in an Ad hoc Committee

- a. Resignations will be submitted to the ad hoc Committee Chairman.
- b. Renewal of ad hoc Committee Member term, replacement of ad hoc Committee Member for resignation or termination, or adding new ad hoc Committee Members shall be the responsibility of the ad hoc Committee Chairman.
- c. The ad hoc Committee Chairman may notify each of the following of the need for adding or replacing a committee member:
 - i. The Lead Team
 - ii. The Deacon Officers
 - iii. The current Chairmen of the Standing Committees.
- d. Nominations will be submitted to all of the following:
 - i. The Lead Team; and
 - ii. The Deacon Officers; and
 - iii. **The current Chairmen of the Standing Committees.**
- e. The nominations will be reviewed by each group and recommendations will be sent to the ad hoc Committee Chairman.
- f. With the Lead Pastor's approval, the ad hoc Committee Chairman selects new committee member(s).

(14) Process for Terminating Membership on an Ad hoc Committee

- a. The ad hoc Committee Chairman will notify and seek counsel from all of the following before dismissing a committee member:

- i. The Lead Pastor; and
 - ii. The Lead Team; and
 - iii. The Deacon Officers; and
 - iv. The current Chairmen of the Standing Committees.
- b. Upon determination by the ad hoc Committee Chairman that dismissal is appropriate, the ad hoc Committee Chairman will notify the member of their dismissal from the committee.

Article III. Church Ordinances

3.1 Baptism

The church may receive for baptism any person who has received Jesus Christ as Lord and Savior.

Baptism does not constitute church membership. Church membership may be granted to baptized believers who, after an appropriate course of instruction determined by the Lead Pastor, indicate a desire to accept membership with its rights and responsibilities.

- (1) Baptism shall be by immersion in water.
- (2) The Lead Pastor, or someone authorized by the Lead Pastor, shall administer baptism. The deacons shall assist in the preparation for, and the observance of, baptism.
- (3) Baptism shall be administered as an act of worship during any worship service of the church or a time and place appropriate as determined by the Lead Pastor.
- (4) A person who professes Christ and is not baptized after a reasonable length of time shall be counseled by the Lead Pastor and/or staff or deacons. If negative interest is ascertained on the part of the candidate, he or she shall be deleted from those awaiting baptism.

3.2 The Lord's Supper

The church shall observe the Lord's Supper at least quarterly, and/or at the discretion of the Lead Pastor and deacons. The Lead Pastor and deacons shall administer the Lord's Supper.

Article IV. Church Services and Business Meetings

4.1 Worship Services

The church shall meet in regular worship services each Sunday at such times and place as may be determined by the Lead Pastor. Additionally, the church may meet at such other dates and times as may be deemed appropriate by the Lead Pastor for the purpose of worship, edification, and proclamation.

4.2 Business Meetings

The church shall hold an annual business meeting for the express purpose of reviewing and approving the annual church budget for the next operating year as per the annual budget approval process below.

The church may hold called business meetings to consider matters of a special nature and significance. The business meeting may only be called by the Lead Pastor or the Executive Pastor, with consultation from the Lead Team and Deacon Officers. In the case of a special meeting called for the purpose of dismissal of the Lead Pastor (see section 2.2), the meeting may be called, convened, and moderated by the Chairman of the Deacons if the Executive Pastor is unable or unwilling to convene the meeting.

All business meetings require prior notification to the church membership of at least five (5) days.

Members in attendance at any annual or called business meeting shall constitute a legal quorum.

Unless otherwise specified in this document, all votes will be decided by a two-thirds ($\frac{2}{3}$) majority of those in attendance.

With the exception of a called business meeting called for the purpose of dismissal of the Lead Pastor (see above), the moderator for any business meetings shall be the Lead Pastor or the Executive Pastor or their designee.

Article V. Church Finances

5.1 Annual Budget

The Lead Team will develop a proposed annual budget in communication with the Finance Committee to spend the contributed monies to further the mission of Waypoint Church. This budget will detail a proposed specific spending plan for the operations and ministries of the church. A draft of the proposed budget will be submitted to the Finance Committee for review and approval. After consideration by the Finance Committee, the budget draft will be presented to the Deacon body for consideration. Finally, the proposed budget will be presented in a called business meeting to the church body for approval and adoption prior to the beginning of the next fiscal year.

Approval of the budget requires a two-thirds ($\frac{2}{3}$) majority vote of those in attendance. Members in attendance shall be deemed to constitute a legal quorum.

5.2 Oversight and Accountability

The Finance Committee, working with the Executive Pastor, will continuously review the financial affairs of the Church to provide a level of stewardship accountability for the church staff to the

church membership. This committee will meet regularly to consider the general financial operations and accounting systems and the operations of the church.

A system of accounting that will adequately provide for the handling and recording of all funds shall be the responsibility of the Finance Committee. Regular audits will be conducted by an independent accounting firm selected by the Finance Committee.

5.3 Fiscal Year

The church fiscal year shall begin July 1 and end June 30.

Article VI. Amendments

The Lead Pastor, the Lead Team, and the Deacon Officers are required to review the Constitution and Bylaws at least once every three (3) years. Should it be determined that revisions are required, the Lead Pastor will appoint an Ad hoc Committee to propose amendments.

If it becomes necessary to amend the document prior to the regular review, the Lead Pastor will appoint an Ad hoc Committee to consider revisions and recommend amendments.

The Ad hoc Committee recommendations will be reviewed by the Lead Pastor, the Lead Team, legal counsel, and the deacons. The deacons will discuss and prayerfully provide input. The Lead Pastor will refer revisions from the deacons back to the Ad hoc Committee for final preparation for presentation to the congregation at a called business meeting for a vote.

The amended foregoing Constitution, Covenant, and Bylaws of Waypoint Church of Austin, Texas, have been duly adopted this 23rd day of August 2026, by action of the church membership at a special called business meeting and shall supersede any and all prior similar documents.

IN TESTIMONY THEREOF, witness the hand of the undersigned as the Lead Pastor and as Chairman of the Deacons and Ad hoc Committee Chairman on such date.

APPROVED

DATE

_____	_____
Danny Forshee	Lead Pastor

_____	_____
Mark Hall	Chairman of the Deacons

_____	_____
Daniel Watson	Ad hoc Committee Chairman

Attachment A: The Baptist Faith and Message

I. The Scriptures

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

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

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

A. God the Father

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

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

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely

with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

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

C. God the Holy Spirit

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

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

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original

innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

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

IV. Salvation

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

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

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

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

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

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

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

V. God's Purpose of Grace

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

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

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

VI. The Church

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

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

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

VII. Baptism and the Lord's Supper

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

Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

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

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

VIII. The Lord's Day

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

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

IX. The Kingdom

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

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

X. Last Things

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

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1

Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

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

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

XII. Education

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

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

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

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should

contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

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

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

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

XV. The Christian and the Social Order

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

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

Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

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

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

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

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

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

XVIII. The Family

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

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

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as

Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

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

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

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Attachment B: Sexual Morality Policy

Our mission at Waypoint Church (the “Church”) is to love God most and love people best within our communities and beyond, as defined in Article IV of the Constitution and Covenant of Waypoint Church. In fulfillment of its mission as the Body of Christ, the Church shall operate under the Lordship of Jesus Christ and be governed by the Scriptures. The Bible is the sole authority for all matters of faith and practice in the Church. The Church shall operate in accordance with scriptural principles regarding marriage, the family, and sexual morality.

We believe the Church’s Sexual Morality Policy is based upon God’s will for human life as conveyed through the Holy Scriptures, upon which this Church has been founded and anchored. This Policy shall not be subject to change through popular vote, referendum, prevailing opinion of members or the general public, influence or interpretation by any government authority, agency, or official action, or legal developments at the local, state, or federal level.

We believe God has ordained the family as the foundational institution of human society. It is comprised of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one genetic male (hereinafter “man”) and one genetic female (hereinafter “woman”) in covenant commitment for a lifetime. It is God’s unique gift to reveal the union between Christ and His Church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of humanity.

The exercise of sexual expression outside the biblical definition of marriage in any manner, including but not limited to homosexuality, adultery, extramarital sex, or cohabitation, is contradictory to the teachings of Scripture and the principles governing the Church. The Church will address circumstances involving deviation from these biblical principles in accordance with Scripture.

Specifically, the Church will adhere to the conditions of membership set forth in Article I of the Bylaws, including the requirements that all members accept the principles of faith and practice of the Church and pursue a growing and continuing personal relationship with the Lord Jesus Christ. In the event a member or applicant for membership is engaged in any sexual practices contradictory to Scripture, the Church will attempt to counsel or minister to such a person in a spirit of love and compassion, tempered with justice and the teachings of Scripture. The Church may deny a request for membership and/or exercise appropriate Church discipline as outlined in Scripture and the Bylaws. If the person demonstrates satisfactory evidence of repentance and resolution of the condition at issue, the Church may accept the person’s request for membership or restore the person’s membership pursuant to the Bylaws.

Likewise, if it reasonably appears to the Church that the general welfare of the Church, its members, or its employees is jeopardized by the conduct of any person inconsistent with the mission or principles of Scripture, including but not limited to the exercise of sexual expression outside the biblical definition of marriage, the Church may take those actions it deems appropriate and necessary in accordance with Scripture. This includes, but is not limited to, disallowing the person

from accessing or entering the facilities and/or property belonging to the Church (the “Property”).

Accordingly, individuals are expected to use the restroom facility designated for their genetic makeup. Additionally, it is the policy of the Church that all of the Church’s assets and Property shall be used to glorify God in fulfillment of the mission of the Church. The Church may disallow any use of the Property, formal or informal, by those affiliated with the Church or otherwise, for any purpose inconsistent with the mission or principles of the Church, including the principles described herein. For example, the Church may refuse to host a wedding, civil union, or any other ceremony in which the participants act outside the biblical values of marriage, or the Church may refuse to allow groups that do not hold the Church's values or adhere to its principles to use the Property.