



# **CROSSPOINT** **C H U R C H**

**Statement of Faith, Church Covenant,  
and Church Discipline Policy**

**Revised September 21, 2015**

# Statement of Faith

*Article Three of Crosspoint Church Constitution*

## **Preface**

We believe that the authors of the Bible, not the readers, determine the meaning of it. Therefore, on matters of doctrine, we cannot assume the Scriptures to mean anything other than what they were intended to mean originally. We hold this statement of faith to be authoritative for matters pertaining to church practice. The final interpreter of Scripture will be by vote of the covenant members according to the constitutional provisions.

## **Scripture**

We believe that the Bible was written by divinely inspired men and is God's revelation of Himself and His will to man. The Bible in its entirety is the Word of God, and as such is wholly true in everything it affirms. The Scriptures are the unique, full and final authority on all matters of faith and practice. (Ps. 18:30, 119; 2 Tim. 3:16-17; 2 Pet. 1:20-21; 3:15-16; Rev. 22:18-19).

## **God**

We believe that the Godhead exists eternally in three persons: Father, Son and Holy Spirit. These three persons are one God, and are worthy of precisely the same confidence, obedience, and worship (Mt. 28:18-19, Mk. 12:29, Jn. 1:14, Acts 5:3-4).

## **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, yet He remains fatherly in His attitude toward all men (Gen. 1:1, 2:7; Ex. 3:14, 6:2-3, 15:11ff, 20:1ff, Lev. 22:2; Dt. 6:4, 32:6; 1 Chr. 29:10; Ps. 19:1-3; Isa. 43:3, 15, 64:8; Jer. 10:10, 17:13; Mt. 6:9ff, 7:11, 23:9, 28:19; Mk. 1:9-11; Jn. 4:23-24, 5:26, 14:6-13, 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:6; 1 Tim. 1:17; Heb. 11:6, 12:9; 1 Pet. 1:17).

## **God the Son**

We believe that Jesus Christ in the flesh was fully God and fully man, that He was born of a virgin and that He lived a sinless life. He taught and worked mighty works, wonders and signs as recorded in the four Gospels. He was crucified, died as a penalty for our sins, and was later raised from the dead, bodily, on the third day. Later, He ascended to the Father's right hand where He is head of the church and intercedes for believers. He will come again personally, bodily, and visibly to this earth (Matt. 16:27; Rom. 8:34; 1 Cor. 15:3-8; Heb. 1:2, 4:15).

## **God the Holy Spirit**

We believe that the Holy Spirit is God, and possesses all the divine attributes. He exists to bring glory to the Father and the Son. He convicts the world of sin, indwells all believers, and baptizes and seals them at the moment of salvation. He uniquely endows each believer with gifts for the building up of the body. He guides believers in understanding and applying the Scriptures and empowers them to lead a life of Christ-like character (Jn. 16:7-15; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30; Gal. 5:22-23).

## **Providence**

God, from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs, and governs all creatures and all events; yet He is not the author or approver of sin nor does He destroy the free will and responsibility of intelligent creatures (Prv. 16:33; Isa. 46:9-11; Col. 1:17; Heb. 1:3; Jas. 1:13-15).

## **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. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. The sacredness of human personality is evident in that God created man in His own image; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love (Gen. 1:26-30).

## **Sin**

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 and evil. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation (Gen. 3; Rom. 1:19-32, 3:10-23, 5:6-19, 6:6; Eph. 2:1-3).

## **Salvation**

We believe that God, by His sovereign choice and His love for mankind, sent Jesus into the world to bring people back into fellowship with Him through regeneration. Regeneration is a change of heart, wrought by the Holy Spirit, who gives life to those dead in trespasses and sins, enlightening their minds to understand the word of God, and renewing their whole nature. This salvation, with its forgiveness of sin, is a gift, wholly a work of God's grace, not the result of human works, and this salvation must be personally appropriated by repentance and faith, resulting in God declaring believers righteous through the merit of Christ. Through sanctification, beginning in regeneration, 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. All those whom God has regenerated will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end. Though they may fall, through neglect and temptation, into sin, they shall be renewed again unto repentance and be kept by the power of God through faith unto the culmination of salvation. (Mk. 1:15; Jn. 6:37-40, 10:28-29; Rom. 3:23, 5:8, 8:28-39; 1 Cor. 1:8-9; Eph. 2:8-9; Phil. 1:6; Heb. 12:5-6; 1 Jn. 5:12-13).

## **The Church**

The Lord Jesus is the head of the church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. We believe there is one universal church which is comprised of all who place their faith in the Lord Jesus Christ alone. According to His commandment, Christians are to associate themselves into particular, local churches; and to each of these churches He has given needful authority for administering that order, discipline and worship which He has appointed. The regular officers of a church are elders (pastors) and deacons; the regular ordinances of a church are baptism and the Lord's Supper. (Mt. 26:26-29, 28:19; Jn. 10:16; Acts 2:38, 20:17, 28; Rom. 6:3-5; 1 Cor. 10:16-17, 11:23-34, 12:13; Eph. 1:22-23, 5:23; 1 Tim. 3:1-13, 5:17-18; Tit. 1:5-9; Heb. 10:25)

## **Baptism**

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of giving himself up to God, to live and walk in newness of life. It is prerequisite to church membership.

## **The Lord's Supper**

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and the fruit of the vine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death and to be a bond, pledge and renewal of a believer's communion with Him, and of their church membership, preceded always by solemn self-examination.

*Continued...*

## Marriage, Gender, and Sexuality

The gift of gender as male and female is part of the goodness of God's created order, is the fundamental and universal biological distinction of the human race, and is not determined by one's self-perception. As embodied spirits, gender is a part of the very core of the body-soul unity that determines the very essence of human nature. It is therefore not possible to sever the connection between one's gender and one's biological sex.

Marriage is the joining of one man and one woman in an exclusive, lifelong, public covenant. Sexual intimacy is a good gift from God to be enjoyed only within the confines of marriage. Any form of sexual intimacy outside the marriage covenant constitutes immorality. Sexual immorality includes lust, pornography, adultery, polygamy, fornication, homosexuality, same-sex marriage, bestiality, incest, and disagreement with and attempts to change one's biological gender (Gen. 2:18-25; Matt. 15:18-20; Mark 7:21-22; Rom. 1:21-32; 1 Cor. 6:9-10; 6:18; 7:2-5; Eph. 5:21-33; 1 Tim. 1:9-10; Heb. 13:4; Jude 7).

## Last Things...

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved for the final judgment. The bodies of all the dead, both just and unjust, will be raised. God has appointed a day, wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting and conscious punishment; the righteous, into everlasting life (Mt. 25:46; Jn. 5:22-29; Acts 17:31; Rom. 2:6-11; 1 Cor. 15:12-28; 2 Cor. 5:1-10; Phil. 1:23; 2 Thes. 1:7-10; 2 Tim. 4:8; Rev. 7:13-17, 14:9-11).

# Crosspoint Church Covenant

## *Appendix A of Crosspoint Church Constitution*

Having been, as we trust, brought by the grace of God to repent and believe in the Lord Jesus Christ and to offer ourselves to Him, and having been baptized by immersion upon our profession of faith, in the name of the Father and of the Son and of the Holy Spirit, we do now, by His grace, solemnly and joyfully renew our covenant together.



We will seek to walk together in the unity of the Spirit, praying for one another and exercising mutual care as members one of another.



We will not forsake the assembling of ourselves together, and we will make it a priority to attend corporate gatherings. Under the Word of God, we will work together for the continuance of a faithful gospel ministry in this church, as we sustain its worship, doctrines, and the ordinances of Baptism and the Lord's Supper.



We will frequently encourage, exhort, and admonish one another to hold to our confession of Christ, remembering that as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us now a special obligation to lead a new and holy life.



We will work together to support the ministry of the church by: upholding its mission, submitting to our elders (pastors), using our gifts for the edification of one other, and praying for its health. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the needy, and the spread of the gospel to all nations.



We will endeavor to bring up in the nurture and admonition of the Lord those who may be under our household. In view of this calling, we will not neglect the Word of God in our homes.



We will, when we move from this place, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.



We will aim to make Disciples of Christ in our own city and abroad, sending to the nations those from among us and readying ourselves to go when called.

*May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all. Amen.*

## Crosspoint Church Church Discipline

*Appendix D of Crosspoint Church Constitution*

We must love each other with a biblical love – a love that discerns, desires, and does what is best for another person, according to Scripture. We have to value each other's holiness more highly than we value our own comfort. Even more importantly, we must value the approval of our Lord more highly than we value each other's approval. Otherwise, we will be unwilling to do the right thing when we fear that it might upset someone.

-Biblical Church Discipline Manual

God's desire for His children here on earth is purity of life. It is impossible to study Scripture attentively and not be overwhelmingly convinced that God seeks above all else for His people to be holy and that He is grieved by sin of any kind. Directly quoting God's command to His Old Covenant people Israel, Peter wrote the same command to Christ's church: 'You shall be holy, for I am holy.' Because God is so concerned for the holiness of His people, they should be equally concerned. The church cannot teach and preach a message it does not live, and have any integrity before God, or even before the world.

-The MacArthur New Testament Commentary

Pursuing someone in sin is the most loving thing that can be done for that individual, the body of Christ, and the name of Christ.

-Shepherding the Church Family

Church discipline at Crosspoint is founded upon the holiness and the love of our glorious God, the Lordship of Jesus Christ who is the head of the church, and an understanding of the church as the Body of Christ. (Eph. 4-5; Col. 1:9-29)

Discipline is a courageous and compassionate act of love, desiring only good for the person caught in sin. Its aim is rescue, restoration, and reconciliation. Just as discipline is a mark of a healthy family, church discipline is a mark of a healthy church. The context and prerequisite for church discipline is authentic Christian community. (Prv. 3:11-12; 1 Cor. 5:5, 11:32; 1 Tim. 1:20; Heb 12:5-11; Rev. 3:19)

The primary teaching and hopeful desire of the elders (pastors) at Crosspoint is for believers to develop self-discipline, so that they may be lead godly lives characterized by obedient faith. We believe that love for God, the first and greatest command by our Lord Jesus Christ, is manifested primarily through diligent obedience to the Word of God and love for other believers. (Rom. 12:1-2; 2 Cor. 7:1; Col. 3:5-10; 1 Thes. 4:3-8; Heb. 3:12-15, 12:14-17; 1 Pet. 1:13-16; 2 Pet. 1:3-11; Rev. 3:14)

Church discipline has 3 purposes: 1) To glorify and honor God through obedience to His Word. 2) To protect and maintain the purity of the local church by pursuing individual and corporate holiness. 3) To rescue and restore believers overtaken by sin.

We believe that church discipline should be exercised in every case of substantiated, habitual, willful, unrepentant sin when the erring party is not willing to make any attempt to resolve the matter. Though not an exhaustive list, the following sins are addressed by the New Testament church: divisiveness (2 Thess. 3:11; Tit. 3:10-11; Rom. 16:17-20), irresponsible and undisciplined living (1 Thes. 5:14; 2 Thess. 3:6-15), sexual immorality (1 Cor. 5:1-13), doctrinal heresy (1 Tim. 6:3-5; 2 Tim. 2:16-18; 2 John 1:10-11; Rev. 2:14-16).

The actions and heart attitude of the church, particularly the elders (pastors), are to be characterized by humility, compassion, mercy, gentleness, and fairness (Gal. 6:1-2; Js. 5:19-20; 2 Thes. 3:15; 1 Cor. 5:2; 2 Cor. 2:4-8; Mic. 6:8). Elders and deacons are held to an even higher standard of accountability (1 Tim. 3:1-7, 5:17-22; Jas. 3:1).

We believe that church discipline is applicable to all members and believers who fellowship with us. Withdrawal of membership or fellowship does not necessarily negate the process of church discipline, particularly where it appears that a person has done so to avoid church discipline. Such requests may not be honored until the disciplinary process has been concluded. If a believer fails to discipline himself and demonstrates no evidence of repentance, the Scriptures clearly indicate that loving confrontation is the responsibility of the church. Church discipline is a biblical process that is to be handled prayerfully, carefully, justly, and only after several individual attempts at correction have been attempted and have failed.

**The basic stages of church discipline, according to Mt. 18:15-20, are as follows.**

**FIRST:** If a Christian fails to discipline himself and is trapped in unrepentant sin, Christ commands the individual who is aware of the matter to go to him in private to lovingly confront, counsel, and encourage him to repent (“Go and show him his fault, just between the two of you” Mt. 18:15).

**SECOND:** If he will not listen to the one person, especially after several attempts, and there is no evidence of repentance, “take one or two others along” to further address the matter and to continue to encourage him to repent. The intent of others being involved is to guarantee clear communication and to enlist others for prayer and discernment (Mt. 18:16).

**THIRD:** If these personal and informal steps do not elicit repentance, Jesus says we should “tell it to the church.” Tell it to the church necessarily involves bringing the elders (pastors) into the process and requesting their direct assistance in resolving the problem, if they were not involved in the previous steps. In some cases, one or more elders (pastors) may repeat the previous steps and try to persuade the offender to repent. The elders (pastors), after confirming the information, a proper process, and continued refusal to repent may then inform the church when it is assembled (Mt. 18:17).

The elders (pastors) will send a letter by registered mail warning the individual that the third or fourth step of church discipline will be taken if they have not received significant evidence of repentance by a specific date.

“Telling it to the church” means that the congregation will be informed about the general nature of the sin, given a general description of the process that has taken place, and about the refusal to repent. They will be asked to pray for and plead with the offender to repent and to pursue the person for the purpose of restoration.

Personal visits, telephone calls, and letters are examples of what it means to “pursue” them. The church is to keep on loving them and seeking their restoration.

**FOURTH:** If the offender refuses to submit to the caring admonition of the church and continues to harden his heart, then Jesus says we are to “treat him as you would a pagan or a tax collector.” This means that the person is publicly dismissed from the church with the hope of future repentance and reconciliation. In addition, this means that the person will be denied Christian fellowship, treated as an unbeliever, and delivered over to Satan in the hope that his soul will be saved (Mt. 18:17; Rom. 16:17; 2 Thes. 1:20, 3:6,14; 1 Cor. 5:1-5; 1 Tim. 6:3-5; Tit. 3:10).

If at any point during this process, the offender demonstrates repentance, then notice to that effect will also be made publicly so that the church may rejoice and gently and judiciously restore the repentant believer to the fellowship of the church.

We accept these stages as principles prescribed by our Lord and our Scriptures. The elders (pastors) of the church, after prayer and consultation with one another and the Holy Scriptures, may eliminate, compress, contract, or combine into one any of these stages. Elders (pastors) are commanded to protect the flock and some forms of sinful conduct deemed harmful to the flock may require immediate action (Acts 20:28-31; Tit. 3:10; 1 Cor. 5:1-5).

## A Letter From Pastor Ken...

This year marks a special year in the life of Crosspoint Church as we celebrate 10 years of fruitful gospel ministry and anticipate and plan for the future of what God has called us to do. A lot has changed in our church over these years, but we are more committed than ever to the mission to make disciples of all people for God's glory.

Church membership is how our personal membership to the universal body of Christ is made visible to others. Meaningful membership is a crucial mark of a healthy church which seeks to display the character of God to the watching world. Through membership, we commit ourselves one to another in obedience to Christ, for the purposes of discipleship, shepherding, stewardship, and sending.

Over the years, our congregation has made several revisions to our constitution, which includes our statement of faith, church covenant, and church discipline policy. In our August 2015 members meeting, the congregation unanimously affirmed to add a section to our statement of faith related to gender, sexuality, and marriage. We want to ensure that all members have current knowledge of these foundational documents.

In view of these changes to our foundational documents and the changing cultural landscape, the elders are asking that all members renew their covenant membership by the end of the month of September. For your convenience, you can complete the Covenant Membership Renewal process electronically at the following webpage: (website url). You can also download the document attached to this email, sign, and mail to our church office.

If you have questions, please contact any of the elders. We love you and it is a joy to serve Jesus with you.

-Pastor Ken

### Mark the box below to renew your church membership:

- I have received and affirm the Constitution and Bylaws of Crosspoint Church including Statement of Faith, Covenant, and Discipline Policy.

Printed Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_