

# CONSTITUTION AND BY-LAWS

of

## CROSSPOINTE CHURCH

Columbus, Georgia

*Adopted on March 4, 2012*  
*Revised on March 8, 2015*  
*Revised on September 13, 2015*

### CONSTITUTION

#### PREAMBLE:

We, the members of CrossPointe Church, do adopt and establish the following articles, to which we voluntarily submit ourselves.

#### ARTICLE I – NAME

The name of this church shall be: CROSSPOINTE CHURCH, INC.

#### ARTICLE II – FOUNDATION, PURPOSE AND PRIORITIES OF MINISTRY

A. The foundation of this church is the Lord Jesus Christ (1 Corinthians 3:11), and its infallible rule for guidance in all its affairs is the Word of God (Psalm 119:89). This church does here affirm its faith that the Holy Scriptures of the Old and New Testaments are the Word of Almighty God (2 Timothy 3:16).

B. The purpose of this church shall be to glorify and enjoy the God of the Scriptures (1 Corinthians 10:31; Philippians 4:4) according to the teaching of his Word.

C. The priorities of ministry of this church flow from the worth and beauty of Jesus Christ, who is the full expression of God's glory (Revelation 5:12; John 1:18; 2 Corinthians 4:6). We exist to exalt him in worship (John 4:23), increase our perception of his glory through the preaching and teaching of his Word (2 Corinthians 3:18; 2 Peter 3:18), and spread the knowledge of him by evangelism, missions, and loving deeds (1 Peter 2:9; 3:15; Matthew 28:18-20; 5:16).

#### ARTICLE III – STATEMENT OF FAITH

##### **The Triune God**

We believe in one God, eternally existing in three equally divine 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, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively knows the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

##### **Revelation**

God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the Person of his Son, the incarnate Word. Moreover, this

God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, 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. We confess that both our finitude and our sinfulness preclude the possibility of knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's 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. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel.

### **Creation of Humanity**

We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

### **\*Marriage, Gender, and Sexuality**

We believe that marriage is the one-flesh union of one biological man and one biological woman. As such, marriage is a sacred bond instituted by God to be held in honor. We believe that marriage serves the common good not only for children raised by parents committed to one another in marriage but also society at large, as a sign of God's common grace to all mankind. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, polygamy/polyamory, bestiality, incest, and use of pornography) is sinful and offensive to God (Matt 15:18–20; 1 Cor 6:9–10). Correlated to this, we believe that rejection of one's biological sex is a rejection of the image of God within that person.

### **The Fall**

We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

### **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, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

### **The Gospel**

We believe that the gospel is the good news of Jesus Christ—God’s very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is “Christ died for our sins . . . [and] was raised”). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

### **The Redemption of Christ**

We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word 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, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, 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 and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

### **The Justification of Sinners**

We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and 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 faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

### **The Power of the Holy Spirit**

We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the other Paraclete, 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, and 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, and adopted into God’s family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

### **The Kingdom of God**

We believe that those who have been saved by the grace of God through union with Christ by faith and through regeneration 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 prospect of the glory yet to be revealed. Good works constitute indispensable evidence of saving grace. Living as salt in a world that is decaying and light in a world that is dark, believers should neither withdraw into seclusion from the world, nor become indistinguishable from it: rather, we are to do good to the city, for all the glory and honor of the nations is to be offered up to the living God. Recognizing whose created order this is, and because we are 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. The kingdom of God is an invasive power that plunders Satan's dark kingdom and regenerates and renovates through repentance and faith the lives of individuals rescued from that kingdom. It therefore inevitably establishes a new community of human life together under God.

### **God's New People**

We believe that God's new covenant people have already come to the heavenly Jerusalem; they 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 household of God, the assembly of the living God, and the pillar and foundation of the truth. The church is the body of Christ, the apple of his eye, graven on his hands, and he has pledged himself to her forever. 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 for the world. Crucially, this gospel we cherish has both personal and corporate dimensions, neither of which may properly be overlooked. Christ Jesus is our peace: he has not only brought about peace with God, but also peace between alienated peoples. His purpose was to create in himself one new humanity, thus making peace, and in one body to reconcile both Jew and Gentile to God through the cross, by which he put to death their hostility. The church serves as a sign of God's future new world when its members live for the service of one another and their neighbors, rather than for self-focus. The church is the corporate dwelling place of God's Spirit, and the continuing witness to God in the world.

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

We believe that baptism and the Lord's Supper are ordained by the Lord Jesus himself. The former is connected with entrance into the new covenant community, the latter with ongoing covenant renewal. Together they are simultaneously God's pledge to us, divinely ordained means of grace, our public vows of submission to the once crucified and now resurrected Christ, and anticipations of his return and of the consummation of all things.

### **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, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

### **\*The Final Authority for Matters of Belief and Conduct**

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God, is the sole and final source of all that we believe concerning truth, morality, and the proper conduct of mankind. For purposes of CrossPointe Church's faith, doctrine, practice,

policy, and discipline, our elders are the final interpretive authority on the Bible's meaning and application (1 Tim 3:3, 4:16, 5:17).

[This Confessional Statement was 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](http://thegospelcoalition.org)), Deerfield, IL 60015. We have adapted or added portions of this statement marked with an asterisk.]

#### **ARTICLE IV – CHURCH COVENANT**

Having been brought by God's grace to repent and believe in the Lord Jesus Christ, we now, in dependence upon the Holy Spirit, resolve to live by faith, and so establish this covenant with one another.

In all we do, we will aim to glorify and enjoy the God of our salvation, from whom and through whom and to whom are all things: to Him be all glory forever! (1 Cor. 10:31; Rom. 11:36)

We will eagerly maintain the unity of the Spirit in the bond of peace by walking together in love and in the Spirit and by putting away all bitterness, anger, and injurious speech. (Eph. 4:3; Gal. 5:16, 25; Eph. 4:29, 31)

We will be devoted to one another in brotherly love, with humility and gentleness we will patiently bear with each other, forgiving, encouraging and building one another up, exercising watchfulness over each other and admonishing one another when necessary. (Luke 17:3; Col. 3:13; 1 Thes. 5:11; 1 Pet. 1:22)

We will carry each other's burdens, rejoicing with those who rejoice and weeping with those who weep. (Gal. 6:2; Rom. 12:15)

We will train our children in the instruction of the Lord, seeking to walk in a way that adorns the gospel of Christ before our family, friends, and neighbors. (Prov. 22:6; Eph. 6:4; 1 Pet. 3:1)

We will seek, by God's help, to live carefully in this world, denying ungodliness and worldly passions. We will strive to live self-controlled, upright, and godly lives in this present age, as we wait for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ. (Titus 2:12; 1 Pet. 1:14)

We will not neglect to gather together, but will support and treasure the biblical preaching of the whole counsel of God, the faithful observance of baptism and the Lord's Supper, and the loving exercise of church discipline. (Heb. 10:25; 2 Tim. 4:2; Acts 2:38; 1 Cor. 11:26; Matt. 18:17; 1 Cor. 5:13)

We will contribute cheerfully, generously and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel both to our neighbors and the nations. (Matt. 28:19; Luke 12:33; 2 Cor. 9:7)

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

In all these things, we rely on our God who has made a new and everlasting covenant with us, saying:

“They shall be my people, and I will be their God. I will give them one heart and one way, that they may fear me forever, for their own good and the good of their children after them. . . . I will not turn away from doing good to them. And I will put the fear of me in their hearts, that they may not turn from me. I will rejoice in doing them good . . . with all my heart and all my soul.” (Jer. 32:38-41)

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. (2 Cor. 13:14).

#### **ARTICLE V – AFFILIATION**

For the purpose of cooperation in both local and foreign missions, CrossPointe Church partners with the Southern Baptist Convention (Acts 15:27-34; 16:1-3; 1 Cor. 16:3, Gal. 1:2, Phil. 2:25; Col. 4:7-11,16). This church may and does cooperate with other like-minded churches in matters of mutual interest and concern. We may seek the assistance and counsel of other churches in matters of special concern to us, but the decision of no other church, group of churches or association shall at any time be acknowledged as binding on this church.

#### **ARTICLE VI – MEMBERSHIP**

The membership of this church shall consist of persons who confess faith in Jesus Christ, who give evidence of regeneration by living consistent with their profession and with the Statement of Faith, doctrine and practice of this church, and who have been received into its membership according to the By-Laws of this church.

#### **ARTICLE VII – CHURCH PROPERTY**

1. In the event of a division of this church, from which may God in His mercy save us, the property of this church shall belong to that group of such division as represents the largest portion of the church membership provided such group is loyal to this constitution; otherwise it shall belong to the group remaining loyal to this constitution though it may not be the largest group in such division.
2. Should a condition arise at any time in the future when for any reason, the church work cannot continue, the church property shall be transferred to Sound Choices Pregnancy Center of Columbus, Georgia, or any successor thereto.
3. Should conditions arise where a consolidation with another church of the same doctrinal basis be advisable, the Elders shall be authorized by the church to negotiate the terms of such consolidation in so far as the property of this church is concerned.
4. At no time, whether due to dissolution of the church or for any other reason, shall an officer of the church profit financially from the sale of any church property or assets.

#### **ARTICLE VIII – AMENDMENTS**

This constitution may be amended by a 75% vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced from the pulpit at church services two successive Sundays prior to such vote.

# **BY-LAWS**

## **ARTICLE I – MEMBERSHIP**

### **SECTION 1 – QUALIFICATIONS**

To qualify for membership in this church, a person must be a believer in Jesus Christ who gives evidence of regeneration, and who wholeheartedly believes in the Christian faith as revealed in the Bible. Each member must agree to submit to the teaching of Scripture as expressed in the Statement of Faith and the commitments expressed in the Church Covenant. The elders shall be responsible for determining each person's qualification for membership. In making this determination, they may rely on a person's profession of faith, or such other evidence, as the elders deem appropriate.

### **SECTION 2 – ADMISSION OF MEMBERS**

To be admitted into church membership, applicants shall be recommended by the elders for admission and accepted by a majority vote of the members at any regular or special meeting of the members.

### **SECTION 3 – DUTIES AND PRIVILEGES OF MEMBERSHIP**

As described in the Church Covenant, each member is expected to participate in and contribute to the ministry and life of the church, consistent with God's leading and with the gifts, time, and material resources each has received from God. Likewise, it is the responsibility of members to regularly attend members' meetings and vote on the election of officers, on decisions regarding membership status, and on such other matters as may be submitted to a vote. All members 18 years old and older shall have the right to vote in all matters that come before the congregation.

### **SECTION 4 – ON CHURCH DISCIPLINE**

Any member consistently neglectful of his or her duties or guilty of conduct by which the name of our Lord Jesus Christ may be dishonored, and so opposing the welfare of the church, shall be subject to the admonition of the elders and the discipline of the church, according to the instructions of our Lord in Matthew 18: 15–17 and the example of scripture. Church discipline, then, should ordinarily be contemplated after individual private admonition has failed.

Church discipline can include admonition by the elders or congregation, suspension from communion for a definite period, deposition from office, and excommunication (Matt. 18:15–17; 2 Thes. 3:14–15; 1 Tim. 5:19–20; 1 Cor. 5:4–5). In some cases, discipline can involve explanation by the elders, to church members only, of the nature and seriousness of the sin deemed worthy of discipline.

The purpose of such discipline shall be:

- a. For the repentance, reconciliation, and spiritual growth of the individual disciplined.  
(Prov 15:5, 29:15; 1 Cor 4:14; Eph 6:4; 1 Tim 3:4–5; Heb 12:1–11; Ps 119:115, 141:5; Prov 17:10, 25:12, 27:5; Ecc 7:5; Matt 7:26–27, 18:15–17; Luke 17:3; Acts 2:40; 1 Cor 5:5; Gal 6:1–5; 2 Thess 3:6, 14–15; 1 Tim 1:20; Titus 1:13–14; James 1:22)
- b. For the instruction in righteousness and good of other Christians, as an example to them.  
(Prov 13:20; Rom 15:14; 1 Cor 5:11, 15:33; Col 3:16; 1 Thess 5:14 [note this is written to the whole church, not just to leaders]; 1 Tim 5:20; Titus 1:11; Heb 10:24–25)

- c. For the purity of the church as a whole.  
(1 Cor 5:6-7; 2 Cor 13:10; Eph 5:27; 2 John 10; Jude 24; Revelation 21:2)
- d. For the good of our corporate witness to non-Christians.  
(Prov 28:7; Matt 5:13-16; John 13:35; Acts 5:1-14; Eph 5:11; 1 Tim 3:7; 2 Pet 2:2; I John 3:10)
- e. Supremely for the glory of God by reflecting his holy character.  
(Deut 5:11; 1 Kings 11:2; 2 Chron 19:2; Ezra 6:21; Neh 9:2; Isaiah 52:11; Ezekiel 36:20; Matt 5:16; John 15:8, 18:17, 25; Rom 2:24, 15:5-6; 2 Cor 6:14-7:1; Eph 1:4, 5:27; 1 Pet 2:12)

**SECTION 5 – TERMINATION OF MEMBERSHIP**

The church shall recognize the termination of a person’s membership following his or her death, and may do so after he or she has voluntarily resigned or joined with another church. Members not undergoing discipline who wish to transfer their membership to another congregation will be recommended by the elders for termination of membership to be accepted by a majority vote of the members at any regular or special meeting of the members. Membership may also be terminated as an act of church discipline (ordinarily, but not necessarily, at the recommendation of the elders) upon the vote of 75% of the members present at any regular or special meeting of the members. In the case of a potential excommunication for reasons of church discipline, the elders shall give adequate time for the process of discipline (Article I, Section 4) to take place. The hope and goal of all discipline is restoration. Consequently, if a member is undergoing discipline, he or she may not rescind membership. In the event that the discipline is unsuccessful, the elders shall give notice of any recommendation of excommunication at least one member meeting in advance of any action.

**ARTICLE II – MEETINGS**

**SECTION 1 – WORSHIP MEETINGS**

Worship services shall be held each Lord’s Day, and may be held throughout the week as the church determines.

**SECTION 2 – MEMBERS’ MEETINGS**

In every meeting together, members shall act in that spirit of mutual trust, openness, and loving consideration which is appropriate with the body of our Lord Jesus Christ.

There shall be a members’ meeting at least every quarter, at some time apart from a public worship service as agreed upon by the membership. In particular, the affirmation of elders and deacons, membership, and an annual budget are voted on by the membership at member meetings.

**ARTICLE III – CHURCH GOVERNMENT**

**SECTION 1 – GENERAL STATEMENT**

Jesus Christ alone is the Head of the church (Col. 1:18). He governs his church through office-bearers whom he appoints and who are gifted by his Spirit with the graces needed to accomplish their work. CrossPointe Church is led by a plurality of elders, served by pastors, deacons and ministry staff, with the vote of the membership being the final earthly authority on matters of election of officers, membership and budget.



## **SECTION 2 – ELDERS**

### A. Composition and Calling

The Council of Elders shall be composed of men, both lay elders and vocational elders. The Council shall always be a plurality (i.e., more than one). The total number of elders at any time on the Council shall be determined by the needs of the ministry and by the call and qualification of men in the church.

The man who holds the office of lead pastor will also hold the office of elder. Other candidates will be carefully examined by the Council of Elders as to their qualifications and support of both the doctrine and the practice of the church. A potential elder must have proven himself as a man of elder character and ability within the context of CrossPointe Church.

The following steps constitute the process by which an individual will be screened and evaluated to discern God's hand upon that person's life in qualifying him for eldership.

(1) Initiation: The individual responds to God's working in his life by expressing a desire to serve.

(2) Consultation: The Council of Elders and the individual meet together to discuss the biblical qualifications for service, agreement with the statement of faith and ministry philosophy of CrossPointe Church, expectations of the ministry, and other areas that may be deemed pertinent and beneficial by either the elders or the individual.

(3) Confirmation: The Council of Elders meets to determine if the elders unanimously agree that the individual has the potential for leadership. If unanimously agreed, the elders assume responsibility to train the individual toward leadership.

(4) Presentation: If the individual's life and service is deemed appropriate by the Council of Elders, he is presented to the membership at a members' meeting for congregational consideration. The membership is given a 30-day period in which to personally express any concerns or needed input to the Council of Elders.

(5) Affirmation: After the Council of Elders has considered the input of the congregation, and if the elders unanimously agree that the individual has indeed been called by an act of God's grace for leadership within the church, then the candidate is presented to the membership at a member meeting for affirmation or denial. A minimum 75% vote of the members present at the member meeting is needed for affirmation.

### B. Qualifications and Responsibilities

Elders and candidates for elder shall be qualified for the office as specified in the Bible. Relevant texts include: 1 Timothy 3:1-7; Titus 1:6-9; and 1 Peter 5:1-4.

The fundamental responsibility of the elders is to devote themselves to prayer and the Word of God. The elders are responsible for governing the church, teaching the Word of God, and prayerfully tending the flock of God in this local church.

Moreover, the responsibilities of the elders shall include: (1) examining prospective members and acquainting them with the Statement of Faith and membership course material; (2) overseeing the process of church discipline; (3) examining prospective candidates for office; (4) overseeing the work of the deacons, appointed church agents, Ministry Teams, and ministry positions; (5) conducting worship services; (6) overseeing the ordinances of the Gospel; (7) equipping the membership of the church for the work of the ministry; (8) teaching the whole counsel of God both formally and informally; (9) correcting error; (10) overseeing, coordinating, and promoting the ministries of the church; (11) mobilizing the church for both local and world evangelism and missions; and (12) helping establish policies, positions, and practices for CrossPointe Church that are consistent with the express purposes of the church.

### C. Organization

The Council of Elders shall organize itself however it determines best to achieve the mission of the church. The elders shall be equal in authority, but may be specialized in function. The Council shall meet at least once every month.

The priorities of discussion and action at Council meetings shall be the following:

(1) Prayer/Worship: Prayer, discussions, and decisions pertaining to the shepherding and accountability roles of the elders over the flock (see Acts 20:28; 1 Peter 5:2-3);

(2) Management: Decisions regarding finances, administration, and policies affecting the direction of the ministry (see 1 Timothy 3:5);

(3) Church Discipline: Discussion and initiation of church discipline where necessary (see Hebrews 13:17);

(4) Church Policy and Ministry Methodology: Periodic discussions regarding doctrine, the ministry, and how to be biblical and effective in the task to which God has called the church and its leadership.

## **SECTION 3 – PASTORS**

### A. Lead Pastor

The lead pastor shall be an elder. He shall be recognized by the church as particularly called to the full-time ministry of preaching and teaching. Additionally, he is responsible for providing the primary leadership to the other pastors and administrative staff.

In the event of a vacancy of the office of lead pastor, the Council of elders shall act as search committee for a lead pastor. They may form advisory teams from the membership to assist them in the search as they deem necessary. The membership of the church must be given adequate opportunity to assess the preaching gifts of any potential lead pastor and, before being asked to express its judgment, must receive assurance from the elders that, having interviewed the man concerned, they are in no doubt as to his character and to his wholehearted assent to the Statement of Faith and Church Covenant. Notice of a man to be elected as lead pastor must be given at two Sunday morning services following the nomination, prior to the vote at a members' meeting. A minimum 75% majority vote of the membership present at the meeting is required to elect a man to the office of lead pastor.

### B. Pastors

Pastors other than the lead pastor may or may not be an elder. However, he must possess the qualifications of an elder so as to be a potential elder candidate in the future. He shall assist the lead pastor in the shepherding of the church and shall perform any other duties as usually pertain to the office of pastor. The elders shall be responsible for determining the duties and hiring of pastors.

### C. Assistant Pastors

Assistant pastors shall assist the pastors in the shepherding of the church and shall perform any other duties as usually pertain to the office of pastor. The elders shall be responsible for determining the duties and hiring of assistant pastors.

## **SECTION 4 – DEACONS**

### A. Composition and Calling

The office of deacon is open to both men and women. The number of deacons shall be determined by the needs of the ministry. The call and affirmation of deacon candidates shall follow the same procedure as that of elder candidates as stated in the Bylaws, Article 3, Section 2.A.

### B. Qualifications

Deacons and nominees for deacon shall be qualified for the office as specified in the Bible (1 Timothy 3:8–12).

### C. Responsibilities

The deacons shall inform and be ready to assist the elders regarding any service that supports and promotes the ministry of the Word, new and existing ministries of the church, and care for members of the congregation. The deacons' responsibilities may include (but are not limited to) the following:

- (1) Administering a fund to assist the poor and needy;
- (2) Providing aid and care in times of crisis, distress, illness or need;
- (3) Assisting the administration of the ordinances of the Gospel;
- (4) Caring for and maintaining the church properties;
- (5) Administering the business affairs of the church that pertain to its material assets; and
- (6) Assisting and overseeing various aspects of the ministry of the church.

### D. Organization

The elders shall organize the deacons however the elders determine best to achieve the mission of the church. The elders may designate any specific deacon or group of deacons to specialize in some particular diaconal function.

## **SECTION 5 – ORDINATION AND LICENSING**

CrossPointe Church shall recognize all elders and pastors of the church as ordained to Gospel ministry and confer upon them the responsibilities normally associated with ordination. The church also may license, endorse or commission members to various aspects of Gospel ministry. See the appendix on Ordination and Licensing.

## **SECTION 6 – ADMINISTRATIVE STAFF**

In addition to vocational pastors and ministers, the church may employ additional personnel. The elders shall be responsible for determining the duties and hiring of such personnel.

## **SECTION 7 – REMOVAL**

An officer or staff member may resign his office or position at any time if he finds he is no longer able to discharge the duties of the office. Where a grievance exists against an officer or staff member of the church, either due to the adherence to and propagation of beliefs contrary to the beliefs of the church as set forth in Constitution, or due to alleged conduct on his part unfitting an elder, deacon or staff member, such grievance may be brought before the elders by any two members in good standing. If the elders, after thorough investigation and consideration, believe the grievance to be true and substantial, then the officer may be removed from office.

## **ARTICLE IV – FINANCES**

### **SECTION 1 – FINANCIAL PLANNING**

The financial planning of CrossPointe Church shall be carried out through the annual budgets related to the various ministries of the church. Annual budgets shall be approved and adopted by the church upon recommendation of the Council of Elders via the Finance Team. Matters involving staff compensation shall be the responsibility of the Finance Team in conjunction with the elders.

## **SECTION 2 – DEBT**

Though borrowing and lending are not necessarily viewed as sin in the Scriptures (Matthew 5:42; Psalm 37:21; 112:5), debt is recognized as something to be avoided when possible (Proverbs 22:7). This church has and does affirm its belief that God is our ready provider for all that he has determined for us to undertake (Philippians 4:19; James 1:17; Psalm 81:10). This church is not to take any debt upon itself (other than that which is paid in full on a monthly basis), except after diligent seeking of the Lord through corporate prayer.

## **SECTION 3 – AUTHORITY TO BIND THE CHURCH**

The elders are the only officers of the church who have the authority, in accordance with the Constitution and By-laws and any applicable laws, to execute legal documents relating to real estate, church property, and church finances.

## **ARTICLE V – INDEMNIFICATION**

### **SECTION 1 – MANDATORY INDEMNIFICATION**

If a legal claim or criminal allegation is made against a person because he or she is or was an officer, employee, or agent of the church, the church shall provide indemnification against liability and costs incurred in defending against the claim if the elders determine that the person acted (a) in good faith, (b) with the care an ordinarily prudent person in a similar position would exercise under similar circumstances, and (c) in a manner the person reasonably believed to be in the best interest of the church, and the person had no reasonable cause to believe his or her conduct was unlawful.

### **SECTION 2 – PERMISSIVE INDEMNIFICATION**

At the discretion of the elders, the church also may indemnify any person who acted in good faith and reasonably believed that his or her conduct was in the church's best interest and not unlawful.

### **SECTION 3 – PROCEDURE**

If a quorum of the elders is not available for an indemnification determination because of the number of elders seeking indemnification, the requisite determination may be made by the membership or by special legal counsel appointed by the membership.

## **ARTICLE VI – AMENDMENTS**

This constitution may be amended by a three-quarters (75%) vote of the members present and voting at a members' meeting, provided the amendment shall have been offered in writing at the previous members' meeting, and shall have been announced two successive Sundays prior to such vote. The revised version of this constitution shall be made available to all church members.