



ORIGIN

CHURCH

Membership Covenant

Why a covenant?

There is one “Church” and many churches. Every Christian belongs to the global church, sometimes referred in the creeds as the invisible church or universal church. The Church, in this sense, is every believer, everywhere, for all time. This is the *us* Paul is referring to when he says, “All this is from God, who through Christ reconciled *us* to himself and gave *us* the ministry of reconciliation” (2 Corinthians 2:18). Paul doesn’t say, “God reconciled me.” He says “us”. This means that every person who has been reconciled to God has been brought into his church. He is our loving Father and we are his children and therefore brothers and sisters. However, God intended this big “C” to be expressed in local churches (little “c”). There is no category in the New Testament for Christians to be part of the global church and not the local church. The New Testament is full of church planting. These churches are made up of people who come to faith in Christ and begin to live out all God intended in local expressions of the global church. The local church is both a gathered people - meeting for the worship and proclamation of God’s word - and the scattered church - the people of God living in community throughout the week. We are not only called to belong but to be under the leading of the Holy Spirit, the leadership, and the elders of those churches for God leads his people through the local church.

Membership is a good word and can clearly communicate the kind of commitment to the local church every believer should have. However, we use the word covenant because it contains a different nuance. Membership, in our culture, has about as much meaning as “friends” on Facebook does. We become members of the gym. We become members of a credit union. We become members of a website only to get something for free and then discontinue as soon as we get what we wanted. Membership, in our culture, is focused on what the benefits are. This is not what the Bible means by “not neglecting to meet together” in Hebrews 10:25. Covenant does not highlight so much of what is provided as much as it points to what is being committed to. It doesn’t mean so long as one gets what they want, they continue to call Origin their “church”. Every covenant, including the promise of salvation through faith in Jesus, is not about what God gets from man but his faithfulness even when man is faithless (2 Timothy 2:13). This covenant is a selfless commitment to the community and leadership of Origin Church through conflict, hurt feelings, misunderstandings, being sinned against, and times where your serving and giving may be outdoing others.

Why sign a piece a piece of paper?

Some might agree with all the previous and still wonder why we would ask anyone to sign a document to prove it. The following are reasons for asking those who call Origin home to sign a covenant membership document. We realize Origin is a church for anyone but Origin is not for everyone. Not every person connects to every church. We hope you would find a home here but we realize it may not be a fit. For this reason we want to communicate the following about our church clearly:

Direction - Where are we going?

The mission of Origin Church is to *make disciples who make disciples through the power of Christ* (Matthew 28:19-20, 2 Corinthians 5:18). We believe that this will be accomplished through our three core values. *Gospel* – It’s all about Jesus. The gospel is the only means to bring about the transformation of our heart and soul that makes us right with God and aligns our heart and will to what we were created for. This is a disciple of Jesus. *Community* – We are reconciled to God and to every fellow believer. We are not meant to seek, find, grow and walk in the Lord alone. Through community, we continue to disciple one another in faith in Jesus. *City* – If the gospel can’t change

our city, neighborhood, work place, sports team, etc., then it isn't really good news. Everyone in Origin has been entrusted with the gospel and is on mission for, by, and to Jesus until they are with Christ and all mission ceases.

Distinctives - What do we believe?

Origin Church holds to a Reformed Gospel theological view. Although this view of God and the gospel is not a closed handed view for salvation or being part of the family of God, it is with deep conviction we believe and will teach the following:

God's ultimate and complete sovereignty over everything on earth and in heaven

Believer's baptism by immersion

Complementary roles of men and women

Continuationist view of the gifts of the Holy Spirit

Our hope is this covenant document represents what you desire in heart for the church. Agreeing to a document cannot take the place of inward commitment and promise to the church. Standing behind this document is the representation of an inward confession and promise.

Discipleship - What does the life of the disciple look like?

Paul says it in Philippians 1:27 like this, "Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you are standing firm in one spirit, with one mind striving side by side for the faith of the gospel." If the gospel has transformed you it will bear a kind of fruit in your life. A covenant helps provide a minimum biblical standard for the Christian in the church.

Covenant Faith Declarations

I am a Christian saved from the eternal wrath of God by the life, death, and resurrection of Jesus Christ of which I have faith in his ability to fulfill the result of my rebellion and sin against God (John 3:16-18; Romans 3:23-26). I have repented of my sin of rebellion against God and fully believe God has made me a new creation by his grace (2 Corinthians 5:17).

I have been baptized by immersion in water representing my death to self will with the physical death of Jesus and my transformed, forgiven life raised with Jesus (Matthew 3:6; Acts 2:38; 8:12; 10:48,18:8; Romans 6:3; 1 Corinthians 12:13; Galatians 3:27).

I believe...

The Holy Scriptures, the 66 books of the Old and New Testaments, to be the verbally inspired word of God, the final authority for faith and life, inerrant in the original writings, infallible, and God-breathed (Is. 55:11; 1 Cor. 15:3-4; Heb. 4:12; 2 Timothy 3:16, 17; 2 Peter 1:20, 21; Matthew 5:18; John 16:12, 13).

In one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit co-eternal in being, co-eternal in nature, co-equal in power and glory, having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14) and all things exist for the glory of God (Psalm 148;

Proverbs 16:4; Isaiah 61:3; Romans 11:33-36; 1 Corinthians 10:31; 2 Corinthians 5:15; Ephesians 1:3-14).

The Lord Jesus Christ, the eternal Son of God, became man without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary in order that He might reveal God and redeem sinful man (John 1:1-2, 14; Luke 1:35). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead (Romans 3:24; 1 Peter 2:24; Ephesians 1:7; 1 Peter 1:3-5). We believe that the Lord Jesus Christ ascended into heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry as Representative, Intercessor, and Advocate (Acts 1:9, 10; Hebrews 7:25; Hebrews 9:24; Romans 8:34; 1 John 2:1-2). We believe Jesus is coming again to judge the living and the dead (1 Peter 4:5; Romans 14:9; 2 Timothy 4:1).

The Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11; 2 Corinthians 3:6; 1 Corinthians 12:12-14; Romans 8:9; Ephesians 5:18).

Man was created in the image and likeness of God, but that through Adam's sin all of humanity (except for Christ) inherited a sinful nature, have sinned, and have become alienated from God; man is totally depraved and of himself utterly unable to remedy his sinful condition. (Genesis 1:26, 27; Romans 3:22, 23; 5:12; Ephesians 2:1-3, 12). The deserved penalty for sin is physical and spiritual death. (Genesis 2:15-17, 3:19; Romans 5:12, 6:23; James 1:14-15).

Salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins (Ephesians 2:8-10; John 1:12; Ephesians 1:7; 1 Peter 1:18-19). There will be a future physical resurrection of the dead. Only those who turn from sin and to Jesus in faith and repentance will be raised to eternal reward. Those who do not turn from sin and to Jesus will be raised to eternal punishment (Matthew 25:31-46; John 5:28-29; Acts 24:15). Only through faith in the person and work of Jesus Christ and repentance from sin can one be reconciled to God and experience true life and joy (John 3:18, 14:6; Acts 4:12; Romans 3:21-26; 1 Timothy 2:5-6).

All the redeemed, once saved from sin by the grace of God through faith in Christ, are kept by God's power and are thus secure in Christ forever (John 6:37-40; 10:27-30; Romans 8:1, 38, 39; 1 Corinthians 1:4-8; 1 Peter 1:5). We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which clearly forbids the use of Christian liberty as an occasion for the flesh (Romans 13:13, 14; Galatians 5:13; Titus 2:11-15).

God is sovereign in the bestowing of spiritual gifts. It is, however, the believer's responsibility to attempt to develop their sovereignly given spiritual gift(s). The baptism of the Holy Spirit occurs at conversion and is the placing of the believer into the Body of Christ. We also believe that particular spiritual gift(s) are neither essential, nor prove the presence of the Holy Spirit, nor are an indication of deep spiritual experience (1 Corinthians 12:7, 11, 13; Ephesians 4:7-8). We believe that God does hear and answer the prayer of faith, in accordance with His own will, for the sick and afflicted (John 15:7; 1 John 5:14, 15). We believe that it is the privilege and responsibility of every believer to minister according to the gift(s) and grace of God that is given to him (Romans 12:1-8; 1 Corinthians 13; 1 Peter 4:10-11).

The church, which is the body and espoused bride of Christ, is a spiritual organism made up of all born-again persons (Ephesians 1:22, 23; 5:25-27; 1 Corinthians 12:12-14; 2 Corinthians 11:2). We believe that the establishment and continuance of local churches is clearly taught and defined in the

New Testament Scriptures (Acts 14:27; 18:22; 20:17; 1 Timothy 3:1–3; Titus 1:5–11). We believe in the autonomy of the local churches, free of any external authority and control (Acts 13:1–4; 15:19–31; 20:28; Romans 16:1,4; 1 Corinthians 3:9, 16; 1 Corinthians 5:4–7, 13; 1 Peter 5:1–4). We recognize believer’s baptism and the Lord’s supper as scriptural means of testimony for the church (Matthew 28:19, 20; Acts 2:41, 42; Acts 18:8; 1 Corinthians 11:23–26)

I am in full agreement with the Origin Church Doctrinal Statement below and I will not be divisive against it.

Origin Church’s Elder/Pastor Covenant To The Church

We covenant...

The Elders/Pastors and deacons will meet the criteria assigned to them in the Scriptures (1 Tim. 3:1-13; 5:17-22; Titus 1:5-9; 1 Peter 5:1-4).

To seek God’s will for our church community to the best of our ability through the study of the Scriptures, in prayer and following the Holy Spirit (Acts 20:28; 1 Peter 5:1-5).

To care for you and seek your growth as a disciple of Christ, in part by equipping you for service (Eph. 4:11-13) and praying for you regularly, particularly when you are hurting or sick (James 5:14).

To provide teaching and counsel from the whole of Scripture (Acts 20:27-28; Gal. 6:6; 1 Tim. 5:17-18).

To be on guard against false teachers (Acts 20:28-31).

To exercise church discipline when necessary (Matt. 18:15-20; 1 Cor. 5; Gal. 6:1).

To set an example and join you in fulfilling the duties of church members (1 Cor. 11:1; Phil. 3:17; 1 Tim. 4:12).

My Covenant to the Origin Church Family

I covenant...

To attend, making the gathering of the church a priority and regular part of my weekly rhythm. Knowing there are many things competing for my time and attention I will not neglect the gathering of God’s people. (Heb. 10:25). I will not regularly attend, function in leadership or be a member in another church (Heb. 13:17).

To faithfully participate in a Gospel Community group for growing as a disciple of Jesus and to stir others to and be stirred to love and good deeds (Heb. 10:24). I will protect the unity of Origin Church by being proactive versus passive in my investment in the community. I will fight against divisiveness and gossip by being a person of peace and encouraging harmony so far as it is up to me. (Romans 12:9-13, 18; Hebrews 10:24-25).

To willingly submit to the Elders/Pastors of Origin Church as those who God has put over me to lead and as one who will give an account for my soul. (Heb. 13:17). I also willingly submit to discipline by God through his Holy Spirit, to follow biblical procedures for church discipline in my

relationships with brothers and sisters in Christ, to submit to righteous discipline when approached biblically by brothers and sisters in Christ, and to submit to discipline by church leadership if the need should arise (Ps. 141:5; Matt. 18:15-17; 1 Cor. 5:1-5; 2 Cor. 2:5-8; Gal. 6:1-5, 8; 1 Tim. 5:20; 2 Tim. 2:25; Titus 1:9; 3:10-11; Heb. 12:5-11; Rev. 2:5-7, 14-25).

To give financially faithfully, freely and generously, stewarding the resources God has given me in order to support the ministry and mission of the church. (Prov. 3:9-10; Rom. 12:1-2; Gal. 5:22-26; Eph. 4:1-16; 5:15-18).

To serve the church family sacrificially, cheerfully, and voluntarily, in a ministry area within the church (Rom. 12:1-8; 2 Cor. 8-9; 12:7-31; 1 Peter 4:10-11).

By God's grace and the Holy Spirit, to walk in holiness as an act of worship to Jesus Christ, who has saved me from my sin so that I could live a new life (2 Cor. 5:17). I will pursue relationship with the Lord Jesus through regular Bible reading, prayer, and practice of spiritual disciplines. I will practice complete chastity before marriage and complete fidelity in heterosexual marriage by abstaining from practices such as cohabitation, pornography, and fornication (Job 31:1; Prov. 5; Rom. 13:12-14; 1 Cor. 6:9-7:16; Heb. 13:4). I will refrain from illegal drug use, drunkenness, and other sinful behavior as the Bible, my elders, and my conscience dictate (1 Cor. 8:7; Gal. 5:19-21). Should I sin in such a manner, I agree to confess my sins to Christian brothers or sisters and seek help to put my sin to death (Rom. 8:13; Col. 3:5; 1 John 1:6-10).

I have read the mission statement of Origin Church and commit to participate in this mission as a diligent, faithful disciple of Jesus, that my identity would be in him, my worship would be to him, my fellowship would be through him, and my interaction with the culture would be for him.

I understand that this covenant *obligates* me to the family of Origin Church and is an acknowledgment of my submission to the Elder/Pastors of the church as the Bible calls me to. I accept the responsibility to notify Origin Church leadership if at any time I can no longer commit to this covenant, or if I have any questions, comments, or concerns regarding Origin Church.

[Digital Agreement - See Covenant Membership at OriginChurch.org]