



CROSSWALK CHURCH

Teaching, Touching & Transforming lives by faithfully proclaiming God's Word.

Sola Scriptura | Solus Christus | Sola Gratia | Sola Fide | Soli Deo Gloria



Membership Information & Application Packet

Crosswalk Church of Daytona Beach

1016 Clearwater Rd.

Daytona Beach, Fl 32114

www.CrosswalkDaytonaBeach.org

Table of Contents

1. Membership Questionnaire
2. Philosophy of Ministry
3. Crosswalk Church Constitution & By-Laws
4. Distinctives of Crosswalk Church
5. Crosswalk Church Covenant
6. Leaving a Church Properly

4. If you were a member of another church, please tell us why and how you resigned your membership.

5. Are you asking for a transfer of membership to Crosswalk Church? _____

6. Have you ever been biblically disciplined by another church? If so, please explain.

7. How did you become familiar with Crosswalk Church?

8. Briefly tell us what has prompted you to desire to join Crosswalk Church?

9. What expectations do you have of the leaders of Crosswalk Church and its membership?

10. What are your thoughts on the following topics?

- **Attendance and participation in the corporate gathering of the church? (Hebrews 10:25)**

- **Taking part in the ordinances of the church? (Acts 2:28-42)**

- **Joyfully giving to the financial needs of the body? (2 Corinthians 9:6-7)**

- **Submitting to the church elders? (Hebrews 13:17)**

- **Evangelizing the lost? (Matthew 28;18-19)**

- Faithfully carrying out the “one another” commands of the New Testament?

- If need be, a willing subjection to church discipline? (Matthew 18:15-20)

11. In what ways (giftings) do you believe God has equipped you to serve the church?

Please write any questions you may desire to ask the elders personally about Crosswalk Church.

Crosswalk Church of Daytona Beach

"Philosophy of Ministry"

I. A High View of God

- * God is holy, just and righteous. (Exodus 34:6-7; Isaiah 6:3; Jeremiah 9:23-24; Romans 11:32; Revelation 4:6)
- * When we understand these truths and apply them to our hearts and lives, we will grow in holiness and Christ-like character. (Leviticus 11:44; I Peter 1:15-16)
- * When we fail to understand these truths and apply them to our hearts and lives, we fail to grow in holiness and Christ-likeness. We also grow more tolerant of sin and value man's self-evaluation rather than God's truth.
- * When we fail to understand and apply these truths and apply them to the ministry of the church, the church reflects a man-centered ministry that appeals to man rather than the glory of God.

II. A High View of God's Word

- * God's Word is the church's sole source of authority. *"In seeking to know [God], the church must recognize the authority of the Scripture...A church should have a high view of Scripture and a commitment to the teaching of sound doctrine."* ("The Master's Plan for the Church" [Chicago: Moody, 1991] p.27)
- * God's Word is fully sufficient. It is sufficient to instruct believers what to believe, how to live and what God expects of us as those who belong to Him. (cf. "Bible Doctrine" [Wheaton, ILL: Crossway, 2017] p. 105)
- * A failure to recognize the authority and sufficiency of Scripture leads to:
 - Personal feelings and experience take precedent over Scripture.
 - Contemporary thinking becomes one's guide for living rather than the principles of divine truth.
 - The church produces people who pursue their own desires based only on an ungodly

standard.

III. An Accurate View of Man

- * Mankind is totally depraved.
 - On his own, he cannot do good. (Romans 3:10-18)
 - His heart is deceitfully wicked. (Jeremiah 17:9-10)
 - His goal in life is selfishness and only evil continually. (Genesis 6:5)
- * Man was created to glorify God, but because of sin, he seeks to glorify himself. (Romans 3:23)
- * As a sinner alienated from God, he will seek fulfillment from the world's evil system. (I John 2:15-17) The implications are frightening:
 - Christ will not be seen as the only solution to man's needs.
 - We will try to provide substitutes that promise fulfillment.
 - We will tend to only address "felt" needs rather than "real" needs.

IV. A Right Understanding of the Church

- * The church exists to be a repository of divine truth. (I Timothy 3:15)
- * The church exists to provide a context of loving fellowship with one another for the purpose of mutual edification. (Ephesians 3:16-19; 4:12-16)
- * The church exists as a training center whereby people can grow through the application of teaching and the utilization of their spiritual gifts.
- * The church exists to be a light in this dark world, for the evangelization of God's elect. (Titus 2:11-14)
- * A failure to correctly understand the purpose of the church leads to superficial and counterfeit ministry, resulting in disunity, where "program success" is glorified rather than God. Pragmatism is what really matters. People become passive spectators rather than active participants. The church becomes an "organization" rather than an "organism" of

committed believers empowered by the Holy Spirit.

V. The Priority of Biblical Leadership

- * Biblically, the church is to be lead by a plurality of elders. (1 Timothy 3:1; Titus 1:5)
- * Elders are to reflect the character of Christ and be examples to the flock. (1 Thessalonians 2:4-12; Ephesians 5:1-2)
- * Elders are to be actively and adequately equipping the saints to do the work of the ministry. (Ephesians 4:12)
- * Elders are to provide ample opportunities for the saints to do this work. (Hebrews 10:24-25)
- * The failure to understand biblical leadership leads to unbiblical discipleship and skewed ministry priorities.
- * The failure to understand biblical leadership leads to an emphasis on skill rather than godly character. This will inevitably lead to disqualifying sins.
- * The failure to understand biblical leadership leads to a failure in discipling and equipping which results in the turnover of lay leadership.
- *The failure to properly disciple and equip results in a shortage of faithful people to serve the church.

VI. A Biblical Understanding of the Times

- * Since the first advent of our Lord Jesus Christ followed by His death, burial, resurrection and ascension, we have been in the "last days" spoken of in Scripture. (2 Timothy 3:1)
- * As we await the imminent return of our Lord in what we commonly call the "rapture," we are to be, as the church, *"the place where God manifests His glory on the earth most clearly, and the proper nucleus and focal point of spiritual life and worship for the redeemed community."* (*"The Master's Plan for the Church [Chicago: Moody, 1991] p.326*)
- * As we await our Lord's return we should not hold tightly the things of this world but rather be those who *"have loved his appearing."* (1 John 2:15-17; 2 Timothy 4:8)

(This document is in large part an adaptation of *"Our Philosophy of Ministry"* from Grace Immanuel Bible Church in Jupiter, FL)

Constitution of Crosswalk Church of Daytona Beach, Inc.

-2024-

ARTICLE I: NAME AND ADDRESS

The name of the church shall be "Crosswalk Church of Daytona Beach, Inc." The physical address of the church is 1016 Clearwater Road, Daytona Beach, FL 32114

ARTICLE II: PURPOSE

The purpose of the church shall be to glorify God by faithfully preaching the Word of God, the standard of both faith (what we believe) and practice (how we live), as well as the equipping of the saints and the evangelization of the lost.

ARTICLE III: STATEMENT OF FAITH

A. The Holy Scriptures:

We believe the Scriptures, both Old and New Testaments, to be the verbally inspired Word of God, written by men in God's control, without error and infallible in the original manuscripts, and the final authority in faith and practice (II Timothy 3:15-17; II Peter 1:20-21; Psalm 19:7-9). We regard this article to exclude additional revelation of any kind.

B. The Godhead:

We believe in one God, eternally existing in three persons- Father, Son and Holy Spirit- these three being identical in essence and possessing precisely the same attributes and perfections (Deuteronomy 6:4; Matthew 28:19; II Corinthians 13:14).

C. God the Father

We affirm the absolute sovereignty of God the Father who orders and carries out all things according to His own will and purpose for His own glory. God the Father is sovereign in creation, providence, and redemption. As Creator, God is Father to all men but He is spiritual Father only to believers. (Psalm 103:19; Psalm 135:6; Psalm 22:8; Ephesians 1:3-14; Romans 8:14; II Corinthians 6:18.)

D. The Person and Work of Christ:

We believe that the Lord Jesus Christ, the eternal Son of the Father, became a man without ceasing to be God, having been conceived by the Holy Spirit, and born of a virgin, in order that He might reveal God and redeem sinful man. This redemption He accomplished by voluntarily giving Himself as a sinless substitutionary sacrifice on the cross, thereby satisfying God's righteous judgments against sin. After confirming that redemption by His bodily resurrection from the grave, He ascended to the right hand of His Father where He intercedes on behalf of those who are His (John 1:1,2,14,18; Luke 1:34-35; Romans 3:24-26, 8:34).

E. The Person and Work of the Holy Spirit:

We believe that the Holy Spirit is the divine Person that convicts the world of sin, that He brings new life to those who are spiritually dead (Regeneration), that all believers are baptized with the Holy Spirit and thus placed into the one true Church, which is the Body of Christ, that He indwells them permanently, seals them unto the day of redemption, bestows spiritual gifts upon them, and empowers them for service (John 16:7-11, 3:5-8; I Corinthians 12:7-11,13; Ephesians 4:30, 5:18; Acts 1:8).

Additionally, we believe, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today (1 Corinthians 12:4-11; Ephesians 4:7-12), and that speaking in tongues and the working of sign miracles in the beginning days of the church have now ceased (1 Corinthians 13:8-10; Ephesians 2:20), having fulfilled their purpose of pointing to and authenticating the apostles as revealers of divine truth (2 Corinthians 12:12; Hebrews 2:1-4). The miraculous gifts were never intended to be characteristic of the lives of believers (e.g., 1 Timothy 5:23).

F. Mankind & His Condition:

We teach that man was directly and immediately created by God (Genesis 2:7) in His image and likeness (Genesis 1:26-28; 5:1; James 3:9), free of sin (Genesis 1:31) and endowed with a rational nature, intelligence, volition, and moral responsibility to God (Genesis 2:15-25).

We believe that mankind was created by God as either male or female, distinct sexes that are biologically defined and divinely imparted to each individual at conception (Genesis 1:27; 2:5-23; Job 3:3; Psalm 139:13-14; 1 Corinthians 11:3-15).

Attempting to confuse the two sexes is an abomination to God (Leviticus 18:22; Deuteronomy 22:5; Romans 1:26–27; 1 Corinthians 6:9–10).

We believe that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life according to the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; 1 Corinthians 10:31; Colossians 1:16; Revelation 4:11).

We believe that man was created in the image and likeness of God in innocence and without sin, but that in Adam's sin humanity fell, inherited a sinful nature, became spiritually dead and alienated from God. Man of himself is incapable of remedying his lost and depraved condition (Genesis 1:26; 3:1-24; Romans 3:10-18, 5:12; Ephesians 2:1-3).

G. Salvation:

We believe that salvation from the penalty of sin is by grace alone, through faith alone, in Christ alone. It cannot be gained by any human merit, but is freely bestowed upon all the elect who put faith in the finished work of Jesus Christ at Calvary. All who trust Christ as Lord and Savior are forgiven completely of their sins, justified before God, reconciled to Him, and adopted into God's family (Ephesians 2:8-9; 1:3-10; John 1:12).

H. Security, Assurance, and Responsibility:

We believe that all saved (the elect whom God has redeemed) are kept by His power and are thus secure in Christ forever. It is their privilege to rejoice in the assurance of their salvation. However, this assurance must not be the occasion for sin, for our Holy God cannot and will not tolerate persistent sin in those who are His. In His infinite love he corrects and disciplines them. True saving faith in Christ is expressed by a fruitful, God-pleasing life. (John 10:27-29; Romans 8:28-29; I John 5:13; Hebrews 12:6; Matthew 7:20; James 2:20).

I. The Church:

We believe that the true Church, called in Scripture the Body of Christ, is a spiritual organism into which every person who has trusted Jesus Christ for salvation has been placed by the Holy Spirit. The Scripture also teaches the establishment and continuance of local churches, groups of redeemed individuals joined together for

worship, instruction from the Scripture, fellowship and service (Ephesians 1:22-23; I Corinthians 12:13; Acts 2:42, 13:1-2).

J. The Ordinances:

We believe that the Lord Jesus Christ instituted two ordinances to be observed by all believers until His return- baptism and the Lord's Supper (Communion). Their observance by believers is clearly taught in the Scripture (Matthew 28:19; I Corinthians 11:23-26).

K. Marriage

We believe that marriage is always to be between one man and one woman only. Homosexual unions and same-sex marriages, even if sanctioned by the civil authorities, are aberrations of God's law (Genesis 1:28, 2:18; Leviticus 18:22, 20:13; Romans 1:26-27; I Corinthians 6:9-11; I Timothy 1:10) and thus ungodly and not permissible; neither is it biblical, godly or permissible for a man to have more than one wife at the same time or a woman to have more than one husband at the same time (Genesis 2:24; Malachi 2:13-14; Matthew 19:4-6), nor for a couple to live together as husband and wife outside of the covenant of marriage (Hebrews 13:4). Church membership will be denied to anyone practicing the above mentioned aberrations.

L. The Second Coming of Jesus Christ:

We believe in the personal (bodily), imminent return of the Lord Jesus Christ for His Church (I Thessalonians 4:13-18; Zechariah 14:4-11; Revelation 19:11-16, 20:1-6).

M. The Eternal State:

We believe at death the souls of those who are justified through faith in the Lord Jesus Christ, the redeemed, pass immediately into His presence and there remain in conscious bliss until the resurrection of the body at His coming for the Church, when soul and body reunited shall be forever associated with Christ in glory. We believe the souls of the unregenerate unbelievers remain after death in conscious misery until the final judgment of the great white throne, when soul and body reunited shall be cast into the lake of fire, where they will for all eternity suffer conscious punishment (Luke 16:19-26; II Corinthians 5:8; Philippians 1:23; II Thessalonians 1:7-9; Revelation 20:11-15).

ARTICLE IV: GOVERNMENT

The government of the church, under the dictates of the Scripture and the guidance of the Holy Spirit, shall be administered by the Council of Elders, whose authority is derived from and limited to the Articles of this Constitution and the Bylaws of the Church.

ARTICLE V: ORDINANCES

A. BAPTISM:

Since baptism is an outward testimony of an inward transformation, it shall be administered only to those who give evidence of having been born again by faith in Jesus Christ. The church shall accept baptism by immersion as the valid biblical means of water baptism. The church does not baptize infants and strongly discourages baptizing young children who have had no time to demonstrate a living faith.

B. THE LORD'S SUPPER:

The Lord's Supper (Communion) shall be administered as a commemoration of the death of the Lord Jesus Christ. We do this in remembrance of Him. It is open to all professing believers in Jesus Christ. Crosswalk Church carries out the Lord's Supper on the first Lord's Day of every month during our regularly scheduled service.

ARTICLE VI: CROSSWALK CHURCH COVENANT

Having, as we trust, been brought together by Divine Grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our confession of faith, in the name of the Father, and of the Son and of the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully establish this covenant with each other.

- A. **We** will work and pray for the unity of the Spirit in the bond of peace.
- B. **We** will walk together in brotherly love, as becomes the members of a Christian church; exercise an affectionate care and watchfulness over each other and faithfully admonish and encourage one another as occasion may arise.
- C. **We** will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

- D. **We** will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.
- E. **We** will rejoice at each other's happiness, and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.
- F. **We** will seek, by Divine aid, to live in the world, denying ungodliness and worldly lust, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.
- G. **We** will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline and doctrine. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of those in need, and the spread of the Gospel through world missions.

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

ARTICLE VII: MEMBERSHIP

Membership shall be limited to those who profess faith in Jesus Christ as their personal Lord and Savior (John 14:6; Acts 4:12).

Membership in a local church is a confession before God and men of a living commitment to that group of believers- a commitment of responsibility for and to the other members of the church. It should be entered into with solemnity and with joy.

The qualifications for membership, recognition of membership and termination of membership are clearly prescribed in the Bylaws of the church.

I hereby acknowledge my full agreement with the Statement of Faith of Crosswalk Church of Daytona Beach, Inc. and I express my intention to abide by the Crosswalk Church Covenant, the Constitution and the Bylaws of the Church. If at any time I find myself out of harmony with these stated beliefs, policies or practices, and the differences cannot be resolved, I will resign my membership and the Council of Elders may remove my name from the list of members.

Date: _____ Signed: _____

ARTICLE VIII: AMMENDMENTS

This Constitution may be amended by the Council of Elders. If the Constitution is amended the church membership will be presented the amended Constitution for their careful consideration. Such consideration allows members to determine if they are still in agreement with the Constitution in accordance to their membership agreement.

Bylaws of Crosswalk Church of Daytona Beach, Inc.

A Florida Nonprofit Religious Corporation

-2018-

Article I: Name

The corporation shall be known as Crosswalk Church of Daytona Beach, Inc., referred to herein as the "church."

Article II: Constitution and Bylaws

The Constitution of the church declares who we are, and as such consists of our purpose, what we believe, our Membership Covenant, our form of government, membership and the ordinances we practice. These Bylaws prescribe the governance and practices of the church under the dictates of the Holy Scripture and the guidance of the Holy Spirit, the two never contradicting one another, administered by the Council of Elders and the lead Pastor. In cooperation with the Council of Elders and the lead Pastor will be the duly appointed Deacons and official church staff. Whenever possible, these bylaws shall be interpreted so to be consistent with the Holy Scripture and with the church Constitution. Should any bylaw be found to contradict either the Scripture or a provision of the Constitution, the Scripture first and the Constitution second, will prevail.

Article III: Church Leadership

Men and women are spiritually equal in position before God, but God has ordained distinct and separate spiritual functions and roles for men and women in the home and church. Just as the husband is to be the leader of the home, men are to be the leaders of the church. Accordingly, only men are eligible to serve as elders and be ordained by the church. Women shall not be allowed to teach men or to exercise authority over men (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12).

Certain responsibility and authority are designated by the Scripture for the church's leadership. Such responsibility and authority are so designated for the purpose of glorifying the Head of the Church, namely the Lord Jesus Christ, and to effectively lead and care for the church.

The leaders of the church consist of members serving in the following roles: A) The Council of Elders, B) The Lead Pastor, C) The Deacons, D) Appointed Church Staff.

- A. The Council of Elders.- The church's primary governing body is the Council of Elders. This is a plurality of leadership with a lead Pastor (cf. B. under this same Article).

- a. Selection- It shall be the responsibility of the Council of Elders to choose a candidate to recommend to the church for eldership. However, the Council of Elders may consider potential candidates recommended to them by the congregation. Such a recommendation must be submitted to the Council of Elders in writing.
- b. Qualifications- An elder shall be a man who meets the qualifications given by the apostle Paul to Timothy in 1 Timothy 3:1-7. He must subscribe without any mental reservation to the church's Statement of Faith, Membership Covenant, Constitution and Bylaws. He must be willing out of necessity to serve the church alongside his fellow elders in humility and cooperation in order to carry out the church's purpose.
- c. Duties- It is the duty of the Council of Elders to care for the church in its spiritual condition, to guard the purity of doctrine and life of the church, and to carry out church discipline in accordance to the Scripture. The Council of Elders shall be responsible for examining all who seek membership in the church. They shall act for the church in the acceptance of and dismissal of members, and shall maintain an active membership roll. They shall counsel those in need, comfort the sick and grieving and share in the responsibility of filling the pulpit when necessary. They shall be responsible for the regular services and activities of the church as well as administer the ordinances as scheduled. The Council of Elders also has the responsibility to ordain and commission new Elders and Deacons.

The Council of Elders is also responsible for the development of the church budget and its presentation to the congregation. The Council of Elders has the right to direct the use of church funds and resources as deemed necessary for the church's operation.

- d. Term of Office- There is no designated term of office for an elder.
- e. Termination of an Elder- An elder may at any time resign his position. Out of courtesy to his fellow elders and the church, the resigning elder should submit a written resignation which may be read to the congregation. An elder may be asked to resign or be removed from the Council of Elders for any of the following reasons:
 - If at anytime he fails to meet the qualifications stipulated in 1 Timothy 3:1-7 for an elder.
 - If he shows himself by person or attitude to be disturbing the purity, peace or unity of the church.
 - If he admits to changing his views regarding the Statement of Faith, the Constitution or the Bylaws of the church.
 - If he fails to live in harmony with the Membership Covenant.
 - If he fails to fulfill the responsibilities of an elder designated by the Constitution or Bylaws.

- B. The Lead Pastor- Though the church is governed by a plurality of elders known as the Council of Elders, following the New Testament pattern of leadership, among the elders is a lead elder often referred to as the “lead pastor.” The lead pastor is the one recognized by his fellow elders as the man whose counsel and advice are carefully considered in matters pertaining to the church. The lead pastor directs the other members of the Council of Elders in the oversight of the spiritual welfare of the church.
- a. Duties- The lead pastor shall have the duties and authority delegated to him by these Bylaws and those agreed upon by the Council of Elders. The primary duties of the lead pastor are as follows:
1. The primary preaching and teaching ministry of the church, specifically filling the pulpit on the Lord’s Day.
 2. The oversight of the activities and other personnel of the church such as other staff members, committees and members.
- b. Compensation- The lead pastor position is to be, church finances permitting, a fulltime, paid staff position. It is the responsibility of the Council of Elders to determine the amount of compensation as well as any benefits the lead pastor is to be paid.
- c. Termination- The termination of the lead pastor is no small matter and must be approached with great care and should be exercised under the most stringent guidelines. It is the responsibility of the Council of Elders to determine if there are grounds for termination and proceed with well-defined procedure. Considerations that warrant termination are as follows:
- A moral failure in the area of sexual misconduct (eg. marital infidelity, pornography, homosexuality).
 - A failure to meet the qualifications of an elder as prescribed in 1 Timothy 3:1-7.
 - Mental incompetence due to illness, accident or age.
 - A general lack of confidence on the part of the congregation in the lead pastor’s ability to effectively carry out his duties. However, such accusations against the lead pastor are to be thoroughly investigated by the Council of Elders to determine if termination is warranted. The sole authority to terminate the lead pastor resides with the Council of Elders.
- d. Procedure for Termination- The procedure for termination of the lead pastor should follow this order:
- An immediate meeting is to be called between the Council of Elders and the lead pastor to address the matter.

- A thorough investigation will there be announced at which time the lead pastor will be relieved from pulpit duty.
- Once a thorough investigation is complete, a formal letter will be drafted by the Council of Elders and presented in person to the lead pastor in a follow-up meeting. The letter should include the charges, the results of the investigation the Council's decision to terminate and the prescribed procedure for exit.
- Another statement is to be drafted by the Council of Elders which can be read publicly to the church during a specially called church meeting.
- Any severance pay is totally at the discretion of the Council of Elders.

C. Deacons- The responsibility of the deacon is that of physical oversight of the church's membership as well as the facility.

- a. Selection- It shall be the responsibility of the Council of Elders to choose a candidate to recommend to the church for deaconship. However, the Council of Elders may consider potential candidates recommended to them by the church body. Such a recommendation must be submitted to the Council of Elders in writing.
- b. Qualifications- A deacon shall be a man who meets the qualifications given by the apostle Paul to Timothy in 1 Timothy 3:8-13. He must subscribe without any reservation to the church's Statement of Faith, Membership Covenant, Constitution and Bylaws. He must be willing out of necessity to serve under the leadership of and alongside the Council of Elders and his fellow deacons in humility and cooperation in order to carry out the church's purpose.
- c. Duties- It is the duty of the deacons of the church to assist the elders in caring for the physical needs of the church body. The deacons' role is not governmental and the deacon is expected to defer any and all requests for spiritual care, counsel or complaints to the Council of Elders. Deacons are to be actively involved in all church functions and activities when at all possible. Like elders, deacons are first and foremost servants of the people of the church. They are expected to be early to all services and if necessary the last to leave insuring the security of the church plant and premises. The deacons will be asked to meet with the Council of Elders at times to discuss church business and affairs pertaining to their function. Deacons should maintain a close relationship and open line of communication with the elders. Elders and deacons serve together.
- d. Term of Office- There is no designated term of office for the deacon.
- e. Termination of a Deacon- A deacon may, of his own volition, resign at any time. Out of courtesy to the Council of Elder, his fellow deacons and most of all the church, the resigning

deacon should submit a letter of resignation stating his reason for resigning. This letter may be read to the congregation. A deacon may be asked to resign or removed by the Council of Elders for any of the following reasons:

- If at any time he fails to meet the qualifications in 1 Timothy 3:8-14 for a deacon.
- If he shows himself by person or disposition to be disturbing the purity and peace of the church.
- If he admits to changing his views regarding any of the church documents he vowed to agree with when he was appointed.
- If at any time he fails to live in harmony with the Church Covenant.
- If he fails to fulfill his duties prescribed in these bylaws for the deacon.

Note: Before a deacon is officially asked to resign or is terminated, a thorough investigation of any violation warranting such will be carried out by the Council of Elders and put in writing. The deacon may be temporarily suspended from his duties during the investigation.

Article IV: Membership

- A. Membership shall be limited to those who profess faith in Jesus Christ as their personal Lord and Savior (John 14:6; Acts 4:12).
- B. Membership Procedure- Any person desiring to unite with the church in membership shall be interviewed at a scheduled meeting by at least two elders after receiving a copy of the church's documents. Potential members will be expected to give a satisfactory testimony of their conversion and faith in Jesus Christ as their Lord and Savior. They will also be expected to acknowledge their full agreement with the church's Statement of Faith, Constitution, Bylaws, and Membership Covenant. At that meeting, the membership candidate will provide a signed copy of the Membership Covenant.
- C. Recognition of Membership- Upon approval by the Council of Elders, the candidate for membership will be presented to the church body at a regularly scheduled meeting. The church body will affirm the candidate by way of a verbal "yes" and will extend to the new member the hand of fellowship. At that moment, the new member enjoys all the rights and privileges of membership in Crosswalk Church.
- D. Duties of Membership- Each member of the church commits: 1) to love, honor, esteem and pray for each other and for the leadership of the church (Colossians 3:12-17; 1 Thessalonians 5:11-14); 2) to maintain the peace and purity of the church (Ephesians 4:1-3); 3) to put on humility toward one another (Philippians 2:3; 1 Petr 5:5) and to submit to the authority and discipline of the church leadership (Matthew 18:15-18; 1 Timothy 5:20; Titus

3:10-11; Hebrews 13:17); 4) to support the church in its ministry with prayers, attendance, and financial giving (1 Corinthians 16:1-2; 2 Corinthians 9:7; Hebrews 10:25); 5) to personally participate in the work of the ministry according to their God-given gifts and abilities (Romans 12; 1 Corinthians 12-14; 2 Corinthians 8-9; Ephesians 4:11-32; 1 Peter 4:10-11); 6) to participate in the Lord's Supper (1 Corinthians 11:23-26).

- E. Privileges of Membership- Crosswalk Church of Daytona Beach, Inc. functions as a local body under the headship of the Lord Jesus Christ (Ephesians 5:23) and the leadership of the Council of Elders, who serve as under-shepherds of Jesus Christ. Membership in this church does not afford those individuals any rights of property, contract or civil rights based on the principles of democratic government. Likewise, membership does not grant unqualified access to church records (including but not limited to financial reports, documents pertaining to members, leadership meeting minutes, and correspondence). This information is considered personal and confidential and is therefore held in trust among the church leadership. Access of such information shall be determined by the Council of Elders. Determinations of the internal affairs of this church are ecclesiastical matters and shall be determined exclusively by the church's own Constitution and Bylaws. The final authority in all matters is the Holy Bible (2 Timothy 3:16-17).

Church Members shall have the use of the church facilities for weddings, funerals and other fellowship activities when approved by the Council of Elders or an appointed Church Administrator (cf. Article VIII, B.).

- F. Discipline of a Member- To maintain the peace, purity and unity of the church, the Scripture provides a prescribed means of church discipline. The Council of Elders shall have sole authority in initiating and confirming the need for discipline of a church member. The spirit of discipline must always be that of restoration through repentance, with the objective of maintaining the purity and unity of Christ's church (1 Corinthians 5:1-7; Galatians 6:1; Titus 3:9-11).

Before continuing to the third step of church discipline (given below), the Council of Elders shall have the sole authority of for proceeding with the process of church discipline (Matthew 18:15-20). Likewise, the Council of Elders shall have sole authority in confirming the genuineness of a person's repentance.

Once the process of discipline of any member has begun, resignation from membership will not necessarily end the process.

If an elder is the subject of a disciplinary matter, he shall not sit as a member of the Council. He will undergo the same process of discipline and restoration as any other church member. However, two or more witnesses must confirm an accusation brought against an elder (1 Timothy 5:19).

Steps of Discipline Prescribed by Scripture-

- (1) When a member becomes aware of another member engaged in persistent sin, he is to go alone to the offending party and seek to restore his brother. Before he goes, he should first examine himself (Matthew 7:3-5). When he goes, he should go with a disposition of humility and have in mind the goal of restoration (Matthew 18:15; James 5:19-20; Galatians 6:1-2).
- (2) If restoration is not reached, then “by the mouth of two or three witnesses every word shall be established.” These witnesses are to accompany the one seeking to resolve the matter. This second step should also be preceded by self-examination and exercised with a disposition of humility with the goal of restoration (Deuteronomy 19:15-20; Matthew 18:16; 2 Corinthians 12:20-13:6).
- (3) If there is no repentance after steps 1 and 2, the matter shall be brought before the Council of Elders. If the Council determines there is an offense with no confession of sin and repentance, the elders will “tell the church” at a corporate gathering. At that point subsequent contact should focus on admonition and calling the person to repentance (Matthew 18:17-20; 2 Thessalonians 3:14-15).
- (4) If the person refuses to listen to the church, an announcement will be made to the church of his or her refusal to repent, the member’s name will be removed from the church membership list, and he shall be to the church “as an unbeliever.” Any contact with such a person publicly or privately should be a call to confession of sin and repentance leading the person to reconciliation and restoration. The church will be made aware of this step at another corporate meeting.

Should confession of sin and repentance take place following church discipline, and that confession of sin and repentance is deemed genuine by the Council of Elders, an announcement should be made at a corporate gathering of the church reinstating the membership of the person so disciplined.

G. Termination of Membership-

1. Death- The names of deceased members shall be removed from the official list of members.
2. Transfer- Members in good standing shall be granted, upon written request, a letter of transfer to another church of their choosing.

3. Inactivity- Any member who consistently absents himself/herself from the gatherings of the church, or who otherwise demonstrates a lack of genuine commitment to the church body will be contacted by the Council of Elders and asked to meet with the elders to re-evaluate their relationship with the church. Any member that fails to respond to the efforts of the elders may be removed from the church membership list.

Any member moving away will be asked by the Council of Elders if they would like to be removed from the membership list. This is at the member's discretion. If the answer is "no," the member's name shall be maintained as "inactive." Active membership can be reinstated at any time by written request to the Council of Elders.

As stated above (cf. f.4), membership may be terminated and a member may be removed from the membership list for disciplinary reasons.

Article V: Church Meetings

- A. The church's fiscal year shall begin on January 1 and end December 31 of each year. The church will conduct an annual membership meeting during the first quarter of each new fiscal year to review the last year's income and expenditures as well as the new year's budget. The budget is drawn up by the Council of Elders and presented to the church.
- B. Special church body meetings may be called by the Council of Elders when important issues arise and need to be brought to the attention of the body. The church body may petition the Council of Elders for a meeting but the final decision for such a meeting rests with the Council.
- C. The agenda for any corporate meeting of the church as well as meeting procedure is determined by the Council of Elders. However, the order of an officially called meeting should follow an order like the following:
 1. The congregation is notified of the meeting
 2. The meeting is called to order
 3. The presiding elder presents the agenda for the meeting and ensures the meeting is conducted in an orderly manner.

Article VI: Ordination

- A. As an autonomous religious corporation, Crosswalk Church of Daytona Beach, Inc. reserves the right to ordain its own leadership.

- B. Any man in this church who has been a member for more than one year and who has satisfied the requirements for ordination found in the **Ordination Process Notebook** (which includes meeting the qualifications stated in 1 Timothy 3:1-7; Titus 1:6-9 and 1 Peter 5:1-3) may request, or be recommended to the Council of Elders for ordination into the gospel ministry of the Lord Jesus Christ.

Article VII: Ordinances

- A. The two ordinances of the church are: 1) Believer's Baptism by immersion and 2) The Lord's Table
 - 1. Believer's Baptism- We practice baptism by immersion for confessing believers who are members of this church. Members of other churches should be baptized in their home church.

 - 2. The Lord's Table- We partake of the Lord's Table (Communion) the first Lord's Day of each month. We restrict the participation in Communion to those who are professing believers in the Lord Jesus Christ as their personal Lord and Savior. No unbeliever should partake of the Communion (1 Corinthians 11:27).

Article VIII: Church Policy

- A. Discretion of contributions. In the exercise of its religious, educational, and charitable purposes, the church may establish various funds to accomplish specific goals. Contributors may suggest uses for their contributions, but all suggestions

shall be deemed advisory rather than mandatory in nature. All contributions shall remain subject to the exclusive control and discretion of the Council of Elders.

- B. Facilities. The church's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the body of Christ and to bring glory to God. Although the facilities are not open to the public, we may make our facilities available to others.

However, facility use will not be permitted by persons or groups for the purpose of holding, advancing, or advocating beliefs or practices that contradict or are in conflict with the church's Statement of Faith and practices which are summarized in the Constitution and Bylaws of the church. The Council of Elders, or its official designee, is the final decision-maker concerning use of the church facilities.

- C. Waiving of rights. No constitutional or legal rights afforded to the church can be waived without the written approval of the Council of Elders.

The Distinctives of Crosswalk Church

1. ***Reformed-*** To be Reformed means to be associated with the sixteenth-century Protestant Reformation which was a break with the Roman Catholic Church over essential teachings and the Gospel.

The Reformation represented a return to biblical orthodoxy. It has been referred to as “a revival of biblical theology,” a revival in which God employed faithful men to bring the church back to the Scripture. The Reformation was primarily a return to Scripture and a return to biblical soteriology (the doctrine of salvation).

2. To be *Reformed* is to:

- ***Affirm*** a profoundly high view of the ***sovereignty*** and ***supremacy*** of God in all things. Also that God is actively governing and overseeing the affairs of his creation. This is especially true in salvation.
- ***Affirm*** a high view of Scripture, its inspiration, its inerrancy, its infallibility, its sufficiency, its authority. From the Scripture we learn all God desires for us to know concerning Himself, his commands and the way of salvation.
- ***Affirm*** a biblical view of the church in preaching (the exposition and application of the text), the ordinances (Baptism and the Lord’s Supper), worship, prayer, discipline, fellowship, evangelism, all in keeping with the Lord’s Day (Sunday).
- ***Affirm*** the utter dependence of fallen, sinful man upon God in all things, especially in regards to salvation.

Affirm the “five Solas” that represent a compressed form of Reformed theology. They are: Sola Scriptura (Scripture alone), Sola Gratia (Grace alone), Sola Fide (Faith alone), Solus Christus (Christ alone), and Soli Deo Gloria (Glory to God alone).

- ***Affirm*** the *Doctrines of Grace* (commonly referred to as “The Five Points of Calvinism”), which display God as the Author of salvation from beginning to the end. Salvation is *monergistic* not *synergistic*. Not all Reformed churches consider themselves to be Calvinistic but all Calvinistic churches consider themselves Reformed.

Crosswalk Church Covenant

Having, as we trust, been brought by Divine Grace to repent and believe in the Lord Jesus Christ and to give up ourselves to Him, and having been baptized upon our profession of faith, in the name of the Father, and of the Son and of the Holy Spirit, we do now, relying on His gracious aid, solemnly and joyfully renew our covenant with each other.

We will work and pray for the unity of the Spirit in the bond of peace.

We will walk together in brotherly love, as becomes the members of a Christian church; exercise an affectionate care and watchfulness over each other and faithfully admonish and encourage one another as occasion may require.

We will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others.

We will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and loving example to seek the salvation of our family and friends.

We will rejoice at each other's happiness, and endeavor with tenderness and sympathy to bear each other's burdens and sorrows.

We will seek. By Divine aid, to live in the world, denying ungodliness and worldly lusts, and remembering that, as we have been voluntarily buried by baptism and raised again from the symbolic grave, so there is on us a special obligation now to lead a new and holy life.

We will work together for the continuance of a faithful evangelical ministry in this church, as we sustain its worship, ordinances, discipline, and doctrines. We will contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of those in need, and the spread of the Gospel through world missions.

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.

Leaving a Church

Leaving a church where you have likely been a member for some time and have developed many valued relationships is no small matter. However, leaving a church may become a reality in our Christian experience.

There are various reasons for leaving a church. Some are warranted others are not. In other words, there are right reasons and there are wrong reasons for leaving the church you are a part of. For example, some right reasons might include erroneous teaching or aberrant doctrine, unbiblical practices, scandalous conduct or behavior on the part of leadership or members not properly addressed. Some reasons are less serious in nature but nonetheless important. There might be a depth of teaching that is no longer sufficient to supplement one's spiritual growth. The teaching is not erroneous per se but is shallow. Sadly many churches today downplay the importance expositional and exegetical preaching (cf. 2 Timothy 4:2), and of doctrinal teaching (2 Timothy 4:3). They have instead opted for pragmatism and cultural relevancy (cf. 2 Timothy 4:4). When a solid Christian desiring to grow in their spiritual knowledge of God's Word finds this to be the case with the church they are a part of, it may be time to consider leaving.

On the other hand there are wrong reasons for leaving a church as well. For example, petty conflicts or disagreements are best resolved employing the biblical mandate of Matthew 18:15 and following rather than breaking fellowship with a church. A disagreement with a leader or leaders might best be resolved the same way. Reconciliation should be our first aim not exit. When it is determined differences cannot be reconciled (which is sadly the case with our fallen nature), leaving may be the only solution but only after doing all in our power to remedy the situation (cf. Romans 12:18). An even more "wrong" reason for leaving a church is what some might call "an itch" for something new and different. This is often the case with those who "hop" from church to church. These are not good reasons for leaving a church.

Understanding that changing churches is a possibility sometime in our Christian life, perhaps some suggestions might be offered for careful consideration. This doesn't need to be complicated nor lengthy. What does matter however is that things are done "decently and in order" (cf. 1 Corinthians 14:40), while striving to preserve the unity of the body of Christ in "the bond of peace" (cf. Ephesians 4:3).

Considering a change: "Suggestions"

1. PRAY! This is a "no-brainer." Such a significant consideration should be bathed in prayer with your Bible in your lap!
2. Be able to clearly articulate your reasons for considering a change in your church affiliation. Do this in writing. Defining your reasons this way gives you greater clarity. This is first and foremost for your benefit as you think through your reasons. Again, have your Bible by your side. The Bible will either correct you or provide you a sure footing for your considerations.
3. Talk with a trusted "Christian" friend you know and trust as a mature believer, grounded in the Word of God and who will give you a honest biblical unbiased response.

After this, if you are confident that a change is in order and therefore imminent and you are comfortable and confident that a confrontation will not ensue, arrange to meet with the lead pastor or another pastor in the church you are planning to leave. In that meeting, articulate the reasons you have already defined and refined with humility, respect and courtesy. Be prepared to present the pastor with a letter of intent to leave and attend another church.

In your letter of intent to leave, include your reasons for leaving in a concise manner. In no way be disparaging by way of accusation, condemnation nor judging. Be kind, gracious and courteous. Express your thankfulness to God and your appreciation for how God worked in your life while sitting under the ministry in this church. Honesty is essential but so is love (cf. Ephesian 4:15).

Note: Even if you are leaving a church because of serious moral sins or failure, or even aberrant doctrine and teaching, address these issues biblically and constructively and not emotionally (cf. Galatians 6:1-5).

Once you have officially left a church commit in your own heart to never speak negatively or disparagingly of the church to others. Commend the ministry for their service to Christ and the gospel or either remain silent in respect. This will speak volumes of your Christian maturity and character.