



# KING'S CROSS CHURCH

## COVENANT MEMBERSHIP

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# MEMBERSHIP PROCESS

1. Attend King's Cross Explored membership class
2. Listen to Vision Series - <https://www.kingscrosschurch.us/sermonsdata/category/VISION>
3. Fill-out membership application form - After you have attended King's Cross Explored you can fill out the application for leadership to review and set up a casual meeting with you to go through the application.
4. Meet with a leader - This meeting is not a test or an overly formal meeting that you should be anxious or intimidated about. Rather, it is an opportunity for you to discuss your partnership in this ministry, ask any questions you have, and receive any necessary spiritual direction or care.
5. Affirm and sign Membership Covenant
6. Be recognized publicly as a member during one of our Sunday Services.

# HISTORY

- **March 8, 2018:** King's Cross is launched and begins to meet in the basement of First Baptist Church of Pacific Beach (FBCPB). Obed Brefo is lead pastor along with 30 founding members.
- **May 2018:** King's Cross stops meeting at FBCPB and starts meeting at The Sole-dad Club.
- **September 2018:** First Community Group starts meeting at the Brefos home.
- **Jan 2019:** Mike Carlisle, Jim Britts and Jeremy Aylett are installed as an advisory team to lead the church with Obed Brefo.
- **March 2019:** Bay Ho Community Group is launched and led by Nicole and Jeremy Frischknecht
- **October 2019:** PB East Community Group is launched and led by Ian and Melissa Drobish and Kyle Houseman.
- **February 2020:** Obed and his family are forced to move back to the UK because of Visa issues.
- **October 2020:** Obed and his family return to the US after 9 months in the UK.
- **February 2021:** King's Cross agrees to partner with the Send Network to plant a new church in SD led by G'Joe Joseph and James Lecheler.
- **April 2021:** Our very first formal membership class.
- **July 2021:** Dan Bos installed as an elder. Along with Obed Brefo and advisory team they provide oversight for King's Cross.

# MISSION, VISION + VALUES

King's Cross is a church family on mission with Jesus. Here are the things we value that shape everything we do.

## **SCRIPTURE (2 Timothy 3v16-17)**

We value Scripture because it's essential.

We believe God actually wrote a book called the Bible, and that people are radically changed in hearing it's truths proclaimed as the very words of God.

## **GATHERING (Hebrews 10v25)**

We value gathering together because it's essential.

Christianity is not meant to be lived alone, but with other brothers and sisters in Christ. Christians cannot grow effectively in isolation.

That's why we invite all members to commit themselves to our church gatherings.

We gather corporately for our Sunday services and weekdays in Community Groups.

### **Sunday Service**

We could say that one of God's purposes for our Sunday Services is 'transformative learning.' We meet in the presence of God, to be taught and edified by the Word of God, so that what we learn transforms us; making us more and more like Jesus our King. The following elements of our Sunday Service exist to promote transformative learning:

#### **1. We hear from God (Sermon)**

We approach the sermon as a high point of our meeting. The aim of our preaching is to declare what God has said. This is why we are committed to preaching verse by verse through books of the Bible. And the outcome we desire from our sermon is to cause all hearers to learn truth that will change lives.

## **2. We listen actively**

Active listening is listening that transforms. And listening that transforms is repentant, open-hearted, thoughtful, discerning, prayerful and humble. So, we encourage you to practice active listening by grabbing your pen and notepad/ journal to make notes as you listen to the sermon.

## **3. We pray**

Prayer is basic to the Christian life and to church life, because it is the language of faith. We could say that “prayer is verbalized dependence on God” (Tony Payne). We believe that ‘transformative learning’ happens when God’s Spirit sovereignly applies God’s word to human hearts. Therefore, we depend constantly on God in prayer. That is why we give adequate time to prayer throughout our service.

## **4. We sing songs that teach**

Singing consists of words that – in a way we don’t understand – can be more impactful than words that are just spoken. Singing is a powerful way for the whole congregation to teach and encourage one another because when we sing, we stand and declare to one another God’s wonderful works and character. In light of this, the songs sung during our Sunday service are carefully chosen songs that are inspired by bible-based teaching about who God is and what He has done.

## **5. We mutually encourage one another**

We want to foster mutual teaching and encouragement on Sundays for the purpose of transformative learning. And to do that, everyone is encouraged to come with a prayerful expectation that God will use them to have encouraging, word-based conversations—whether with visitors and newcomers, or with regular members.

## **Community Groups**

In addition to our Sunday Service, we gather weekdays for Community Groups in neighborhoods across the city.

“Church is more than a two-hour gathering on a Sunday. Church is not only a crowd gathered around a stage, but a Community sharing life around a table.” -  
Bridgetown Church

Our Community Groups are the primary way we gather during the week and the key environment we live as a family on mission with Jesus.

In our groups, we focus:

- Upward: grow in Christ
- Inward: relate as family
- Outward: be on mission

We agree with Jeremy Linneman, when he says “Community Groups are the best place for us — as relational beings — to become mature disciples of Christ.”

He goes on to say, “I am more convinced than ever of this truth: There is simply no substitute for people to grow in Christ-likeness together than the trenches of a local church’s small groups.”

## **PRAYER (James 5v16)**

We value prayer because it’s effective.

We believe God is actually listening when we pray, that he hears the pleas of His people, and powerfully moves in response.

## **JESUS (Romans 11v36)**

We value Jesus because he's everything.

Jesus is God in human flesh who came to our world to fulfill all the promises of God for us by living a perfect life, dying for our sins and rising on our behalf.

Jesus is the true prophet, the true priest, the true king, the true sacrifice, the true lamb, the true light, the true bread, the true and only way to God. Put simply, we are not the hero of the story, Jesus Christ is. We aim always to show that his work is both the grounds and the goal of our salvation and the motive which we appeal to for change. Doing this will bring radical change in ourselves, in the church and to the lost.

Therefore, faith in Jesus cannot be relegated to a private experience on Sundays; it is fundamental to our day to day lives. There is no area in all of reality that is exempt from Christ's reign.



# MEMBERSHIP

King's Cross Church exists to be a church family on mission with Jesus.

The fact that we are a “church family” is important because being on mission with Jesus is not something we do alone, but something we do together with other followers of Jesus.

The Bible may not explicitly command formal local church membership but the principle of church membership is implicitly found in a number of ways in the Scriptures:

- Throughout Old Testament history, God made a clear distinction between his people and the world (see Lev. 13:46, Num. 5:3, Deut. 7:3).
- The Israelites repeatedly entered into formal covenant with each other and with God, sometimes putting it in writing, though they already had the assurance that they were God's chosen people (Neh. 9:38-10:39, 2 Kings 11:17; 23:1-3, 2 Chron. 34:29-32).
- Christ says that entering the kingdom of God means being bound to the church “on earth” (Matt. 16:16-19; 18:17-19). Where do we see the church on earth? The local church.
- The New Testament explicitly refers to some people being inside the local church and some people being outside (1 Cor. 5:12-13). This is much more than a casual association.
- The church in Corinth consisted of a definite number of believers, such that Paul could speak of a punishment inflicted by the majority (2 Cor. 2:6).
- Not only does the New Testament speak of the reality of church membership, but its dozens of “one anothers” are written to local churches, which fill out our understanding of what church membership should practically look like.

In other words, there are simply no categories for living the Christian life outside of commitment to the local church. Jesus is the head of the church, the church is his body, and each person is an indispensable member of it.

## CONFUSION WITH MEMBERSHIP

Say the word “membership” today, and many think of subscribing to Netflix or joining a gym or paying dues to a club that gives you benefits.

Some Christians argue that if they are already members of the Universal Church then becoming a member of a local church is unnecessary or even unbiblical.

On the flip side, there are some churches that view membership as an excessively complicated administrative procedure.

So, conversations about “church membership” can be confusing.

To bring clarity to the confusion, let's look at what membership is and is not.

## WHAT MEMBERSHIP IS NOT

**It's not a social club:** You don't join a church like you do a club. Joining a club is optional, but if you have come to faith in Christ, you are called by the King to minister to and with other Christians. To submit to Jesus entails partnering with a local expression of his body.

**You don't simply join a church, you submit to the risen Christ by participating in his family:** In our culture, many people associate “membership” with joining a club. This is one of the reasons some have adopted the language of “partnership” as their primary way of referring to the membership commitment.

**It's not for some elite group of “extra-spiritual” Christians:** Every believer in Jesus is called to partner in the work of the ministry (Ephesians 4v11-16). Membership is not about adding requirements foreign to Scripture, but rather about calling every Christian to do precisely what the Bible calls them to do.

**It's not a way for church leaders to control people:** Actually, when done well, a formal recognition of members gives vital definition to the role of the congregation and provides another level of accountability for the leadership. In our local church, though we are Elder-led, those who have formally partnered with us are involved in the selection of new elders and in major financial decisions. While having recognized members does not make a church immune to dictatorial leadership, churches with an undefined membership can be a much easier target for the power-hungry and abusive leader.

## WHAT MEMBERSHIP IS

The best New Testament image for membership is that of a body (1 Corinthians 12; Romans 12).

This was also a well-known image in the ancient world for families and nations. It had to do with sharing a common life and identity under one leadership. In the same way Jesus joins us to himself and makes us members of his body, the body of Christ, under his leadership as our head. We are one body, with many parts (1 Corinthians 12v12).

Similar to how “the eye cannot say to the hand, ‘I have no need of you’” (1 Corinthians 12v21), so we as members of a local church body need one another if we are to live into the fullness of life that Jesus desires for us as his people.

Therefore, membership means:

- We see our church less like a restaurant and more like a potluck.
- We come to serve, not to be served.
- We view our church as not a place, but a people we desire to serve with the unique gifts we’ve been given to contribute and share with our family.
- When conflict arises, we think the best of each other, compromise when necessary, and remain committed to our family.
- We share life together. “If one member suffers, all suffer together; if one member is honored, all rejoice together” (1 Corinthians 12v26). We are called to live interdependent with, rather than independent from, one another—rejoicing and suffering together, as a church family with Jesus as the head.
- We submit to God and to one another for their good and his glory.
- Everything we say and do is based on a biblical foundation of love.

### Covenant + Commitment

Membership is a covenant between committed people and the leadership of King’s Cross Church.

The weight of entering into a covenant may be diminished in our culture where promises are made casually and vows are broken easily.

But we use the language of “covenant” intentionally to communicate that membership is to be entered into with sobriety and commitment.

We are committed to seeing you grow in maturity and holiness. This means that sometimes you will be challenged by things you hear from the pulpit or from across a table. Sometimes you will be called to step outside of your comfort zone. Sometimes decisions will be made that don't align with your preferences.

If all you are doing is dating the church, without investment or commitment, you may be tempted to simply move on as soon as the initial excitement starts to fade. After all, there's another church down the road.

But just like in the covenant of marriage, growth happens when we stay true to our commitment, address sin and conflict, and allow ourselves to be challenged and stretched. That's where sanctification happens. That's where disciples are made. That's also where real joy is found.

### **Everyone Has a Part to Play**

King's Cross Church exists to be a church family on mission with Jesus.

This responsibility to fulfill our mission is not limited to pastors and leaders. All believers have a part to play.

In fact, scripture tells us that leaders within the church are called to:

“equip the saints – believers - for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God...” - Ephesians 4v12-13

Essentially, we are called to function as one body, made up of many members, with Jesus Christ as our head, working together to grow into maturity (1 Corinthians 12v12-31).

As long as you are saved, you have God's Spirit. And as a result you have everything you need to be actively involved in loving and caring for your brothers and sisters in Christ.

“...the Lord is pleased to use ordinary people...If you have trusted in Jesus rather than yourself, and you feel weak and unqualified, then you are qualified. Then you are called.” - **Edward Welch**

When all believers – not just leaders – embrace the importance of their role in the church family, the body of Christ is able to function with all of the faculties with which it is supplied. And when each part is working properly, the body grows into health and strength (Eph 4:16).

This means that while we affirm people's freedom to engage in the local church at their own pace, we feel compelled to challenge believers to become active, committed participants rather than passive observers and consumers. Their intentional participation in the local body of Christ is simply too important for their own health and the health of the body.

### **Who's All In?**

If we are going to function as a church family on mission with Jesus, it is important to know who is in or out; that is who is fully committed.

John Piper states:

“It's very hard to do what the Bible calls a church to do unless it knows who are the members and who aren't.”

Membership provides a way to determine who is committed to the mission, doctrine, and values of King's Cross Church – our local expression of the body of Christ.

Such delineation is not meant to be elitist or divisive. It is not meant to create different classes within the body. Rather, it simply recognizes that there are people within any expression of the body of Christ at varying levels of commitment – and that's OK. But as an intentional community with a mission and purpose, it is helpful to know who is committed and who is not.

### **Responsibility to Elders**

Furthermore, a covenant-like commitment to membership helps our leadership know who exactly they're called to invest in.

Are our church leaders responsible only for watching over those who attend the church where they serve?

Do elders shoulder a spiritual responsibility for someone who has attended the church once? Twice?

How long and how regularly must a person come to Sunday worship before he “officially” is counted as part of the fold that the elders oversee?

What if a person attends a church Bible study regularly, but not church services?

And does it make a difference if a regular attendee is a believer or an unbeliever?

Elders need to be able to distinguish the people for whom they are accountable as shepherds and the people to whom they are to relate as fellow Christians.

This is one of the reasons why church membership is important.

Church membership identifies people as disciples of Jesus.

Church membership not only identifies people as Christians, it also gathers a group of identified believers into a specific congregation, where they commit themselves to one another.

“By identifying and marking disciples of Jesus, church membership enables a pastor-elder to know that these sheep are, in fact, sheep, to the best of the church’s knowledge. And by gathering disciples into a congregation, church membership helps an elder know which specific sheep are the ones under his oversight. He will give an account to God for them (Heb. 13:17).” - **Jeremie Rinne**

He goes on to say:

“This doesn’t mean that an elder should be indifferent or calloused to a non-member attending a church worship service. But it does mean that that elder has a type of authority and accountability toward members that he doesn’t have toward non-members.” - **Jeremi Rinne**

## **MEMBERSHIP POLICY FOR LEADERS**

Based upon our convictions about membership, we have the expectation that those who are in a leadership role at King’s Cross Church be official, covenant members of the church.

Membership allows us to operate from a common foundation, bringing unity and clarity through which we can grow and be effective. If our leaders are not unified when it comes to our mission, doctrine, and values, we will inevitably face unnecessary conflict, confusion, and frustration as we do the work of the ministry together.

But a common foundation allows for a diversity of gifts to flourish and for the church to function as a body with many unique members working in harmony.

## **Who is considered a leader?**

Not all leaders have titles. There are many men and women who shape culture and influence lives at King's Cross Church without formal recognition. What's more, everyone is called to exhibit positive leadership at some point and in some context, whether in the home, at work, or in the church.

As it relates to this policy however, we are strictly concerned with those men and women who are formally recognized by the pastors/elders of King's Cross Church as leaders over specific aspects of ministry. This includes but is not limited to individuals who:

- Teach the Bible
- Lead Ministry Teams
- Lead Students
- Lead Community Groups
- Serving as the Lead Teacher in Kids' Classes

## **Why is membership essential for leadership roles?**

- Leaders, above all, need to be committed to the mission, doctrine, and values of the church. The church's pastors and elders are tasked with the responsibility of shepherding the church body, overseeing the congregation, and protecting the church from error, false teaching, and division. Membership provides a means by which the pastors and elders can assess whether potential leaders are committed and on the same page.
- Leaders need support. Requiring leaders to be members empowers them to do their ministry knowing that they are legitimately representing the church's leadership and have the full support and affirmation of the pastors and elders.
- Leaders need accountability. Requiring leaders to be members strengthens the church's ability to pursue discipline should a leader begin to stray from the faith. This should not be taken as a threat. Rather, it should bring comfort to those who desire the church to be faithful.

# DOCTRINE

Vital to life at King's Cross Church is knowing what we believe and how we live it out together on mission with Jesus of Nazareth. We are a church rooted in the historic Christian faith. King's Cross isn't coming up with new doctrines. We fall in line with the fathers of the faith from centuries past who rooted themselves in the Word of God.

The following paragraphs briefly communicate the core, foundational beliefs that we hold to at King's Cross Church.

- We believe *the Bible to be the inspired, infallible, authoritative, and inerrant* Word of God (2 Timothy 3:15-17; 2 Peter 1:21).
- We believe *there is one* God ,eternally existing in three persons: Father, Son, and Holy Spirit (Genesis 1:1;Deuteronomy 6:4;John 10:30).
- We believe *in the deity of Christ* ,his virgin birth (Isaiah 7:14; Matthew 1:23;Luke 1:34-35), his sinless life (Hebrews 4:15, 7:26), his miracles (John 2:11), his vicarious and atoning death (1Corinthians 15:3; Ephesians 1:7; Hebrews 2:9), his resurrection (John 11:25; 1 Corinthians 15:4), his ascension to the right hand of the Father (Mark 16:19), and his personal return to earth in power and glory (Acts 1:11; Revelation 19:11-16).
- We believe *in the absolute necessity of regeneration by the Holy Spirit* for salvation because of the exceeding sinfulness of human nature, and that all are justified on the single ground of faith in the shed blood of Christ, and that only by God's grace through faith alone are we saved (John 3:16-19; John 5:24; Romans 3:23, 5:8-9; Ephesians 2:8-10; Titus 3:5).
- We believe *in the resurrection of both the saved and the lost* those who are saved unto the resurrection of life, and those who are not unto the resurrection of damnation (John 5:28-29).
- We believe in the spiritual unity of the believers in our Lord Jesus Christ (Romans 8:9; 1 Corinthians 12:12-13; Galatians 3:26-28).
- We believe *in the present ministry of the Holy Spirit* , who gifts us to accomplish Christ's purposes in the world and who manifests his presence to the world through Christ's church (Romans 8:13-14; Romans 12; 1 Corinthians 3:16, 6:19-20; 1 Corinthians 12; 1 Corinthians 14; Ephesians 4:30, 5:18).



- We believe *that we as Christians are examples of the love of God* in this world. It is this (agape) love that we desire to possess and without which we have no right to call ourselves Christians (1 John 4:16-17).
- You can access our entire Statement of Faith on our website: [www.thekingscrosschurch](http://www.thekingscrosschurch)

## CONVICTIONS

The following are practical issues that we have chosen to take positions on out of our conviction that Scripture gives clear guidance to each.

All theology is practical, but because these issues deal more specifically with the nature, organization, and functioning of the church we have chosen to place them in their own section, distinct from the broad theology outlined in the Doctrine section.

John Frame states,

“Theology is the application of God’s word to our lives in all situations.”

In other words, what we believe will shape how we live.

## PREACHING

Preaching can be defined in this way: the proclamation of God’s Gospel message from His Word for God’s glory and the joy of all people.

We are committed to what is known as expository preaching. Expository preaching is explaining passages of the Bible, revealing their original meaning, and applying to our lives as followers of Jesus. It’s basically when points of the passage are the points of the sermon.

This is why we approach the sermon as a high point of our Sunday Services. The aim of our preaching is to declare what God has said. This is why we are committed to preaching verse by verse through books of the Bible. And the outcome we desire from our sermon is to cause all hearers to learn truth that will change their lives.

In all of our preaching, we seek to achieve the following objectives outlined by Charles Simeon:

- Humble the sinner
- Exalt the Savior
- Promote holiness

## CHURCH DISCIPLINE

Church discipline is the process of confronting sin to achieve repentance and restoration.

Every Christian is under church discipline, that is every member of Christ's Church is under the watch and care of their fellow brothers and sisters in Christ.

The informal process of church discipline happens any time a believer confronts another believer about his or her sin and encourages repentance.

The formal process of church discipline typically begins when the individual in sin is unwilling to repent over an extended period of time. Thus, most formal church discipline is not as much about the sin as it is about the hard-hearted unwillingness to repent of sin.

The process in Matthew 18:15-20 serves as a guideline for carrying out church discipline. Interestingly, this passage on church discipline is embedded within other related passages:

- Matt. 18:7-11 and the seriousness of causing others to stumble
- Matt. 18:12-14 and the importance of pursuing one lost sheep
- Matt. 18:21-35 and the parable of the unmerciful servant

### Steps of Church Discipline

*Preparation:* All Steps must happen with all gentleness, humility, and love (Galatians 6:1-2). Praying and hoping for repentance at every step.

#### **1. Step 1: Privately Seek Reconciliation**

"If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over." - Matthew 18v15

Some of the manuscripts of this passage omit the words “against you”—Jesus’ point isn’t that we can only point out sin if it was done against us. The next steps reveal that holiness is a community project.

### **2. Step 2: Involve Trusted Members**

“But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses” - Matthew 18v16

### **3. Step 3: Tell the Church**

“If he refuses to listen to them, tell it to the church... ” (Matt. 18v17a).

Since “the church ” literally means the “assembly,” we do believe this says to share it with the body. At King’s Cross Church, this involves two parts.

» Informing the Elders: At the point that church discipline moves this far, the elders will be brought in to pursue this person in love. As the elders patiently shepherd all involved, with wisdom and understanding, if there is continued unrepentance, step two occurs.

» Sharing with the members of King’s Cross Church: It is important to remember that church discipline is a matter restricted to our church family. Therefore, it should not be dealt with during a Sunday morning service where there is a mix of believers and unbelievers. Instead, the church will be told through a regularly or specially scheduled Family meeting.

### **4. Step 4: Treat the Unrepentant as an Unbeliever**

“...and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector...” (Matthew 17:b)

If the person remains unrepentant, even after a time of patient shepherding from the elders, the person will be removed from the membership of King’s Cross Church and its privileges, as they are demonstrating they may not be born again.

It’s important to see that this isn’t a shunning. We shouldn’t ignore such a person. We should engage them in conversations, inviting them to repent and believe in the Lord Jesus (1 Corinthians 5:4 – 12).

Other key passages:

- Galatians 6:1
- 1 Corinthians 5:1-7
- Romans 16:17

## **ORDINANCES**

We believe there are two ordinances: Baptism and the Lord's Supper (Communion).

We believe that Baptism and the Lord's Supper are ordained by the Lord Jesus himself.

Baptism is a sign of initiation into God's family and the Lord's Supper (Communion) is the sign of covenant remembrance for Christians.

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. They also cause us to anticipate the return of Jesus and of the consummation of all things.

### **What about infant Baptism?**

We practice "believer's baptism," meaning that baptism is appropriately administered by full immersion and only to those who give a thoughtful profession of faith in Jesus Christ. We believe that baptism should come after faith in Jesus rather than before. Put simply, baptism is an outward expression of an inward reality.

For this reason, we will not baptize infants or small children that are unable to make a thoughtful profession of faith. We understand that some within our church family may have different convictions about the value of infant baptism. Therefore, we will not necessarily exclude from membership those who do not agree with our position on baptism and refuse to be baptized as believers, though we do expect that they have a theologically defensible reason for holding to infant baptism and that they will not allow this non-essential issue to cause division.

## **CHURCH GOVERNMENT**

### **Pastors/Elders**

King's Cross Church is not a congregational-led church with member voting, but a church led by a plurality of qualified male pastors/elders (1 Timothy 3:1-8).

Pastor/elders at King's Cross qualify for this office because:

1. They Want to Be An Elder (1 Timothy 3v1; 1 Peter 5v2).
2. They Exemplify Godly Character (1 Timothy 3v2-3). While management ability is a part of being a church overseer, the New Testament writers put far greater emphasis on holy character.
3. They Can Teach the Bible. Teaching the Bible is central to the elder's shepherding work.
4. They Lead Their Family Well
5. They are Male
6. They Are a Genuine Christian

**Plurality:** Churches may begin with one pastor, especially in a church plant. But at some point, the leadership, shepherding, and authority is to be carried and shared by a plurality of called and qualified male pastors/elders. When the office of elder/pastor is referenced in the New Testament, a plurality is addressed, unless the author is intentionally talking about an individual elder.

- "When they had appointed elders for them in every church and prayed with fasting, they committed them to the Lord in whom they had believed." – Acts 14:23
- "He sent to Ephesus and summoned the elders of the church. – Acts 20:17
- "The reason I left you in Crete was to set right what was left undone and, as I directed you, to appoint elders in every town" – Titus 1:5
- Others: 1 Timothy 5:17, James 5:14, and 1 Peter 5:1

**Equal in Authority:** Because of plurality, we see the elders of the church operating as a team. No one man carries any more weight or authority in the decision making of the elder team than another. Each man is appointed by the Holy Spirit (Acts 20:28) with the same calling, to shepherd the flock of God (1 Peter 5).

**Diversity of Roles:** Scripture teaches that the spiritual gifts and role of each elder will differ. A prime example is 1 Timothy 5:17-18. Although all elders must be able to teach, Paul describes certain elders who specifically "labor in preaching and teaching." Paul is implying diversity of roles within the entire team

This leads us to a variety of roles with the elders. Some are gifted to preach from the pulpit, others are gifted to teach in a Community Group context. Some are gifted to structure and administer, while others are gifted to counsel. Some are able to accept

full-time positions at the church, while others serve as pastors in addition to a full-time job outside of the church.

One particular way this diversity plays out at King's Cross Church is how Pastor Obed plays a more visible role in the preaching ministry. This does not denote greater authority, but rather a diversity of gifts, roles, and responsibilities within our elders.

All elders shepherd the church by caring, leading, protecting, and feeding the flock.

**Elders are Pastors. Pastors Are Elders.** In describing this office, the New Testament uses three different words almost interchangeably. The words are Elder (*presbuteros*), Overseer (*episkopeo*) and Pastor (*poimeno*). In Titus 1, as Paul describes the role, he uses both Elder and Overseer. In 1 Peter 5, Peter exhorts the elders using all three words.

“So I exhort the elders (*presbuteros*) among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd (*poimaino*) the flock of God that is among you, exercising oversight (*episkopeo*), not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd (*archpoimain*) appears, you will receive the unfading crown of glory.” 1 Peter 5:1-4 (ESV)

Under Christ, the pastors of the local church are the elders. The role of pastor and elder are not two positions, but one. In fact, there are only two offices given to the church in scripture, elder and deacon (see description of biblical deacons below). Pastor is simply a word that further clarifies the role and calling of an elder, not a word that describes a different office.

“Biblically speaking, elders are pastors, who are overseers. The person in a church we typically call a ‘pastor’ is a paid elder, and the person in a church we typically call an ‘elder’ or ‘overseer’ is an unpaid, lay pastor.” - **Jeremie Rinne**

Therefore, at King's Cross Church we are intentional in our use of the word pastor. We reserve the title pastor for only those in the office of elder. Other leaders, who are not elders, will not carry the title of *pastor*. This is not to create elitism within the church, but to be clear regarding the biblical roles in the church.

**Role of Women:** The Bible clearly states that God has called men, and only men to the office of Elder and that women are not to serve in church positions in which they exercise authority over men or in which they teach doctrine to men (1 Timothy 2:12; 1 Timothy 3:1-2; Titus 1:6-9). We do not see this as an issue of equality because we

believe men and women are equal before God but the Bible is also clear that men and women do not have the same roles.

“The eldership is more than a gifting or a ministry. Elder describes a specific office, a divinely appointed role, a distinct position within the organisational structure of a local church, just as father is a distinct, divinely appointed position in the family. And as with the role of father, so God has sovereignly summoned qualified men to the role of elder.” - **Jeremie Rinne**

Does this mean that women can never teach or shepherd, confront sin or model godliness?

King’s Cross Church affirms the God-ordained and significant role that women should play in establishing and leading the local church. Every leadership opportunity is open to women except the office of pastor/elder.

While the office of pastor/elder is reserved for men to serve as “fathers” of the church family, the role of women as “mothers” of the church family is equally necessary and invaluable. Because men and women are complementary, it is essential that pastors/elders seek out formal and informal input from their sisters in Christ. Female leaders are also called to the task of committing themselves to prayer, Scripture, and exemplary obedience as they equip the church through leading, training, praying, and teaching within the various ministries of the church.

## **Deacons**

Deacons are qualified male and female servants who assist the elders through serving various needs in the church (Romans 16:1; Philippians 1:1; 1st Timothy 3:8-13).

The Greek word *diakonos* (meaning *servant*) is translated in English as deacon. Though it can refer to a servant in a much broader sense (as all members of the church are called to serve), there is also a more specific meaning in the New Testament, referring to the specific group of people in the church who assist the elders in facilitating and carrying out the important function of service in the church at large. The instances of *diakonos*, as used to refer to the specific office of leadership within the church, are listed below:

- Romans 16:1: “I commend you to our sister Phoebe, who is a servant (*diakonos*) of the church at Cenchrea.”
- Philippians 1:1: “Paul and Timothy, servants (*doulon*, *slaves*) of Christ Jesus: To all the saints in Christ Jesus who are at Philippi, including the overseers (*episkopoi*, *bishops*) and deacons (*diakonos*)...”

- 1st Timothy 3:8-10: “Deacons (*diakonos*), likewise, should be worthy of respect, not hypocritical, not drinking a lot of wine, not greedy for money, holding the mystery of the faith with a clear conscience. They must also be tested first; if they prove blameless, then they can serve (*diakoneo*) as deacons (*diakonos*).”

Though Paul spends time describing the qualifications for the role of deacons (1 Timothy 3:8-13), he does not list the ministry of deacons. It is likely that the early church understood deacons to be associates to the elders. Historically, the church has come to this conclusion for two reasons.

5. First, in Acts 6 we see the church gathering men to serve the church in important tasks to which the apostles were unable to give adequate time or attention.

6. Second, the primary distinction between the qualifications of an elder and deacon is the ability to teach (1st Timothy 3:2). However, this does not mean that deacons cannot teach in any capacity, though teaching is not the purpose of their role. God has called elders to lead in such teaching capacities.

The deacons of King’s Cross Church focus are four main areas:

- Mercy
- Finances
- Facilities
- Hospitality/Care

## **DIVORCE AND REMARRIAGE**

Divorce is always a tragedy, but is sometimes permitted because of adultery, abandonment, or abuse.

Jesus affirms marriage as a divinely ordained institution, grounded in the structure of creation, and commands regarding the sacred nature of its union, “What therefore God has joined together, let not man separate” (Matthew 19:6). Yet Jesus and the New Testament also recognize circumstances in which divorce may be permissible. While divorce is always a result of sin (whether from one spouse or another), it is not always sinful.

Biblically, divorce is permitted, but not required, on the grounds of sexual immorality (*porneia*) or abandonment. We believe physical, sexual, and other types of abuse may be considered a form of abandonment. Stopping abuse may require separation and may lead to divorce. Marriage reconciliation can be the fruit of the Holy Spirit’s work,



but it may not always be wise, possible or biblically commanded.

Does the Bible allow for remarriage following a divorce? Paul answers this question in 1 Corinthians 7:10-11, saying that in cases of unbiblical divorce the individual should either remain unmarried or pursue reconciliation. If the divorce was biblical, remarriage is permissible. Every situation is unique. Therefore, we would recommend that those who are concerned about their situation meet with a pastor to receive personal care and biblical direction.

Finally, our convictions about divorce and remarriage lead us to a few important applications as a church. In order to preserve healthy marriages, we will require pre-marital counseling as a prerequisite to being married by a King's Cross Church pastor, we will offer counseling and equipping to help strengthen marriages, and we will initiate church discipline on individuals or couples who are pursuing an unbiblical divorce.

## Scripture

- Malachi 2:15-16 / Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth. "For the man who does not love his wife but divorces her, says the LORD, the God of Israel, covers his garment with violence, says the LORD of hosts."
- 1 Corinthians 7:10-16 / To the married I give this charge (not I, but the Lord): the wife should not separate from her husband (but if she does, she should remain unmarried or else be reconciled to her husband), and the husband should not divorce his wife. To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy. But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

## Recommended Resources:

- Talk by Obed Brefo on 'Divorce and Remarriage.' Listen on our [website](#).
- 'What the Bible Says about Divorce and Remarriage' by Wayne Grudem.

## SPIRITUAL WARFARE

Satan and his demonic servants viciously oppose the work God performs in and through His people (1 Peter 5:8; Genesis 3:1-7; Ephesians 6:12). God, who by His nature is infinitely more powerful than Satan, in due time will have complete and total victory over Satan (1 John 4:4; Revelation 20:1-10).

Although it is appropriate to pray in Jesus' name for protection against demonic activity, the Scriptures do not instruct the Christian to "bind Satan in Jesus' name." Rather, the Scriptures instruct the Christian to combat Satan by:

- Humbly drawing near to God, knowing that He will give grace, mercy, and strength (2 Corinthians 12:7-9; Hebrews 4:15-16; James 4:8; 1 Peter 5:6-10).
- Resisting Satan's temptations (James 4:7; 1 Peter 5:8-9).
- Rightly applying the truth of the Scriptures (Matthew 4:1-11; John 8:44; Ephesians 4:24-27).
- Forgiving offenses (2 Corinthians 2:10-11).
- Putting on the armor of God's truth, righteousness, readiness to share the Gospel, faith, salvation, and prayer (Ephesians 6:11-20).
- Demonstrating faithfulness to the Lord by enduring trials (Revelation 2:10; Revelation 2:13; Revelation 3:9-10).

## GENEROSITY

God gives. No truth is more readily apparent in Scripture than the generosity, grace and gifts of God. He delights in giving.

As those being conformed to the image of Christ, we should equally delight in giving. And it isn't just giving in general that is expected; rather it is selfless and sacrificial giving that overflows from a heart responding to the generosity of the gospel.

Here are a few principles to consider:

### **Give generously**

Consider 2 Corinthians 8-9. If you want to grasp giving, read those chapters and read them again. Not just the "God loves the cheerful giver" section, but the whole thing. The Macedonians gave generously, "beyond their means," and begged earnestly for "the favor" of doing so. This is radical giving, not just throwing some pocket change in the plate as it passes by.

### **Give cheerfully**

There is a reward for giving, but it is dependent upon a heart free from a lust for the temporal rewards of this earth (Matt.6:1-4).

Gospel giving is cheerful and voluntary because it trusts that every deposit into the kingdom will earn eternal interest.

If you can't give cheerfully, give anyway (don't compound your internal sin with external sin), but as you do, confess your struggle, seek clarity on the disconnect between your heart and the gospel, pray for joy, and walk in repentance.

### **Give sacrificially**

This is probably the most underappreciated and underapplied principle for Christian giving today. It inconveniences us, and the flesh is quick to offer excuses and justification, but the gospel calls us to deep and radical sacrifice.

In 1 John 3:16-17, the apostle exhorts the Church to care for brothers in need as an overflow and implication of gospel love, the type of love that lays down one's life for another. Do we actually give to the point that we feel it and the feeling stings? Does the call to take up our cross (Matt. 16:24-26) not also carry the charge to lay down our checkbooks?

### **Give spontaneously**

A heart freed by the gospel does not wait for opportunities to give. It intentionally seeks them out. Gospel giving looks for chances to bless others and listens to the needs of those near and far. Gospel generosity gives to those who beg (Matt. 5:42), risking the gift might not be used properly (which is not to say that it is not righteous and wise to occasionally withhold support for some greater purpose). Those walking in the light of the gospel engage in good deeds and meet pressing needs anytime and anywhere they arise.

### **Give regularly**

Though we should give as need arises, we should also be consistent and disciplined in giving. Giving is linked with prayer and fasting (Matt. 6:1-18), and both should contain some element of discipline and regularity.

In 1 Corinthians 16:2, the apostle Paul explicitly commends a disciplined and orderly form of giving in addition to whatever spontaneous offerings and gifts we might be compelled to give.

## **Give secretly**

I don't think that Jesus necessarily intends for us to sign Christmas cards "John Doe," but there is a general theme of secret giving for the sake of eternal reward. The flesh craves the praise of man, and thus we need to beware the hypocrisy and tendency to give in an effort to purchase the acclaim, attention and affection of others (Matt. 6:2-4).

## **Give thankfully**

Grace is the basis for gratitude. As those who have received grace, we should gratefully extend it to others.

## **To Whom Do Believers Give?**

Though the law of the tithe as understood in its Old Testament context is no longer mandatory for believers, I would argue strongly that giving a regular, set amount to your local church is a healthy and helpful principle. God commands the church members to support those who explicitly labor for the sake of the kingdom (1 Tim. 5:17-18; 1 Cor. 9:3-12), and the church leaders often have a greater picture of the church's and the community's needs.

Within the New Testament, we see the early church selling their possessions and laying the proceeds at the feet of the apostles (Acts 4:32-37), trusting them to discern how to best steward the gifts. In the same way, you should entrust a major portion of your giving to your local church. If you are not currently a member of a church whose leadership you trust, you have a responsibility to honestly consider the motivations of your own heart and humbly dialogue through your concerns with your leaders. If, after taking these steps, your mistrust is found to be appropriate, go elsewhere. If you can't trust your pastors with your giving, you probably shouldn't trust them with your growth in Christ.

In addition to giving to a local church, there are many missionaries and ministries in need of funding, as well as countless family, friends, neighbors, enemies, widows, orphans, and the impoverished and oppressed. Such need requires attentive hearts. It is hard to be generous and compassionate without being observant and aware of the needs around us.

Informed by gospel lenses, we should not think of giving as a mere responsibility, but an opportunity. In view of this reality, 10% should not be the goal. We should continue to think through how we can afford to give more and more.

The gospel compels us to give, confronting our fleshly tendencies toward greed, control, comfort and convenience.

What if a raise or bonus provided an opportunity to further advance the gospel rather than buy a bigger house?

What if where we ate and traveled and what we wore and drove were all filtered through kingdom lenses?

What if we sought to give not 10% but 25% or 50% or more?

Forget the tithe. Are you giving generously, cheerfully, sacrificially, spontaneously, regularly, secretly and thankfully? If not, why not?

**Do you need financial assistance?**

If you are in a financial situation that does not allow you to do this, and need assistance, please reach out to us. We want to support you.

## OPEN-HANDED ISSUES

The following are issues that we consider “open-handed,” meaning that while individuals within our leadership and church may have convictions about them, they are secondary issues and freedom should be given within our church to hold different beliefs as long as the beliefs remain within the spectrum of biblical Christianity.

We have simply named the issues below and given a clarifying statement to ensure that we are clear about what we would not consider to be within the spectrum of biblical Christianity.

### SIGN GIFTS

The Holy Spirit empowers believers for Christian witness and service. The promise of the Father is freely available to all who believe in Jesus Christ, thereby enabling them to exercise the powers of the age to come in ministry and mission. The Holy Spirit desires to continually fill each believer with power to witness, and imparts His supernatural gifts for the edification of the Body and the work of ministry in the world. All the gifts of the Holy Spirit at work in the church of the first-century are available today and are to be earnestly desired and practiced. They are essential in the mission of the church in the world today.

There is much confusion today when it comes to the spiritual gifts, especially those typically called “sign gifts,” such as prophecy, healing and tongues. Theological convictions are diverse, but basically they fall along a single spectrum. On the one end of the spectrum is cessationism, which teaches that these sign gifts have ceased. On the other end is a form of hyper-charismaticism, which teaches the necessity of a second baptism or speaking in tongues for salvation, sanctification or Christian maturity.

**We believe the position that best avoids these two extremes is continuationism which teaches that the gifts continue. This is the view held by King’s Cross Church. According to this position, the gifts of the Spirit are available today and are to be desired by God’s people, but we must be careful to practice them according to the Scriptures.**

## **Restriction of the Gifts**

Scripture nowhere states that the gifts have ceased. In fact, we have implicit evidence that they will continue until the future return of Christ.

*Love never fails; but if there are gifts of prophecy, they will be done away; if there are tongues, they will cease; if there is knowledge, it will be done away. For we know in part and we prophesy in part; but when the perfect comes, the partial will be done away. When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known – 1 Corinthians 13:8-12*

When will the gifts cease? The gifts will discontinue when “the perfect comes” and we see “face to face” and “will know fully.” When is this?

Cessationists teach that this refers to the advent of Scripture. With the canonization of the Bible, the gifts are no longer active.

Though a common interpretation in the Christian community, we believe this view does not represent Paul’s thought. With the Scriptures, can we now say that we know fully and see face to face? It seems to be a much more convincing argument that the coming of the perfect refers to the return of the Son of God. As He has not returned, the gifts have not ceased.

## **Exaltation of the Gifts**

Gifts are given according to the sovereign distribution of the Spirit for the purpose of edifying the body and advancing the gospel. Unfortunately, many churches today exalt the gifts beyond their proper biblical grounds.

There are various ways this can occur. Some teach that tongues are a necessary sign of salvation, sanctification or maturity, whereas the Scriptures explicitly deny that tongues are universally possessed by all believers (1 Corinthians 12:27-30). Some center on the Spirit to the neglect of the Son, whereas the Spirit's primary testimony is to the person and work of Jesus Christ (John 15:26). Any teaching that focuses on the work of the Holy Spirit to the relative disregard of the incarnation, ministry, crucifixion, resurrection, exaltation and future return of the Son is dangerous and unbiblical.

### **Walking in the Gifts**

How therefore are we to live? The Scriptures say to pursue the gifts (1 Corinthians 12:31; 14:1, 39), exercise them in an orderly manner (1 Corinthians 14:40), and subject them to the Word (1 Corinthians 14:37). As long as gifts are exercised in an orderly and humble manner, subject to the Scriptures, the context of the congregation and a spirit of love, we certainly encourage all members to pursue and practice them.

One of the best settings for the exercise of spiritual gifts is within the context of a group. To grow in an understanding and appreciation of the gifts, it is helpful to be walking in community with others who can grow together.

We encourage you to study more on this topic, especially the biblical passages we have included, and seek to serve one another in love. As you do so, constantly come back to the gospel. The gifts should continually push us back to the person and work of Jesus Christ. Where they do not do so, they are not functioning as they were intended.

## **END TIMES**

While we believe "end times" to be an open-handed issue, we do not believe that Jesus has already returned. We anticipate his future coming.

## **AGE OF THE EARTH**

Statement: While we believe "the age of the earth" to be an open-handed issue, we do not believe in atheistic or naturalistic evolution.

# MEMBERSHIP COVENANT

Being a member of King's Cross Church is really about being part of a family. All members are disciples of Jesus, unified by their identity in Christ. This unity is expressed in the way they collaborate in loving God, loving fellow Christians, and loving non-Christians. Members who enter into a covenant with their local church are called to a higher degree of responsibility and service. At the same time, the elders and deacons are covenanted to assist members first and foremost, to love and lead, provide counsel and aid, and pray for, teach, and guide them.

## What's a covenant?

A covenant is a promise by which we obligate ourselves to one another in such a way that the obligation of one party is not dependent on the faithfulness of the other (Ezek. 20:44; 36:22; Ps. 76:11; Hos. 2:19-20; 3:1; 2 Tim. 2:13). The King's Cross Church covenant includes a statement of faith, a statement of biblical doctrine, the obligations of King's Cross Church to its members, and the expectations of members to King's Cross Church. Though the covenant does define the relationship between members and the church, it is first and foremost a promise made to God as a commitment to his glory and his bride, the church (Eph. 5:25).

A covenant is akin to a promise, letting our 'yes be yes' to one another in this particular local church. John Piper says it well:

*The Bible does not say explicitly, "Thou shalt have a written church covenant," any more than it says, "Thou shalt have marriage licenses," or, "Thou shalt have wedding rings." ... One way to look at it is that a church without a covenant is like a marriage without vows. Marriage vows are not spelled out in the Bible just like church covenants aren't. Both follow necessarily from the nature of the relationships. - John Piper*



## LEADERSHIP'S COVENANT PROMISE

1. We commit ourselves to lovingly caring for you and seeking your growth in Christ (Hebrews 13:17; 1 Thessalonians 5:12).
2. We covenant to provide teaching and counsel from the Scriptures (Galatians 6:6; 1 Timothy 5:17-18) and that this teaching will span the whole counsel of God's Word (Acts 20: 27-28).
3. We covenant to helping you in times of need as your needs are made known. (Acts 2:42-47, 4:32-35; James 2:14-17).
4. We covenant to faithful and wise stewardship of the financial resources entrusted to us by the congregation, providing annual and quarterly reports of King's Cross Church's financial status upon request (2 Corinthians 8:16-21).
5. We covenant that your elders and deacons will meet the criteria assigned to them in the Scriptures (1 Timothy 3:1-13 & 5:17-22, Titus 1:5-9, 1 Peter 5:1-4).
6. We covenant to pray for you regularly, particularly when you are sick (James 5:14).
7. We covenant to exercise church discipline when necessary (Matthew 18:15-20, 1 Corinthians 5, Galatians 6:1).
8. We covenant to seek God's will for our church community to the best of our ability as we study the Scriptures and follow the Spirit (Acts 20:28, 1 Peter 5:1-5).
9. We covenant to set an example and join you in fulfilling the duties of church member (1 Corinthians 11, Philippians 3:17, 1 Timothy 4:12).

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

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

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

## MEMBER'S COVENANT PROMISE

With the guiding help of the Holy Spirit, I, the undersigned, covenant the following:

1. I am a Christian who has been saved from my sins by the grace of Jesus Christ. I have been, or intend to be, baptized to give testimony of my identification with the body of Christ and obedience to the Scriptures.
2. I have read the Doctrine section and can affirm my agreement with the church's beliefs.
3. I have read and understand the Biblical Convictions section. I agree not to be divisive on these issues. I also understand the importance of submission to church leadership and will be diligent to preserve unity and peace (Hebrews 13:7; Ephesians 4: 1-3).
4. I will endeavor to maintain a close relationship with the Lord through regular personal Bible reading, prayer, fellowship and practice of the other spiritual disciplines. I commit to using the spiritual gift(s) God has given me for the building up of the church, both at King's Cross Church Church and universally (1 Peter. 4:10-11; Romans 12:1-8; 1 Cor. 12: 7-13).
5. My journey in Christ will be evident through my regular participation in the corporate services and having consistent involvement in a biblical community (Psalms 119:97, 105; Acts 2:42-47; Hebrews 10:23-25).
6. I will strive to properly manage the resources God has given me, including my time, body, gifts and talents, attitudes, finances and possessions (Eph. 5:15-18; Romans 12:1-2; Eph. 4:1-16; Gal. 5:22- 26; Proverbs 3:9-10). This includes regular giving to King's Cross Church Church that is both sacrificial and cheerful (2 Corinthians 8 and 9).
7. I covenant to have friendly Christian relationships with brothers and sisters in Christ from other churches, but I will not hold membership to another church or consistently serve, regularly attend, tithe, or function in a leadership position in another church family (Heb. 13:17).
8. I covenant to follow the biblical procedures of church discipline and submit myself to discipline if the need should ever arise (Matt. 18:15-17; Gal. 6:1-5).
9. I covenant to submit to the authority of the Scriptures as the final arbiter on all issues (Psalm 119: 2 Tim. 3:16-17).
10. My responsibility will be to notify the King's Cross Church leadership if at any time I can no longer commit to this covenant, or if I have any questions, comments, or concerns regarding King's Cross Church.

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

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

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

## **APPENDIX 1: HOW TO LEAVE A CHURCH WELL**

You may be joining King's Cross Church from another church in which you were either a member or heavily involved. In addition, the time may come when it's necessary for you to leave King's Cross Church to join a community elsewhere. Because we value commitment and investment in the church, we believe strongly that the transition from one church to another is a significant event. However, in our experience, few people really do this well, which often leads to hurt feelings, misunderstandings, unmet expectations, and a lack of unity in the overall body of Christ that dishonors Jesus.

We have compiled the five steps below in order to help you walk through the transition process well for the sake of your own health and the health of the body:

### **1. Have a good reason for leaving.**

Before you go, evaluate whether your reasons are good, legitimate and God-honoring. The reasons that people leave churches are many. Some are good, some are bad, and many are hard to discern. Check your pride in the decision. Ask yourself whether you are running from conflict or reacting to unrealistic expectations. If your reasons are good, go. If not, stay. If you are unsure, it would be wise to seek good counsel from godly friends or church leaders who can help you think through the process.

### **2. Communicate your decision to leave with the appropriate leaders.**

If you're an active part of the church, leaders will need to know you're leaving. If you are serving, communicate it to your ministry team leader. If you are in a small group / King's Cross Church Community, communicate it to the leader. If you are connected to an elder or pastor, communicate your decision to them. Personal communication is preferable to written communication, but make sure you communicate.

### **3. Tell these leaders the truth about why you're leaving.**

If you have legitimate reasons to leave then you have nothing to hide or worry about. If the reasons for leaving will sting church leadership, deliver it in the spirit of Proverbs 27:6, "Wounds from a friend can be trusted, but an enemy multiplies kisses." Scripture commands us to "speak the truth in love" (Ephesians 4:15), which means you don't couch the real, sometimes difficult reasons behind a bunch of spiritualized nonsense. God may use your reasons for leaving to help the church or its leaders. "Exit Interviews" can be immensely helpful to leadership, who are accountable to receive truth with humility. Whatever you do, don't just leave without telling your leaders.

#### 4. Appropriately transition or conclude your ministry commitments.

If you've been an active part of ministry, your role will need to be transitioned. Hopefully you've been training and developing somebody to take your place anyway. But if you haven't, give your leaders an appropriate time to find others to serve in your capacity. This period shouldn't drag on, but you also should not just drop the ball on the people you've been committed to.

#### 5. Leave graciously.

Ray Pritchard writes:

*"[Leaving] graciously means you refuse to speak evil of those who remain in the church. Look forward, not backward. Focus on your new church, not your old one. Think carefully before you speak about your former congregation. Don't say anything that could be remotely construed as criticism. Even casual comments could stir up needless controversy. Let the Golden Rule guide all your comments public and private."*

#### Conclusion

If you've read this material and realize that you didn't leave a church well in the past, it might be wise to circle back to seek forgiveness and reconciliation. If you have gossiped or stirred up division, you should make it right, apologizing not only to the leaders of that church but also to the people to whom you gossiped.

In the end, remember that Jesus loves the church you're leaving and the one you're going to — his blood was shed for both. Both churches are part of his bride. Do his bride the honor of leaving well.



# NOTES:

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