

CROSS ROADS BAPTIST CHURCH CONSTITUTION

PREFACE

Having been vested with the authority through this New Testament body to formulate a Constitution and By-Laws, we, the Constitution and By-Laws Committee, do declare by this constitution and By-Laws, all previous ones to be null and void.

PREAMBLE

For the more certain preservation and security of the principles of our faith, and to the end that this body may be governed in an orderly manner consistent with the accepted tenets of the New Testament and for the purpose of preserving the liberties inherent in each individual member of this church and the freedom of action of this body with respect to its relation to other churches of the same faith, we do declare and establish this constitution and By-Laws.

ARTICLE I

NAME, LOCATION AND AFFILIATION

This congregation shall be known as the CROSS ROADS BAPTIST CHURCH, 3636 LAVONIA HIGHWAY, HARTWELL, GEORGIA, 30643. To better carry out our purposes, this church affiliates itself with the Hebron Baptist Association, the Georgia Baptist Convention, and the Southern Baptist Convention, recognizing the interests and activities of those organizations as proper and pledging to them our cooperation.

ARTICLE II

OBJECTIVES

To be a dynamic spiritual organism empowered by the Holy Spirit to share Christ with as many people as possible in our church, community, and throughout the world.

To be a worshipping fellowship, experiencing an awareness of God, recognizing His person, and responding in obedience to His leadership.

To experience an increasingly meaningful fellowship with God and with fellow believers.

To help people experience a growing knowledge of God and man.

To be a church that ministers unselfishly to persons in the community and the world in Jesus' name.

To be a church whose purpose is to be Christ-like in our daily living by emphasizing total commitment of life, personality and possessions to the Lordship of Christ.

ARTICLE III

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior and Lord, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now, in the presence of God, and this assembly most solemnly and joyfully enter into covenant with one another as one body of Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christ's love, to strive for the advancement of this church, in knowledge, holiness and comfort, to promote its prosperity and spirituality, to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, and the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion, to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in our world; to be just in our dealing, faithful in our engagements and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale or use of non-prescribed drugs and narcotics, and intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love, to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feelings and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

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

ARTICLE IV

STATEMENT OF FAITH

Section 1

THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction; It has God for its author, salvation for its end, and truth, without mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Section 2

GOD

There is one and only one living and true God. He is an intelligent, spiritual and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence and obedience. The eternal God reveals himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence or being.

Section 2 (a)

GOD THE FATHER

God, as father, reigns with providential care over His universe, His creatures and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving and all wise. God is father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude towards all men.

Section 2 (b)

GOD THE SON

Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the Virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind, yet without sin. He honored the divine law by His personal obedience, and in His death on the cross, He made provisions for the redemption of man from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Section 2 (c)

GOD THE HOLY SPIRIT

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through Illumination, He enables men to understand truth. He exalts Christ; He convicts of sin, of righteousness and of judgment. He calls men to the Savior, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His Church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism and service.

Section 3

MAN

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice, man sinned against God and brought sin into the human race. Through the temptation of Satan, man transgressed the command of God, and fell from his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Section 4

SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by his own blood obtained eternal redemption for the believer. In its broadest sense, Salvation includes regeneration, sanctification, and glorification.

Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality of Him as Lord and Savior. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth and grace should continue throughout the regenerate person's life.

Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex 3:14-17; 6:20; Matt. 1:21; 4:17; 16:21-26; 27:22 thru 28:26; Luke 1: 68-69; 2:28-32; John 1:11-14; 1:29; 3:3-21; 3:36; 5:24; 10:9; 10:28-29; 12:17;15:1-16; Acts 2:21; 4:1; 15:11; 16:30-31; 20:32; Romans 1:16-18; 2:4;3:23-25; 4:3 ff.; 5:8-10; 6:1-23; 8:1-18; 8:20; 10:9-10; 10:13; 13:11-14; I Cor. 1:18; 1:30; 6:19-20; 15:10; II Cor. 5: 17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:17; 2:8-22;4:11-16; Phil. 2:12-13; Col. 1: 9-22; 3:1 ff.; I Thess. 5:23-24; II Tim. 1:12; Titus 2:11-14; Hebrew 2: 1-3; 5:8-9; 9:24-28; 11:1 to 12:8; 12:14; James 2:14-26; I Peter 1:2-23; I John 1:6 to 2:11; Rev. 3:20; 21:1 to 22:5.

Section 5

GODS PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, and sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Section 6

THE CHURCH

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights, and privileges invested in them by His word, and seeking to extend the gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation, members are equally responsible. Its Scriptural officers are pastors and Deacons.

The New Testament speaks also of the Church as the body of Christ which includes all of the redeemed of all the ages.

Section 7

BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, The Son, and The Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried and risen Savior, the believer's death to sin, the burial of the old life and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is pre-requisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Section 8

THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance, It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private and be refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being accepted.

Section 9

THE KINGDOM

The kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the kingdom may come and God's will be done on earth.. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Section 10

LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrection and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Section 11

EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary efforts on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Section 12

EDUCATION

The cause of education in the Kingdom of Christ is co-ordinate with the cause of missions and general benevolence, and should receive along with these the literal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures and by the distinct purpose for which the school exists.

Section 13

STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are, we owe to Him. Christians have a spiritual obligation to the whole world, a holy trusteeship in the gospel and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately and liberally for the advancement of the Redeemer's cause on earth.

Section 14

COOPERATION

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner. Members of New Testament Churches should co-operate with one another in carrying forward the missionary, educational and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. Co-operation is desirable between the various Christian denominations, when the end to be attained is itself justified and when such co-operation involves neither violation of conscience nor compromise of loyalty to Christ and His Word as revealed in the New Testament.

Section 15

THE CHRISTIAN AND THE SOCIAL ORDER

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose, in the spirit of Christ, every form of greed, selfishness and vice. He should work to provide for the orphaned, the needy, the aged, the helpless and the sick. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth and brotherly love. In order to promote these ends, Christians should be ready to work with all men of good will, in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Section 16

PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations and the practical application of His law of love.

Section 17

RELIGIOUS LIBERTY

God alone is Lord of the conscience and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and State should be separate. The State owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom, no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal and this implies the right of free and unhindered access to God on the part of all men and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

(The Constitution, as written above, was reviewed October 2011.
Corrections were made to grammar and spelling only.)