

## **Statement of Biblical Convictions**

The following are summary statements on areas that are sometimes debated among Bible-believing Christ followers. Some people refer to these as 'secondary' matters of doctrine, but they are nonetheless important and true as we understand and interpret the Scriptures. Crosspoint's teaching and ministry will be shaped by these convictions.

### **Baptism**

In obedience to Christ's example and teaching, we recognize and practice water baptism by immersion as a lasting command given to His church. Baptism symbolizes the experience of regeneration and union with Jesus Christ. Water baptism does not save or cleanse from sin, but rather it is a public confession of the believer's identification with Christ in his death, burial, and resurrection. Baptism is to be administered to believers only, in the name of the Father, and of the Son, and of the Holy Spirit. Because of the scriptural command to baptize those who believe, and because of the clear meaning of baptism as indicated above, we recognize only baptism administered after a person has confessed faith in Jesus Christ, and we expect that all believers will be baptized. Matthew 3:13-17, 28:19; Acts 2:37-39; Romans 6:3-4; 1 Corinthians 12:13; Colossians 2:12

### **Child Dedication**

We believe the Scriptures teach that children are of great value and God has a special concern for their well-being. Indeed, Jesus indicated their significance by tenderly taking them into his arms. The Scriptures relate instances where children were publicly dedicated. Therefore, we encourage Christian parents to dedicate their children to the Lord publicly in prayer. The dedication does not imply the child's salvation, but rather is a public time for parents to dedicate themselves to discipling their child and for the church to commit to pray for and support the family. Deuteronomy 6:4-9; 1 Samuel 1:24-28; Proverbs 22:6; Matthew 19:14; Mark 10:16; Luke 2:21-24

### **Church Leadership**

Ultimately, Jesus Christ is the head of the church and our Chief Shepherd. Coming under His authority, Crosspoint is led by a team of elders. We believe this is in harmony with the New Testament instructions that the church be led by a plurality of qualified, male elders. The Bible instructs the elders to oversee and shepherd the church. The elder team is then charged to equip believers for the work of ministry. So throughout Crosspoint, believing men and women serve as ministry leaders under the authority and care of the elder team. These leaders are charged with various aspects of our ministry, seeking to help Crosspoint live out the Great Commandment and Great Commission on a daily basis. Matthew 16:18; Acts 6:1-7, 20:17-38; Ephesians 1:22-23, 2:10, 4:12; Colossians 1:18; 1 Timothy 3:1-13, 4:11-16, 5:17; 2 Timothy 3:16-17; Titus 1:5-2:1, 5:22; 1 Peter 5:1-11; Hebrews 13:17; James 5:13-16

### **Church Membership**

The New Testament clearly indicates that groups of people who were followers of the Lord Jesus Christ identified themselves with and committed themselves to a particular local church family. In order to implement the principles of accountability and commitment to the local body of Christ, as defined in the New Testament and practiced in the early churches, we recognize the need for formal membership.

Membership at Crosspoint Community Church is open to all who are believers in the Lord Jesus Christ, ages 7th grade or older, who have publicly identified with the burial and resurrection of Christ through baptism, and who are not existing members of another church family. Members commit to a 'Membership Covenant.'

### **Communion**

In obedience to Christ's teaching we recognize and practice the Lord's Supper as another lasting command given to His church so we may: remember the sacrifice Jesus Christ made for mankind; express our fellowship with God and one another; proclaim to the world our identification with Him; and practice unity within our local church family. We believe the Lord's Supper was instituted by Christ on the night of his betrayal and is to be observed by his Church until he returns. The Lord's Supper consists of partaking of the bread and the fruit of the vine, symbolizing the broken body and shed blood of Christ for the remission of our sins and reaffirms our continuing dependence upon him. Its observance is to be preceded by honest self-examination. Communion shall be open to all those who have placed their faith and trust in Jesus. Matthew 26:26-28; Luke 22:14-20; 1 Corinthians 11:23-26

### **Complementary Roles of Men and Women**

Men and women are image bearers of equal value and significance. Genesis 1 presents the fact that human kind, male and female, was made in the image and likeness of our God. Though the circumstances of their creation differed, the male and female persons shared equally in that image. Not only are the male and female equal in personhood, but they also find equality in dignity, value, and spiritual union with Christ. Indeed, all distinctions of race, rank, or sex are removed in Jesus Christ, and yet men and women are made different by God's design. Men and women are functionally distinct. God has ordained a role or functional distinction between equals, man and woman, in the area of authority and leadership in both the church and home. Man is the designated head. That truth though does not imply male superiority or validate sinful misuse within marriage, nor does it mean that every man is head over every woman. Equality and submission are compatible as demonstrated by Christ in His submission to the Father, though He was equal with the Father. Such designation of authority in role relationships is necessary for the harmonious functioning of home and church, and leads to both God's glory and our joy. Genesis 1:26-31; 1 Corinthians 11:2-3; Galatians 3:27-28; Ephesians 5:22-33; Colossians 3:18-19, 1 Timothy 2:8-15; 1 Peter 3:1-7

### **Creation**

God created the universe out of nothing and nothing but God existed before the universe was created. God is not dependent on creation but creation is dependent on Him. All creation was made to give glory to God. We accept the Genesis account of creation literally and believe that man came by direct creation of God and not by the process of evolution. Genesis 1-2; Psalm 19:1, 33:6, 139:13-16; John 1:3, 10; Colossians 1:16-17; Hebrews 1:2; 11:3

### **Election**

Though man is held responsible for his sin, God is ultimately and entirely responsible for drawing those He would save unto Himself. All glory for the salvation of every believer belongs to God alone. God

saves and calls believers to Himself, not because of our goodness or merit, but because of His own purpose, will, love, and grace. This truth leads to the believer's assurance, comfort, and worship of God for His mercy and goodness. The truth of election also leads the believer to live as an ambassador for Christ, sharing the Good News lovingly and freely with all, knowing that some will respond with repentance and faith. We will share the Gospel with the urgency of choice, because each person is responsible to embrace or reject Jesus as Lord and Savior. And we will also recognize and trust in the sovereignty of God and His ultimate work in saving people. Both of these two truths—God's sovereignty in salvation and man's decision to embrace Christ—are taught in the Scriptures. Their co-existence is a mystery and is completely understood only in the mind of our omniscient God. Psalm 115:3, 135:6; Isaiah 55:8-9; Matthew 13:1-23; Luke 15:7; John 6:37,44,65, 7:37, 14:6; Acts 13:48, 16:14, 30-34. 17:30; Romans 8:26-9:23, 10:9-15; Ephesians 1:3-14, 2:8-9; Philippians 1:29; 1 Thessalonians 1:2-4; 2 Timothy 1:9; 1 Peter 1:3; Jude 24-25; Revelation 17:8

### **Family Relationships**

We believe God instituted the family for a husband and wife to share mutual love, concerns, joys, ideals, ambitions, and responsibilities. They are one flesh in the eyes of God. The practical patterns for experiencing a God-honoring family may vary, but the underlying principles are similar: Husbands who submit to Christ and love and serve their wives sacrificially and selflessly; Wives who respect and submit to their husbands out of worship to the Lord; Children who obey their parents while under their care and maintain a lifelong spirit of love and honor. The family is the institution designed for procreation and basic nurture of children. Christian parents should train and teach their children by such means as living Christ-like lives; praying for them; leading them in family worship; instructing them in the Scriptures; and disciplining them in a manner pleasing to the Lord. Genesis 1:27-28; Deuteronomy 6:4-9; Psalm 78:1-8; Proverbs 22:6; Ephesians 5:21-6:4; Colossians 3:18-21

### **God's Discipline through the Church**

As God's people, we are called to live in community not only with the Lord, but with one another in the church family. The New Testament gives us a picture of a family of believers who walk side by side as they follow Jesus as Lord and Savior, fighting the good fight of faith. Because of our remaining sin and God's relentless love for us, He is continually shaping and disciplining us through His Word and Spirit, finishing the work He has begun. As His people, we join Him in this work, living alongside one another, speaking the truth in love, and bearing with one another in love. When a believer in Christ is in a practice of unrepentant sin, fellow church family members are called by God to seek to restore this person in a spirit of gentleness. This is done out of love for the person, for the church, for the church's testimony, and for the glory of God. Matthew 18:15-17 describes a process which helps us understand how a church family can together pursue the spiritual restoration of a sinning member: 1) tell him his sin alone; 2) lovingly confront the one who is sinning with 1-2 other believers; 3) tell the church of his sin, and ask the church to prayerfully pursue him in love with a heart of restoration, and 4) given a persistent unwillingness of the sinner to hear and respond to the loving pursuit of his church, the church must conclude that he is an unbeliever, and together agree to treat him accordingly. At which point, the member would be removed from membership at Crosspoint. Matthew 18:15-17; 1 Corinthians 5; Galatians 6:1-2; 2 Thessalonians 3:14-15; Titus 3:10-11; James 5:19-20; Hebrews 12:1-13

## **Government**

We believe God instituted and established civil government to direct justly the interaction of society by maintaining good laws, commending those who do right and punishing those who do wrong. Its function is to be carried out by people of integrity, justice and moral courage. Though our primary allegiance is to Jesus Christ, it is our duty to pray for those in government; to respect those in authority; to proclaim truth; to demonstrate love and justice; to witness against corruption, discrimination and dishonesty; to pay taxes and to obey all laws that do not conflict with the principles of God's Word. Matthew 22:17-21; Acts 5:29; Romans 13:1-7; 1 Timothy 2:1-7; Titus 3:1-2; 1 Peter 2:11-17

## **Marriage, Divorce, and Remarriage**

Marriage is a sacred institution ordained of God as a permanent and intimate relationship between one man and one woman. It is intended to endure until it is broken by the death of one of the partners. We believe the Scriptures do not give liberty for a believer to marry a non-believer. We believe divorce is contrary to God's original intention and design for marriage. As a result, divorce is nowhere encouraged or required in the Scriptures. Because reconciliation and forgiveness is central to the Gospel message, it should be pursued with humility and zeal as opposed to divorce. Due to the hardness of the human heart, reconciliation may not always be possible. There are two cases in Scripture where divorce, though not encouraged as a loophole, is permitted: when one of the partners in marriage has committed adultery; or when a non-believing partner chooses to desert a believer even though the believing partner has been seeking to reflect the Spirit of Christ in their relationship. A person who obtained a divorce under those provisions may enter another marriage relationship as the Lord leads. In light of the potential of Gospel reconciliation, those obtaining a divorce for any other reason than those two situations in Scripture are encouraged to avoid remarriage until the death or remarriage of their first spouse. In these difficult situations that are often not black and white, anyone seeking remarriage is encouraged to seek Godly counsel from the elder team and/or pastoral staff on how to proceed in a God honoring way. For instance, those who have sought a divorce with the clear intent to remarry another would be seen as contrary to God's Word. The goal of any actions in these sensitive matters should be to glorify God in both the process and the outcome of dealing with broken relationships in a fallen world. Matthew 5:32, 19:1-9; Romans 12:18; 1 Corinthians 7:8-16; 2 Corinthians 6:14

## **Money**

The life of a Christ follower is a life of worship, freely giving our whole selves to the Lord and His purposes. This worship extends not only to our time and talents, but to our treasure/money. We give out of a worshipful response because our God has been so generous in giving us the Son and Spirit. The Lord owns all we have, and all we have is His for the sake of His Kingdom. We give in order to store up treasure in Heaven, and to advance His Kingdom here on this earth. The believer is to give faithfully, proportionately, cheerfully, prayerfully, and sacrificially to the mission of God through the local church. While as New Covenant Christians we are no longer under the Old Testament law that would've required a tithe (10%) of income to be given, we encourage that as a practical guide in how we give. 1 Chronicles 29:1-22; Psalm 50:10; Matthew 6:19-24; Luke 21:1-4; 2 Corinthians 8-9; Philippians 4:19; 1 Timothy 6:17-19

## **Spiritual Gifts**

Crosspoint believes that all of the gifts of the Spirit continue to this day, until the perfect One, Jesus, comes again. We believe that the baptism of the Holy Spirit is the universal spiritual experience of all true believers, not a post-conversion experience that is evidenced by what some refer to as sign gifts. Spiritual gifts are special abilities given by the Holy Spirit to each believer, as He determines, enabling the believer to participate effectively in the church's ministry. Properly exercised and received by the Body, every gift brings honor to Jesus Christ, produces unity, develops spiritual maturity within the Body, and helps to complete the mission of the Church. Each one should use whatever gift he has received to serve others and for the common good. Concerning the sign gifts we discourage any inference that these gifts indicate special spiritual attainment and/or superiority. We believe the practice of spiritual gifts is to be done in a fitting and orderly way. We do not regard the practice of sign gifts in any of our ministry gatherings (such as Sunday worship) as necessary for the health and mission of the church. Nor do we believe that the public exercise of these gifts must occur for the spiritual growth of the individual or as validation of a person's salvation. Romans 12:3-8; 1 Corinthians 12-14; Ephesians 4:11-16; 1 Peter 4:10-11