

Cross Chapel Tenets of Faith

Authority of our statement of faith

The Holy Bible itself is the sole and final source of all that Cross Chapel believes. We do believe, however, that our statement of faith accurately represents the authoritative teaching of the Bible. Therefore, it is binding on all members and is expressed in what we teach through our sermons, Bible studies, and discipleship small groups.

Our complete statement of faith

The Bible

We believe that the entire Bible is inspired by God and that holy men were moved by the Holy Spirit to record God's revelation of Himself to mankind. The Holy Spirit superintended the human authors, so that they could write without error. We believe that the whole Bible (66 books) in its original languages is without syncretism, or the mixture of any other schools of thought contrary to what God has spoken. Therefore, all Scripture is completely true and trustworthy. The Bible is inerrant and infallible in its original manuscript which we believe must be viewed as verbally inspired. We believe the Scriptures are God-breathed and were designed for doctrine, rebuke, correction, and training in righteousness so that the person of God will be adequate, equipped for every good work. We believe the Bible centers around the Lord Jesus Christ in His first and second coming. We believe the Bible is sufficient in its entirety and God has given us everything we need, that is necessary for salvation and a life of godliness.

(Psalms 19:9; John 17:17; Acts 1:11; 2 Timothy 3:16–17; 2 Peter 1:3, 21)

The Eternal Godhead

We believe in the eternal Godhead who exists in three persons—the Father, the Son, and the Holy Spirit—and that these three are one God, having precisely the same nature, attributes, and essence, and worthy of the same homage, confidence, and obedience. We believe God is omniscient, omnipotent, and omnipresent.

(Matthew 28:18–19; Mark 12:29; John 1:14; Acts 5:3–4; 2 Corinthians 13:14; Hebrews 1:1–3; Revelation 1:4–6)

The Deity of Jesus

We believe that Jesus Christ was conceived of the Holy Spirit and born of the Virgin Mary, and was fully God and fully man. We believe that He died on the cross, was buried, and on the third day was bodily resurrected. We believe that He personally appeared to the disciples and bodily ascended into heaven to the right hand of His Father. We believe that, on the human side, He became and remained a perfect man, sinless throughout His life; yet He retained His absolute deity. Being at the same time very God and very man, sometimes His earth-life functioned within the sphere of that which was human and sometimes within the sphere of that which was divine.

(John 1:18; Isaiah 7:14; 1 Corinthians 15:1–4; Romans 4:25)

We believe that, in infinite love for those lost to sin, He voluntarily accepted His Father's will and became the divinely provided sacrificial lamb and took away the sin of the world, clearing the holy judgments against sin which the righteousness of God must impose. His death was therefore substitutionary in the most absolute sense—the just for the unjust—and by His death He became the Savior of the lost.

(John 1:29; Romans 3:25–26; 2 Corinthians 5:14; Hebrews 10:5–14; 1 Peter 3:18)

We believe that, on departing from the earth, He was accepted by His Father and that His acceptance is a final assurance to us that His redeeming work was perfectly accomplished (*Hebrews 1:3*).

We believe that He became head over all things to the church, which is His body, and in this ministry He does not cease to intercede and advocate for the saved.

(Ephesians 1:22–23; Hebrews 7:25; 1 John 2:1)

Salvation Through Christ Alone

We believe salvation is a gift of God, brought to the world by grace and received by the repentant sinner through personal faith in the Lord Jesus Christ whose blood was shed on Calvary for the forgiveness and atonement of our sins.

(Ephesians 1:7, 2:8–10; John 1:12; 1 Peter 1:3–5)

We believe that due to the total depravity of mankind, God chooses those who will be saved based upon His grace and mercy alone, not on the merits of the individual. We believe no one can enter the kingdom of God unless born again or regenerated by the work of the Holy Spirit. We believe that when an unregenerate person exercises faith in Christ in the manner described in the New Testament, that person passes immediately out of spiritual death into spiritual life, and from the old creation into the new; that person is saved by grace through faith alone. We believe that saved person is justified from all sins and transgressions, is loved as Christ is loved, and is accepted by God. We believe that repentance is a vital part of believing, but repentance in itself is not a separate and independent condition to be being saved, nor are any other religious acts, such as baptism, prayer, or faithful service. All these should be outward evidence that one has made a commitment to follow Jesus and are the

fruits or signs of one who has become a believer justified through faith in Jesus. We believe salvation includes sanctification and glorification. There is no salvation apart from personal faith in Jesus Christ. We believe that, because of the eternal life given through Jesus Christ, that the true believer will not lose their salvation and has eternal security.

(John 1:12; John 3:16–18, 36; John 5:24; John 6:29; Acts 13:39; Acts 16:31; Romans 1:16–17; Romans 3:21–26; Romans 4:2–5; Romans 10:4; Galatians 3:22)

The Holy Spirit

We believe that the Holy Spirit, though omnipresent from all eternity, took up His abode in the world on the day of Pentecost as divinely promised. We believe He dwells in every believer, and by His baptism unites all to Christ in one body. He, as the Indwelling One, is the source of all godly power and all acceptable worship and service. We believe that He never departs from the universal church, nor from the feeblest of the saints, but is ever present to testify of Christ, seeking to occupy believers with the Spirit of truth rather than the world's perspective.

(John 14:16–17; John 16:7–15; 1 Corinthians 6:19; Ephesians 2:22)

We believe that certain well-defined acts reflect the nature of the Holy Spirit, and that it is the duty of every Christian to understand these acts and to apply them in their own lives. These acts are the recognition and opposition of evil and sin in the world, as defined by God's standards of righteousness and judgment; the reformed character of all believers; the indwelling and anointing of the Spirit by all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ all who are saved; and the continued filling of godly power, teaching, and service in those who yield to Him and are subject to His will.

(John 3:6; John 16:7–11; Romans 8:9; 1 Corinthians 12:13; Ephesians 4:30; Ephesians 5:18; 1 John 2:20–27)

Angels, Fallen and Unfallen

We believe that God created an innumerable company of sinless, spiritual beings, known as angels. We believe that Satan—also called Lucifer, son of the morning, the highest in rank—sinned through pride, and that a great company of the angels followed him in moral fall. Some of them became demons and are active as his agents and associates in carrying out his unholy purposes, while others who fell are reserved in everlasting chains under darkness unto the judgment of the great day.

(Isaiah 14:12–15; Ezekiel 28:11–19; Luke 10:18; 1 Timothy 3:6; 2 Peter 2:4; Jude 6; Revelation 12:7–9)

We believe that Satan is the originator of sin. Under God's permission, he led our first parents into transgression through subtlety, thereby accomplishing their moral fall and subjecting them and their posterity to his own power. We believe that he is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped, saying, "I will be like the Most High." In his warfare he appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine that, in every case, are characterized by a denial of the efficacy of the blood of Christ and of salvation by grace through faith in Christ alone.

(Genesis 3:1–19; Isaiah 14:12–15; Romans 5:12–14; 2 Corinthians 4:3–4; 2 Corinthians 11:13–15; Ephesians 6:10–12; 2 Thessalonians 2:4; 1 Timothy 4:1–3)

We believe that Satan was judged at the cross, though not then executed, and that he, a usurper, now rules as the god of this world. We believe that, at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years. After those thousand years he will be loosed for a season and then

cast into the lake of fire and brimstone, where he shall be tormented day and night forever and ever.

(John 12:31; 2 Corinthians 4:3–4, Colossians 2:15; Revelation 20:1–3, 10)

We believe that an even greater number of angels conformed their holy estate and are before the throne of God, from where they are sent forth as ministering spirits to those who shall be heirs of salvation.

(Luke 2:13–14; Luke 15:10; Hebrews 1:14; Revelation 7:11–12)

The Ordinances

We believe and practice two ordinances: 1. Water baptism by immersion after repenting of one's sins and receiving Christ's gift of salvation; 2. Holy communion (the Lord's Supper) as a symbolic remembrance of Christ's suffering and death.

(Matthew 3:13–17; Mark 14:22–25; 1 Corinthians 11:26)

Giving

We believe that every Christian, as a steward of the wealth God has entrusted to them, should give financially to support their church. We believe that God has established the principle of giving, whereby Christians should give regularly and cheerfully to the support of the Church, the relief of those in need, and the spread of the gospel.

(Genesis 14:20; Proverbs 3:9–10, Acts 4:34–37; 1 Corinthians 16:2; 2 Corinthians 9:6–7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17–18; 1 John 3:17)

Christian Service

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there are a diversity of

gifts, each believer is energized by the same Spirit, and each is called to their own divinely appointed service as the Spirit sovereignly determines. In the apostolic church there were certain gifted individuals—apostles, prophets, evangelists, pastors, and teachers—who were appointed by God to use their gifts through ministry to help believers grow in their faith and godly service. We also believe that even today some are specifically called by God to be evangelists, pastors, and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God.

(Romans 12:6–8; 1 Corinthians 12:4–11; Ephesians 4:11–13)

The Great Commission

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into all the world, even as He was sent forth from His Father into the world. We believe that, after they are saved, believers are divinely appointed to be in this world as strangers, pilgrims, ambassadors, and witnesses, and that their primary purpose in life should be to make Christ known to the whole world.

We believe that God has given the church a great commission to proclaim the gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe in the Lord Jesus Christ. As ambassadors of Christ, we must use all available means to preach the gospel of Jesus Christ in all nations.

(Matthew 28:19–20; Mark 16:15; Luke 24:46–48; John 17:18; John 20:21; Acts 1:8; 2 Corinthians 5:18–20; 1 Peter 2:11–12)

The Rapture

We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord Jesus Christ. He will come down from the skies to gather both

those who have died in Christ, as well as those believers who are still alive upon His return. This event is the blessed hope set before us in Scripture, and for this we should be constantly watching for His return, since it could occur at any moment.

(Matthew 24:36–51; John 14:1–3; 1 Corinthians 15:51–52; Philippians 3:20; 1 Thessalonians 4:13–18; Titus 2:11–14)

The Second Coming

We believe that the period of great tribulation on the earth will be climaxed by the return of the Lord Jesus Christ. He will return to the earth as He went, in person on the clouds of heaven, with power and great glory to introduce the millennial age, during which Satan will be bound and placed in the abyss. His reign will lift the curse which now rests upon the whole creation. God will restore Israel to her own land and give her the fulfillment of His covenant promises. At that time the whole world will be exposed to the knowledge of God.

(Deuteronomy 30:1–10; Isaiah 11; Ezekiel 37:21–28; Matthew 24:15–31; Acts 1:9–11; Acts 15:16–17; Romans 8:19–23; Romans 11:25–27; Revelation 20:1–3)

The Eternal State

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence. They remain there in conscious bliss until the resurrection of their glorified bodies when Christ comes for His own. At that time those souls and bodies will be reunited and associated with Him forever in glory.

After death, the spirits and souls of the unbelieving remain conscious of condemnation and in misery. Then at the final judgment of the great white throne, at the close of the millennium,

their souls and bodies alike shall be reunited and ultimately cast into the lake of fire. They will not be annihilated, but be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

(Luke 16:19–26; Luke 23:42–43; 2 Corinthians 5:1–8; Philippians 1:21–23; 2 Thessalonians 1:6–10; Jude 5–7; Revelation 20:11–15)

Marriage and Human Sexuality

We regard marriage as a part of God’s good creation, and marriage within the Church as a rite and institution tied directly to our foundational belief of God as Creator who made us male and female. We also regard marriage as a sacred institution which reflects the mysterious and wonderful bond between Christ and His Church. Marriage is more than a contract between two persons (a secular notion). It is a covenant based upon promises between one man and one woman; it finds its divinely intended expression in the “one flesh” covenant union of husband and wife. We therefore will only authorize and recognize heterosexual marriages.

We are committed to the home and family as set forth in Scripture. We believe God has ordained and created marriage to exist between one man and one woman, with absolute marital fidelity. The Bible sets forth specific home and family values, which include the distinct roles of husbands and wives, fathers and mothers, and children. It is our firm conviction that we uphold the dignity of each individual as we embrace the unchanging and long-standing principles of scriptural truth.

(Genesis 1:26–28; Genesis 2:18–24; Exodus 20:12, 14; Leviticus 18:7–23, Leviticus 20:10–21; Matthew 15:19; Matthew 19:4–9; Mark 10:5–12; Romans 1:26–32; 1 Corinthians 6:9–13; Galatians 5:16–19, 24–25; Ephesians 5:22–33; Ephesians 6:1–4;

Colossians 3:5, 18–21; 1 Thessalonians 4:3–8; Hebrews 13:4; Revelation 19:7–9; Revelation 21:2)

We believe that Scripture defines marriage as the permanent, exclusive, comprehensive, and conjugal “one flesh” covenant union between one man and one woman, intrinsically ordered to procreation and family, and in furtherance of the moral, spiritual, and public good of binding father, mother, and child.

(Genesis 1:26–28; Genesis 2:18–24; Exodus 20:12, 14; Deuteronomy 5:18; Matthew 5:27–28; Matthew 19:4–9; Mark 10:5–12; Ephesians 5:31–33; Ephesians 6:1–4; Colossians 3:18–21)

Under this Church’s Marriage Policy, the Biblical Definition of Marriage is the only definition of marriage that will be recognized or accepted. No elder, officer, employee, servant, agent, or any person, corporation, organization, or entity under the direction or control of this Church shall commit any act or omission, or make any decision whatever, that would be inconsistent with, or that could be perceived by any person to be inconsistent with, full support of this Church’s Marriage Policy and strict adherence to the Biblical Definition of Marriage rather than any alternative to the Biblical Definition of Marriage.

This Church’s Marriage Policy specifically prohibits acts or omissions including but not limited to permitting any Church assets or property, whether real property, personal property, intangible property, or any property or asset of any kind that is subject to the direction or control of the Church, to be used in any manner that would be or could be perceived by any person to be inconsistent with this Church’s Marriage Policy or the Biblical Definition of Marriage, including but not limited to permitting any church facilities to be used by any person, organization,

corporation, or group that would or might use such facilities to convey, intentionally or by implication, what might be perceived as a favorable impression about any definition of marriage other than the Biblical Definition of Marriage.

We believe this Church's Marriage Policy is based upon God's will for human life as conveyed to us through the Holy Scriptures, upon which this Church has been founded and anchored, and this Marriage Policy shall not be subject to change through popular vote; referendum; prevailing opinion of members or the general public; influence of or interpretation by any government authority, agency, or official action; or legal developments on the local, state, or federal level.

We believe that God created and ordered human sexuality to the permanent, exclusive, comprehensive, and conjugal "one flesh" covenant union of man and woman. We believe all members should affirm the sexual complementarity of man and woman, and refrain from any and all same-sex sexual acts or conduct.

(Genesis 1:27; Genesis 2:24; Leviticus 18:22, Leviticus 20:13; Matthew 19:4–6; Mark 10:5–9; Romans 1:26–27; 1 Corinthians 6:9–13; Ephesians 5:22–33; Revelation 19:7–9; Revelation 21:2)

Sexual Redemption

We believe that all have sinned and fall short of the glory of God, and we encourage all to come to a saving knowledge of Jesus Christ by grace alone through faith in Him. We believe we are all called to live our lives unto Christ redemptively through putting off sin and putting on Christ by the Word of God in the power of the Holy Spirit. We are all broken by sin; each of us struggles with its effects in our lives and relationships. Yet the regeneration, sanctification, and justification that are ours by faith in Jesus Christ allow us to walk in complete forgiveness and provide true hope that our lives can be transformed and redeemed through the power of the Holy Spirit. In grace, Cross Chapel members commit

to welcome and treat with respect, compassion, and sensitivity all who experience same-sex attractions or confess sexually immoral acts (including but not limited to premarital sex, pornography, adultery, etc.) but are committed to resisting sexual temptation, refraining from sexual immorality, and conforming their behavior to the teaching and admonition of Scripture as affirmed in this statement of faith.

(Matthew 11:28–30; Romans 3:23; Ephesians 2:1–10; Ephesians 4:17–24; 1 Corinthians 6:9–13; 1 Corinthians 10:13; Hebrews 2:17–18; Hebrews 4:14–16)

Religious Ceremony

Cross Chapel, for itself and for each of its ministers and pastors, reserves the right to refuse to participate in any religious ceremony of any kind, or to facilitate any union or other conduct contrary to these religious tenets.

Membership

Corporate membership shall hereinafter be referred to as 'Membership.' Members shall hereinafter be referred to as 'Members.' The term is intended to demonstrate the spiritual responsibility of committed fellowship within this corporation.

Eligibility

Membership in this church shall be open to all those who give evidence of their faith in the Lord Jesus Christ, and who voluntarily subscribe to its tenants of faith and agree to be governed by its Bylaws as herein set forth. Admission to becoming a Member at Cross Chapel shall be initiated by the person desiring Membership.

Requirements for Membership Recognition

1. A personal commitment to the Lordship of Jesus Christ.
2. Spiritually supportive of the vision and ministries of Cross Chapel.
3. Acknowledge the Statement of Faith and Membership Covenant Agreement