



## **CONSTITUTION OF CROSSCURRENT MINISTRIES**

### **ARTICLE I - Name and Purpose**

The name of our church is CrossCurrent Ministries, Inc, also known as CrossCurrent or CrossCurrent Ministries or referred to herein as “the Church.”

The members of CrossCurrent Ministries seek to live for the praise and glory of God, to evangelize those who need Christ, and to disciple Christian believers in the faith. CrossCurrent seeks to demonstrate the truths of Jesus Christ to the unchurched and unconvinced peoples. CrossCurrent endeavors to have its congregants, individually and collectively build relationships with God and people, and to become fully devoted followers of Jesus Christ.

CrossCurrent is organized exclusively for religious purposes with all endeavors aimed at building the Kingdom of God.

### **ARTICLE II - Articles of Faith**

#### **I - The Triune God**

We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit.

#### **II - Jesus Christ**

We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is very God and very man, the God-man.

We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body; together with all things appertaining to the perfection of man’s nature, wherewith He ascended into heaven and is there engaged in intercession for us.

#### **III - The Holy Spirit**

We believe in the Holy Spirit, the third person of the Triune Godhead; that He is ever present and efficiently active in and with the Church of Christ, convicting the world of sin, regenerating those who repent and believe, sanctifying and filling believers, and guiding into all truth as it is in Jesus.



#### **IV - The Holy Scriptures**

We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Bible (Old and New Testaments) given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

#### **V - Original Sin**

We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually.

#### **VI - Atonement**

We believe Jesus Christ, by His sufferings, by the shedding of His own blood, and by His meritorious death on the cross, made a full atonement for all human sin, and that this atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocency, but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

#### **VII - Free Agency**

We believe that man's creation in the likeness of God included the ability to choose between right and wrong, and thus he was made morally responsible; that through the fall of Adam, he became depraved so that he is unable to turn and prepare himself by his own natural strength and works to a life of faith and dependence upon God. But, we also believe that the grace of God, through faith in Jesus Christ, is freely bestowed upon all men, to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

#### **VIII - Repentance**

We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will repent the gracious help of penitence of heart and hope of mercy that may believe unto pardon and spiritual life.



## **IX - Justification, Regeneration and Adoption**

We believe that justification is the gracious and judicial act of God, by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.

We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.

We believe adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

## **X - Sanctification**

Sanctification is that work of God, subsequent to regeneration, that is wrought by the cleansing and empowering fullness of the Holy Spirit. It is provided by the blood of Jesus, is wrought by faith, and is given witness by the Holy Spirit.

Sanctification is both a crisis and a process. A crisis is reached when, after full surrender of all we have, and are, to the Lord Jesus, we receive by faith the fullness of the Holy Spirit. The Holy Spirit comes into our hearts in sanctifying power, excluding all evil, and filling us with divine love, just as He came to our hearts in regenerating power when we believed for forgiveness and were adopted into the family of God. The heart is cleansed from all sin only by the Holy Spirit, taking full possession of it, and it is kept clean only by His remaining in full possession. We teach, therefore, not a state of purity, but a maintained condition of purity, a moment-by-moment salvation consequent upon a moment-by-moment obedience and trust.

Holiness expresses that state of soundness in the spiritual part of man which corresponds to health in the physical part of man; but that our souls, like our bodies, are liable to disease, though at present they may be in perfect health. Just as to maintain bodily health we must observe the laws of health, so to maintain spiritual health we must trust and obey.

## **XI - Second Coming of Christ**

We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are



abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

## **XII - Resurrection, Judgment and Destiny**

We believe in the resurrection of the dead, that the bodies of the just and the unjust shall be raised to life and untied with their spirits -- "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We believe in future judgment in which every man shall appear before God to be judged according to his deeds in this life.

We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

## **XIII - Baptism**

We believe that Christian baptism is an ordinance signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers as declarative of their faith in Jesus Christ as their Savior and full purpose of obedience in holiness and righteousness.

## **XIV - The Lord's Supper**

We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament ordinance, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared by reverent appreciation of its significance and by it they show forth the Lord's death till He comes again. It being the Communion Feast, only those who have faith in Christ and love for the saints should be called to participate therein.

## **XV - Divine Healing**

We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. Providential means and agencies, when deemed necessary, should not be refused.



## **XVI - Members Covenant**

**We** have read the Articles, Constitution, and Bylaws including those policies dealing with church discipline, conflict resolution and members' rights and responsibilities and holy covenant and agree to be bound by the Articles and Bylaws and accompanying policies and procedures.

**We** commit to submit to the teaching and leadership of the Church, to the governing of the church according to its Bylaws, to the settlement of disputes by and/or among the members of the church without appeal to any outside civil court, according to Matthew 18:15-20; I Corinthians 6:1-8, to the Word of God as our final authority, to the church's discipline upon ourselves and lovingly assume our responsibility to participate in the discipline of other members, as taught in Scripture.

An individual's decision to participate in membership equates to the decision to join in a covenant relationship with the CrossCurrent community. In this covenant a member commits to fellowship and ownership of the community of believers.

- ✓ Salvation
- ✓ Acceptance of the Statement of Faith
- ✓ Acceptance of the Community Core Values
- ✓ Acceptance of the Positioning Statement
- ✓ Tithe
- ✓ Completion of the membership training class
- ✓ Baptism (or willingness to be baptized in the near future)

## **XVII. Amendments**

This Constitution may only be altered, amended or repealed, at a meeting of the Board by a seventy-five per cent (75%) majority vote of the members of the Board in office, at any regular or special meeting of the Board which then must be approved by seventy-five per cent (75%) of the voting members present at any regular or specially called meeting of the Members, with proper fourteen days written notice haven been given. Publication in the church bulletin for two consecutive weeks prior to the aforesated meeting shall constitute sufficient notice.