

Cross & Crown

Membership



Information

*Not forsaking the assembling of yourselves together,
as the manner of some is: but exhorting one another:
and so much the more, as ye see the day
approaching.*

Hebrews 10:25

Introduction:

Welcome to Cross & Crown Baptist Church. It is our sincere desire that God be glorified in our church. We are a church that endeavors to “walk even as He walked”(1 John 2:6). Our goal is to edify one another so that we can faithfully serve God in the matter of “preaching the Gospel to every creature”(Mark 16:15). In this packet you will find some helpful material concerning Cross & Crown Baptist Church. If you are interested in our church please take the time to read this material carefully.

The Ministry Team

Pastor: Dr. Joseph A. Davis

Pastor Davis and his wife Debbie were married on July 29th, 1989 here in Pensacola, Florida. They have nine children: Joshua , Elisa , Aaron , Esther , Abigail , Emily, Philip , Chloe and Julia. Pastor Davis became the pastor of our church in August of 1990. He will celebrate his twenty-fourth anniversary this August as our Pastor. Pastor Davis holds a BA, MA, and Ph.D. from Pensacola Christian College.

Childrens Director: JB Tarwater

JB has been our childrens director for many years. He leads the **Power Church** every Sunday morning at 11:00 am. **Power Church** is an exciting church time for children 1st grade through 5th grade to sing songs, have fun, and hear an exciting message geared just for them.

Youth Director: Steve Mowers

Steve and his wife Beka have been serving here at CCBC for a number of years. They direct an exciting **Power Teens** program every Friday evening from 7-9pm. It is their sincere desire to serve the Lord and to reach the youth of our area.

The Ministry Name

We call ourselves **Cross & Crown Baptist Church**. We are an **Independent Baptist** church. Since there are many churches in Pensacola with all types of names and denominations it is significant to understand why we are an **Independent Baptist church**.

I. We are a Church with a significant *non-association*. **Independent** = being free from the influence, control, or determination of another or others. (Webster’s dictionary)

A. Why is it important to be independent?

1. God looks at each church as an individual unit.

Revelation 2-3 - Each church was identified by its own personality and accountability to God.

Acts 14:23 - Elders were ordained for each individual “Church”.

2. Independence allows for each body/church to rise to its own potential of faith and ministry.

- B. As an independent church we have liberty to:
 - 1. Ordain men from our own local congregation to the Gospel ministry.
 - 2. Commission men and women as missionaries that we feel led to send to the field.
 - 3. Spend our money the way we feel we want to spend our money.
 - 4. Organize, plan, and develop any ministries we feel necessary under the leadership of the Holy Spirit.

II. We are a Church with a significant *association*. We are a **Baptist** church.

A. Why is it important to identify ourselves?

- 1. We live in an age of amalgamation. There is an effort to erase lines of distinction in every area of our society.
 - a. United Nations - One global military force.
 - b. Global Village - Non - patriotic tendencies
 - c. Uni-sex - No distinction between the sexes.
 - d. Ecumenical Movement - uniting of all religions for the cause of human good.
- 2. Many Churches have thrown off the “identifiers” so that they can attract the market of church attenders who are looking for a place to worship.
 - a. The excuse is stated: “They won’t come if we call ourselves . . .
.....Baptist Church.”
 - b. Their goal is to create a non-threatening, comfortable atmosphere that is sinner friendly.
 - c. Some believe that identifiers cause harm especially when a particular church or denomination has had a poor reputation in the area.
- 3. Identifying ourselves as a ***Baptist*** church sends a significant signal.
 - a. We identify with the great heritage of believers throughout the ages that have been persecuted for their faith by every major denomination in the world today.
 - b. We indicate that we are not: Catholic, Presbyterian, Episcopalian, Lutheran, Methodist, Charismatic, Church of God, Church of Christ, or Inter-denominational, etc.... Thus those others who are Baptist will have no trouble finding our church in town.
 - c. It reveals that we hold to the ***Baptist distinctives***.
Authority of the Bible, Regeneration before Baptism, Baptism by Immersion, Local Church Autonomy, Priesthood of the Believer, etc.
- 4. By indicating that we are an ***Independent Baptist*** church we are sending a *clearly distinct signal* of exactly who we are and what we believe. 1 Cor. 14:8

The Ministry's Philosophy

At Cross & Crown Baptist Church we have a definite philosophy of ministry. This philosophy of ministry is the very foundation of all that we do here at the church. Our philosophy is a three part philosophy that expands and interrelates with itself.

I. *The Complete Authority of God's Word as our Rule and Guide.* We believe that the Word of God is the very bedrock of our ministry. Hence, we base everything on the Bible. The Bible that we use is the KJV. . Therefore, it is necessary to state here that unless you are in agreement with us on this issue you will not be at peace at our church.

II. *The Acceptance of the Fundamental Truths of the Word of God.* Although there are those who say that the Bible is their complete authority, what they believe may not be the fundamental truths of the Bible. i.e. Mormons, Jehovah Witnesses

III. *The Willingness to Apply the Word of God Literally to our lives.* What we believe in theory is far different than what we apply literally to our lives. We believe that this issue is at the very center of why Christianity has become so worldly and powerless. Many are willing to acknowledge Biblical truth yet stop short of applying it to their contemporary American lives. We are Christians first and foremost, Americans secondarily. We desire a pioneering spirit in this world. To stand for the truth and holiness at all costs as a child of God. Thus we *reject* the compromising new evangelical spirit of "the contemporary church."

Over the years we have found it necessary to state up front our positions concerning *the contemporary* church in these areas:

A. Music - We believe that music reveals the very soul of the church. In other words, music indicates the extent of worldly association.

1. We believe that music should be lively and meaningful.
2. We believe that music should soften or prepare the heart of the hearers for the receiving of the Word.
3. We *do not* believe that music should reflect a worldly style. ie. Rock, Country, Jazz, Rap, etc.

B. Modesty - We believe that modesty reflects the sanctification of the church. In other words, modesty indicates the extent of spiritual dedication.

1. *Clothing represents the person we are on the inside.* ie. "The attire of an harlot" (Prov. 7:10); " a Bride's attire" (Jer. 2:32); "attire of a prince" (Ezek. 23:15).
2. *A Christian Man's clothing should represent three things:*
 - a. **Modesty** - appropriate clothing that does not accentuate the man's figure or reveal much skin.
 - b. **Manliness** - (Deut. 22:5) garments, (1 Cor. 11:14) hair. The

clothing worn by the man should represent true manliness and distinctness from the woman.

c. **Godliness** - Worldly associations should not be worn.

3. *A Christian Woman's clothing should represent three things.*

a. **Modesty** - (shamefacedness/discreetness) - (sobriety/orderliness) (1 Tim. 2:9) Note: These descriptions all indicate that a woman's apparel should not accentuate her figure or reveal much skin.

b. **Submission** - "*adorned themselves being in subjection to their husbands....* 1Peter 3:5" The clothing worn by the woman should represent submission and respect for her husband. (Deut. 22:5).

c. **Godliness** - Worldly associations should not be worn.

Note: We understand that each person is on his/her own level of spiritual dedication. Living in America we all understand that peer pressure from the world is a constant force in our lives. Without judging one another, we challenge each person to rise to this challenge, and take a stand against worldliness in these areas. Let us look different and be different . . . as *we are different* than the world.

Church Covenant:
Cross & Crown Baptist Church

Having been led, as we believe, by the Spirit of God (Rom. 8:14) to receive the Lord Jesus Christ as our Savior (Matt. 10:40; Gal. 4:14; I Thess. 2:13) and on the profession of our faith (Acts 2:41; Acts 8:37) having been baptized in the Name of the Father and of the Son and of the Holy Spirit (Matt. 28:19) in a doctrinally sound church, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body of Christ (I Cor. 12:13).

We covenant, therefore, by the aid of the Holy Spirit (John 14:26; John 16:13) to walk together in Christian love (Eph. 5:2; I Thess. 4:9); to strive for the advancement of this Church (Eph. 2:21) in knowledge (II Peter 3:18), holiness (II Cor. 7:1), and comfort (I Thess. 5:14); to promote its prosperity and spirituality; to sustain its worship (Heb. 10:25; Jude 19), ordinances, discipline (II Thess. 3:6; Rom. 16:17), and doctrines (Acts 2:42; II John 9-11); and to contribute cheerfully and regularly (I Cor. 16:2) to the support of the ministry (Matt. 10:10; Gal. 6:6), the expenses of the Church (Acts 4:34, 35), the relief of the poor (Matt. 25:40), and the spread of the Gospel throughout all nations (Acts 11:29). We also covenant to maintain family (Deut. 11:18, 20) and personal (Matt. 6:6) devotions; to educate our children toward godliness (Eph. 6:4); to seek the salvation of our kindred and acquaintances (Mark 5:19); to walk circumspectly in the world (Matt. 5:16; Eph. 5:15); to be just in our dealings (Rom. 12:17), faithful in our engagements (Eph. 4:25), and exemplary in our conduct (Eph. 5:8); to avoid

tattling (I Tim 5:13; Eph. 4:31), backbiting (II Cor 12:20), and excessive anger (Eph 4:26); to abstain from the sale and use of intoxicating drinks as a beverage (Eph. 5:18; I Cor. 6:10); and to be zealous in our efforts to edify the Body of Christ.

We further covenant to watch (I Thess. 5:14) over one another in brotherly love (Rom. 12:10); to remember each other in prayer (Eph 6:18; I Thess. 5:25); to aid each other in sickness and distress (Gal. 6:10); to cultivate Christian sympathy in feeling (I Cor. 12:25, 26) and courtesy in speech (Titus 3:2); to be slow to take offense (Rom. 12:19); to be always ready for reconciliation and, mindful of the rules of our Savior, to secure it without delay (Matt. 5:23; Matt. 18:15-17).

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

Doctrinal Positions for Cross & Crown

Section 1. We believe in the Holy Scriptures, accepting fully the writings of the Old and New Testaments as the very Word of God, verbally inspired in all parts, the only infallible, inerrant and authoritative rule of faith and practice. We use only the King James Version of the Bible.

Section 2. We believe there is one God eternally existent in three Persons: Father, Son and Holy Spirit.

Section 3. We believe in the Deity of Christ; His virgin birth; His blood shed for our atonement; His physical, bodily resurrection; His physical, bodily ascension into Heaven there to be our Intercessor.

Section 4. We believe that the Holy Spirit convicts of sin, makes believers children of God through the new birth, assures them of Heaven and, by His indwelling presence, enables Christians to live a godly life.

Section 5. We believe that all men are by nature and by choice sinful and lost and have within themselves no possible means of salvation.

Section 6. We believe in salvation by grace through faith; that salvation is the free gift of God and is received, not by any virtue or works of men, but only by personal faith in the Lord Jesus Christ; that all true believers possess the gift of eternal life, a perfect righteousness, sonship in the family of God, and the divine guarantee that they shall never perish.

Section 7. We believe in the existence of Satan, the deceiver and prince of this present world; that he was defeated and judged at the Cross, and therefore his final doom is certain.

Section 8. We believe in the Second Coming of Christ; that His return from Heaven will be personal, visible and glorious, the time being unrevealed but always imminent; that when He comes He will first, by resurrection of the righteous dead and the translation of the righteous living, remove from the earth His waiting Church, then pour out the righteous judgments of God upon the unbelieving world, and afterwards descend with His Church and establish His glorious and literal Kingdom on Earth over all the nations for a thousand years.

Section 9. We believe that the spirits of the saved at death go immediately to be with Christ in Heaven; that at His Second Coming their works will be judged and rewards determined; that the spirits of the unsaved at death descend immediately into Hell until the final day of judgment, at which time their bodies shall be raised from the grave, judged, and cast into the Lake of Fire, the place of final and everlasting punishment.

Section 10. We believe in the priesthood of all believers, that Christ is our Great High Priest and through Him every born-again person has direct access into God's presence without the need of a human priest, and that the believer has the right and responsibility to study and interpret the Scriptures for himself, guided by the Holy Spirit.

Section 11. We believe that the New Testament Church is an organized body of born-again, baptized believers practicing scriptural ordinances and actively engaged in fulfilling the Great Commission.

Section 12. We believe the two scriptural ordinances given to the local church are baptism by immersion (of only those who have repented and placed their faith in Christ), and the Lord's Supper.

Section 13. We believe in the everlasting, conscious punishment of the wicked in Hell and the everlasting, conscious blessedness of the saints in Heaven.

How do I become a member?

I. How do I become a member of a Biblical NT church? (Scripturally)

A. Three Moral Conditions Acts 2:38-47

1. Regeneration- 2:41 “gladly received his word.” Thus Church membership is only for those who are truly saved by faith in Jesus Christ.

2. Profession - The person wishing to become a member of the church must be willing to share his/her testimony of salvation. If they are not willing then they probably are not saved. “Confession is made unto salvation.” Rom. 10:10

3. Fruit bearing - There must be some evidence that regeneration has actually taken place. 2:41-44

*A willingness to be baptized is a good evidence that one has been regenerated

B. One Ceremonial Practice for Church Membership.

Baptism is the ceremonial condition for membership in a Local NT church. The greatest Baptist distinctive is the doctrine of a baptized, regenerate membership. The Bible order is 1st Salvation, 2nd Baptism, and 3rd Membership. Cf. Acts 2:41 - **received** the word, **baptized**, and **added**.

II. What are the Modes of admission into church membership?

A. **Scriptural Baptism** - Acts 2:41; 1 Cor. 12:13 - Note: There is no place in Scripture indicating that a man is to be baptized and then at a later date added to the membership of a church. The wait-and-see period should be done before the person is baptized. Because of the “gate-way” of church -membership being the ceremony of Baptism, then how does one who has already been saved and baptize unite with a local NT church?

B. **Letters of Commendation** - Since baptism is a ‘once-only’ ordinance, if a person relocates and wishes to unite with another Baptist church they are not re-baptized. He comes into fellowship of the new church by means of a letter of commendation from his old church.

1. Since the new church has not seen the “change” in the person wishing to join, the scriptures emphasize that a letter of recommendation be given to the new church so as to give credibility to the persons testimony.

a. Paul was not admitted to membership of the church at Jerusalem until he was recommended. Acts. 9:26-30

b. Apollos was recommended to the churches of Southern Greece by the church at Ephesus.

Acts. 18:27

c. Paul indicates that letter recommendations was practiced in the early church.
2 Cor.3:1

2. Letters should be communicated on a church to church level only. It is not good practice to hand such a letter to the member concerned because it may be outdated by his subsequent actions.

3. How is one received into membership by the local church.

Cf. Rom. 14:1 **proslambano** - to take to oneself, to take into fellowship.

a. There is a presentation of the person who wishes to be taken into the fellowship.

Act. 9:6

b. There is an official reception of the person by the church. - Rom. 14:1 “Receive ye”

C. **Restoration** - Members who have been disciplined and excluded from membership may be restored to membership should they show evidence of a change of heart and desire for forgiveness.

1. This is done by a public confession before the church.

2. Paul taught the church at Corinth to restore the man they excluded. 1 Cor.5:13 cf. 2 Cor. 2:6-8.

D. **Non-Scriptural Mode of Admission** - not unscriptural, only no scriptural support.

Admission by Statement of Faith.- this is allowed when a letter of recommendation cannot be secured for a number of reasons: old church dissolved, out of fellowship for years, etc.

Note: Since it is a matter of church unity to become a member of the church that one attends, we ask that each family or individual decide to join or move on to another church as soon as possible.

III. What is my next step towards becoming a member?

- A. Set a time to meet with Pastor Davis. At this meeting he will discuss your reasons for becoming a member and your scriptural qualifications for becoming a member.
- B. Pastor Davis will announce to the congregation at the next service your desire to become a member of the church and by what mode. ie. Baptism, Letter of recommendation, or Statement of faith.
- C. At the next service you will present yourself before the congregation publicly by coming to the front of the auditorium. At this time Pastor Davis will introduce you to the congregation and call for your official reception as a member of Cross & Crown Baptist Church.

Thank you for taking the time to read through this information packet.