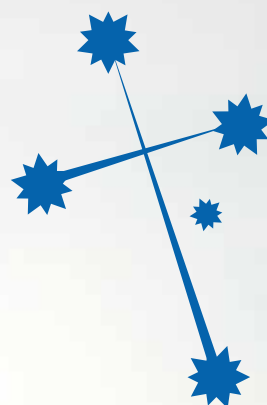


Southern Cross Centre



MEMBERS' HANDBOOK 2021

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This Members' Handbook has been prepared by Southern Cross Centre to provide reference information which will help maintain uniform and high standards of leadership, and address issues we will face as we make disciples for Jesus Christ.



Southern Cross Centre

An Overview



What we now know as the Southern Cross Centre began in May 1987 in the Perth suburb of Churchlands at the WA College of Advanced Education. A small group of men and women, led by Pastor John McElroy, began meeting for Sunday services in the lecture theatre of the College. For 32 years, this group was known as the Churchlands Christian Fellowship. For our first seven years, until 1993, CCF was under the covering of the Uniting Church in Australia. During our first five years at the College the church grew rapidly from 60 to over 500 in attendance.

In 1991, the church relocated to rented premises at 154 Balcatta Road in Balcatta. 154 Balcatta Road was previously a window factory and required extensive renovations for church activities. Although located in Balcatta, Churchlands retained its original name. The Balcatta Road venue seated up to 1500 people. During our 26 years at Balcatta Road, we hosted many international and local speakers and sponsored numerous conferences aimed at equipping the Body of Christ.

In March 1999, John McElroy convened a group of seven pastors from Australia and Africa to establish the Southern Cross Association of Churches. John's vision was to establish a 'network of encouragement' where pastors and church leaders throughout the Southern Hemisphere could build empowering relationships for more effective ministry.

From small beginnings, the Southern Cross Association now includes hundreds of ministry affiliates across Australia, Africa, Mauritius, and South America. The decision to change our name from Churchlands to Southern Cross Centre reflects our foundational and central role in the Southern Cross Network. Southern Cross Centre is the hub of an international family committed to the Apostolic activity of building community, equipping and deployment.

Over our past thirty years as a church, we at Southern Cross Centre have experienced many moves of the Spirit and seasons of church life. We have always endeavoured to place Christ and His Word as our guiding light. Despite this, we have still experienced times of growth and decline, unity and division, stability and instability. We have learned much from our history as a church and want to correct mistakes we have made in the past.

Our perfect Heavenly Father has purposed to use imperfect men and women, people under construction, to be leaders in His Church. Aware of this reality, our task in the church is to assist leaders grow in the areas of character and gifting. The task of leaders is to reproduce ourselves. This is why our primary focus must be on developing Christlike character and learning to make disciples as Jesus did.



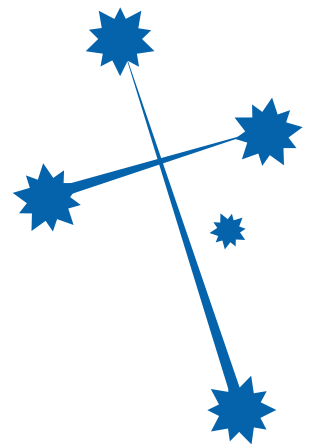
Southern Cross
Centre

We have produced this Leaders' Guide with two goals in mind:

- 1) to present the standards and expectations we want to maintain among leaders at Southern Cross Centre, and
- 2) to provide a 'how to' reference for resolving conflicts that may arise. We hope you will find this Guide helpful as you serve within SCC.

Our Southern Cross Centre Vision

We are a community committed to establishing God's Kingdom, making disciples who are equipped for ministry, and who can take the light of Jesus into the world.



Southern Cross Centre Values

THE BIBLE

The Bible is our final authority. Our approach to life and ministry is guided by the counsel of the Old and New Testaments. (2 Timothy 3:16-17)

PRAYER

Seeking God, listening for His voice, and submitting to His guidance formed the very foundation of Jesus' ministry on earth. (John 5:19)

UNITY

We are passionate about the fulfilment of Jesus' prayer for the unity of His Body and we work for Christian unity wherever we are. (John 17:21)

EQUIPPING

Our mandate is to see all Christians equipped and released to do the work of ministry in accordance with their spiritual gifts. (Ephesians 4:11-13)

SPIRITUAL PARENTING

We want to see the hearts of the fathers and mothers turned to their spiritual children. Our goal is to make disciples who make disciples. (Malachi 4:5)

EMPOWERING RELATIONSHIPS

Empowering relationships should take precedence over programmes and busyness. Relationship is the basis of trust, and crucial to making effective disciples. (Hebrews 10:24-25)

FREEDOM IN CHRIST

We respect God's call on the life of every believer and are committed to Kingdom relationships that are safe, respectful, honest, and genuinely beneficial. (2 Corinthians 3:17)

10 Apostolic Mission Priorities

At Southern Cross Centre, we believe the Church is in a season of 'Apostolic Reformation'.

To be 'Apostolic', is to follow the priorities and practices of Jesus and the early Apostles. We believe churches in the 21st Century require 'reformation' to reflect the spiritual and relational dynamics that shaped the New Testament Church.

Practically speaking, 'Apostolic Christianity' reflects ten missional priorities:


1. Making disciples of Jesus Christ who are mature and able to reproduce themselves
2. Advancing the Kingdom of God in every realm of society
3. Restoring the function of the Five-fold Equipping Ministries (Ephesians 4:11-13)
4. Understanding and learning to live in our identity as New Covenant believers
5. Building true biblical community on the pattern in the Book of Acts (2:42-47)
6. Training believers to embrace a biblical, versus an atheistic or humanistic worldview
7. Restoring within the Body of Christ a culture of sonship and honour
8. Training believers to understand and move in the supernatural power of God
9. Turning the hearts of spiritual and biological fathers and mothers to the children
10. Sending and deploying believers into missional activities outside of the local church



Understanding Church Membership



The Bible defines followers of Jesus as members of the Body of Christ. We have different functions, gifts and callings but we are all part of the same Body. The Christian Church was prophesied by Jesus and established in Jerusalem at Pentecost.



Matthew 16:13-19 Peter's Confession of Christ

Acts 2:1-4, 42-47 Pentecost and The Jerusalem Fellowship of Believers

In the decades following Christ's resurrection, the church became known as The Way and spread throughout the ancient world. Paul challenged the believers at Corinth to see themselves as members of one Body, with Christ as the Head. The Body of Christ has many parts but together we form one Body. Church membership expresses our relationship to Christ and to each other.

1 Corinthians 12:12-20

According to the laws of Australia, incorporated churches are required to keep a list of active members. Each church is free to determine the requirements for membership. For over thirty years, we have conducted short membership classes to acquaint newcomers to the church and what it means to be a member. Upon completing the class, the Elders review and approve membership applications.

Church membership involves mutual commitment: the church to its members, and members to the church.

The Church's Commitment to You

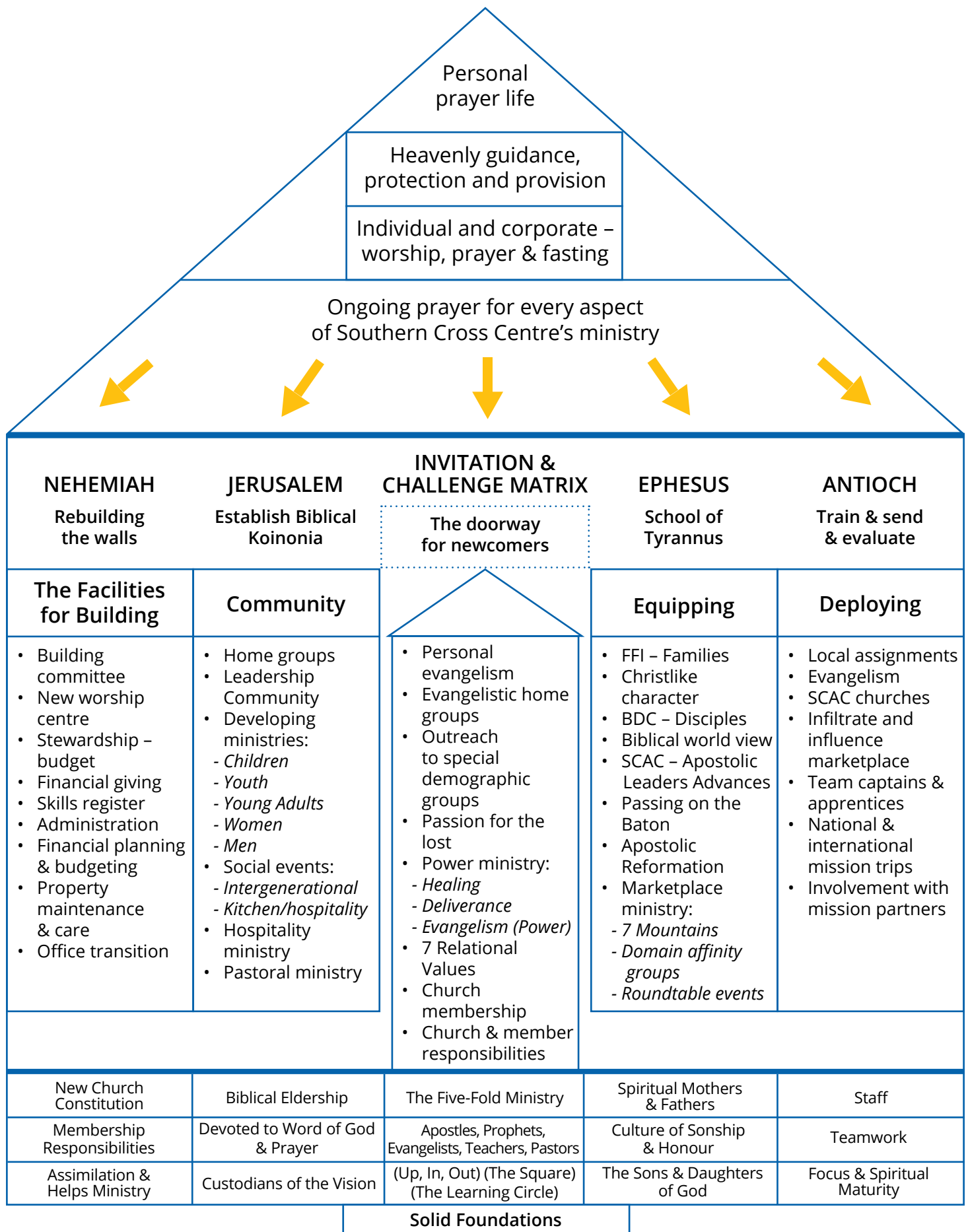
1. To provide a safe and nurturing atmosphere for your spiritual growth
2. To provide nurture and instruction for children
3. To pray for health and healing in every area of your life
4. To assist, as we are able, in times of emotional, spiritual and financial difficulties
5. To help you become an effective disciple of Jesus Christ
6. To provide opportunities to make friends and have vibrant fellowship with other Christians
7. On special occasions, to make our venue available, should you require it

Your Commitment to the Church

1. To make a commitment of your life to Jesus Christ and be baptised
2. Honour the spiritual authority of those in church leadership
3. If transferring from another church, to seek the blessing of your former pastor
4. To financially support the work of Southern Cross Centre by giving tithes and offerings
5. Regular attendance at worship services
6. Commit to joining a Home Group for spiritual growth and fellowship
7. Volunteer in some aspect of ministry within the church

The Southern Cross Centre 'House'

This picture gives a snapshot of our church's mission and priorities for the foreseeable future.



Ten Leadership Priorities

Leadership in the KINGDOM OF GOD is a great privilege and responsibility. Whether we are elders, staff, volunteers, ministry coordinators, worship leaders or leaders of home groups, we strive to set a good example that sets high standards for our church.

What follows are ten practices that will enable us to remain singular in vision and working as a team. *Where brethren dwell together in unity, there the Lord commands a blessing.* (Psalm 133)

1. We want Southern Cross Centre to become a House of Prayer. Only prayer will enable us to return to the priorities and practices of Jesus and the Apostles.

2. We endeavour to honour and implement the vision of the Church as articulated by our Senior Leader.

We are a community committed to establishing God's Kingdom, making disciples who are equipped for ministry, and who can take the light of Jesus into the world.

To accomplish our vision, we will pursue three priorities: *Building community* according to the principles of Acts 2:42; *equipping the saints* for the work of ministry according to the five-fold ministry model found in Ephesians 4:11-13; and *deploying* our members to take the Gospel of the Kingdom into every arena of life and society (Matt 28:18-20).

3. As leaders in the Church, we commit to receive training and input from our church's leadership to enable our spiritual growth and developing ministry skills.

4. We pursue Biblical standards of conduct in our personal life.

These include: intimacy with God, prayer, Bible study, giving tithes and offerings, humility, generosity, openness and honesty, hospitality, purity, integrity, being teachable, and fulfilling our commitments.

5. We will try to resolve conflicts in accordance with Matthew 18:15-17.

This means, we will deal with our offence or hurt by first going to the person involved and NOT sharing our hurt with others. We will not entertain slanderous accusations or divisive behaviour toward the church or its leaders. We will do our best to promote the unity of the Spirit in the bond of peace.

6. If asked to teach (adults, young adults, youth or children) we agree to use resources (books, videos, teachings) that are endorsed by our leaders and reflect the vision and priorities of our church.

7. We agree to follow the mandate of II Timothy 2:2 to reproduce ourselves by raising up apprentices.

8. We agree to instil a Biblical-worldview in those we lead.

A Biblical-worldview includes:

- Understanding the Kingdom mandate of Genesis 1:28. Mankind was originally created by God to steward and manage all of creation according to God's purposes. Although man lost this stewarding role through sin, God through Christ is restoring man to this role by establishing His Kingdom rulership through all creation.
- Knowing who God created us to be in Christ-understanding our identity and authority in Christ.
- To obey the Moral Commands of God as we find in the 10 Commandments and how Jesus re-defined the Moral Law in Matthew Chapters 5-7 and 23.
- Countering distortions of the Biblical Worldview in current day Australia, e.g. relativism, individualism, hedonism, consumerism.

9. We support the restoration of the Five-fold ministry within the Body of Christ (Apostle, Prophet, Evangelist, Pastor and Teacher) and consider them essential to equipping the saints for the work of ministry. (Ephesians 4:11-13)

10. We agree to participate in the church's mission outside the local church in two ways:

- To the Body of Christ, primarily through the vehicle of the Southern Cross Association of Churches.
- Through equipping and deploying our members for ministry in all arenas of society, e.g. the church, our families, business, media, education, sport and the arts, government.

- I am God's child. *John 1:12*
- I am Christ's friend. *John 15:15*
- I have been set right with God. *Romans 5:1*
- I am part of Christ's body. *1 Corinthians 12:27*
- I am set apart and am being made holy. *Ephesians 2:18*
- I have been adopted into God's family as His child, through Jesus Christ. *Ephesians 1:5*
- I can connect directly to God through the Holy Spirit. *Ephesians 2:18*
- I am complete in Jesus Christ. *Colossians 2:10*
- I have a fresh start in Jesus. I'm a new creation. *2 Corinthians 5:17*
- I am not God, but by the grace of God I am who God made me to be. *1 Corinthians 15:10*
- I am united with God and am one with Him in spirit. *1 Corinthians 6:17*
- I belong to God—all of me. He paid a high price for me. *1 Corinthians 6:20*
- I have been forgiven by Jesus for everything I have done wrong. He rescued me and brought me into God's Kingdom. *Colossians 1:13*

- I am chosen by God, set apart and dearly loved. *Colossians 3:12*
- I cannot be separated from God's love by anyone or anything. *Romans 8:35*
- I have no doubt whatsoever that God, who started this good work in me, will carry it on to completion on the very day Christ Jesus appears. *Philippians 1:6*
- I am a citizen of Heaven. *Philippians 3:20*
- I have not been given a spirit of fear, but of power, love and a sound mind. *2 Timothy 1:7*
- I can confidently approach God's throne to receive mercy and find grace when I need it. *Hebrews 4:16*
- I am living in the freedom of God, raised up to live in his way of doing things. I do not live under the old tyranny of sin any longer. *Romans 6:18*
- I listen to my new Master, whose commands set me free to live in His freedom. *Romans 6:22*
- I am no longer a stranger or an outsider. I have as much right to the name Christian as anyone else in God's family. *Ephesians 2:19*
- I have been stamped with God's eternal pledge by His Spirit — a sure beginning of what he is destined to complete. *2 Corinthians 1:22*
- I belong to God and have a heavenly calling. *Hebrews 3:1*
- I will be like Jesus when He comes back. *1 John 3:2*
- I am a child of God and my Heavenly Father lavishes His love on me. *1 John 3:1*
- I no longer live under a cloud of condemnation. I am forever free from the bondage of sin and death. *Romans 8:1-2*
- I was made alive in Christ, picked up and seated with Jesus in highest heaven. *Ephesians 2:5-6*
- I am part of God's family and do not make a practice of sinning. God keeps me safe and the evil one cannot lay a hand on me. *1 John 5:18*

I am significant in Christ

- I am here to be light in this world. *Matthew 5:14*
- I am here to be salt seasoning that brings out God's flavours on this earth. *Matthew 5:13*
- I am being renewed by God from the inside. My character and conduct is becoming like God's. *Ephesians 4:24*
- I am a child of light and not of darkness. *1 Thessalonians 5:5*
- I am one of God's living stones, being built up in Christ as a spiritual house. *1 Peter 2:5*
- I am an expression of the life of Christ because He is my life. *Colossians 3:4*
- I can live with contentment in every circumstance, because Jesus gives me the strength to do it. *Philippians 4:13*
- I am God's co-worker. *2 Corinthians 6:1*
- I am God's temple, and God Himself lives in me. *1 Corinthians 3:16*
- I am Christ's representative, His ambassador. *2 Corinthians 5:20*
- I am the devil's enemy. *1 Peter 5:8*
- I was chosen by God and put in the world to bear fruit that won't spoil. *John 15:16*
- I have been specially created by God in Jesus, to join him in his work — the good work he has gotten ready for me to do. *Ephesians 2:10*
- I am Jesus' personal witness, empowered by the Holy Spirit. *Acts 1:8*
- I am a member of a chosen race a royal priesthood, a holy nation, a people for God's own possession. *1 Peter 2:9,10*
- I am a branch of the True Vine, a channel of Christ's life. *John 15:5*
- I am an ambassador of reconciliation. *2 Corinthians 5:17-20*

In Christ I am being transformed by the power of God

- I died with Christ, and I also died to the power of sin's rule over my life. *Romans 6:1-6*
- Everything I have—right thinking and right living, a clean slate and a fresh start—comes from God by way of Jesus Christ. *1 Corinthians 1:30*
- I have been given God's Spirit so I can understand all the things that God has freely given me. *1 Corinthians 2:12*
- I have the mind of Christ. *1 Corinthians 2:16*
- I have been included in Christ's death so that I can be included in his life, a life far better than I ever lived on my own. *2 Corinthians 5:14, 15*
- I have been crucified with Christ and he lives in me. The life you see me living is not 'mine', but it is lived by faith in the Son of God, who loved me and gave himself for me. *Galatians 2:20*
- I was on His mind long before He laid the earth's foundations, and He had settled on me as the focus of His love, to be made whole and holy by His love. *Ephesians 1:4*
- I have been blessed with every spiritual blessing. *Ephesians 1:3*
- I know that God's unchanging plan has always been to adopt me as his child. *Ephesians 1:5*
- I am alive in Christ because God took away my sin-dead life. *Ephesians 2:5*
- I have been rescued from the domain of Satan's rule and transferred into the Kingdom of the Son He loves so much. *Colossians 1:13*
- I am deeply rooted in Jesus and am being built up in him. *Colossians 2:7*
- I have a Saviour—Jesus Christ—who is not ashamed to call me his brother or sister. *Hebrews 2:11*
- I have been given absolutely awesome promises by God. *2 Peter 1:4*

Building A Culture of Sonship

Our goal at Southern Cross Centre is to raise up spiritual sons and daughters. Sons and daughters can only be raised by spiritual fathers and mothers. To build a 'culture of sonship' requires five things:

1▶

LEARNING HOW TO LOVE OTHERS

A true spiritual father or mother reflects the heart and love of our Heavenly Father towards sons and daughters. What does the heart of the Father look like? Paul wrote in I Corinthians 13:4-8a,

"Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always trusts, always hopes, always perseveres. Love never fails."

This passage describes the heart of our Heavenly Father. We cannot give this kind of love unless we have learned to receive it first. *"We love because He first loved us."* (1 John 4:19).

Our ability to love others directly corresponds to how much of the Father's love we have experienced firsthand. We must learn to allow God to love us!

A spiritual father or mother pours their heart into others, which reflects the love and kindness of God. This happens best when we select 'people of peace' to mentor. A 'person of peace' is someone:

1. who we have chemistry with,
2. who listens to us, and
3. is willing to work on a team with us or serve our vision.



2▶

LEARNING TO RECOGNISE THE DIFFERENCE BETWEEN A SON AND AN ORPHAN

One of the greatest mistakes is trying to make someone a son who has no interest in becoming a son. People can present well at first, usually to gain favour or impress. Only the passing of time reveals whether a person is truly a spiritual son or daughter. There are important identifying traits of sons and orphans.

The following diagram summarises the attitudes and behaviours of sons versus orphans.



The Heart of a Son	The Heart of an Orphan
Sons build the house.	Orphans serve in the house out of duty, doing only what they have to.
Sons hold the father's vision as their own and seek to accomplish it.	Orphans serve only the parts of the vision they like.
Sons speak by using family language: we — our — us — one another.	Orphans use individual terminology: me — I — my — mine.
Sons build into the lives of others and want to pass their baton to others.	Orphans keep people dependant on them and will not pass on their baton.
Sons focus on serving and the well-being of the people.	Orphans focus on appearances and how to look good.
Sons are transparent — they share their inner thoughts and feelings.	Orphans share only what they want you to know.
Sons are secure and will receive correction.	Orphans become defensive when corrected. They see correction as rejection and blame others.
Sons have a stake in the family business, knowing they have an inheritance.	Orphans look for sundown and a paycheck.
Sons stay put under fire.	Orphans look for greener pastures.

3 ▶

KNOWING WHAT OUR SPIRITUAL BATON LOOKS LIKE

Our spiritual baton consists of spiritual lessons that we can pass on to others. What are the spiritual lessons we've learned in life? What key Scriptures are reflected in our lifestyle? What do we have to pass on to another person that comes directly from our experiences in Christ? What can we pass on that will help the next generation become disciples who make disciples? Example:

- Our testimony of God's goodness and what we've learned about the nature of God
- The Biblical Worldview: Jesus, the Bible, Moral Law of God (Mt 5-7)
- What it means to be guided by God's Word and Spirit
- Lessons we've learned from pain and success

4 ▶

KNOWING WHEN TO ACT AS A FATHER AND WHEN TO ACT AS A GENERAL

Fathers tend to be 'invitational' and avoid confrontation with their sons whenever possible. Being a 'general' denotes being more confrontational and challenging our sons. As spiritual fathers and mothers there is a place for both invitation and challenge. We need wisdom to know which is most appropriate at the time.

5 ▶

KNOWING WHEN TO HOLD ON TO A PERSON AND WHEN TO LET GO

After a period of hands-on training, Jesus released His disciples to go out into the world. The focus of a spiritual parent is to teach by imparting knowledge and providing practical hands-on experiences. Races are won or lost at the handing off of the baton. Timing is important. We need to know when God is saying, "Now is the time to release my son into the harvest field and remain available to give counsel as is required."

Understanding Spiritual Authority in the Church



At Southern Cross Centre we have chosen to align ourselves with the priorities and practices of Jesus and the Apostles. To do this, we must have a clear understanding of spiritual authority, particularly as it relates to life in the church. While God is always the ultimate authority, He has delegated a portion of His authority to men and women. Throughout the Bible, God has used men and women to lead His people forward into His purposes.

God calls on His people to recognise and honour godly leaders. This does not mean we must agree on every decision our leaders make. It does mean that we must respect the function of leaders in the church and the responsibility they carry before God. We need to address three issues relating to spiritual authority: 1) the nature of spiritual authority, 2) obedience and submission, and 3) how to maintain a right attitude toward our leaders.

UNDERSTANDING THE NATURE OF SPIRITUAL AUTHORITY

Jesus is our primary model for understanding spiritual authority. Even though He was the Son of God, Jesus submitted all His thoughts, words and actions to the guidance of His Heavenly Father. He obeyed the Father in all things, even to the point of giving up His life on the cross. Jesus taught three things about spiritual authority: 1) all persons in authority must be subject to authority, 2) greatness in the Kingdom is not about dominating people, but serving them, and 3) wisdom and revelation are marks of those in authority.

God, in His ultimate wisdom, has delegated a portion of His authority to human beings. He did this first in the Garden of Eden, as we read in Genesis 2:15, *"The Lord God took the man and put him in the Garden of Eden to work it and*

take care of it." God's authority is primary, there is no one above Him in Heaven or on earth.

Man's authority, however, is delegated and within limits placed by God. Man was told never to eat of two trees in the Garden.



The same is true today. God grants mankind limited authority to govern in the earth. In addition to stewarding the plants and animals, He has also given human beings authority within four social spheres: civil governance, voluntary associations (companies, employment, clubs, organisations), the church, and the family. God's intent is that man govern according to His Word, the Bible. When men and women govern according to God's Word, peoples and nations live peacefully and prosper.

OBEDIENCE AND SUBMISSION

While all authority on earth has been established by God, sadly, not all who are in authority are submitted to the Word of God. God permits unbelievers to hold positions of worldly authority, but only believers should carry authority within the church. When civil rulers overstep their proper function,

a Christian should obey God rather than man. Nevertheless, all Christians are to be submissive to authority. We read in Romans 13:1-2, *"Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by*

God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves." Romans 13:1-2



What, then, is the difference between obedience and submission? Obedience is an *action*. It is doing what we are asked to do. Submission is an *attitude* of respect and honour. God's Word commands us to honour and respect all in authority, this is unconditional. When we disagree with authority we must guard against rebellion and always consider the consequences of disobedience.

How, do we respond to leaders and those in authority in the church? Hebrews 13:17 instructs, *"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you."*

God has delegated authority to Church Leaders to lead in His purposes, make decisions, and

bring godly discipline when necessary. Unlike the authority of civil leaders, the authority of church leaders is not enforceable by law or force. The authority we give to church leaders is voluntary, based on reverence for God and His Word. We honour and obey church leaders because it is in our best interest to do so. We follow them as they follow Christ (1 Cor 11:1).

Hebrews 13:17 reminds us that church leaders someday will have to give account to God for their leadership of Christ's people. Failure to submit to and obey leaders is a serious matter. Rebellion kept the Israelites out of the promised land and it inhibits God's work on earth.

God has delegated part of His authority to church leaders. They are human and make mistakes. Some of their decisions may sit not well with us. When this happens, God's Word helps us resolve our conflicts. At Southern Cross Centre, we have adopted Seven Relational Values (page 17-18) to guide in resolving conflicts or hurtful situations.

MAINTAINING A RIGHT ATTITUDE TOWARD OUR LEADERS

Ephesians 4:3 challenges us to, *"Make every effort to keep the unity of the Spirit through the bond of peace."* Unity is dependent on right relationships and attitudes. We maintain unity in two ways: 1) by submitting to three kinds of spiritual oversight, and 2) developing three kinds of relationship.

1. Personal oversight. We all need a mentor to be accountable to. We need to be in regular dialogue with this person and completely honest in everything we are facing. We must also be willing to receive correction and rebuke from them.
2. Organisational oversight. We should make ourselves accountable to the oversight of our local church pastors and elders. Our local church leaders, not leaders outside the church, should be our primary source of counsel on important decisions. Proverbs

15:22, *"Plans fail for lack of counsel, but with many advisers they succeed."*

3. Prayer Covering. We all need people who pray constantly for us and our families.

We also need three kinds of relationship in our lives:

1. We need a spiritual parent, a mother or father in the Lord who can hold us accountable, speak honestly to, and who we will listen to.
2. Everyone needs godly brothers and sisters we can trust and confide in.
3. Everyone needs to have someone into whose life we are building, spiritual sons and daughters who are 'people of peace'.

Having these people in our lives drastically reduces the possibility of failure or falling.

God's Standard of Financial Giving

God's standard of financial giving is to present tithes and offerings as an act of worship. Tithes are given to support the work of the local church. Offerings are given, above and beyond the tithe, to meet special needs within the Body of Christ, e.g. mission outreach, building projects, to assist needy persons, or bless itinerant ministries.

“Bring the entire tithe into the storehouse, that there may be food in my house. Test me in this, says the Lord Almighty, and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room for it. – Malachi 3:10



The Bible teaches in 2 Corinthians 9 that those who sow sparingly will reap sparingly, and those who sow generously will reap generously. Generosity is a mark of Christian maturity. Generosity does not come naturally for many of us, it develops as we grow in relationship with God and desire to obey His Word. Giving tithes and offerings is an act of worship and thanksgiving.



In Deuteronomy 16:17, the Bible teaches that we should give in proportion to our income. *"Each of you must bring a gift in proportion to the way the Lord your God has blessed you."* To tithe is to give a tenth or 10% of what we earn into the 'storehouse'. The tithe should be seen as a good starting place for giving proportionately to God's work. The tithe belongs to God, not to us, and He directs us to give it into the storehouse. God's Word is specific: the tithe is to be brought into the storehouse. The modern-day storehouse is the local church, which provides for our spiritual growth and support in times of need.

At Southern Cross Centre, we have seen repeatedly that bringing the entire tithe into the storehouse brings blessing in every aspect of life. Jesus taught extensively on giving and money because trusting God with our finances is crucial to our growth and effectiveness as disciples.

The Bible teaches that our attitude in giving is also important. Paul writes in 2 Corinthians 9:7, *"Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver."* God loves a cheerful giver.

In the Bible, we also see the giving of 'offerings'. Offerings are separate to the tithe and are monies given for special causes or purposes. At Southern Cross Centre, we will, on occasion, call for special offerings to be taken.

As Church leaders, the Lord wants us to trust him with our wealth and set an example in generosity and financial giving to His work. People become what they see in their leaders. We request that all leaders in Southern Cross Centre pursue the goal of tithing and giving offerings. Leaders who give generously set an example of faith and obedience for our people.



7 Our Seven Relational Values

As a Church, we want to become mature disciples of Jesus Christ. Occasionally, we will find ourselves in conflict with others, or we may need to make peace between conflicting parties. God's Word is our textbook for resolving conflict. The following seven questions reflect our Relational Values as a church and should guide both parties whenever we face conflict or hurtful situations.



Am I Reflecting The Unconditional Love of the Father?

Whatever disagreement or hurt may arise between us, our love for one another as Christians should be unconditional; not "I'll only love you if..." This needs to be stated by both parties. God's love for us is unconditional and Jesus commanded that we "love one another as I have loved you". (John 15:12)

Am I Being Open and Honest About How I Feel?

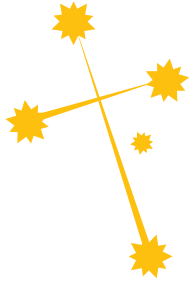
We should not attempt to conceal our true feelings when asked if we have been hurt or offended. Honesty is the best policy. It is essential to deal with conflicts quickly. Concealing, dishonesty and delay leave us vulnerable to bitterness and gossip, (sharing our hurts with people who are not part of the solution). *"Do not let the sun go down while you are still angry and do not give the devil a foothold."* (Ephesians 4:26-27)

Am I Believing The Best About Others?

Believing the best is not about ignoring faults but recognising we are all works in progress. We should not judge people because of their past but hope for a better future. It is difficult to grow spiritually when living in an atmosphere of disapproval. Love always hopes and perseveres, it never fails. (I Cor. 13:7-8)

Am I Willing To Receive Correction and Instruction?

Hebrews 12:1-11 reveals that God disciplines those He loves. Sometimes His discipline comes direct from God and, at other



times, He uses church leaders. Are we willing to receive correction and instruction from our leaders? Church leaders are responsible to God to 'rebuke, correct and instruct in righteousness' (2 Timothy 4:2). We honour God when we respect our leaders. Spiritual sons are secure and will receive correction. The orphan spirit is defensive when corrected and misinterprets correction as rejection.

Will I Go First To the Person Who Has Offended Me?

When a brother or sister offends us, Jesus commands that we go to them first and try to resolve the problem. (Matthew 18:15-17) To share offenses without going first to the offending party causes bystanders take on our offense. This 'domino effect' causes them to miss out on the grace of God (the desire and power to do God's will) and often delays their spiritual growth. Hebrews 12:15, *"See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many."*

Do My Attitudes and Actions Promote Oneness or Division?

We have two choices in dealing with conflict, we can douse the problem with water or with petrol! Jesus said, "Blessed are the peacemakers." This means guarding our hearts from offense and becoming part of the solution. Ephesians 4:3, *"Make every effort to keep the unity of the Spirit through the bond of peace."* When God's people live in oneness and harmony, the local church is healthy and the people are blessed.



Do I See Myself as A Spiritual Son or Daughter in the House?

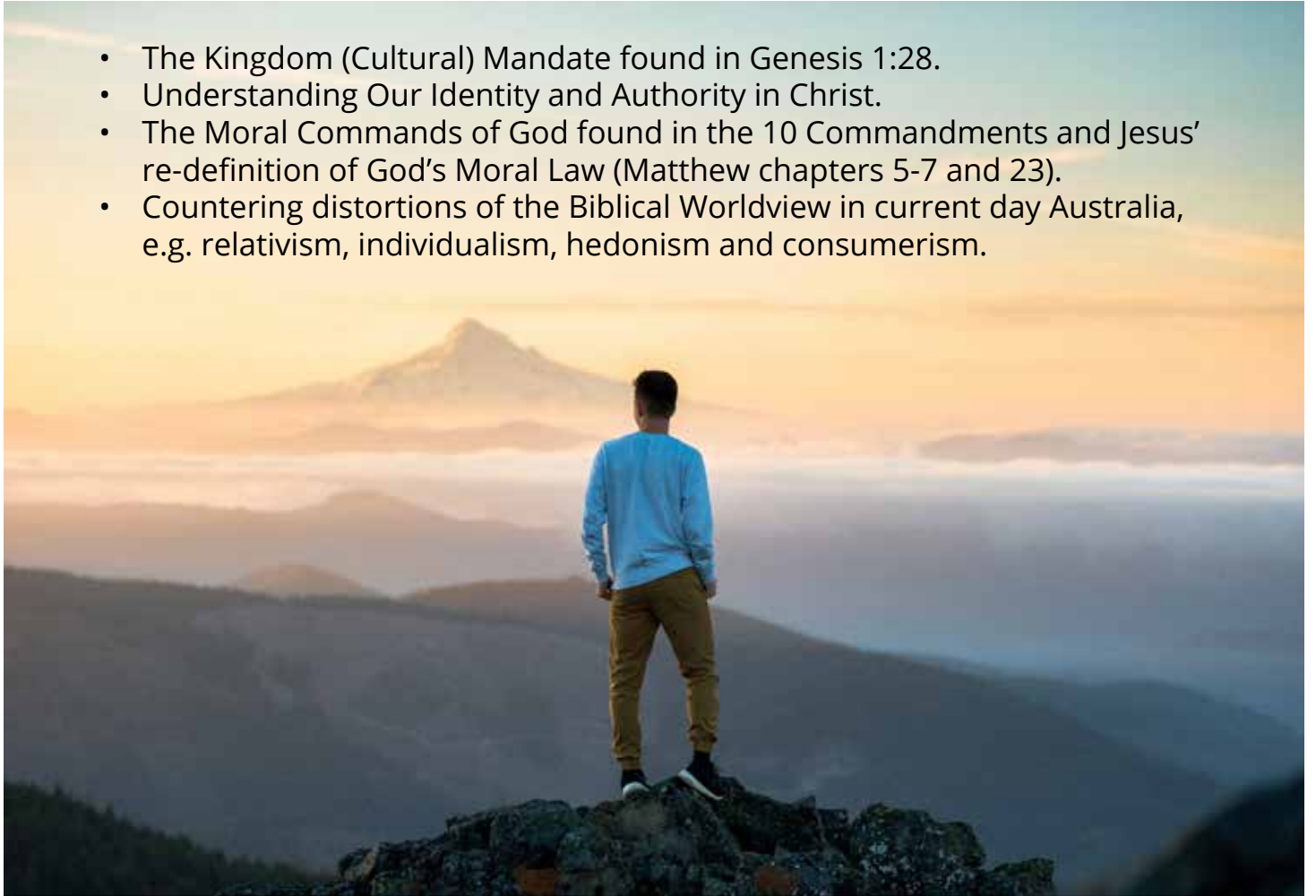
Jesus modelled a 'spirit of Sonship' during His ministry by serving the mission of His Heavenly Father and not His own. (Phil. 2:3-8) Jesus' model of 'sonship' is what we try to replicate in the local church. We become sons and daughters by submitting to Godly authority and working together to accomplish our church's vision. Sons and daughters build the house knowing they have a stake in the 'family business', and a spiritual inheritance (for themselves and their children) within the local church.



Embracing the Biblical Worldview

At Southern Cross Centre, we embrace the Biblical worldview, not worldviews based on atheistic or worldly values. Aware that worldviews shape our values and influence our actions, we embrace the seven SCC Values (See page 4) and Ten Leadership Priorities (See page 8). Our discussion of Embracing the Biblical worldview will focus on four things:

- The Kingdom (Cultural) Mandate found in Genesis 1:28.
- Understanding Our Identity and Authority in Christ.
- The Moral Commands of God found in the 10 Commandments and Jesus' re-definition of God's Moral Law (Matthew chapters 5-7 and 23).
- Countering distortions of the Biblical Worldview in current day Australia, e.g. relativism, individualism, hedonism and consumerism.



The Problem of a Non-Biblical Worldview

Across the world, some in the church have strayed from the clear teachings of the Bible. This has resulted in division, compromise, and trying to make churches more 'culturally relevant'. Recent events in Australia attest to this. Christians are divided in their views on same sex marriage, gender fluidity, voluntary assisted dying, cultural Marxism, and abortion. Many believers have simply never been taught the Biblical worldview.

Jesus never taught His disciples to compromise on His commands or to adopt a 'seeker sensitive' approach to make the Gospel more attractive. He didn't teach disciples to conform to culture, instead He taught them to seek first God's Kingdom and His righteousness. He challenged His followers to disciple nations and teach them to obey all He had commanded. Jesus never taught His disciples to be popular, instead He warned them of betrayal and persecution. He told them to count the cost of following Him.

At SCC we want to pass on the Biblical worldview to the next generation. We read in Psalm 145:4, *"One generation will commend your works to another; they will tell of your mighty acts."*

Each generation of believers is responsible for passing our faith to the next generation. Christian leaders and parents need to be equipped for this task. At SCC, we clarify the Biblical Worldview and pass this baton of God's Word to future generations.



The Kingdom Mandate (Genesis 1:28)

The 'Cultural Mandate' of Genesis 1:28 is a key passage to interpreting the Bible message. *"God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'"* Mankind was created to steward and manage all creation according to God's purposes. Adam and Eve lost this stewarding role through sin. God, through Christ, is reconciling the world to Himself. When we follow Christ, we become part of His ministry of reconciliation. The Kingdom of God is the King's Domain, where God's will is done on earth, as it is in heaven. We are tasked with bringing every area of creation, including culture and society, into the King's Domain.





Our Identity and Authority in Christ

To advance God's Kingdom in the earth, it becomes essential to know our identity and authority in Christ. Our identity is defined by God's Word (see pages 9-10, Who I Am in Christ). Knowing our identity gives us confidence to exercise godly authority. God has given us authority to disciple nations and teach them to obey all Jesus commands (Mt 28:18-20). He has also given us authority to bind and loose (Mt. 16:19), and to drive out demons and heal every disease and sickness (Mt. 10:1) Identity and authority enable us to advance God's Kingdom, restoring creation and society to its original, God given, purposes.

Obedience to the Moral Laws of God

In Matthew 5:17, Jesus said, *"Do not think I have come to abolish the Law or the Prophets; I have come not to abolish them but to fulfil them."* The Ten Commandments were God's first expression of the moral law of God. Jesus then defined the New Covenant interpretation of the Ten Commandments in Matthew 5-7 and Matthew 23. In Matthew 23, Jesus exposes errors in how the Law was being applied. The 'Seven Woes' in Matthew 23 clarify the true meaning of God's laws.

Jesus summarised God's Moral Law in two commands: to love God with all your heart, mind, soul and strength and to love others as ourselves. All the teachings of the law and prophets are fulfilled as we love God and love others.

Countering Modern Day Distortions of the Biblical Worldview

To be light and salt in the world requires that we embrace the Biblical worldview and be alert to the enemy's schemes. The enemy uses falsehood to distort the truth. His tactic is to distort the Biblical Worldview through four worldly viewpoints: relativism, individualism, hedonism and consumerism.

Relativism is the belief all truth is 'relative', e.g. there is no absolute truth. Jesus said, "I am the way, the truth and the life." God alone is the source of truth. Jesus' teaching contradicts the view there are many gods, many paths to eternal life, and that all religions are equal.

Individualism extols self-actualisation and our rights as life's most important focus. When we separate the good news of Jesus Christ from the message of His Kingdom, this results in an individualistic mindset where we can become narcissistic and self-focused.

Hedonism is believing that pleasure and possessions are the most important goals in life. Jesus challenged this view, *"store up treasure where rust and moth cannot consume."*

Consumerism has become rife in many churches. We were never meant to become 'religious consumers' but to teach and live by adhering to the Biblical Worldview.



"We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take every thought captive and make it obedient to Christ." (1 Cor. 10:5)

10 ways you can tell the difference between...

Conviction of the Holy Spirit

Condemnation of the Enemy

1. Tone of voice

Gentle and loving voice of a Father, imploring, beseeching and urging our return to Him.

1. Tone of voice

Accusing, nagging, mocking voice, generating fear, causing confusion, projecting a sense of rejection, asking questions like "Has God indeed said...?"

2. Specific

The Spirit says "Fix this one thing, and you will be free." He commands you to take one specific action! To make a choice of will. Conviction of the Spirit is specific to the sin. The Spirit defends you against your over-sensitive conscience.

2. Vague and general

Satan generates a blanketing, choking sense of general guilt, as though everything is wrong and there is no one action you can really take to overcome. Often a sense of complete hopelessness and weakness prevails. Satan attacks you in general.

3. Encouragement

Is God's message. He encourages you to rely on God's power, not your own righteousness or strength.

3. Discouragement

Satan centres his attack on you as a person. Cuts your self-image to ribbons. Tells you you are weak and not one of God's chosen ones.

4. Forget the past!

Is the Spirit speaking! The Holy Spirit tells you your sin is forgotten, cleansed, removed, covered and put away, never to be held against you. (Jn 1:29; Ps 102:12; 1 Jn 1:7,9; Ps 51:7; Mic 7:19; Heb 10:17; Rom 4:7,8)

4. Remember all the past!

Remember all the past says Satan. Satan replays the video tapes of your past memories of sin and guilt and shame. He draws up accounts of your past sins, failures and offences that are under the blood.

5. Attraction to God

There is a pull of attraction towards God. He generates in you an expectancy of kindness, love, forgiveness, a new beginning with God's help. Holy Spirit speaks of your permanent relationship, the son of your Father (Jn 20:17)

5. Rejection as though by the holiness of God

Satan disguises himself as an agent of holiness! He produces the feeling that God has rejected you as unworthy and unholy. Satan speaks of God as your judge, and you as a miserable sinner. (Jn 3:17)

6. Brings positive scriptures

Brings positive scriptures to your remembrance (Jn 14:26). He speaks of the unchanging nature of God; of His steadfast love towards us. He confirms that God remains faithful to His covenant (1 Jn 1:9), even when we prove faithless for a time (1 Jn 3:20). The Spirit reassures us that there is no law that is effective against us who rely on Christ's work (Col 2:14).

6. Brings negative scriptures

Brings negative scriptures to your mind. Shakespeare said, "The devil knows how to quote scripture to his purpose!" Satan threatens judgement, says, "Grace is denied because you didn't fulfil the conditions!" (There are no conditions to the grace of God!) Satan uses the law against you, to press you to justify yourself, and rely on your own righteousness. (Rom 10:3; Gal 2:16)

7. Draw you into fellowship

The Spirit sends others to minister to you in love. Thus you learn to accept others' words of encouragement and to appreciate one another and their ministry to you.

7. Isolates you

Satan sows suggestions that cause you to withdraw from other Christians, and think they reject you. In your isolation, you then feel lonely, hurt, unworthy, rejected by others, angry.

8. Facts of the Word of God

The Holy Spirit states facts, truth about you and God. Feelings must follow faith in these facts! The Holy Spirit gives you correct doctrine. Learn your theology to avoid being fooled by Satan.

8. Feelings

The devil tells you that the way you *feel* is the way things really are! (ie feelings are truth!) Feelings of guilt, despair, hopelessness. Feelings of doubt of God's love for you. Feelings of frustration at God's unfairness-partiality.

9. Discipline

Discipline of the Holy Spirit.

9. Destructive

Destructive attack of the devil.

10. Reassures

Reassures you of God's forgiveness and the fact that it is Christ who saves you and continues to save you.

10. Accuses

Accuses you of having committed the unpardonable sin.

The Development of Disloyalty

BY JIM KASEMAN

One of the main causes of division in a church is disloyalty to established leadership. We should never underestimate the trail of destruction that is left by disloyalty and disunity in the local church.

No one wakes up one morning and suddenly finds himself disloyal. Disloyalty is an attitude that develops through various stages before it fully manifests itself. Loyalty equals faithfulness. Disloyalty equals unfaithfulness. Disloyalty sounds like a terrible word, but it progresses through some not-so-terrible-sounding stages. Recognising the stages of disloyalty will enable leaders to deal with the problem in the early stages before it manifests itself fully and brings destruction.

The stages of disloyalty are as follows:

Stage 1.....

Lack of brokenness and submission to the will of the leadership and needs of the body of Christ.

Philippians 1:20-21

I eagerly expect and hope that I will in no way be ashamed but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain.

Stage 2.....

Looking to receive praise from leadership (men) rather than God.

Matthew 6:1-21

"Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven. "So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honoured by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you....."

Stage 3.....

The individual begins to think too highly of himself and his own ministry. He thinks that his suggestions are the best suggestions and he is unwilling to listen to the suggestions of others.

Luke 18:9-14

To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.' "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' "I tell you that this man, rather than

the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."

Stage 4.....

When his suggestions are rejected by the leadership his spiritual pride is injured. He is offended.

Mark 4:16-17

Others, like seed sown on rocky places, hear the word and at once receive it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.

Stage 5.....

In his thinking, since leadership has rejected his suggestions, there must be something wrong with the leadership's judgment and discernment. So he develops a critical spirit towards leadership.

Numbers 12:1-10

Miriam and Aaron began to talk against Moses..... "Has the LORD spoken only through Moses?" they asked. "Hasn't he also spoken through us?..... the anger of the LORD burned against them, and he left them.....

2 Timothy 2:14-26

Keep reminding God's people of these things. Warn them before God against quarrelling about words; it is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth..... (Also see: Ephesians 4:25-32 & Proverbs 25:19)

Stage 6.....

He now develops a competitive spirit in regard to his leaders and begins to distort facts to feed his ego and gain a measure of recognition from others around him. He ends up deceiving himself and others.

Galatians 6:3

If anyone thinks they are something when they are not, they deceive themselves.

Stage 7.....

Because of his thirst for recognition and need to feed his ego, he begins to gather people around himself who are discontent and dissatisfied with the decisions of leadership.

Numbers 16:1-40

Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council. They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and the LORD is with them. Why then do you set yourselves above the LORD's assembly?"

Stage 8.....

Now he gossips to his followers about faults in the leadership that are obvious to all and not necessarily related to spiritual qualifications, He then moves on to more obscure areas of gossip about leadership. Those around him believe him because he was right about other things.

1 Timothy 6:1-5

All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. Those who have believing masters should not show them disrespect just because they are fellow believers. Instead, they should serve them even better because their masters are dear to them as fellow believers and are devoted to the welfare of their slaves. These are the things you are to teach and insist on. If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to Godly teaching, they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between people of corrupt mind, who have been robbed of the truth and who think that Godliness is a means to financial gain.

[Also see Proverbs 26:27-28]

Stage 9.....

He is encouraged by the support he is receiving on the area of these minor problems he emphasised. He feels he is receiving true spiritual revelation. At this point his activity is noticed by leadership and he is rejected as a disloyal follower.

Now, the people who have been following him are forced to choose sides in the conflict.

Stage 10.....

In justifying his position, he finds it necessary to lay extreme emphasis on those minor grievances which all agree are true. People are hence encouraged to make a decision on minor issues, not really understanding the heart of the problem.

Stage 11.....

Now we have a splinter group that begins to go its own way. It breaks off from the local leadership. We now have a new church that was birthed in disloyalty or rebellion. A ministry that begins in rebellion ends in rebellion.

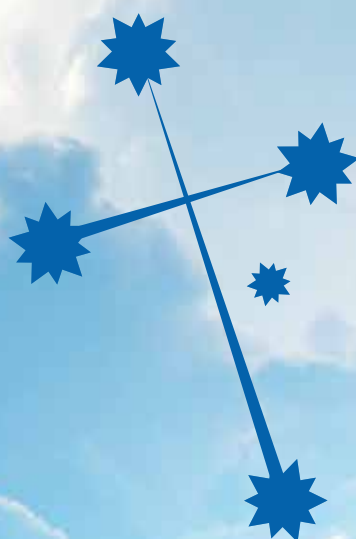
3 John 9-10

I wrote to the church, but Diotrephes, who loves to be first, will not welcome us. So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church.

It is important that everyone of us examine our own hearts and judge ourselves. If we catch ourselves in the early stages of disloyalty, we can make the necessary adjustments and maintain a healthy, Godly spirit as we work together in the body of Christ.

Ephesians 4:3, 13-16

Make every effort to keep the unity of the Spirit through the bond of peace until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.



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