What We Believe
WHAT WE BELIEVE

Crossroads Bible Church

The Word of God
We believe that the Bible is the Word of God, fully inspired and without error in the
original manuscripts, written under the inspiration of the Holy Spirit, and that it has
supreme authority in all matters of faith and conduct (John 17:17; Romans 15:4;
II Timothy 3:16-17; II Peter 1:19-21).

The Trinity
We believe that there is one living and true God, eternally existing in three persons; that
these are equal in every divine perfection, and that they execute distinct but harmonious
offices in the work of creation, providence, and redemption (Matthew 28:19; John 1:1-4;
I John 5:7).

God the Father
We believe in God, the Father, an infinite personal spirit, perfect in holiness, wisdom,
power, and love. We believe that He concerns Himself mercifully in the affairs of men,
that He hears and answers prayer, and that He saves from sin and death all who come
to Him through Jesus Christ (John 3:16-17; John 4:24; John 17:5).

Jesus Christ
We believe in Jesus Christ, God's only begotten Son, conceived by the Holy Spirit. We
believe in His virgin birth, sinless life, miracles, and teachings. We believe in His
substitutionary atoning death, bodily resurrection, ascension into heaven, perpetual
intercession for His people, and personal visible return to earth (Isaiah 7:14; John 1:14;
Philippians 2:5-11; Hebrews 1:2-3; I John 1:7).

The Holy Spirit
We believe in the Holy Spirit who came forth from the Father and Son to convict the
world of sin, righteousness, and judgment, and to regenerate, sanctify, and empower all
who believe in Jesus Christ. We believe that the Holy Spirit indwells every believer in
Christ, and that He is an abiding helper, teacher, and guide (John 14:26; John 16:7-15;
Romans 8:14-17; Ephesians 1:13-14).

We also believe that every believer receives the Holy Spirit at the moment of the new
birth. It is not a separate experience subsequent to the new birth (Romans 8:9;
I Corinthians 12:13; Romans 6:3-5). The ministry of the Holy Spirit, with respect to the
body of Christ, is a unifying ministry. This unity is essential to the effective ministry of the
local church. The modern tongues movement is divisive and would destroy the unity of
this body of believers, and, therefore, is not a part of the ministry of this church
(I Corinthians 1:11-17; Ephesians 4:3-7; I Corinthians 12:12-25).
Regeneration
We believe that all men are sinners by nature and by choice and are, therefore, under condemnation. We believe that those who repent of their sins and trust in Jesus Christ as Savior are regenerated by the Holy Spirit (John 1:12-13; John 3:3,16-17; Acts 20:21; Ephesians 2:1-9; Titus 3:5).

The Church
We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe in the local Church, consisting of a company of believers in Jesus Christ, baptized on a credible profession of faith, and associated for worship, work, and fellowship. We believe that God has laid upon the members of the local church the primary task of giving the Gospel of Jesus Christ to a lost world (Matthew 16:16-18; Acts 2:38-41; Ephesians 2:19-22; Ephesians 5:25-27).

Christian Conduct
We believe that a Christian should live for the glory of God and the well being of his fellowmen; that his conduct should be blameless before the world; that he should be a faithful steward of his possessions; and that he should seek to realize for himself and others, the full stature of maturity in Christ (II Corinthians 9:6-8; Ephesians 4:11-16; Philippians 2:14-16; Colossians 3:17-23; I Thessalonians 5:17-18).

The Ordinances
We believe that the Lord Jesus Christ has committed two ordinances to the local church, baptism and the Lord's Supper. We believe that Christian baptism is the immersion of a believer in water into the name of the triune God. We believe that the Lord's Supper was instituted by Christ for commemoration of His death. We believe that these two ordinances should be observed and administered until the return of the Lord Jesus Christ (Matthew 28:18-20; Acts 2:41-42; Romans 6:3-5; I Corinthians 11:23-32).

Religious Liberty
We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and must be free from interference by an ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from dictation or patronage of the other.

Church Cooperation
We believe that local churches can best promote the cause of Jesus Christ by cooperating with one another in denominational organization. Such an organization, whether a regional or district conference, exists and functions by the will of the churches. Cooperation in a conference is voluntary and may be terminated at any time. Churches may likewise cooperate with inter-denominational fellowships on a voluntary, independent basis.
The Last Times
We believe in the personal and visible return of the Lord Jesus Christ to earth and the establishment of His Kingdom. We believe in the resurrection of the body, the final judgment, the eternal felicity of the righteous, and the endless suffering of the wicked (John 5:28-29; Revelation 20:1-15; II Corinthians 5:10; Matthew 25:31-46).
HOW WE TEACH WHAT WE BELIEVE

Crossroads Bible Church

The purpose of this document is to clarify the teaching positions of Crossroads Bible Church. Agreement on the essentials and diversity on the non-essentials of the faith are recognized by the CBC leadership and are valued for healthy theological discussion. While people may not agree on every point of doctrine, the intent is to be united on the essential doctrines of the Christian faith.

THE HOLY SCRIPTURES

We teach that the Bible is God’s written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21).

We teach that the Word of God is an objective, authoritative revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical1 interpretation of Scripture. We affirm the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21) and is sufficient for everything related to godly living.

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God’s Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the

1 Literal – Means that we take the words of Scripture for what they mean in their normal, or plain sense. Literal doesn’t mean that we reject symbolism but that symbolism has only one interpretation.

Grammatical - means we follow the grammatical rules of literature. The Bible follows the rules of grammar, and is expected to use grammatical tools such as similes, metaphors, etc. When interpreting the Bible, standard grammatical tools must be recognized, and then interpreted in light of the normal usage of the grammatical tool.

Historical - means we seek with diligence to determine the historical background and context before rendering an interpretation.
enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

God the Father

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the Creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18). He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12-13; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

God the Son

We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father, sharing completely and fully the attributes of God (John 10:30; 14:9; Colossians 1:19, 2:9; Hebrews 1:3).
We teach that God the Father created all things, according to his own will, through His Son, Jesus Christ. Jesus Christ sustains all things by the word of his power (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-Man (Philippians 2:5-8; Colossians 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9). We believe that Jesus Christ is fully God and fully man (John 1:1, 14, 8:58; Colossians 1:15, 19).

We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26, 9:26-28; 1 Peter 1:18-19).

We teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24). We believe that Jesus Christ satisfies once for all time God's righteous demands of the Law and Old Testament (Romans 3:25-26, 5:6-11; Hebrews 2:17; 1 John 2:2).

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4 Prerogatives of deity - Prerogative - an exclusive privilege or right enjoyed by a person or group occupying a particular rank or position. In this context the person is God and due to his rank above all he has the right to do as he pleases.

5 Vicarious - Literally, “in place of.” Hence in that Jesus dies “for us,” that is, took on himself the consequences of human sin, theologians often speak of his sacrificial, substitutionary death as a vicarious atonement.

6 Propitiation - an offering that turns away the wrath of God directed against sin.
We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25, 8:34; Hebrews 7:25, 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus’ bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29, 14:19; Romans 1:4, 4:25, 6:5-10; 1 Corinthians 15:20, 23).

We teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):

• Believers, at the Bema Seat of Christ (1 Corinthians 3:10-15; 2 Corinthians 5:10; Hebrews 4:13),
• Living inhabitants of the earth at His glorious return (Matthew 25:31-46),
• Unbelieving dead from all ages at the Great White Throne (Revelation 20:11-15).

As the Mediator between God and man (1 Timothy 2:5), the Head of His Body the church (Ephesians 1:22, 5:23; Colossians 1:18), and the coming universal King, who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).

**God the Holy Spirit**

We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions.

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7 Efficacy, efficacious - a term that describes the ability of something to fulfill the purpose for which it was made or given.
(Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence\(^8\) (Psalm 139:7-10), omniscience\(^9\) (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4, 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Jeremiah 31:31-34; Hebrews 10:15-17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-8).

We teach that the work of the Holy Spirit in this age began at Pentecost (Acts 2:1-4), when He came from the Father as promised by Christ (John 14:16-17, 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5, 2:4; Romans 8:12-13, 29; 2 Corinthians 3:18; Ephesians 2:22; Galatians 5:16-23).

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers for service, and seals believers unto the day of redemption (Romans 8:9; 1 Corinthians 2:12, 3:16, 6:19-20; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God’s revelation, the Bible (2 Peter 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

\(^8\) Omnipresence – the attribute that refers to God’s being present everywhere in creation at the same time.

\(^9\) Omniscience – the attribute that denotes God’s knowing all things.
We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints and the building up of the Body of Christ (Ephesians 4:11-14). We believe that the use of sign gifts\(^\text{10}\) in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be normative in the lives of believers (1 Corinthians 12:4-11, 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

**MAN**

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, free will, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach that God’s intention in the creation of man was that man should glorify God, enjoy God’s fellowship, live his life in the will of God, and by this accomplish God’s purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that in Adam’s sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death and spiritual separation from God, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative\(^\text{11}\) powers to enable him to recover himself, man is hopelessly lost. Man’s salvation is thereby wholly of God’s grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17, 3:1-19; John 3:36; Romans 3:23, 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that, because all men have sinned in Adam, Jesus Christ is the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12).

**SALVATION**

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works.

\(^{10}\) The sign gifts – the gift of tongues, interpretation of tongues, miracles, healing, word of knowledge, and the foretelling part of prophecy.

\(^{11}\) Recuperative - intransitive verb- to recover from an illness or injury.
We further believe that Jesus is the Way, the Truth, and the Life, and that He alone is the means by which we must be saved (John 14:6; Acts 4:12).

**Regeneration**

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-8; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18).

Such a conformity is climaxed in the believer’s glorification at Christ’s coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

**Redemption**

We teach redemption is available to all mankind who repent of their sins and who come to God by faith in Jesus Christ (Romans 3:23-26; John 14:6; I Timothy 4:10). The Hebrew term for “atonement” (kāphar) is an Old Testament term which means to cover sin. Under the New Testament teaching, sin is not covered but “taken away” by the sacrificial death of Jesus Christ (Hebrews 9:14). Through the doctrine of redemption we understand all sin is paid for, past, present, and future (Hebrews 10:4, 11-14). We teach in unlimited atonement as John the Baptist announced about Jesus Christ at His baptism: “Behold the Lamb of God, who takes away the sin of the world.” (John 1:29) The gospel should be preached to all because the death, burial, and resurrection of Christ has opened the door of salvation to all mankind. Salvation is sufficient for all, but efficacious only for those who believe (John 3:16-18; Titus 2:11; Hebrews 2:9; I John 2:2).

**Election**

We teach that election is the sovereign act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and

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12 Instrumentality - the condition, quality, or fact of serving as a means.
sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23, 32, 33:11; John 3:18-19, 36, 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, all whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative on their own part or to God’s anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

**Justification**

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38, 3:19, 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as Savior and Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ’s righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to “be just and the justifier of the one who has faith in Jesus” (Romans 3:26).

**Sanctification**

We teach that every believer is sanctified (set apart) unto God through justification and is therefore declared by God to be holy. Believers are identified as saints. This aspect of sanctification is positional and instantaneous, beginning at salvation. This sanctification has to do with the believer’s standing in Christ rather than his present walk or spiritual condition, and is referred to as **positional sanctification** (Acts 20:32; 1 Corinthians 1:2, 30, 6:11; 2 Thessalonians 2:13; Hebrews 2:11, 3:1, 10:10, 14; 13:12; 1 Peter 1:2).

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13 Imputation - a transfer of benefit or harm from one individual to another.
We also teach that there is, by the work of the Holy Spirit, a **progressive sanctification** by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Romans 6:1-22, 8:29; 2 Corinthians 3:18; 1 Thessalonians 4:3-4, 5:23).

In this respect, we teach that every saved person is involved in a daily struggle with sin, the world, and the devil. The new creation in Christ does battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

**Security**

We teach that all the redeemed, once saved, are kept by God’s power and are thus secure in Christ forever (John 5:24, 6:37-40, 10:27-30; Romans 5:9-10, 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25, 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God’s Word. We believe that believers can live confidently and boldly for the Lord Jesus Christ, but with sober judgment. The Scriptures forbid the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22, 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

**Separation**

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Romans 12:1-2; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).
We teach that Christians should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10). We do not believe that Christians are to separate from lost people, but are to be a faithful witness and testimony of the gospel (Matthew 28:18-20; Acts 1:8).

THE CHURCH
We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the Head (Ephesians 1:22, 4:15; Colossians 1:18).

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6, 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27, 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

Governance
We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers: Acts 20:28; Ephesians 4:11), deacons, and deaconesses who meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).
We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

Purpose

We teach that the church exists to glorify God through evangelism (Acts 1:8 - outreach), through discipleship (Matthew 28:19-20; 2 Timothy 2:2 - equip), by serving one another in love (John 13:34, 35 - connect; Romans 12:3-13; Ephesians 4:13-15 - serve), and in corporate worship (Acts 2:42-47; Psalm 103 - worship). We also believe in the importance of mutual accountability of all believers to each other (Matthew 18:5-14), as well as, when called for, the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16). We believe church discipline is for the purpose of restoration of the sinning Christian back into fellowship with Jesus Christ and into the fellowship of the Church (Matthew 18:15-20; 1 Corinthians 5:1-5; 2 Corinthians 2:6-9; Galatians 6:1-2).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and governance as well (Acts 15:19-31, 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15, 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8, 2:42).

Ministry & Gifts

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12). We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).
We teach that there are two categories of spiritual gifts given to the church: sign gifts and ministry gifts. The purpose of the sign gifts is to authenticate divine revelation, which include the gift of healing, speaking in tongues, interpretation of tongues, and word of knowledge. These were given for the purpose of confirming and authenticating the apostles’ message (Hebrews 2:3-4; 2 Corinthians 12:12). The second category is ministry gifts, given to equip believers for edifying one another (1 Corinthians 14:3, 4; Ephesians 4:11-15). With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man’s message, and the sign gifts are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those nonrevelatory equipping gifts given for edification (Romans 12:6-8).

We teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15). We believe that God continues to work mighty miracles, but these are not spiritual gifts given to believers for today.

We teach that two ordinances have been committed to the local church: baptism and the Lord’s Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

We teach that the Lord’s Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord’s Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshipping with His people (1 Corinthians 10:16).

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14 The biblical gift of tongues is an ability given by the Holy Spirit to speak in an intelligible language, unknown to the speaker but known to be a translatable language.

15 Word of knowledge is not listed as a spiritual gift in Scripture but is popularly defined as a revelation from God given to an individual to advise, console or guide another individual.
ANGELS

Holy Angels
We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve and worship God and minister to those who are inheriting salvation (Luke 2:9-14; Hebrews 1:6-7, 14, 2:6-7; Revelation 5:11-14, 19:10, 22:9).

Fallen Angels
We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

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LAST THINGS

Many of the following teachings are yet future events and should not be held with the same dogma as past events which are clearly taught in God’s Word. As the leaders of Crossroads Bible Church, we look carefully down the corridor of the future Biblical time and believe these are the best ways to interpret coming events but we hold these views softly. A Christian’s view of future events should never be divisive or grounds for breaking fellowship with another believer.

Death
We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thessalonians 4:13-17), which initiates the first resurrection (Revelation 20:4-6) when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).
We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment in hell (Daniel 12:2; Mark 9:48; John 5:29; Revelation 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

The Rapture of the Church
We teach the Rapture from this earth of believers in Christ, both dead and living, prior to Jesus Christ establishing His millennial kingdom on earth (1 Thessalonian 4:16,17; 5:2,3; John 14:1-3; 1 Corinthians 15:51-53; Titus 2:13). We believe the Rapture event will occur before the start of the 70th Week of Daniel, commonly referred to as the Tribulation period (Daniel 9:24-27). We further believe following the Rapture, in heaven, believers will be rewarded for their works at the Bema Seat of Christ (1 Corinthians 3:11-15; 2 Corinthians 5:10; Hebrews 4:13), which will be followed by the great Marriage Supper of the Lamb (Revelation 19:6-8).

The Tribulation Period
We teach that, immediately following the removal of the church from the earth (John 14:1-3; 1 Thessalonians 4:13-18), the righteous judgments of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ to the earth in glory (Matthew 24:27-31, 25:31-46; 2 Thessalonians 2:7-12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the 70th week of Daniel’s prophecy (Daniel 9:24-27; Matthew 24:15-31, 25:31-46).

The Second Coming and the Millennial Reign
We teach that, after the tribulation period, Christ will come bodily to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for 1,000 years on the earth (Revelation 20:1-7). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the binding of Satan from the world for 1000 years (Daniel 7:17-27; Revelation 20:1-7).

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16 Rapture — “catching up” or “translation”
We teach that the kingdom itself will be the fulfillment of God’s promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17) to restore them to the land that they forfeited through their disobedience (Deuteronomy 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29).

We teach that this time of our Lord’s reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11, 65:17-25; Ezekiel 36:33-38), and will be brought to an end with the release of Satan (Revelation 20:7).

The Judgment of the Lost

We teach that, following the release of Satan after the 1,000-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the unbelieving great and small at the Great White Throne Judgment.

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28-29), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

Eternity

We teach that, after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth, wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15, 21:1-27, 22:1-21). Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21-22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).
WHAT IT MEANS TO BE A CHRISTIAN

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means that you have embraced what the Bible says about God, mankind, and salvation. Consider the following truths found in Scripture.

God Is Sovereign Creator. The Bible says that we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals that it was Jesus Himself who created everything (John 1:3; Colossians 1:16). Therefore, He also owns and rules everything (Psalm 103:19). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.

God Is Holy. God is absolutely and perfectly holy (Isaiah 6:3), therefore He cannot commit or approve of evil (James 1:13). God requires holiness of us as well. 1 Peter 1:16 says, “You shall be holy, for I am holy.”

Mankind Is Sinful. According to Scripture, everyone is guilty of sin: “There is no man who does not sin” (1 Kings 8:46). That doesn’t mean we’re incapable of performing acts of human kindness. But we’re utterly incapable of understanding, loving, or pleasing God on our own (Romans 3:10-12).

Sin Demands a Penalty. God’s holiness and justice demand that all sin be punished by death (Ezekiel 18:4). That’s why simply changing our patterns of behavior can’t solve our sin problem or eliminate its consequences.

Jesus Is Lord and Savior. The Bible teaches that Jesus Christ is the creator and the sustainer over creation (Colossians 1:16; Hebrews 1:2, 3). He is therefore the rightful owner and heir of all creation (Hebrews 1:2, 3; Psalm 103:19). Romans 10:9 says, “If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.” Even though God’s justice demands death for sin, His love has provided a Savior who paid the penalty and died for sinners (1 Peter 3:18). Christ’s death satisfied the demands of God’s justice and Christ’s perfect life satisfied the demands of God’s holiness (2 Corinthians 5:21), thereby enabling Him to forgive and save those who place their faith in Him (Romans 3:26).

The Character of Saving Faith. True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin (Luke 13:3, 5; 1 Thessalonians 1:9), pursue Christ (Matthew 11:28-30; John 17:3), and live in obedience to Him (1 John 2:3).
It isn’t enough to believe certain facts about Christ; even Satan and his demons believe in the true God (James 2:19), but they don’t love and obey Him. True saving faith responds in obedience to Jesus Christ (Ephesians 2:10).

The Results of Salvation. The outcome of salvation in Jesus Christ is the forgiveness of all sin, past, present, and future (Romans 8:1; Ephesians 1:7; Colossians 1:14; 2:13,14); the declaration of righteousness by God Almighty (Romans 3:24); being reconciled to God (Romans 5:9,10); indwelt by the Holy Spirit (John 14:17; 1 Corinthians 3:16); becoming a child of God (John 1:12,13); and becoming heirs with Christ in a spiritual inheritance (Ephesians 1:14; Colossians 1:12,13). ¹⁷

¹⁷ This document was updated October 27, 2011.