



**CORNERSTONE
CHURCH**

CORNERSTONE CHURCH BELIEFS

Our desire at Cornerstone Church is to be both thoughtful and biblical in all that we teach, believe, and practice. This document is a summary of the foundational beliefs of Cornerstone Church, and our ministry and teaching will be guided and shaped by the following convictions.

STATEMENT OF BASIC BELIEF:

Cornerstone Church stands in the line of historic Christianity. Our Statement of Basic Belief is comprised of core, orthodox Christian beliefs. To be a covenant member of Cornerstone Church, these essential beliefs must be affirmed to remain as a member in good standing with the church.

There is One Triune God. There is only one true and living God who is the Creator of heaven and earth. He exists eternally in three distinct Persons: Father, Son and Holy Spirit. (*Gen 1:26; Deut 6:4; Ps 45:6-7; Isa 46:9-10; Matt 3:13-17, 28:17-20; John 17:3; 1 Cor 8:4-6; 1 Tim 2:5*)

The Bible is God's Word. The Bible is God's written revelation of Himself to mankind. The Scriptures are entirely true, completely authoritative and totally sufficient for all matters of life and faith. (*Ps 19:7-11; 2 Tim 3:16; 2 Pet 1:20-21*)

People are Created in the Image of God. Humans are created by God to bear His image. They are the crowning work of God's creation worthy of love, dignity, and respect regardless of matters like age, race, gender or class. (*Gen 1:26-27; 6:5; Ps 51:5; Jer 17:9; Rom 3:23, 5:8, 5:12-21, 7:18; Eph 2:1-3*)

People Are in Need of Redemption. Because of the fall, all people have disobeyed God willfully through sin; thus inheriting both physical and spiritual death and the need for redemption. Only by the grace of God through Jesus Christ can sinful humans experience salvation. (*Gen 2:15-17, 3:19; Rom 5:12, 6:23; Jas 1:14-15*)

Jesus Christ Died on a Cross. Jesus Christ is the eternal Son of God, was born of a virgin, and is both fully God and fully human. He lived a sinless life and died on the cross as the sacrificial substitute to pay for the sins of mankind. (*John 1:29, 10:1-18; Rom 5:8; 1 Cor 15:1-4; 2 Cor 5:21; Gal 1:4; 1 Pet 3:18*)

Jesus Christ Rose Again. Jesus Christ rose from the dead, ascended into heaven, and will one day return. (*Matt 28:1-20; Mark 16:1-8; Luke 24:1-53; John 14:3; 1 Cor 15:12-34; 1 Thess 4:16; Heb 9:28; Rev 1:7*)

Jesus is the Only Way to Salvation. Salvation comes only through a faith relationship with Jesus Christ, the Savior and only mediator between God and man, as a person repents of sin and receives Christ's forgiveness and eternal life. This salvation is wholly of God by grace on the basis of Christ's life, death and resurrection, not on the basis of human works. (*John 3:18, 14:6; Eph 2:8-9; Acts 4:12; Rom 3:21-26; 1 Tim 2:5-6*)

The Church is Christ's Body. The Holy Spirit immediately places all people who put their faith in Jesus Christ into one united spiritual body, the Church, of which Christ is the head. (*Rom 12:4-5; 1 Cor 12:27; Eph 4:12-13; Col 1:18*)

Jesus Christ Will Return. God will bring the world to its appropriate end in His own time and in His own way. At that time, Jesus Christ will return personally and visibly in glory to the earth. Christ will judge both the saved and unsaved. Those who have trusted Christ will receive a glorified body and dwell forever with the Lord. Those who have not trusted in Christ will spend eternity in hell, the place of everlasting punishment. (*Matt 25:31-46; John 5:28-29; Acts 24:15, Rev 19-21*)

CORNERSTONE CHURCH AFFIRMATION OF FAITH:

The Statement of Basic Belief represents the core beliefs of Cornerstone Church, but not the only beliefs of Cornerstone Church. In addition to the Statement of Basic Belief, the Cornerstone Church Affirmation of Faith includes the Baptist Faith and Message 2000 and certain theological distinctives of Cornerstone Church. The Baptist Faith and Message 2000 is a detailed explanation of the beliefs held by Southern Baptists. The Cornerstone Church Affirmation of Faith shapes the way Cornerstone Church is led and the direction that the church is headed. Members are not required to fully embrace all aspects of the Cornerstone Church Affirmation of Faith, but members should expect that these beliefs will be maintained in the ministry and teaching of the church.

On other matters not included in this Affirmation of Faith, the Council of Elders, under the authority of the Scriptures, the guidance of the Holy Spirit, and with the cooperation of the congregation, will lead the church to walk in faithfulness to Christ. The Elders of the Church are committed to be scripturally faithful and charitably diverse in non-essential beliefs and teachings.

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Distinctive – The Inerrancy of the Bible – The Bible, including all the sixty-six books of the Old and New Testament, is Holy Scripture and the inspired, true Word of God. The Bible is fully inspired and without error in the original manuscripts, written by men under the inspiration of the Holy Spirit, and it has supreme authority in all matters of faith and conduct. Furthermore, Cornerstone Church affirms the general counsel of the Chicago Statement of Biblical Inerrancy (1978).

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal

obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Distinctive – Complementarianism - Men and women are absolutely equal in essence, dignity and value but are distinct by divine design. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. As it relates to the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role of elder within the church is reserved for qualified and called men (1 Tim 3, Titus 1).

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Distinctive - God's Sovereignty in Salvation - The salvation of humanity is fundamentally the work of God. Before the foundation of the world, God elected His people, setting His affection and grace upon them (Rom. 8:29-30). In love God predestined His people for adoption (Eph. 1:4-6). Faith is a gift of free grace that is given by the mercy and pleasure of God, so that no one may boast and that God's exact justice and rich grace might be glorified in the work of salvation. Apart from the intervention of God, humanity cannot choose of his own accord to worship God and pursue righteousness (Rom. 3; Eph. 2:1-3). God's sovereignty in salvation is comprehensive: from first to last, all of salvation is the work of God.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Distinctive – Gifts of the Holy Spirit - We believe the Holy Spirit empowers spiritual gifts as God wills to His children. These gifts are designed to testify to the presence of the Kingdom and distributed to equip the saints for worship and ministry to build up the body of Jesus Christ (Rom 12:6-8; 1 Cor 12:8-11; Eph 4:11-12; 1 Cor 14:12). The miracles and revelatory gifts dispensed to the apostles and prophets of the early church are active today.

Distinctive – Plurality of Elders - Cornerstone Church practices a plurality of elders, seeing this to be the best reflection of the New Testament pattern. All elders or pastors are endowed with the same level of authority and with different areas of responsibility in the leadership of the church--all while sharing in the same accountability before God. The congregation shares the responsibility for affirming or removing elders and holding elders accountable to teaching in accordance with the church's doctrine.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Distinctive – Believer's Baptism - The precedent we find in the New Testament is baptism following conversion by immersion into water. Baptism by immersion is meant to symbolically depict the believer's real union to Christ in His death and resurrection (Rom. 6:1-14). Obedience to Christ's command to be baptized following conversion is required for church membership. While the practice of baptism by immersion is the mode for baptism at Cornerstone Church, if a person was baptized by sprinkling or pouring (or a possible other mode) after becoming a believer in Jesus Christ, he or she has met the requirements for membership.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.