



# CORNERSTONE BIBLE CHURCH

## Doctrinal Statement

### **THE BIBLE**

We believe that the 66 books of the Bible given to us by the Holy Spirit, constitute God's complete written revelation to man. We believe that "all Scripture is given by inspiration of God" and that God superintended human authors with their own experience, personality, methods, and style to produce the very words of Scripture – the Word of God – without error in the original writings. We believe that the entire Scripture centers around the Lord Jesus Christ and when properly understood, lead to Him. We believe the Bible to be the revelation of God and His will for the Salvation and practical instruction of Man (Mark 12:26, 36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Romans 15:4; 1 Corinthians 2:13; 10:11; 2 Timothy 3:16; 2 Peter 1:21). We believe the meaning of Scripture is found through the teaching and prayerful study of the Word combined with the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 2 Timothy 4:1-4; 1 John 2:20).

### **THE GODHEAD**

We believe in one God, the living and true God, an infinite all-knowing Spirit (past, present, future) existing eternally in three Persons – the Father, the Son, and the Holy Spirit – each having precisely the same nature, attributes, and perfections (Psalm 90:2; Isaiah 9:6; Matthew 28:18-19; Mark 12: 29; John 1:14; Acts 5:3-4; 2 Corinthians 13:14; Hebrews 1:1-3; Revelation 1:4-6).

### **THE FATHER**

We believe that God the Father, unlimited in holiness, power and majesty, especially showed His exceedingly great love in giving His only beloved Son to redeem man from sin for eternal fellowship with Him. This act of grace was carried out according to His eternal, sovereign plan. The nature of the Father is completely and perfectly revealed in the Son (Genesis 3:15; Psalms 29:4; 93; 99:1-5, 9; 104:1; Isaiah 53:1-10; John 3:16; 14:6-9; Romans 16:20; Colossians 1:15, 18-20).

## **THE LORD JESUS CHRIST**

We believe that Jesus Christ is the eternal, impeccable Son of God, Who became man without ceasing to be God and continues to be the God-Man forever. We believe that He, conceived by the Holy Spirit, was born of the Virgin Mary, by this, entered into human flesh in order that He might reveal God and redeem sinful man. We believe that Jesus Christ through His death, burial and resurrection is the only provision by God for the salvation of man (John 14:6; Acts 4:12; 1 Timothy 2:5; 1 Corinthians 15:3,4). We believe that His death on the cross was a substitutionary sacrifice for the sins of all men and that His bodily resurrection from the dead guaranteed redemption and salvation to all those who believe as enabled by the Holy Spirit. We also believe that He later ascended into heaven exalted at the right hand of God where He is our High priest and advocate (John 1:1, 14, 18; Luke 1:35; Romans 3:24-26; 4:25; Ephesians 12:20-21; Hebrews 4:14; Philippians 2:9-10; Colossians 1:17-19; Hebrews 1:3; 3:1; 7:23-25; 9:24; 12:2; 1 John 2:1-2).

## **THE HOLY SPIRIT**

We believe that the Holy Spirit, the third Person of the Godhead, eternal in being, took up His abode in the world to reveal and glorify Christ and to apply the saving work of Christ to men. Beginning on the day of Pentecost, according to the divine promise, the Holy Spirit never departs from the church, nor from the feeblest of believers, but indwells and seals the believer unto the day of redemption. We believe that His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church (John 14:16-17; 16:7-15; 1 Corinthians 6:19; Ephesians 1:13; 2:22; 2 Thessalonians 2:7).

We believe that the gifts of the Holy Spirit are given to believers for the common good of the church. Since each gift is given according to God's sovereign will and discretion, the possession of any gift is of grace and does not constitute spiritual maturity. The proper use of the gifts are for the edification of the body, to promote united worship of God in the congregation, giving preeminence and glory to Jesus Christ, and to continually facilitate the growth of each member of the body into maturity in Christ (Isaiah 28:11; John 16:14; Acts 4:8, 31; Romans 8:23; 12:1-21; 1 Corinthians 12:11-13; 13:8; 14:21; Ephesians 1:13; 4:7-16).

## **SATAN**

We believe in the existence of Satan as a personal being and a fallen angelic creature of God, who is the open and declared enemy of God and man (Job 1:6-7; Isaiah 14:12-17; Matthew 4:2-11; 2 Corinthians 4:3-4; 11:3, 14-15).

## MAN

We believe that man was created in the image of God, but by sinning against God fell into sin, thereby bringing all mankind into a state of sin, separation from God, and subjection to the power of Satan. We also believe that every child of Adam is born into the world with a sin nature, which not only possesses no spark of divine life, but is a slave of sin and can only have victory over sin's dominion by becoming a new creation in Christ. (Genesis 1:26; 2:17; 5:3; 6:5; Psalms 14:1-3; 51:5; Jeremiah 17:9; John 1:12-13; 3:6; 5:40; 6:53; Romans 3:10-18; 8:6-7; Ephesians 2:1-3; 1 Timothy 5:6; 1 John 3:8).

## SALVATION

We believe that salvation is the gift of God by His grace and is received by man only through personal faith in the Lord Jesus Christ, whose precious blood was shed for the forgiveness of our sins (John 1:12-13; Ephesians 1:7; 2:8-9). 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 sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. This regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3, 7; Titus 3:5), it is the means by which one passes immediately out of spiritual death into spiritual life, as one is made a new creation in Christ. (John 5:24; 17:23; Acts 13:39; Romans 5:1; 1 Corinthians 3:21-23; Ephesians 1:3; Colossians 2:10; 2 Peter 3:18; 1 John 4:17, 5:11-12).

We also believe that the greatest degree of reformation, the highest attainment of morality, the most attractive culture, baptism, or another ordinance, cannot help the sinner to take even one step toward heaven. Only by the new nature imparted from above, a new life implanted by the Holy Spirit through the Word, may one obtain salvation and thus become a child of God (Leviticus 17:11; Isaiah 64:6; Matthew 26:28; John 3:5, 18; Romans 5:6-9; 2 Corinthians 5:21; Galatians 3:13; 6:15; Ephesians 1:7; Philippians 3:4-9; Titus 3:5; James 1:18; 1 Peter 1:18-19, 23).

We believe that at the moment of salvation one is justified before God as a divine act of God (Romans 8:30, 33) whereby He declares a believing sinner (Romans 3:26; 5:9) to be righteous and acceptable before Him because Christ has borne the sinner's sin on the cross. (1 Corinthians 1:30; Romans 3:24). This righteousness is apart from any virtue or work of man (Romans 3:20, 24; 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 the believer (1 Corinthians 1:2, 30; 6:11; 2 Corinthians 5:21).

We believe that those who place their faith in Jesus Christ for salvation are the elect of God, chosen in Him before the foundation of the world (Ephesians 1, 1 Thessalonians 1:9) and are predestined of God for eternal glory (Romans 8:30).

## **FAITH**

Faith is the means by which we receive justification and salvation. We believe that salvation is a gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ. Saving faith consists of two indispensable elements: 1) the intellectual awareness of the facts of the gospel, 2) the volitional, total trust and reliance upon Christ to provide forgiveness and everlasting life. The exercise of saving faith is the responsibility of the sinner in need of salvation (Ephesians 2:8, 9; John 1:12; Ephesians 1:7; John 3:16; Romans 1:16; 3:21-26) For the one coming to Christ, saving faith is uncomplicated (Acts 16:31). To save, faith must be directed toward the person and work of Christ (Romans 3:22; 1 Corinthians 15:3, 4).

We believe that saving faith is the result of being drawn by God the Father, to Christ, by the Spirit and the Word (John 6:44; 16:8-11; 1 Peter 1:23). We believe that receiving Christ by faith results in the new birth and inclusion into the family of God (John 1:12-13; 7:37-39). We believe the divine order of salvation (Romans 8:30) in its completeness is predestination (Ephesians 1:3-12), calling (John 6:44), justification (Romans 5:1) accompanied with sanctification (Romans 12:2, 2 Cor 3 :18) and glorification (Philippians 3:20, 21).

## **THE GOSPEL**

The Gospel is the good news that God sent forth His Son to offer salvation to all men through His death, burial and resurrection (John 3:16-18; 1 Corinthians 15: 1-4). We believe the Gospel centers in the person (John 1:12; 14:6; Acts 16:31; Romans 6:23) and the work (Romans 5:8; 1 Corinthians 15:3,4; Hebrews 1:3; 2:14,15; 1 Peter 2:23) of the Lord Jesus Christ. Therefore it is called the gospel of Jesus Christ (Mark 1:1; Romans 1:9; 15:19; 2 Corinthians 10:14; Galatians 1:7; Philippians 1:27).

We believe that God desires all men to be saved and come to the knowledge of truth (1 Timothy 2:4) and therefore the gospel is to be proclaimed unashamedly (Romans 1:16) to all men (Mark 16:15; 2 Corinthians 5:20; Colossians 4:2-6; 1 Peter 3:15). We believe that God loves all men and provided a means of salvation for all men (John 3:16-18; Romans 5:8; 1 Timothy 2:4; 2 Corinthians 5:14-15; Hebrews 1:9; 1 John 2:2).

We believe the result of believing the Gospel is to be saved, having the condemnation for sin removed and the gift of eternal life given (John 3:16-18, Romans 3:23; 8:1). We believe the rejection of the gospel results in condemnation and a final retribution of the penalty of eternal damnation away from the presence of the Lord in a literal place called hell (John 3:18; 2 Thessalonians 1:6-10).

## **SANCTIFICATION**

The Bible refers to Christians as “saints” – meaning those who have been set apart unto God. We believe that sanctification is three-fold: 1) POSITIONAL sanctification, which means that the believer now stands before God as holy and pure. Sanctification is already complete for every saved person by virtue of his union with Christ because our perfect representative Jesus Christ took all our unholiness away through His sacrifice on the Cross of Calvary. 2) There is PROGRESSIVE sanctification. Which is the process in the spiritual life of the believer, of becoming more like Christ. Although the believer is positionally sanctified, he still retains his sin nature or flesh, so his present state is no more perfect than his experience in daily life; therefore he is to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (1 Thessalonians 4:3-4; 5:23; 2 Timothy 2:21; 2 Peter 3:18). 3) ULTIMATE sanctification will come when the child of God will be fully and perfectly set apart from sin unto God, when he shall see his Lord and shall be “like Him” (John 17:17; Romans 12:2; 2 Corinthians 3:18; 7:1; Ephesians 4:24; 5:25-27; Colossians 1:22; 1 Thessalonians 5:23; Hebrews 10:10, 14, 12:10).

## **CREATION**

We believe in a literal, grammatical, historical method of interpretation of Scripture, which affirms our belief that the creation was literally spoken into existence by God in six literal days (Genesis 1-2).

## **BAPTISM AND THE LORD’S SUPPER**

We believe that the Lord Jesus Christ instituted the ordinances of water baptism and the Lord’s Table to be observed by all believers until His return. We believe baptism was instituted by the Lord Jesus Christ to symbolize the work of the Holy Spirit identifying the believer with

Christ in His death, burial and resurrection. Baptism is commanded by the Lord Jesus Christ and was practiced by the New Testament Church. We practice the ordinance of baptism by

immersion after conversion and believe it is the solemn responsibility of every believer to bear this testimony of trust in Jesus Christ by being baptized (Matthew 28:19-20; Acts 2:38-44; 10:33, 43, 47, 48; Romans 6:3-7; Colossians 2:12).

We believe the Lord's Supper was instituted as a remembrance, which instructs the body of believers by focusing the believer's worship upon Christ and His work on the cross. The Lord's Supper is the only act of worship where Jesus Christ gives us special instructions and thus is the highlight of corporate worship. The Lord's Supper reminds us of the basis of our fellowship with Him, promotes an atmosphere of thankfulness in the church, and motivates our anticipation of His second coming through a common hope of future deliverance. We believe each believer is personally and individually responsible to not partake of the bread (which signifies His body broken for us) and the cup (which symbolizes His blood shed for us) unworthily (Luke 22:7-38; 1 Corinthians 11:20-34). We are commanded to observe the Lord's Supper continually in order to focus on our Lord Jesus Christ (Matthew 26:26-30; Mark 14:22-26).

## **THE SECOND COMING OF CHRIST**

We believe that the period of great tribulation on the earth will be climaxed by the physical, literal return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory. At His return he will introduce the millennial age, bind Satan and place him in the abyss, lift the curse which now rests upon the whole creation, restore Israel to her own land, give her the realization of God's covenant promises, and bring the whole world to the knowledge of God (Deuteronomy 30:1-10; Isaiah 11:9; Ezekiel 37: 21-28; Matthew 24: 15-25, 46; Acts 15:16-17; Romans 8:19-23; 11:25-27; 1 Timothy 4:1-3; 2 Timothy 3:1-5; Revelation 3:10).

We also believe that before the tribulation, Christ will descend from heaven and at the sound of the trumpet the dead in Christ and all living believers will be caught up to meet the Lord in the air. It is the purpose of God in this, the rapture, to save His own from the wrath destined for the world (1 Corinthians 15:51-58; 1 Thessalonians 1:7, 10; 5:9; 4:13-17; Revelation 3:10).

## **ETERNAL SECURITY**

The salvation of every believer is secure for all eternity from the moment of the new birth. The security is guaranteed by the fact that the life that is imparted is eternal life by the sealing ministry of the Holy Spirit (Romans 8:1, 29-30, 38-39; John 10:27-30; Ephesians 1:13-14; 4:30; Jude 24).

We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 6:37-40; 10:27-30; Romans 8:1, 38, 39; 1 Corinthians 1:4-8; 1 Peter 1:5).

We believe that it is the privilege of believers to know and rejoice in the assurance of their salvation through the testimony of God's word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (Romans 13:13,14; Galatians 5:13; Titus 2:11-15; 1 John 5:11-13).

## **THE CHURCH**

We believe that the church, which began on the day of Pentecost, is the Body and Bride of Christ. It is a spiritual organism made up of all born-again persons irrespective of their affiliation with Christian organizations. We further believe that by the Holy Spirit all believers in this age are baptized into, and thus become, one body that is Christ's and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart, fervently (Matthew 16:16-18; Acts 2:42-47; Romans 12:5; 1 Corinthians 12:12-27; Ephesians 1:18-23; 4:1-16; 5:25-27; Colossians 3:14-15).

## **RESPONSIBILITY OF THE BELIEVER**

We believe that every Believer should demonstrate a changed attitude toward God (1 Thessalonians 1:9-10) and toward sin (Romans 6:1-14), a desire to submit to the Lordship of Jesus Christ (Romans 6:11-13; 12:1-2) and to obey God's Word (1 John 5:2, 3), a new love for God and His people (1 John 1:5), a new love for the salvation of the sinner (2 Corinthians 5:14-21) and a new ability to understand the Scripture (1 Corinthians 2:12-16). We believe all Believers should walk by the Spirit so as not to bring reproach upon their Lord and Savior. We believe that it is the responsibility of all Believers to remember the work of the Lord in prayer and to support it with their means as the Lord has prospered them. We believe that every Believer has a spiritual gift, which should be used to edify the body of Christ (Acts 1:8; Romans 12:1-2; 14:13; 1 Corinthians 12:14; 16:2; 2 Corinthians 7:1; 9:7; Ephesians 4:11-16).