CORNERSTONE

BIBLE CHURCH • KATY

Statement of Faith
And Membership Covenant

My beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.
1 Corinthians 15:58

© 2024 Cornerstone Bible Church

ARTICLE I : STATEMENT OF FAITH AND DOCTRINE 3-17

SECTION 1: STATEMENT OF FAITH 3
SECTION 2: DOCTRINAL STATEMENTS 4-17

ARTICLE II: CHURCH MEMBERSHIP 18

SECTION 1: MEMBERSHIP COVENANT 18

ARTICLE I: STATEMENT OF FAITH AND DOCTRINE

SECTION 1: Statement of Faith

Because we believe that the Holy Bible is the inspired, infallible, and inerrant Word of God, it alone is and will be the basis and authority of answering any and all questions regarding the purpose, structure, and function of the church.

The following five essential and non-negotiable statements of faith are the foundation and framework on which this constitution and these bylaws are based.

1. We believe in a high view of God.

God is absolutely sovereign in all things. The church is established and exists for His glory alone. God is directing and working all things after the counsel of His own will.[1]

2. We believe in a high view of Scripture.

Because the Bible is the inspired, infallible, and inerrant Word of God in the original language passed down to us without change, it is the absolute and final authority on all matters.[2]

3. We believe in the preaching of sound doctrine.

Maintaining a high view of God and a high view of Scripture necessitates the preaching, teaching, and practicing of sound doctrine.[3] Doctrine always precedes duty.

4. We believe in personal holiness.

Though we are in the world, we are not of the world. We are accountable to God and to each other for what we do and how we live, for we have been bought and are not our own.[4] We belong to Christ.

---

[1] Ps 22:28; Ps 33:6–9; Ps 115:3; Dan 4:34–35; Isa 40:17–18; Rom 9:13–29; Rev 4:11

[2] 2 Tim 3:16; 2 Pet 1:19–21

[3] 2 Tim 4:1–5

[4] Matt 18:15–17; 1 Cor 6:18–20; 2 Cor 7:1; 1 Pet 1:18; Eph 5:3–12

5. We believe in spiritual authority.

God Himself has established order in every area of our lives, and the church is no exception. God in Scripture has clearly given us the structure of authority for the church.

Christ is the head of the church, and He mediates His rule through the shepherding of godly elders (pastors).[1] These elders (pastors), having a high view of God and Scripture, being devoted to the preaching, teaching, and practicing of sound doctrine, and being examples of personal holiness before the congregation, are responsible to lead the church.

The Bible teaches that the congregation is accountable to the elders (pastors), and that the elders (pastors) are accountable to God. Therefore, all decision-making authority is vested in the elders (pastors), who shepherd the church.[2]

SECTION 2: Doctrinal Statements

God

We teach that there is but one living and true God, an infinite, all-knowing Spirit,[3] perfect in all His attributes, one in essence, eternally existing in three Persons – Father, Son, and Holy Spirit,[4] 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.[5] He is the Creator of all things.[6] As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption.[7]

His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator, He is Father to all men,[8]

---

[1] Col 1:18; 1 Pet 5:1–4
[2] Acts 13:6–11; Heb 13:17; 1 Tim 5:17
[3] Deut 6:4; Isa 45:5–7; John 4:24; 1 Cor 8:4
[4] Matt 28:19; 2 Cor 13:14
[5] Ps 145:8–9; 1 Cor 8:6
[6] Gen 1:1–31; Eph 3:9
[7] Ps 103:19; Rom 11:36
[8] Eph 4:6

but He is Spiritual Father only to believers.[1] He has decreed for His own glory all things that come to pass.[2] He continually upholds, directs, and governs all creatures and events. [3] In His sovereignty, He is neither author nor approver of sin,[4] nor does He abridge the accountability of moral, intelligent creatures. [5] He has graciously chosen from eternity past those whom He would have as His own;[6] He saves from sin all those who come to Him; and He becomes, upon adoption, Father to His own.[7]

God the Son

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellences, and in these He is coequal, consubstantial, and coeternal with the Father.[8]

We teach that God the Father created "the heavens and the earth and all that is in them" according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation.[9]

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.[10]

We teach that Jesus Christ represents humanity and deity in indivisible oneness.[11]

---

[1] Rom 8:14; 2 Cor 6:18
[2] Eph 1:11–12
[3] 1 Chr 29:11
[4] Jas 1:13
[5] 1 Pet 1:17
[6] Eph 1:4–6
[7] John 1:12; Rom 8:15; Gal 4:5; Heb 12:5–9
[8] John 10:30; 14:9
[9] John 1:3; Col 1:15–17; Heb 1:2–3
[10] Phil 2:5–8; Col 2:9
[11] Mic 5:2; John 5:23; 14:9–11; Col 2:9

We teach that our Lord Jesus Christ was virgin born;[1] that He was God incarnate;[2] and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom.[3]

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.[4]

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.[5]

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.[6]

We teach that our justification is made sure by Christ's 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.[7]

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.[8]

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.[9]

---

[1] Isa 7:14; Matt 1:23–25; Luke 1:26–35
[2] John 1:1,14
[3] Ps 2:7–9; Isa 9:6; John 1:29; Phil 2:9–11; Heb 7:25–26; 1 Pet 1:18–20
[4] Phil 2:5–8
[5] John 10:15; Rom 3:24–25; 5:8; 1 Pet 2:24, 3:25; Rom 5:8–9; 2 Cor 5:14–15; 1 Pet 2:24, 3:18
[6] Rom 4:25, 6:5–10, 8:34; Heb 7:25
[7] Matt 28:6; Luke 24:38–39; Acts 2:30–32; John 5:26–29, 14:19; Rom 4:25, 6:5–10; 1 Cor 15:20–23; Heb 9:24; 1 John 2:1, Acts 1:9–11
[8] 1 Thess 4:13–14
[9] 1 Thess 4:15–17, Rev 20:4–6

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind:[1]

1. Believers,[2]
2. Living inhabitants of the earth at His glorious return,[3] and
3. Unbelieving dead at the Great White Throne.[4]

As the mediator between God and man, the head of His body the church,[5] and the coming universal King who will reign on the throne of David,[6] He is the final judge of all who fail to place their trust in Him as Lord and Savior.[7]

God the Holy Spirit

We teach that the Holy Spirit, the third person of the Trinity, is divine, eternal, non-derived, possessing all the attributes of personality and deity, including intellect, emotions, will, eternality, omnipresence, omniscience, omnipotence, and truthfulness.[8] In all the divine attributes He is coequal and consubstantial with the Father and the Son.[9]

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 the creation, the incarnation, the written revelation, and the work of salvation.[10]

We teach that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ[11] to initiate and complete the building of the body of Christ. His 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.[12]

---

[1] John 5:22–23; 1 Cor 3:10–15; 2 Cor 5:10
[2] Matt 25:31–40
[3] Matt 25:31–46
[4] Rev 20:11–15
[5] Eph 1:22, 5:23; Col 1:18; 1 Tim 2:5
[6] Isa 9:6–7; Ezek 37:24–28; Luke 1:31–33
[7] Matt 25:14–46; Acts 17:30–31
[8] Ps 139:7–10; Isa 40:13–14; John 16:13; 1 Cor 2:10–13, 12:11; Rom 15:13; Eph 4:30; Heb 9:14
[9] Jer 31:31–34; Matt 28:19; Acts 5:3–4; 1 Cor 12:4–6; 2 Cor 13:14; Heb 10:15–17
[10] Gen 1:2; Matt 1:18; John 3:5–7; 2 Pet 1:20–21
[11] John 14:16–17; 15:26
[12] John 16:7–9; Rom 8:29; 2 Cor 3:18; Eph 2:20–22

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ. The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption.[1]

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. 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.[2]

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 most holy faith.[3]

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 today, and that speaking in tongues and the working of sign miracles 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 characteristic of the lives of believers.[4]

The Scriptures

We teach that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;[5] that it has God for its author, salvation for its end,[6] and truth without any mixture of error for its matter;[7] that it reveals the principles by which God will judge us;[8] and therefore is, and shall remain to the end of the world,

---

[1] Rom 8:9–11; 1 Cor 12:13; 2 Cor 3:6; Eph 1:13
[2] 2 Pet 1:19–21; Rom 8:9–11; Eph 5:18; 1 John 2:20, 27
[3] John 16:13–14; Acts 2:18; 1 Cor 12:4–11; 2 Cor 3:18
[4] 1 Cor 12:4–11, 13:8–10; 2 Cor 12:12; Eph 4:7–12; Heb 2:1–4
[5] 2 Sam 23:2; Ps 119:111; Luke 16:29–31; Acts 1:16, 3:21; John 10:35; Rom 3:1–2; 2 Tim 3:16–17; 2 Pet 1:21
[6] Mark 16:15–16; John 5:38–39; Acts 11:14; Rom 1:16; 2 Tim 3:15; 1 Pet 1:10–12
[7] Prov 30:5–6; John 17:17; Rom 3:3–4; Rev 22:18
[8] Luke 10:10–16, 12:47–48; John 12:47–48; Rom 2:12

the true center of Christian union,[1] and the supreme standard by which all human conduct, creeds, and opinions should be tried.[2]

Spiritual Gifts

Jesus Christ wants to manifest His own character through the church.[3] To accomplish that through individual believers, the Holy Spirit gives every believer, at the time of conversion, a unique spiritual giftedness with which to minister to the rest of the body. [4] The Holy Spirit gives the gifts by divine will and choice. God's Word indicates two kinds of gifts.

Edifying gifts (permanent). These gifts edify or build up the body. They began in the early church and continue operating today. Examples of these gifts are prophecy (proclamation), teaching, faith, wisdom, knowledge, mercy, exhortation, giving, administration, discernment of spirits, and helps.[5]

Sign gifts (temporary). These gifts were not designed to edify the body, but to authenticate the apostles' ministry, and to evidence the inclusion of the Gentiles as equals in the church. Sign gifts have no continuing role in the body. Examples were the gift of miracles, the gift of healing, tongues, and interpretation of tongues.[6]

Creation

We teach that, in the beginning, God created the heavens and the earth, and that He created all things in six twenty-four hour days as described in the first and second chapters of Genesis. In the Bible, there is no basis for an evolutionary process being the cause of the origin or the significant alteration of life or life forms.[7]

Providence

We teach that God, from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs, and governs all

---

[1] 1 Cor 1:10; Eph 4:3–6; Phil 2:1–2, 3:16; 1 Pet 4:11
[2] Ps 119:59–60; Isa 8:20; Acts 17:11; 2 Cor 13:5; Eph 6:17; Phil 1:9–11; 1 Thess 5:21; 1 John 4:6; Jude 3
[3] Ephesians 4:13
[4] 1 Cor 12:11; 1 Pet 4:10–11
[5] 1 Cor 14:1–4
[6] Acts 14:1–31; 1 Cor 14:1–4; 2 Cor 12:12; Heb 2:1–4
[7] Gen 1–2; Exod 20:11, 31:17; Ps 33:9

creatures and all events; yet so as not to destroy the free will and responsibility of intelligent creatures.[1]

Election

We teach that election is God's eternal choice of some persons unto everlasting life, not because of foreseen merit in them, but of His mere grace and mercy in Christ in consequence of which choice they are called, justified, and glorified.[2]

The Fall of Man

We teach that God originally created man in His own image and free from sin, but through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness. His posterity thereby inherited a corrupt nature wholly opposed to God and His law. Man is therefore under condemnation, and as soon as he is capable of moral action, becomes an actual transgressor.[3]

The Mediator

We teach that Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man,[4] having taken upon Himself human nature, yet without sin.[5] He perfectly fulfilled the Law, and suffered and died upon the cross for the salvation of sinners.[6] He was buried, and rose again on the third day, and ascended to His Father, at whose hand He ever liveth to make intercession for His people.[7] He is the only Mediator; the Prophet, Priest, and King of the Church; and Sovereign of the Universe.

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit, who convicts the dead in trespasses and sins, enlightening their

---

[1] Josh 7:14; Job 37:9–13; Ps 36:6, 37:28, 91:4, 140:7, 145:9; Matt 6:26, 33–34, 10:29; Acts 1:26

[2] John 6:37–40, 44, 65, 10:14, 26–27, 15:16; Rom 8:28–30, 9:11; Eph 1:4–11; 1 Thess 1:4; 2 Thess 2:13; 2 Tim 2:10; 1 Pet 1:1–2; Titus 1:1

[3] Gen 2:16–17, 3:1–19; John 3:36; Rom 3:23, 6:23; Eph 2:1–3; 1 Tim 2:13–14; l John 1:8

[4] John 1:1–14, 3:16; Heb 4:14, 12:24

[5] Phil 2:6–7; Heb 2:9, 14

[6] Phil 2:8; Gal 4:4–5; Rom 3:21

[7] Isa 53:4–5, Matt 20:28; Rom 3:21–26, 4:25; Heb 1:8, 8:1; Col 3:1–4

minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness.[1] Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit.[2] This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ. It is a work of God's free and special grace alone.[3]

Repentance

We teach that repentance is an evangelical grace, wherein a person being, by the Holy Spirit,[4] made sensible of the manifold evil of his sin, humbles himself for it with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.[5]

Faith

We teach that saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ, accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.[6]

Justification

We teach that justification before God is an act of God by which He declares righteous those who, through faith in Christ, repent of their sins, and confess Him as sovereign Lord.[7] This righteousness is apart from any virtue or work of man and involves the placing of our sins on Christ and the imputation of Christ's righteousness to us.[8]

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and identified as a

---

[1] John 3:3–8, 5:24; Titus 3:5
[2] 1 Cor 6:19–20; Eph 5:17–21, Phil 2:12; Col 3:12–17; 2 Pet 1:4–11
[3] Rom 8:16–17; 2 Cor 3:18; 2 Pet 1:4; 1 John 3:2–3
[4] Mark 1:15, 18; John 16:8; Acts 11
[5] Ps 51; Luke 15:18–21, 18:13; Acts 2:38–40; 2 Cor 7:10–11; Jas 4:7–10
[6] Isa 53:11; Mark 16:16; Acts 16:31, Rom 3:24–26, 5:1–2, 10:9; John 1:12
[7] Isa 55:6–7; Acts 3:19; Rom 5:1–21, 8:30, 33, 10:9; 2 Cor 7:10
[8] Rom 3:20, 26, 4:6; 1 Cor 1:30, 6:11; 2 Cor 5:21; Col 2:14, 1 Pet 2:24

saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition.[1]

We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the likeness of Christ 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.[2]

In this respect, we teach that every saved person is involved in a daily conflict — the new creation in Christ doing 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.[3]

Security of the Believer

We teach that those whom God has accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.[4]

The Family

We teach that 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

---

[1] Acts 20:32; 1 Cor 1:2, 30; 1 Cor 6:11; 2 Thess 2:13; Heb 2:11, 3:1, 12, 10:10, 14; 1 Pet 1:2

[2] John 17:17, 19; Rom 6:1–22; 2 Cor 3:18; 1 Thess 4:3–4, 5:23

[3] Gal 5:16–25; Eph 4:22–24; Phil 3:12; Col 3:9–10; 1 Pet 1:14–16; 1 John 3:5–9

[4] John 5:24, 6:37–40, 10:27–30; Rom 5:9–10, 6:15–22; Rom 8:1, 31–39, 13:13–14; 1 Cor 1:4–9; Gal 5:13, 16–17, 25–26; Eph 4:30; Titus 2:11–14; Heb 7:25, 13:5; 1 Pet 1:4–5; Jude 24

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 for 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 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.[1]

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, the Bride of Christ, of which Christ is the head. The Lord Jesus is the head of the church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular assemblies or churches. To each of these churches, He has given needful authority for administering that order, discipline, and worship which He has appointed.[2] There are two biblically designated offices serving under Christ in the church: elders (males, who are also called bishops, overseers, and pastor-teachers) and deacons (males), both of whom must meet biblical qualifications.[3]

We teach that members are to support the local assembly with their attendance, prayers, service, and offerings.[4] We teach that it is our

---

[1] Gen 2:21–25, 3:16; 1 Cor 11:3; Eph 5:22–33; 1 Pet 3:1–7; Col 3:19–20

[2] 1 Cor 12:12–13; 2 Cor 11:2; Eph 1:22, 4:15, 5:23–32; Col 1:18; Rev 19:7–8

[3] Acts 20:28; Eph 4:11; 1 Tim 3:1–13; Titus 1:5–9; 1 Pet 5:1–5

[4] 1 Sam 12:24; 2 Cor 8:1–7; Heb 10:24–25

responsibility as Christians to contribute joyfully to the needs of the church in a way that is planned, regular, generous, proportional to our means, but not under compulsion, for God loves a cheerful giver.[1]

Baptism

We teach that Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of the remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church membership, and to participation in the Lord's Supper.[2]

The Lord's Supper

We teach that the Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine(unfermented), and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death; to confirm the faith and other graces of Christians; and to be a bond, pledge, and renewal of their communion with Him and of their church fellowship.[3]

The Lord's Day

We teach that the Lord's Day (the first day of the week, Sunday) has been and is set aside by the church for the worship of the Lord our God.[4] And let us not forsake our own assembling together, as is the habit of some.[5]

Civil Government

We teach that civil government is of divine appointment for the interests and good order of human society, and that government officials are to be prayed for, conscientiously honored, and obeyed, unless opposed to the will of our Lord Jesus Christ, who is the only

---

[1] 2 Cor 9:6–15
[2] Matt 3:5–6; 28:19; Mark 16:16; John 3:22–23, 4:1–2; Acts 2:36–42, 10:47–48; Rom 6:4; Gal 3:27–28, 1 Pet 3:20–21
[3] Matt 26:26-29; Mark 14:22-25; Luke 22:14-20; 1 Cor 11:17-34
[4] Acts 20:5-12; 1 Cor 16:1-2; Rev 1:10
[5] Heb 10:23-25

Lord of the conscience, and the Prince of the kings on earth.[1]

Death and Eternity

We teach that physical death involves no loss of our immaterial consciousness,[2] that there is a separation of soul and body,[3] that the soul of the redeemed passes immediately into the presence of Christ,[4] and that, for the redeemed, such separation will continue until the Rapture, [5] which initiates the first resurrection,[6] when our soul and body will be reunited to be glorified forever with our Lord. [7] Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ.[8]

We teach the bodily resurrection of all men — the saved to eternal life, and the unsaved to judgment and everlasting punishment.[9]

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection, when the soul and the resurrected body will be united. They shall then appear at the Great White Throne Judgment and shall be cast into hell, the lake of fire, cut off from the life of God forever.[10]

Satan

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall, and by introducing sin into the human race by his temptation of Eve.[11]

We teach that Satan is the open and declared enemy of God and man, the prince of this world, who has been defeated through the

---

[1] Dan 3:15-18, 6:7-10; Matt 10:28, 22:21; Acts 5:29; Rom 13:1-7; 1 Tim 2:1-3; Titus 3:1; 1 Pet 2:13-14
[2] Rev 6:9–11
[3] Jas 2:26
[4] Luke 23:43; 2 Cor 5:8; Phil 1:23
[5] 1 Thess 4:13–17
[6] Rev 20:4–6
[7] 1 Cor 15:35–44, 50–54; Phil 3:21
[8] 2 Cor 5:8
[9] Dan 12:2; John 5:29, 6:39; Rom 8:10–11, 9:23; 2 Cor 4:14; Rev 20:13–15
[10] Dan 12:2; Matt 25:41–46; Luke 16:19–26; John 5:28–29; 2 Thess 1:7–9; Rev 20:13–15
[11] Gen 3:1–15; Isa 14:12–17; Ezek 28:11–19; Matt 25:41; Rev 12:1–17

death and resurrection of Jesus Christ; and that he shall be eternally punished in the lake of fire.[1]

The Rapture of the Church

We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation to translate His church from this earth and, between this event and His glorious return with His saints, to reward believers according to their works.[2]

The Tribulation Period

We teach that immediately following the removal of the church from the earth,[3] the righteous judgments of God will be poured out upon an unbelieving world,[4] and that these judgments will be climaxed by the return of Christ in glory to the earth.[5] At that time the Old Testament and tribulation saints will be raised, and the living will be judged.[6] This period includes the seventieth week of Daniel's prophecy.[7]

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will come to earth to occupy the throne of David and establish His messianic kingdom for a thousand years on the earth.[8] During this time the resurrected saints will reign with Him over Israel and all the nations of the earth. This reign will be preceded by the overthrow of the antichrist and the False Prophet, and by the removal of Satan from the world.[9]

We teach that the kingdom itself will be the fulfillment of God's promise to Israel to restore them to the land which they forfeited through their disobedience.[10] The result of their disobedience was that Israel was temporarily set aside but will again be awakened through repentance to enter into the land of blessing.

---

[1] Isa 14:12–17; Ezek 28:11–19; Matt 4:1–11, 25:41; Rom 16:20; Rev 12:9–10, 20:10
[2] John 14:1–3; 1 Cor 3:11–15; 15:51–53; 2 Cor 5:10; Titus 2:13; l Thess 4:15–18
[3] John 14:1–3; 1 Thess 4:13–18
[4] Jer 30:7; Dan 9:27, 12:1; 2 Thess 2:7–12; Rev 16
[5] Matt 24:27–31, 25:31–46; 2 Thess 2:7–12
[6] Dan 12:2–3; Rev 20:4–6
[7] Dan 9:24–27; Matt 24:15–31, 25:31–46
[8] Matt 25:31; Luke 1:32–33; Acts 1:10–11, 2:29–30; Rev 20:1–7
[9] Ezek 37:21–28; Dan 7:17–27; Rev 19:11–16, 20:1–6
[10] Deut 28:15–68; Isa 65:17–25; Ezek 37:21–28; Zech 8:1–17

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life.[1]

The Judgment of the Lost

We teach that, following the release of Satan after the one thousand-year reign of Christ, Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city (Jerusalem), at which time Satan's army will be devoured by fire from heaven. Following this, Satan will be thrown into the lake of fire and brimstone, whereupon Christ, who is the judge of all men, will resurrect and judge the great and small at the Great White Throne Judgment.[2]

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment, they will be committed to an eternal conscious punishment in the lake of fire.[3]

Eternity

We teach that after the closing of the Millennium, the temporary release of Satan, and the judgment of the unbelievers, the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved and replaced with a new earth wherein only righteousness dwells.[4] Following this, the heavenly city will come down out of heaven and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another. Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father that, in all spheres, the triune God may reign forever and ever.[5]

---

[1] Isa 11, 65:17–25; Ezek 36:33–38; Rev 20:2–3
[2] Rev 20:4–10; Matt 25:41; John 5:22
[3] John 5:28–29; Matt 25:41; Rev 20:11–15
[4] Eph 5:5; 2 Thess 1:9; 2 Pet 3:10; Rev 20:7–15; Rev 21–22
[5] John 17:3; Rev 21:2, 21–22; 1 Cor 15:23–28

ARTICLE II: CHURCH MEMBERSHIP

SECTION 1: Membership Covenant

I affirm that I have made a public profession of faith in Jesus Christ as Lord and Savior and have been scripturally baptized. I further affirm that I have read the statement of faith and doctrine of this church, and am of like faith and kindred spirit.

As part of this local fellowship, and by the grace and power of the Holy Spirit:
- Will you diligently strive to grow in holiness so that you are increasingly conformed to the image of Jesus Christ?
- Will you protect the unity of the body of Christ by walking in love and guarding against the pride that so often divides local churches?
- Will you be faithful to gather with God's people on the Lords' Day for corporate worship as you have opportunity, not forsaking the assembly of the body?
- Will you pray for your shepherds and submit to the loving rule, oversight, and authority of the elders regarding reproof, instruction, correction, and loving discipline as given in Matt 18:15–17, knowing that they will give an account to Christ for your souls?
- Will you faithfully use your God-given spiritual gift so that others are built up in their walk with the Lord?
- Will you offer your time and your resources to the Lord so that the ongoing needs of gospel-ministry are met?
- Will you seek out more mature believers to invest in your walk with Christ, and likewise pursue those whom you can invest in and encourage to be like Christlike?
- Will you be accountable to the church and willing to humbly give and receive correction and spiritual counsel regarding doctrine and conduct, being careful to flee from pride and hiddenness in your life?
- Will you continue to nurture a faithful prayer life?
- Will you strive to maintain a credible testimony of love for Jesus Christ in the community, and in front of your unsaved family and friends, praying they would see their need for Christ, patiently enduring persecution if necessary, and boldly proclaiming the gospel wherever you have opportunity?

Congregation:
- Will you openly embrace these new members of the body…rejoicing in their spiritual victories, comforting them in their

afflictions, building them up in the faith, admonishing them in weaknesses, praying for them, and encouraging them in the grace, love, and hope of the Lord Jesus Christ?