

CORNERSTONE BAPTIST CHURCH

STATEMENT OF FAITH

(2019 Proposed Revision)

The Bible

We believe that the sixty-six books of the Bible are God's written revelation for all of humanity.¹ These books were written by human authors under the perfect guidance of the Holy Spirit. Every word was supernaturally inspired and is absolutely free from error in the original documents.² In this way the Bible is unique among all other writings.

God's Word is true, sufficient, trustworthy, enduring, and complete. It contains all we need to know to receive salvation, obey God perfectly, and trust Him completely.³ Therefore, the Bible is the final authority in all that it says. It must be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.⁴ All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.⁵

¹ 2 Timothy 3:16-17; 1 Thessalonians 2:13; 2 Kings 17:13; Jeremiah 30:1-2

² 2 Peter 1:20-21; 2 Timothy 3:16-17; 2 Samuel 7:28; Proverbs 30:5

³ Psalm 19:7-11; 119:86; 119:89; 119:144; 119:151-152; 119:160; Isaiah 40:8; Matthew 5:18; Mark 13:31; John 17:17; 2 Peter 1:3-4

⁴ Deuteronomy 12:32; Joshua 1:8; Matthew 4:4; Romans 15:4; Colossians 3:16; 2 Timothy 3:16-17; Hebrews 4:12; 1 Thessalonians 2:13; John 20:31

⁵ Romans 16:25-26; John 5:39; John 20:31; Luke 24:25-27, 44-47

The Triune God

We believe there is only one true and living God.¹ He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe.² God is perfect, beautiful, and glorious in all of His attributes.³ These attributes include holiness, sovereignty, power, justice, wisdom, truth, faithfulness, mercy, goodness, and love. God's power is absolute, and He does whatever He pleases.⁴ God also has limitless and perfect knowledge, for He knows all things past, present, and future.⁵ God is present throughout but distinct from his entire creation.⁶

God eternally exists as three distinct persons—the Father, the Son, and the Holy Spirit. These three persons of the Trinity are united in perfect oneness and are fully equal in divine nature and essence.⁷ They also experience complete harmony in relationship with one another as they fulfill different yet complementary roles. Because each person of the Trinity is fully God, each is equally deserving of worship and obedience.⁸

¹ Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4

² John 4:24; Genesis 1:1; Isaiah 42:5; Acts 14:15; Revelation 4:11; Romans 11:36

³ Matthew 5:48; Psalm 18:30; Psalm 27:4; Psalm 104:1-2; Psalm 29:2; 1 Corinthians 10:31

⁴ Isaiah 6:3; Isaiah 46:9-11; Jeremiah 32:17; Psalm 115:3; Daniel 4:35; 1 Kings 8:27; 1 Chronicles 29:11

⁵ Psalm 147:5; 1 John 3:20; Isaiah 46:9-10; Psalm 139:1-5; 16; Hebrews 4:13; Malachi 3:6; James 1:17

⁶ Jeremiah 23:23-24; Acts 17:24; Proverbs 15:3; Colossians 1:17; Psalm 139:7-10; 1 Kings 8:27

⁷ Matthew 3:16-17; Matthew 28:19; 2 Corinthians 13:14

⁸ 1 Corinthians 12:4-6; 1 Peter 1:2; Jude 1:20-21; Hebrews 13:15; 1 Peter 4:10-11

The Father

We believe that God the Father directs the Son and the Holy Spirit in all matters of creation, providence, and redemption.¹ In doing so, He never authors or approves of sin.² 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. He elects, adopts, and forever loves all people who are saved by His grace.³ Finally, in all that He does, the Father has one ultimate purpose for human history—to bring glory, honor, and praise to the Trinity.⁴

¹ Ephesians 1:11; Romans 8:28-30; Psalm 103:19; 139:1-5; 139:16; Proverbs 16:9; Isaiah 46:9-10; Jeremiah 27:5; Acts 17:26; Matthew 5:45; 10:29; Acts 2:23; 4:27-28; 1 Peter 1:20

² James 1:13-14; Leviticus 11:44-45; Deuteronomy 32:4; Psalm 99:3-9; 119:68; Matthew 5:48

³ John 8:42; 14:10; 3:16; 5:23, 5:26; Ephesians 4:6; Psalm 2:7-9; Ephesians 1:4-5; Romans 8:28-30; 2 Timothy 1:9; 1 Peter 1:2; Romans 9:11; John 17:9

⁴ Acts 17:24-29; Psalm 33:13; 145:8; Jeremiah 27:5; John 3:16; Ephesians 4:6; Isaiah 43:6-7; Isaiah 64:8; Matthew 6:9; John 4:23-24; John 14:6-13; John 17:1-8; Romans 11:36; 1 Corinthians 10:31; 15:27-28; Colossians 1:16; 1 Timothy 1:17

The Son

We believe that the Son of God is fully divine, being coequal and coeternal with the Father and the Holy Spirit.¹ Through Him all things were created, and in Him all things hold together.²

In His incarnation as Jesus Christ, the Son became fully human without ceasing to be fully God. As the promised Messiah, Jesus was sent by the Father to deliver people from their sins. He was conceived of the Holy Spirit, born of the virgin Mary, and lived a perfect life free from sin and guilt.³

Jesus Christ was crucified on a cross, and His death provided the all-sufficient atonement for sin.⁴ Christ became our representative before God, voluntarily substituting Himself in our place and bearing our sin and guilt.⁵ His sacrifice made provision for the forgiveness of sins, satisfied God's wrath toward believing sinners, and established a New Covenant between God and man.⁶ Because of the redeeming work that Christ accomplished, it is now possible for people to experience genuine reconciliation with God and eternal life with Him.⁷

Jesus was bodily resurrected on the third day. He ascended into heaven and is now enthroned at the right hand of the Father. From there He reigns over all things as the righteous Judge, the head of the church, and the supreme Lord.⁸ From his place of glory, Jesus has an intimate concern for His people. He loves them, ministers to them, and makes continual intercession for them as their faithful High Priest.⁹

¹ John 1:1; 10:31; 14:9-10; Colossians 1:15-20; 2:9; Micah 5:2

² John 1:3; 1 Corinthians 8:6; Colossians 1:15-17; Hebrews 1:2

³ Isaiah 53:3-12; John 1:10-18; 1:29; 8:42; Philippians 2:5-8; 1 John 4:2; Isaiah 7:14; Matthew 1:23-24; Luke 1:26-35; Hebrews 2:14; 4:15; 7:25-26

⁴ John 1:29; 10:15; Mark 10:45; 1 Peter 2:24

⁵ 2 Corinthians 5:14-15, 21; Hebrews 9:26-28; 1 Peter 3:18

⁶ Romans 3:21-25; 4:25; 5:8-9; Galatians 3:13; Hebrews 9:14-15; 1 Peter 1:18-19; Jeremiah 31:31-34; 1 Timothy 2:5-6

⁷ John 3:16; 14:19; Romans 5:10-11; 6:5-10; Colossians 1:20-22; 1 Corinthians 15: 20-23; Ephesians 2:13-16

⁸ Matthew 28:6; Acts 1:9-11; Romans 8:34; Hebrews 9:24; Isaiah 9:6; 2 Corinthians 5:10; Ephesians 1:22; 5:23; Colossians 1:18; Luke 1:31-33; Philippians 2:9-11

⁹ Romans 8:34; Hebrews 7:25-26; 9:24; 1 John 2:1; Isaiah 53:12; John 1:29; 10:15; Mark 10:45; Romans 5:8; 1 Peter 2:24

The Holy Spirit

We believe that the Holy Spirit is the great Sanctifier and Helper of the church. He possesses all attributes of personhood and divinity, being coequal and coeternal with the Father and the Son.¹ In all that He does, the Holy Spirit glorifies the Trinity by manifesting the active presence of God in the world and in the church.²

The Holy Spirit regenerates sinful people, unites them with Christ, and seals them forever into God's family.³ He convicts the world of sin, testifies of Jesus, and indwells believers, actively transforming them into the likeness of Christ.⁴ The Spirit's unique role in salvation is to apply the redemption that the Father ordained and the Son accomplished.

The Holy Spirit also strengthens and sustains God's people. He comforts, assures, instructs, and empowers Christians for godly living and fruitful service.⁵ The Spirit inspired the Scriptures, brings unity to the church, and gives spiritual gifts to the members of Christ's body.⁶ Through His abiding presence, the Holy Spirit blesses believers with the enduring joy, hope, and peace that God gives to all of His children.

¹ Genesis 1:1-2; Matthew 28:19; 2 Corinthians 13:14; Psalm 139:7-9; Acts 5:3-4; Hebrews 9:14

² John 16:13-14; Acts 1:8; 2:4; Ephesians 5:18; Hebrews 2:1-4; Joel 2:28-30

³ John 3:5-7; 1 Corinthians 12:13; 2 Corinthians 3:6; Ephesians 1:13-14; 2:22; 4:30

⁴ John 16:7-14; 15:26; Acts 1:5; Romans 8:9; 2 Corinthians 3:18

⁵ John 14:16-17; 14:26; 16:13-14; Acts 1:8; 1 Corinthians 2:9-13; 1 John 2:27; 4:13

⁶ 2 Peter 1:20-21; Acts 28:25-26; Romans 12:5-8; 1 Corinthians 12:4-31

The Creation and Fall of Humanity

We believe that God created all that exists visible and invisible out of nothing by his word. All creation was spoken into existence in six days and, according to the design of God, was good.¹ God continues to uphold all things by the word of his power.²

God created mankind as the pinnacle of all creation. Adam and Eve were the first humans, having been directly created by God personally and individually as complete human beings.³ As male and female, they complemented one another perfectly in role and relationship and were equally made in God's image. All people are their descendants and likewise reflect the image of God as males or females, sharing the same dignity, value, and worth inherent in these first human persons.⁴

All humans have been made in God's image, having intelligence, emotions, volition, and a moral conscience.⁵ They are designed to enjoy everlasting fellowship with God and to reflect His holy and righteous character. By doing so, mankind fulfills his greatest purpose—to bring glory and honor to the Trinity.⁶

Adam and Eve were created completely righteous, and they lived in perfect harmony with their Creator. Yet by their own choice they rebelled against the moral law of God and fell from their sinless state.⁷ Because of Adam's disobedience, all humans have lost their innocence before God and are inherently corrupt. Every human is therefore a sinner by nature, by choice, and by divine declaration.⁸

¹ Genesis 1:1-31; Isaiah 66:2; John 1:3; Revelation 4:11; 1 Timothy 4:4

² Hebrews 1:3; Colossians 1:16; Nehemiah 9:6

³ Genesis 1:26-2:25; 5:1-2; Mark 10:6; 1 Timothy 2:13-14

⁴ Genesis 1:27; 2:15-25; 3:20; 5:1-2; 9:6; Matthew 10:31; Acts 17:26; 1 Corinthians 11:7-16; 1 Timothy 2:11-14; James 3:9; Psalm 139:14

⁵ Genesis 1:27; 5:1-2; 9:6; James 3:9

⁶ Isaiah 43:6-7; John 4:23-24; Psalm 29:2; Romans 11:36; 1 Corinthians 10:31; Hebrews 13:15

⁷ Genesis 2:16-17; 3:1-19; Romans 5:12; 1 Timothy 2:13-14

⁸ Romans 5:12; 3:9-17; 3:23; John 3:19; Ephesians 2:1-3; 1 John 1:8; Psalm 14:1-3

Apart from Jesus Christ, all humans are alienated from God and stand under His just condemnation without defense or excuse. This judgment brings physical and spiritual death, and it will result in everlasting, conscious separation from God's blessed presence.⁹ Humans are utterly incapable of restoring themselves to a righteous state, and all are in desperate need of the salvation God provides through Jesus Christ.¹⁰

⁹ Isaiah 59:2; John 3:36; Romans 5:12; 6:23; Hebrews 9:27; Matthew 13:49-50; 25:41-46;
2 Thessalonians 1:6-9

¹⁰ 1 Corinthians 2:14; Ephesians 2:1-3; Psalm 14:1-3; Romans 3:10-12; 9:15-16; Ephesians 2:1-9;
Colossians 2:13-14

The Doctrine of Salvation

We believe that salvation from sin, death, and the righteous judgement of God is possible because of Jesus Christ's redemptive work on the cross. Through His substitutionary atonement, Jesus paid the divine penalty for sin so that people might have their sins forgiven and be restored to a right relationship with their Creator.¹ There is no salvation apart from Jesus Christ, for His atoning death and victorious resurrection provide the only basis for reconciliation with God.²

Salvation is freely given when individuals, through the regenerating work of the Holy Spirit, hear the gospel call, receive the gift of faith, repent of their sins, and believe in Jesus Christ as Savior and Lord.³ These believers are immediately made spiritually alive and receive the gift of eternal life.⁴ God declares them righteous (justification), for their guilt has been transferred to Christ, and the righteousness of Jesus has been credited to them (imputation).⁵ They no longer live in a state of enmity with God, nor are they objects of His wrath (propitiation).⁶ Their sins are forgiven, and they have been freed from the bondage of sin (redemption).⁷ They experience genuine fellowship with God, are indwelt by the Holy Spirit, and become united into the body of Christ.⁸

¹ Isaiah 53:3-12; Mark 10:45; John 1:29; Acts 10:43; Romans 3:21-25; Hebrews 9:26-28; 1 Peter 2:24; 1 John 4:9-10

² Matthew 7:13-14; John 1:12; 3:14-18; 10:7-9; 14:6; Acts 4:8-12; 13:38; Romans 5:10-11; 6:5-10; Colossians 1:20-22; 1 Timothy 2:5-6; 1 John 5:12

³ Mark 1:14-15; Luke 13:3; John 1:12; 3:5-8; 3:16; 5:24; 6:63; Acts 10:43; 16:31; Romans 8:10-11; 10:9-13,17; Titus 3:4-7; 1 John 1:9; Isaiah 55:7

⁴ John 3:14-18; 5:24; 17:3; Romans 6:4-10; 8:10-11; 2 Corinthians 5:17; Philippians 3:8-11; Titus 3:4-7

⁵ Romans 3:21-25; 4:25; 5:8-9; 8:33-34; 1 Corinthians 1:30; 2 Corinthians 5:21; Galatians 2:16; 3:13; 1 Peter 2:24; Isaiah 53:11-1

⁶ Romans 3:23-25; 5:8-11; Ephesians 2:13-16; Colossians 1:20-22; 1 John 4:10

⁷ Romans 6:5-14; 8:12-14; Galatians 4:3-7; Acts 2:38; 10:43; 1 Corinthians 6:19-20; 2 Corinthians 5:17; Galatians 2:20; 1 Peter 2:24; 1 John 1:9

⁸ Ephesians 2:18-22; 3:11-12; Hebrews 4:16; 7:19; 1 John 1:3; John 15:26; Acts 1:5; Romans 8:9; 1 Corinthians 12:13; 1 John 3:1-3

This conversion happens by the sovereign grace and mercy of God according to his divine election of sinners. God's electing purpose is consistent with the free choice of man and includes all the means in connection with the end.⁹ Salvation is not given because of human initiative, status, or works. Rather, salvation comes to people solely because of God's initiative and grace, and therefore it excludes boasting and promotes humility.¹⁰

After receiving salvation, believers exhibit a positive moral change and begin a life of progressive sanctification whereby they are set apart to God's purposes and are enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit.¹¹ Growth in grace should continue throughout the believer's life. While it is impossible for the sinful nature to be completely eradicated in this earthly life, the Holy Spirit helps believers experience lasting victory over sin as they strive to increasingly reflect the attitudes and actions of Christ.¹²

From the moment of conversion, all believers are forever adopted into God's family. They permanently become His children and are declared heirs with Christ.¹³ Their position is not maintained by human works, for it is by God's power and grace that one's salvation is kept sure. Therefore, all genuine Christians can have great confidence that their hope is certain, their faith will persevere, and their future is secure.¹⁴ Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.¹⁵

⁹ 2 Timothy 1:9; Titus 3:4-7; Romans 8:29-39; Matthew 25:34; John 6:44-45; 6:65; 15:16; Romans 11:5-7; Ephesians 1:4-14; 2 Timothy 2:10

¹⁰ John 1:11-13; Romans 3:19-28; 4:4-5; 5:1-2; 9:15-16; Ephesians 2:1-9; Philippians 3:9

¹¹ John 17:16-19; Acts 20:32; 1 Thessalonians 5:23-24; Hebrews 12:14; James 2:14-26; 1 John 1:6-2:11

¹² Romans 7:7-8:17; 2 Corinthians 3:18; Galatians 5:16-25; Ephesians 4:20-24; Colossians 3:1-17; 1 Thessalonians 4:3-7; Hebrews 3:12-14; 12:1-3; 1 John 2:19

¹³ John 1:12-13; Romans 8:14-15; 8:23; 8:28-30; 2 Corinthians 6:18; Galatians 4:3-7; Ephesians 1:3-11; 3:6; Hebrews 12:5-9; 1 John 3:1-2

¹⁴ John 6:37-40; 10:27-29; Romans 8:38-39; 1 Corinthians 1:8; 15:20-23; 2 Corinthians 1:21-22; Philippians 1:6; 1:21-24; 1 Thessalonians 5:23-24; 1 Peter 1:3-5; Jude 1:24-25

¹⁵ Romans 8:30; Colossians 3:4; 1 John 3:2; Philippians 3:20-21; Romans 8:18, 23; 2 Corinthians 5:1-9; 15:51-57; 1 Peter 1:3-5; 5:1

The Doctrine of the Church

We believe there is one true and universal Christian church, which was established by God and consists of all people who have a genuine faith in Jesus Christ. In the church there is no distinction between race, culture, language, or nation, for all regenerate believers are united by the Holy Spirit into this living, spiritual body, with Christ as the head.¹

The ultimate mission of the Church is to bring glory to God by making disciples. The Church is called to make disciples through worship, prayer, teaching of the Word, observance of the ordinances, fellowship, the exercise of our gifts and talents, and the proclamation of the gospel both in our community and throughout the world.²

The church practices two ordinances instituted by Christ: baptism and the Lord's Supper. Baptism by immersion is the public testimony a believer gives after professing personal faith in Christ. It symbolically depicts the believer's real union to the death and resurrection of Christ. Being a church ordinance, it is prerequisite to membership in the local church.³ The Lord's Supper is the believers' remembrance and proclamation of Jesus' death through the partaking of elements that symbolically represent the body and blood of Christ.⁴ Both of these beautiful celebrations are regularly practiced by the church in obedience to Scripture, and they result in blessings and encouragement for the entire church body.

We believe that the church manifests itself in local, self-governed congregations of baptized believers associated by a covenant of faith under the authority of Christ. It is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the Gospel with each local church being the sole judge of the measure and method of its cooperation.⁵

¹ 1 Corinthians 12:12-13; Galatians 3:28; Ephesians 1:22; 2:11-3:6; 4:15; 5:23-32; Colossians 1:18

² Matthew 5:13-16; 28:18-20; Acts 1:8; 2:42-47; Ephesians 3:21; 4:11-14; 2 Timothy 3:16; Hebrews 10:24-25

³ Matthew 3:13-17; 28:19-20; Acts 2:38-41; 8:36-38; 10:47; 18:8; 19:4; Romans 6:1-11

⁴ Matthew 26:26-28; Mark 14:22-24; Luke 22:19-20; Acts 2:42; 1 Corinthians 10:16; 11:23-29

⁵ Acts 15:22; Jude 2, 3; 2 Corinthians 8:23, 24; 1 Corinthians 16:1-3

The local church is to be led by elders/pastors and deacons.⁶ These servants of Christ guide the church toward maturity and mobilize believers to reach their communities with the gospel.⁷ They also encourage and equip individuals to use their spiritual gifts to serve others and expand Christ's Kingdom. Finally, in all things, it is the Scriptures that govern, Christ who leads, and the Holy Spirit who empowers the church body to do its work.⁸

⁶ Acts 6:1-7; 14:23; Ephesians 4:11-12; Philippians 1:1; 1 Timothy 3:1-13; Titus 1:5-9

⁷ Acts 20:28; Ephesians 4:11-14; 1 Peter 5:1-5; 1 Timothy 5:17; Hebrews 13:7; 13:17

⁸ Joshua 1:8; Colossians 3:16; 2 Timothy 3:16-17; Ephesians 1:22; 4:15; Colossians 1:18; John 14:16-17; 16:13-14; Acts 1:8

The Doctrine of the Future

We believe that all of human history is moving toward one climactic event: the certain return and final revelation of Jesus Christ. At a time known only to God, Christ will return personally, visibly, and gloriously as the promised Messiah and King to establish His kingdom and consummate redemptive history.¹ Christ's return will be marked by many wondrous displays of God's power, which include: the rapture of those who are alive in Christ to be with Him; a period of unprecedented judgment upon the world, known as the Great Tribulation; and the bodily resurrection of believers from the dead.²

After Christ's millennial reign, Satan and all demons—who are fallen angels—will suffer their final defeat by the power of Christ and be imprisoned in hell forever.³ In addition, the unsaved will come before Christ in final judgment. They will receive God's just condemnation and will be sent away to everlasting, conscious punishment in hell.⁴ While all those opposed to God will be subject to His wrath, God's holy and righteous saints will receive eternal rewards as they enter into an everlasting state of glory with Christ.⁵

God will end redemptive history by creating a new heaven and a new earth, where His righteousness and glory will dwell forever.⁶ There the redeemed will finally experience unhindered worship of God, and they will enjoy everlasting fellowship with Him and with one another. There will be no sin, despair, or suffering in God's new creation, for it will be filled with perfect harmony, joy, beauty, worship, and love.⁷ This certain hope should motivate all believers to pursue godliness, to endure trials, and to anticipate with joy their blessed and eternal future.

¹ Matthew 24:27-31; 24:36-41; 25:31-46; 1 Thessalonians 4:16; Revelation 19:11-16; 20:4-6

² Matthew 24:15-31; 1 Thessalonians 4:13-17; Revelation 20:4-6; Romans 8:10-11; 1 Corinthians 15:50-54

³ Revelation 20:7-10; Matthew 25:41; Romans 16:20; Isaiah 14:12-17; Ezekiel 28:12-19

⁴ Revelation 20:11-15; Matthew 13:49-50; 25:41-46; Acts 17:30; 2 Thessalonians 1:6-9; John 5:22

⁵ John 5:28-29; Matthew 16:27; 25:31-46; Daniel 12:1-3; John 14:1-3; 1 Corinthians 3:11-15; 2 Corinthians 5:10; Revelation 22:3-5

⁶ Revelation 21:1-22:6; Romans 8:19; Isaiah 65:17; 2 Peter 3:10

⁷ Revelation 22:3-5; Ephesians 5:5; John 17:3

POSITION STATEMENTS

On the family

We believe 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.¹

¹ Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

On Civil Government

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things openly opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the coming Prince of the Kings of the earth.¹

On Stewardship

We believe God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians 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.²

¹ Matthew 22:21; Romans 13:7; Titus 3:1; I Peter 2:13-14, 17

² II Corinthians 8:7; I Corinthians 16:2; Malachi 3:8-10; Hebrews 7:2-4; Matthew 23:23; Leviticus 27:30