

Statement of Faith

Cornerstone Bible Church Willcox

We at Cornerstone Willcox believe the church is under the Lordship of Jesus Christ. Therefore, we are committed to contending for the faith that was once and for all delivered to the Saints (Jude 1:3). In unity with the historic Christian church, we believe and confess the Apostles', Nicene and Chalcedonian Creeds as accurate representations of Scripture's teaching.

The basic doctrines within the Cornerstone Willcox Statement of Faith represent what we believe to be the core elements of biblical teaching.

The theological distinctives within The Cornerstone Willcox Statement of Faith reflect what distinguishes Cornerstone Willcox from other churches who would affirm the basic doctrines. These distinctives indelibly shape the way that Cornerstone is led and the direction the church is headed. We do not expect all members to embrace all aspects of these distinctives, but members should expect that the distinctives will be maintained in all ministry environments at Cornerstone Willcox, and members may not teach contrary to them.

Doctrine of God

We believe in one God eternally existing as one essence and three distinct persons: God the Father, God the Son and God the Holy Spirit. Each person is fully, equally and eternally God, yet there is one God. The entire Christian faith is bound together with the confession of God's Trinitarian nature (Matt. 28:18-20).

We believe in God the Father, the Creator of heaven and earth. We believe in the Son, Jesus Christ, eternally begotten but not made, who in history assumed to Himself a human nature for the sake of our salvation (John 1:14; Heb. 1:3). Christ is fully God and fully man. Through Him, all things came into being and were created. He was before all things, and in Him, all things hold together by the word of His power (Col.1:15-20). He suffered, died, was buried, resurrected, ascended and sits at the right hand of the Father until He returns for the final judgment and consummation of the Kingdom. We believe in the Holy Spirit who eternally proceeds from the Father and the Son and is sent by the Father and Son to give new life (John 15:26-27). The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth and dwells within the regenerate (Eph. 1:13-14). The Holy Spirit has come to glorify the Son who, in turn,

came to glorify the Father. He will lead the Church into understanding and application of the truth of God's Word. He is to be respected, honored and worshiped as God, the third person of the Trinity.

The triune God, Father, Son and Spirit, is the Creator of all things, visible and invisible. As the immortal and eternal Creator, He sovereignly rules over all of His creation (Ps. 24:1).

Doctrine of Revelation

God has made Himself known to the world in Jesus Christ, the Scriptures and creation. We believe that God has made Himself known to His creation. He has revealed Himself to us in His Son, the incarnate Word (Heb. 1:1-2), in Scripture, the inspired Word (2 Tim. 3:16), and in creation (Ps. 8; Rom. 1:20).

We believe that Jesus Christ, the Son of God, is the perfect revelation of who God is. Jesus Christ is the "image of the invisible God" (Col. 1:15), "the exact imprint of his nature" (Heb. 1:3) and a perfect reflection of God the Father (John 5:19).

We believe the Scriptures, the 66 books of the Old and New Testaments, are the inspired Word of God and are therefore without error in their original writings. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and free from error. The Scripture is sufficient for all that God requires for us to believe and do and is therefore to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises (Is. 40:6-8). As God's people hear, believe and obey the Word, they are equipped as disciples of Christ and witnesses to the gospel (Rom. 10:14-17). For this reason we believe the Word should be systematically taught so as to not impart our own ideas into God's Holy Word. We feel proper exegesis should always take place in order to preach His words to the hearer as God designed. (1 Tim. 6:3-4)

Doctrine of Creation and Providence

We believe that God created everything from nothing and governs all things, at all times, in all places. God created the whole world from nothing (Gen. 1:1-2; Ps. 24:1). God's creative work is the overflow of the love present within the Trinitarian fellowship. Creation, according to the design of God, was good (Gen. 1:3-31). God doesn't let the world exist, He makes the world exist. He upholds the universe by the word of His power, and He holds the world together in himself (Col. 1:17).

Doctrine of Humanity

We believe that all humanity is created in the image of God and possesses intrinsic dignity and worth. God made humanity—male and female—in His own image (Gen. 1:27-30). Set apart as His image bearers, every human being is sacred. All men and all women, bearing the image of God, are meant to represent God in His creation (1 Cor. 10:31). God declares the created order to be very good, distinguishing men and women as His agents to care for, manage and govern over it. They enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church and civic life. Adam and Eve were made to complement each other in a one-flesh union in the covenant of marriage that establishes the only God-ordained pattern of sexual relations for men and women. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways.

Complementarianism

Men and women are absolutely equal in essence, dignity and value but are distinct by divine design. As part of God's good created order, men and women are to have different yet complementary roles and responsibilities in the home and church. As it relates to the church, men and women are both expected to lead; however, the office of elder is reserved for qualified men (1 Tim. 3; Titus 1).

Doctrine of Sin

We believe that sin has fractured all things, leaving the world in desperate need of salvation. Through the temptation of Satan, humanity transgressed the command of God and fell from their original holiness and righteousness (Gen. 3). Now the entire human race inherits a corrupt nature that is opposed to God and His law (Rom. 3:9-20). Therefore, all humans are under condemnation. This depravity is radical and pervasive. It extends to the mind, will, body and affections. Unregenerate humanity lives under the dominion of sin and Satan (Eph. 2:1-3). He is at enmity with God, hostile toward and hateful of God.

Doctrine of Salvation

We believe that salvation is by grace alone through faith alone in Christ alone. We believe that, due to universal death through sin, no one can enter the kingdom of God unless born again (John 3:5-8); that salvation is only by grace through faith in the shed blood of Jesus Christ; and that all who receive the Lord Jesus Christ through faith are declared righteous by God and become children of God (Heb.10:19-25).

We believe the Scriptures teach that regeneration, or the new birth, is that act of God by which the Holy Spirit imparts a new nature and a new spiritual life, not before possessed, and the person becomes a new creation in Christ Jesus (Gal. 2:20). The mind is given a holy disposition and a new desire to serve God, the dominion of sin is broken, and the heart is transformed from a love of sin and self to a love of holiness and God.

Sovereignty of God 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 grace that is given by the mercy and pleasure of God, so that no one may boast. Apart from the intervention of God, humanity cannot choose of its 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.

Doctrine of the Church

We believe that the Church is the body of Christ sent into the world to shine forth the glory of God.

God, by His Word and Spirit, creates the Church, calling sinful humanity into the fellowship of Christ's body (1 Cor. 12:12-31). By the same Word and Spirit, He guides and preserves that newly redeemed humanity. The Church is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Church exists to worship and glorify God as Father, Son and Holy Spirit. The ministry of the Church is an extension of the ministry of Jesus in the power of the Spirit.

The ultimate mission of the Church is to bring glory to God by making disciples (Matt. 28:18-20). 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.

We believe there are two ordinances of the Church. One is that of a believer's baptism in the name of the Father, Son and Holy Spirit, and the other is the Lord's Supper.

Water baptism is only intended for those who have received the saving benefits of Christ through the new birth of the Holy Spirit. In obedience to Christ's command and as a testimony to God, the Church, oneself and the world, believers are baptized by immersion in water in the name of the Father, Son and Holy Spirit. Water baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that a former way of life has been put to death and vividly depicts the release from the mastery of Satan, sin and death.

As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ. This ordinance symbolizes the breaking of Christ's body and the shedding of His blood on our behalf and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we come to the table with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls and signify our unity with other members of Christ's body.

Gifts of the Holy Spirit

The gifts of the Holy Spirit that we see on display in the New Testament are still active within the life of the church. These gifts did not end with the close of the New Testament or the death of the last apostle (1 Cor. 12:1-11). These gifts are also not up to us to claim, but are given at the Lord's discretion and for His good works.

Doctrine of Resurrection and Consummation of the Kingdom of God

We believe that Jesus Christ is returning to the world in the future to judge the living and the dead.

The consummation of all things includes the future, physical, visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the glorification of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the consummation, Satan, with his hosts and all those outside Christ, is finally separated from the benevolent presence of God, enduring eternal punishment (Rev. 20:7-15), but the righteous, in glorious bodies, will live and reign with Him forever, serving Him and giving Him unending praise and glory. Then the eager expectation of creation will be fulfilled, and the whole earth shall proclaim the glory of God, who makes all things new (Rev. 21:1-5).