



# DISCOVER CBC

new member orientation



## DISCOVER CBC

---

- I. Welcome to Community Bible Church
- II. Community Bible Church History
- II. Pastors, Elders, Staff and Information
- III. The Apostles Creed
- IV. Core Beliefs of CBC
- V. The Ministry of CBC
- VI. Membership at CBC
- VII. Biblical Stewardship
- VIII. Personal Inventory



## WELCOME TO COMMUNITY BIBLE CHURCH

---

It is a sincere pleasure to welcome you to Community Bible Church today. I trust that you will learn more about the church as a means to know Christ and the power of His resurrection in your everyday life. You have something to offer the Lord here in this church. You are a part of a royal priesthood and I look forward to getting to know you and your heart to see God do amazing things among us.



**Community:** CBC is a family of believers that loves one another, prays for one another and carries one another's burdens. As a church we understand the importance of keeping the unity of the spirit and the bond of peace. We truly do long to be together with the affection of Christ Jesus. CBC is a place to laugh, to cry and to enjoy the incredible abundant life that Christ desires for each of us. This truly is a hospitable place where all are welcome. This community of faith is growing both in depth and in number. God has blessed the church with a generation of energetic young people that will carry on the cause of Christ for decades to come.

**Bible:** The ministry of CBC recognizes the importance of the Word of God. God's Word is relevant, living, active and sharper than a double edged sword. God's Word is inspired and authoritative. The ministry of CBC preaches Christ and Him crucified. The Word of God is a lamp unto our feet and a light unto our path. Here at CBC, the gospel, or the incredible good news of God's grace is the power of God.

**Church:** CBC exists to carry on the ministry of Jesus who went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people. As a church we prepare ourselves to be both people of faith and people of action. We seek to not only be hearers of God's Word but doers as well. With the authority of God's Word we serve this community and make the gospel known around the world. The ministry of CBC is very intentional and strategic about making disciples of all nations.

In Him,

Gary M. Hewins  
Senior Pastor



## COMMUNITY BIBLE CHURCH HISTORY

---

### **Early Years: 1984-85**

A small group of people (21) from Highlands First Presbyterian Church, responding to the call of God to leave the PCUSA, met together on April 27, 1984 at Marge and Chet Schmidt's home to discuss the possibility of forming a new church in Highlands. They held the Bible, God's Word, to be true and the ultimate authority for life. Although there was some "fear and trembling" there was little doubt in the minds and hearts of the group that God intended just that. After meeting at Wynn and John Cleaveland's home to discuss doctrine, the first Sunday School and Worship Service was held at the Schmidt's home on Sunday, May 6, with 15 attending.

The name Community Bible Church was chosen during a meeting at Martha and Fred Rodenbeck's home on May 15. Tom Musselman spoke to the group about affiliation with the Evangelical Presbyterian Church (EPC) and on May 27 there was a unanimous agreement to join the EPC.

Services continued to be held at the Schmidt's home until the first "official" worship service on Sunday, July 1 (with 21 present) in a storefront at Carolina Square next to the Sears building. CBC valued the preaching of God's Word, non-liturgical services and a blend of traditional and contemporary music. During the next three years, three moves were necessary before CBC finally found its "home."

Terry Wilkes served as the interim during the search for a Pastor. In October of 1984 Bob Bryan, who was to be the Pastor for the next four years, was called. The following February of 1985 the building fund was begun. On October 27, 1985, CBC officially organized as a church in the SE Presbytery of the EPC.

### **Chestnut Street Years: 1986-1997**

In 1986 a groundbreaking service took place on November 30th. Soon after, in January of 1987, construction began on the new building located on Chestnut Street. Before the new church building was totally completed, the first Service of Worship was held on September 13th in the Fellowship Hall. In October 1987, the Church dedication service was held.

Over the years CBC has emphasized the priesthood of all believers and has shown this through a strong commitment to a plurality of leadership embodied in a council of elders.

Following an interim period, which was filled by Tim Colwell and Terry Wilkes, Jerry G. Robinson was called in January of 1989 to be pastor and remained until early 1993. March of 1993 brought Herb Bailey as interim pastor and he served in this capacity until July of 1994.

Steve Kerhoulas became CBC's third full-time Pastor. He preached his first sermon on July 4, 1994. The Church continued to grow under his leadership.

### **Highway 64: 1997 - Present**

A 13-acre tract of land was purchased in 1997 and construction on the present facility was begun in the fall of 1998. CBC continued its call to serve the community through its new facilities. Through the purchase of a large commercial grade generator CBC envisioned assisting the community in times of emergency need. The first Worship Service in the new sanctuary was held on Easter Sunday 2000, with over 500 in attendance. Steve Kerhoulas remained as Senior Pastor for over 12 years, leaving in September of 2006. During these years CBC grew in its service to the community through the use of newer technologies. A strong commitment to God's word and the priesthood of all believers continued. Herb Bailey again served as interim for a short period of time until illness forced him to leave.

In April of 2007, the Church voted unanimously to start the process of dissolving the affiliation with the Evangelical Presbyterian Church and become non-denominational. On September 5, 2007, Community Bible Church became an independent, non-denominational church.

In January of 2009 Gary Hewins was called to join CBC as senior pastor. Gary has taken on the roll of teaching elder. He reflects CBC's distinctives of: 1 Biblical teaching and preaching, 2. the priesthood of all believers and 3. Community involvement through cultural relevancy.

In November Of 2009 Greg and his family joined the CBC family. Greg was called to CBC to be the Assistant Pastor. Greg's desire is to continue CBC's history of excellent ministry to people on the plateau.



## PASTORS, ELDERS, STAFF AND INFORMATION

---

### Pastors

#### Senior Pastor: Gary Hewins

In January 2009, Gary was called to Community Bible Church to provide leadership as the Senior Pastor. He is focused on supplying spiritual nurturing to the growing congregation, while also providing a challenging preaching and teaching ministry. Community Bible Church maintains a spiritual influence on multiple church campuses in the region and enjoys a very influential online ministry presence. Gary holds a Bachelor of Science degree in Psychology from Georgia State University and a Master's of Arts degree in Religion from Reformed Theological Seminary and a Doctorate in Ministry from Gordon Conwell Theological Seminary in Boston, Massachusetts.

Missions is deeply embedded in Gary's heart. He has been instrumental in proclaiming the Gospel in many nations among people devoted to many false gods. His unique preaching and teaching style cultivates a hunger for the Word of God in others.

#### Community Development Pastor: Thomas Bates

Thomas grew up in Atlanta and graduated from The Westminster Schools. Following graduation from Davidson College, Thomas and Lisa (also a Davidson graduate) taught in Kenya for almost two years in neighboring villages, returning to the US in 1984 to be married. After supporting each other through their respective graduate programs (Thomas at Duke University [Natural Resources Management] and Lisa at Clark University [Rural Community Development]), they returned to Africa to work with *Save the Children Foundation* for 18 months in northern Sudan. After their experience in Sudan, Thomas and Lisa moved to Cashiers where Thomas helped develop Fountainhead Water Company, followed by real estate development for the next 22 years. Thomas and Lisa have three children: Sara (married to Galen and have Ezra), Tucker and Hayden.

The Bates Family has enjoyed membership here at CBC since 1998. Thomas has served as an elder at CBC since 2000 and joined the staff in 2018. He is responsible for CBC's overall community development.



### **Director of Worship & Arts: Leah Meads**

Leah grew up in Midlothian, Virginia and graduated from Lee University in 2014 with a Bachelor of Music in Church Music. Though she has been involved in music in the local church for as long as she can remember, her passion really began as she felt God leading her to study music in college. Through those four years of study and her experience in leading musical worship since then, she has come to see the different purposes music serves in the life of the Church and is excited to help lead God's people, through music and discipleship, to know Him more and build a kingdom of disciple-making disciples! Her vision is to see God's people grow in the grace and the knowledge of our Lord Jesus Christ (2 Peter 3:18) and know the love of Jesus that surpasses knowledge so that we may be filled up to all the fullness of God (Ephesians 3:19) and walk worthy of our Lord (Colossians 1:10)! Leah enjoys cooking and reading, and her favorite books are The Advocate by Randy Singer and The Ministry of Intercession by Andrew Murray. Some of her favorite movies and music come from the 1940s, 50s, and of course, the 90s (shout out to Point of Grace for still being legit!).

### **Director of Care Ministry: Laurie Vanderwiele**

Laurie and her husband, Chris, joined our CBC family and immediately became involved in the Youth and Worship and Arts Ministry.

They have 2 girls, Abby & Kate.

Laurie was added to the staff and is currently seeking out those in our congregation who are in need of a little extra care during a difficult time in their lives.

She also serves on the Worship & Arts Team and with the Youth.

### **Director of Technical Operations/ IT/Video: Chris Birch**

Chris grew up in Boston, MA. He graduated from Western Carolina University where he met his wife, Carley. He and his family live in Sylva. He enjoys playing hockey, hiking and being a dad to his precious daughter, India.

### **Executive Assistant: Melani Beavers**

Melani and her family moved from Marietta, GA in June of 2005. She and her husband, Stuart, have three children Ben, Isaac and Ellie Cate.

Melani began as a willing volunteer in our Children's Ministry and was added to CBC's staff in May of 2006. She saw the importance of raising "our children" in God's word and hiding His scriptures in their hearts.

In 2012 she took on a new role as our Executive Administrative Assistant. She is using her talents as an organizer, administrator and connection to our congregation to help support our various ministries.

#### **Director of Student Ministries: Rick Plotts**

In August 1999, Rick was ordained as a minister of the Hispanic Mission Church in Transylvania County. He has pastored that same mission church for over 20 years.

Rick has a Bachelor of Arts degree from Oakland University in Rochester, Michigan, with two foreign languages (German & Spanish). He moved to the mountains of Western NC in 1989 with his young family to begin his career in teaching in Transylvania & Jackson County.

Rick loves Missions & Youth. He began his ministry in youth church back in 1979 and has continued this passion of connecting youth to the mission field and serving Christ into their adult lives. He is still involved with 3 of our local schools where he serves as FCA Director and participates in over 10 Bible studies each week in these schools.

#### **Children's Ministry Coordinator: Lindsay Stubblefield**

Lindsay and her family have been a part of the CBC family for several years. She has been a volunteer in just about every area of CBC.

She has three children, Ryder, Ace & Bennett.

Lindsay has been on the volunteer end, so she knows what our children's volunteers' desire. She has the ability to lead our volunteers and children toward a more meaningful relationship with Jesus.

#### **Children's Ministry Coordinator: Julie Hughes**

Julie has been a member of CBC with her husband, Jeremy, and their two boys, Conner and Jayden, for many years now. She has been frequently serving as a volunteer in our Children's Department. Julie was called into children's ministry in the fall of 2014 while serving in India with her family at a children's home for a few months. Since then Julie has grown to be a homeschool mom, tutor of Classical Conversations, a ballet teacher and the Children's Ministry Leader here at CBC. She considers it all pure joy to teach the Word, play, worship, pray and just to be a part of drawing the kids closer to their Father. As a local family, Julie has been blessed with the opportunity to witness the kid's God-given gifts and desires to help them learn to use their gifts to share the Father's love with others.



## **Comptroller: Rodney Beasley**

Rodney is originally from Orlando and the surrounding Central Florida area. He went to all the local schools there and graduated from the University of Central Florida in 1972 with a degree in accounting. After graduating he went to work for various companies doing accounting work as their chief financial officer. He worked in different business segments such as retail, wholesale and manufacturing for both domestic and international companies. He has two wonderful daughters one in Orlando and one in Virginia Beach, VA. Having always loved Western Carolina he moved to Franklin to be in the midst of the mountains. Within a year of moving to Franklin he became a master gardener in Macon County. His dream job after moving to Franklin was to find a great church and to be able to work alongside of people of faith.

## **Elders**

**Thomas Bates**  
**Gary Hewins**  
**Clark Hickock**  
**Dennis Howard**  
**Ken Mckim**  
**David Spears**

## **Address**

Community Bible Church  
PO Box 2916  
3645 Cashiers Road  
Highlands, NC 28741  
Phone: 828-526-4685

## **Web Site**

The best source for up to date information is our website: [www.cbchighlands.com](http://www.cbchighlands.com)



## THE APOSTLES CREED

BOOK OF COMMON PRAYER 1662

---

I BELIEVE in God the Father Almighty,  
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord,  
Who was conceived by the Holy Ghost,  
Born of the Virgin Mary,  
Suffered under Pontius Pilate,  
Was crucified, dead, and buried:  
He descended into hell;  
The third day he rose again from the dead;  
He ascended into heaven,  
And sitteth on the right hand of God the Father Almighty;  
From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;  
The holy Catholic Church;  
The Communion of Saints;  
The Forgiveness of sins;  
The Resurrection of the body,  
And the Life everlasting.

Amen.



## CORE BELIEFS OF CBC

---

### WE BELIEVE:

- that the Bible is the inspired word of God and the final authority in life and doctrine (II Timothy 3:16-17) . . . a lamp unto our feet and light unto our path (Psalm 119:105).
- that there is one God, eternally existing in three persons (Romans 8, Ephesians 1:13-14).
- in the deity of the Lord Jesus Christ (John 1:1), His virgin birth (Matthew 1:18), His sinless life (2 Corinthians 5:21), His miracles (Acts 10:38), His vicarious death as the only sacrifice for the sin of the world (1 John 2:2), His bodily resurrection from the dead (Luke 24:39), His ascension to the right hand of God as our intercessor (Hebrews 4:14), and His future return in glory, first to rapture His church (1 Thessalonians 4:16-18) and second, to establish the kingdom of God upon the earth (Revelation 20:6).
- that Jesus Christ is the one and only Son of God who died for our sins and rose from the dead and is the only mediator through whose work we are redeemed. "He is the Way, the Truth, and the Life, and no one can come to the Father except through Him" (I Corinthians 15:1-8, John 14:6, Acts 4:10-12).
- that every person has worth as a creation of God, but that all have sinned and fallen short of the glory of God (Romans 3:23).
- that salvation is a free gift of God, and we are saved by Grace, through faith in Jesus Christ (Ephesians 2:8-9, Romans 6:23).
- that forgiveness of sins and the promise of eternal life are available to those who trust in Christ as Savior and Lord (John 3:16).
- that those accepting Christ should repent of sin, confess their faith, and be baptized into Him (Romans 10:9, Acts 2:38).
- that God gives His Holy Spirit to dwell in the lives of "born again" believers as a guarantee of our inheritance and salvation through Jesus (Acts 2:38, II Corinthians 1:22, Ephesians 1:14).
- in the process of spiritual development (sanctification) wrought in the believer's life by the Holy Spirit. The growth involves daily dying to sin and living unto righteousness (Romans 6:1-23), finds expression in a holy life (Hebrews 12:24) and will be culminated at the return of Christ (1 John 3:2).
- that the church is the body of Christ on earth, empowered by the Holy Spirit to continue the tasks of reaching the lost and discipling the saved, helping them to become fully devoted followers of Christ (Ephesians 4:1-16, Matthew 28:19-20).
- that every member of the body is a minister; the Elders/Shepherds and church staff are to help equip the members for their ministry (I Peter 2:5, Ephesians 4:11-12).
- in divine healing for the total man, spirit, mind and body and that this healing is accomplished in the redemptive work of Christ on the cross and appropriated in the believer's life through prayer (Isaiah 53:5, Matthew 8:17, 1 Peter 2:24, James 5:13-15).

- that Jesus Christ will one day return and that all those who have been saved will be with the Lord forever in eternity (I Thessalonians 4:13-18).



## THE MINISTRY OF THE CHURCH

---

“Sanctify them by the truth; your word is truth” John 17:17. As Jesus was speaking to the Father, He prayed for His disciples and those who would become the church. He gave us a pattern for sanctification: Lives based upon truth. God’s word is truth.

Doctrine is not just a nice set of words we keep on the shelf and pull down every now and then to show it. It is the basis for **what we do**. What follows is our statement of faith and additional practical application of our doctrine in the ministry of our church.

## COMMUNITY BIBLE CHURCH OF HIGHLANDS, NORTH CAROLINA STATEMENT OF FAITH

---

### THE BIBLE

**THE SOLE BASIS OF OUR BELIEF IS THE BIBLE**, composed of the 66 books of the Old and New Testament. We believe that Scripture in its entirety originated with God and that it was given through chosen men. Scripture thus at one and the same time speaks with the authority of God and reflects the backgrounds, styles, and vocabularies of the human authors. We hold that the Scriptures are infallible and inerrant in the original manuscripts. They are the unique, full, and final authority on all matters of faith and practice, and there are no other writings similarly inspired by God.

#### SCRIPTURAL BASIS

*Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.*

### THE APPLICATION OF TRUTH

- We endeavor to regularly read and study the Bible, privately and publicly, to understand its message.
  - We reject claims that any human or ecclesiastical intermediary is necessary for us to know and relate to God—we have His Word, and we are each individually responsible to learn what it says.
  - All aspects of our life and conduct must be submitted to what the Bible teaches about that area—we must obey what we discover God has commanded.
  - Messages given by Community Bible Church teachers must provide teaching supported by Scripture.
  - We do not accept doctrines, no matter what is claimed as their source, if they are not biblically based.
- 

## GOD THE FATHER

**WE BELIEVE THAT THERE IS ONE TRUE, HOLY GOD**, eternally existing in three persons—Father, Son and Holy Spirit—each of whom possesses equally all the attributes of deity and the characteristics of personality. In the beginning God created out of nothing the world and all the things therein, thus manifesting the glory of His power, wisdom, and goodness. By His sovereign power He continues to sustain His creation. By His providence He is operating throughout history to fulfill His redemptive purposes.

### SCRIPTURAL BASIS

*Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.*

### THE APPLICATION OF TRUTH

- Knowing and loving God is our highest priority—substituting any activity or allowing any passion to become stronger is idolatry.
- We treat creation as something wonderful that God has made; we neither abuse it, nor worship it; we seek to cultivate all that God has shared with us so it can be used to further His purposes, treating it as a stewardship from Him which must be preserved without becoming more important than the people He made to enjoy it.
- We cannot agree with any teacher or religious group which rejects God's revelation of Himself as a Trinity.
- We can count on God to be active throughout our lifetime; He works in our lives so we develop a vital relationship with Him based on deep trust that supersedes all other loyalties.

---

# JESUS CHRIST OUR LORD

**JESUS CHRIST IS THE ETERNAL SECOND PERSON OF THE TRINITY** who was united forever with a true human nature by a miraculous conception and virgin birth. He lived a life of perfect obedience to the Father and voluntarily atoned for the sins of all by dying on the cross as their substitute, thus satisfying divine justice and accomplishing salvation for all who trust in Him alone. He rose from the dead in the same body, though glorified, in which He lived and died. He ascended into heaven, and sat down at the right hand of the Father, where He, the only Mediator between God and man, continually makes intercession for His own. He shall come again to earth, personally and visibly, to consummate history and the eternal plan of God.

## SCRIPTURAL BASIS

*Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.*

## THE APPLICATION OF TRUTH

- We are Christians because our message is about Christ—His work, His divinity, and our need to follow Him; any message that does not center on Christ, including His full humanity and divinity as well as His forgiveness for all sin, is not the Gospel.
- Because our salvation was secured by a perfect sacrifice of a perfect person, we live knowing that we are totally and unconditionally forgiven from sin now, rather than hoping we will be forgiven at some future point; we are secure in the grace of God through Christ.
- Knowing that Jesus will return some day, we hold on loosely to the things of this world, counting on the new heavens and earth to be our permanent home.

---

# THE HOLY SPIRIT

**THE ESSENTIAL ACCOMPANIMENT** of a genuine saving relationship with Jesus Christ is a life of holiness and obedience, attained by believers as they submit to the Holy Spirit, the third Person of the Trinity. He was sent into the world by the Father and the Son to apply to mankind the saving work of Christ. He enlightens the minds of sinners, awakens in them recognition of their need of a Savior. At the point of salvation, He regenerates and permanently indwells every believer to become the source of assurance, strength and



wisdom, and uniquely endows each believer with gifts for the building up of the body. The Holy Spirit guides believers in understanding and applying the Scripture. His power and control are appropriated by faith, making it possible for the believer to live out Christ's life, exhibiting His character and bearing fruit to the glory of the Father.

### **SCRIPTURAL BASIS**

*Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; 2:20; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 1 Peter 4:10; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.*

### **THE APPLICATION OF TRUTH**

- As saved people, we are continually mindful that we are in union with the One who saved us; we are not content just to be forgiven; we want to exemplify Christ-like behavior in every area of life, resisting sin and allowing the Holy Spirit to express the life of Christ in us in thought, word and deed.
- The Christian life is more than just "being good"—we need the Holy Spirit to bear His fruit in us; therefore, our daily lives must be yielded to the Spirit in total surrender. Our self-improvement efforts will be useless.
- When we share Christ with others, the message we present is effectual not because of our superior reasoning or irresistible presentation, but because of the Spirit being free to work through us and in the heart of the person we're talking to; therefore, we depend ultimately on His invisible activity through our limited understanding of what will reach the person.  
Because the Spirit is resident in us, we will listen for His promptings, anticipating that He wants to direct us and will do so if we are open to Him.
- We should be ever mindful that the spiritual gift(s), that each member of the body of Christ has been given, is to be used for the common good in building up the church.

---

## **SALVATION**

**THE CENTRAL PURPOSE OF GOD'S REVELATION** in Scripture is to call all people into fellowship with Himself. Originally created to have fellowship with God, man defied God, choosing to go his independent way, and thus was alienated from God and suffered the corruption of his nature, rendering him unable to please God. The fall took place at the beginning of human history, and all individuals since have suffered these consequences and are thus in need of the saving grace of God.

The salvation of mankind is, then, wholly a work of God's free grace, not the result, in whole or in part of human works or goodness, and must be personally appropriated by repentance and profession of faith in his/her redeemer, Jesus Christ. When God has begun a saving work

in the heart of any person, He gives assurance in His Word that He will continue performing it until the day of its full consummation. The believer, having died to their old self with Christ on the cross and being born again as a new creation, lives the resurrected life by the faith of the Son of God, Jesus Christ.

### **SCRIPTURAL BASIS**

*Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.*

### **THE APPLICATION OF TRUTH**

- Our message to the lost contains the call to turn from fruitless attempts to earn God's favor and to cast themselves without reservation on the perfect and reliable provision of God in Christ.
- We live secure in the knowledge that the Christian life we live is motivated by love for God and gratefulness to God for the salvation He has fully and completely provided; we neither think our obedience "enhances" His provision for us (as if we could add something to the death of Christ) or treat His grace in a cavalier way (as an excuse to live sinfully).
- Knowing we are all "fleshly", we will never naively assume we're immune to temptation or evil; though confident of being rescued from the penalty of sin, we prudently conduct our lives mindful of sin's ongoing potential to misdirect us.

---

## THE CHURCH, BAPTISM, AND THE LORD'S SUPPER

### **THE CHURCH**

**THE COROLLARY OF UNION** with Jesus Christ is that all believers become members of His body, the Church. There is one true Church universal, comprised of all those who acknowledge Jesus Christ as Savior and Lord. The Scripture commands believers to gather together to devote themselves to worship, for prayer and the teaching of the Word, for fellowship and service to the body through the development and use of talents and gifts, and outreach to the world. Wherever God's people meet regularly in obedience to this command, there is the local expression of the church. Under the watch care of Elders and other supportive leadership, its members covenant to work together in love, purity and unity, intent on the one ultimate purpose of glorifying Christ.

## **ELABORATION OF DOCTRINAL STATEMENT ON THE CHURCH**

### **THE GATHERED CHURCH**

The church is not just a church when it is in this building. The church is God's people everywhere. When it meets it is called the Gathered Church. It meets regularly for celebration, encouragement and edification and to some extent witness.

And let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching. Hebrews 10:24-25

### **THE WORSHIP SERVICE**

In gathering the church has as priority to celebrate, to worship.

Worship is celebration, communication and consecration to God. In celebration we “enter into his gates with thanksgiving, and into his courts with praise” (Ps. 100:4). Worship is a loving response to His person and works as revealed in nature, Scripture, personal experience, history and in Jesus Christ. The church gathers on Sunday and other times to worship God and to celebrate the risen Lord. Celebration is expressed through singing (Ps. 9:11; Eph. 5:19), musical instrumentation (Ps. 33:2), silence before God (Hab. 2:20), lifting hands (Ps. 63:4; 1 Tim. 2:8), joyful praise (Ps. 47:1; 132:16), prayer (Acts 4:31) and financial giving (1 Cor. 16:1, 2). The celebration service aims to edify the people of God and evangelize the lost. The focus of the celebration service is Jesus Christ himself, eternal, incarnate, crucified, risen, exalted, reigning and returning as King of kings and Lord of lords.

### **THE MINISTRY OF PRAYER**

Another gathered activity is prayer. As well as being a personal encounter with the presence of God it is also a corporate activity. Christ promised, “For where two or three are gathered together in My name, there am I in the midst of them” (Matt. 18:20). At the very heart of worship lies the ministry of prayer. Prayer is the ministry of both the individual believer and the collective church. Prayer involves both talking to and listening to God.

### **THE ALTAR CALL**

In our gathered meetings we also consecrate ourselves to God. To consecrate means to make holy, to sanctify, to dedicate and to set apart for the purpose of God. Consecration means offering ourselves “as living sacrifices, holy and pleasing to God” (Rom. 12:1). Corporate and private worship is a time when we reevaluate our priorities, reassess our goals and reaffirm our commitment to Christ in both the confession of our sins and the dedication of our lives. The altar is a place where life-changing decisions are made. While the real altar is the altar of the heart, we affirm the important role the church altar has as a place of consecration to God.

## **THE MINISTRY OF THE WORD**

At the core of the worship services is the ministry of the Word. The early apostles pledged, "We will give ourselves continually to prayer and the ministry of the word" (Acts 6:4). The church is the voice of God in the world (1 Pet. 4:11).

God nurtures us as pastors, elders and teachers as we preach and teach the Word of God. Spiritual renewal and reformation results from preaching of the Word of God under the anointing of the Holy Spirit. The ministry of the Word is based on three principles: First, the conviction of Scripture as the inspired, inerrant and authoritative Word of God; second, the commitment to the study, research and application of Scripture; third, communication of the principles, blessings and admonitions of Scripture. The Scripture must not only be proclaimed as the word of God but must also be received by the congregation as such: "And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe" (1 Thess. 2:13). Preaching is a sacrament of sharing the bread of life together in worship to God.

## **SACRAMENTS**

**The Word Sacrament literally means:** "a visible sign of an inward grace." We do not believe that these ceremonies or practices impart grace, but that they symbolize grace. A better definition of sacrament: an ordinance that Christ left us to remember and to symbolize His reality in our life and the life of the church.

Below are two sacraments. Others include foot washing, extreme unction, marriage, etc.

## **DOCTRINAL STATEMENT ON THE SACRAMENTS**

**BAPTISM:** Believer's baptism and Communion are the ordinances established by Jesus Christ. 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 Savior, 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.

**THE LORD'S SUPPER:** The Lord's Supper is a symbolic act of obedience whereby members of Christ's body, the church, through partaking of the bread and the fruit of the vine memorialize the death of the Redeemer and anticipate His second coming.

## **SCRIPTURAL BASIS**

*Matthew 3:13-17; 16:15-19; 18:15-20; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; 16:30-33; 20:7; Acts 2:41-42,47; 5:11-14; 6:3-6; 8:35-39; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; Romans 6:3-5; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; 10:16,21; 11:23-29; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 2:12; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.*

### **THE APPLICATION OF TRUTH**

- We are a non-denominational church, emphasizing that all true believers are one with Christ and each other, regardless of denominational background.
- Every gathering of believers is a gathering of the Church; every small group is in fact the Church meeting together in its smallest unit.
- Disunity hurts the body of Christ and His cause. We guard our unity and diligently seek to honestly confront and work through differences in God-honoring ways that both respect the individual (made in God's image) and preserve the oneness in Christ we need to manifest.

### **ELDER'S STATEMENT ON BAPTISM**

From study of Scriptures and practices of the first century church, Christian baptism is the immersion of a believer in water.

The Community Bible Church's Statement of Faith states this, although it was intentionally omitted from the Core Beliefs.

It is not our intent to exclude any believer from membership in CBC based on the mode of baptism. Anyone who has undergone baptism after coming to faith, i.e., believer's baptism, regardless of mode, will be considered as having been baptized as part of the membership process of CBC.

New believers will be taught the reason for baptism (obedience to the command of Jesus), the symbolism of baptism (death, burial and resurrection) and the scriptural mode of baptism (immersion). They will also be taught that baptism is not a sacrament, i.e., there is no grace imparted through the act of being baptized, nor is it a requirement for salvation. If, for some reason, they wish to be baptized by a mode other than immersion, their wishes will be granted and they will be considered as having undergone believer's baptism.

### **ELABORATION ON THE SACRAMENTS AT CBC**

The Lord's Supper proclaims, "Christ died for me." The baptismal celebration proclaims, "Christ lives in me." The Lord's Supper. The Lord's Supper (1 Cor. 11:20) is also called the breaking of bread (Acts 2:42), communion (1 Cor. 10:16) and the Eucharist, meaning "thanksgiving" (1 Cor. 10:16). Christ is present in the Eucharist spiritually as opposed to being present physically. The Eucharist serves as a commemoration of God's gracious gift of Christ to humanity, a consecration of the church to Christ's lordship, a declaration of the believer's faith in Christ and a proclamation of Christ's Second Advent.

**1. In what sense is Christ present in the Eucharist?** Although the elements themselves are only representative, partaking of them involves partaking of Christ in His redemptive presence. It is a memorial but it is also a service in which the presence of Christ in His people affects real communion and fellowship.

**2. In what manner is the Eucharist a means of grace?** Christ instituted the covenant meal as a sign and seal of the covenant of grace for the benefit of all believers. Eating and drinking

represents the spiritual nourishment received through our faith in the body and blood of Christ. However, it is faith in Christ that enables us to experience the grace of God not the elements themselves. The presence of God's grace is presupposed in the hearts of the participants since the sacrament is for believers only and is, therefore, not instrumental in organizing the work of grace in the heart of the unconnected.

**3. In what way does the Eucharist confer the grace of God upon the recipient?** The sacrament itself is not a cause of grace but merely an instrument in the hand of God. Its effective operation is dependent on the faith of the recipient.

**4. Who are the proper participants of this Eucharist?** The Lord's Supper is a sacrament of and for the church. The conditions for receiving the sacrament are faith in Christ, self-examination, discerning the body and blood of Christ and the unity of believers in the household of faith (1 Cor. 11:28-32).

#### DOCTRINAL STATEMENT ON THE FAMILY

---

## 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 and should mutually submit to one another based on shared reverence for Christ as Lord. 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.

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.

## **SCRIPTURAL BASIS**

*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.*

## **THE APPLICATION OF TRUTH**

- It is the responsibility of the church to protect, nurture and support families and children. Family ministry is a key ministry of Community Bible Church.

## **ELABORATION ON VARIOUS MINISTRIES OF CBC**

### **THE MINISTRY OF STEWARDSHIP**

The giving of tithes and offerings is a vital part of worship. Giving demonstrates one's love for God (Jas. 2:15-17; 1 John 3:17-18), comes from a heart consecrated to Him (2 Cor. 8:11 - 12; 9:7), emerges from a spirit of generosity and cheerfulness (2 Cor. 9:7, 12), and functions according to the measure of prosperity God provides (1 Cor. 16:2). Three types of giving appear in Scripture: First, the giving of tithes for the work of the ministry of the church; second, the giving of offerings for various special projects which the church undertakes; and third, the giving of gifts to help the poor and needy (Mal. 3:9, 10; Matt. 6:1-4; Matt. 23:23; 1 Cor. 16:1, 2).

### **EVANGELISM AND DISCIPLESHIP**

The mission of the church is to make disciples of all nations (Matt 28:19). Discipleship begins with evangelism. Evangelism involves bringing persons into a personal faith in Jesus Christ as Savior and Lord (Mark 16:15).

Evangelism and education go hand-in-hand. The church is committed to the growth, development and nurture of those whom it brings into a living relationship with Christ.

A disciple is a learner, follower and imitator of Jesus Christ. The church provides opportunities to help individuals grow in their relationship to Christ, to release the gifts within the body of Christ and to reach out to others with the gospel of Christ. What does it really take to be a disciple? There are seven basic disciplines of discipleship:

1. **Teaching.** Spiritual instruction comes from both personal Bible study and receiving God's Word through the teaching ministry of the church.
2. **Fellowship.** The word fellowship (koinonia, Greek) means the sharing of a common life. Gathering together for worship, teaching and fellowship is vital to spiritual growth.



3. **Prayer.** Prayer means talking and listening to God. Jesus said, “Men should always pray and never give up” (Luke 18:1). The believer’s greatest privilege is the privilege of access to God through prayer.

4. **Worship.** Both private and public worship brings an experience of joy, happiness and peace. Worship ushers believers into the presence of God. “Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before His presence with singing” (Ps. 100:1-2).

5. **Giving.** Christians give their financial resources to support the ministry of the church and world evangelism. The Bible speaks of three forms of financial giving: tithes, offerings and alms. The word tithe simply means a tenth of one’s income; offerings include special gifts of praise above the tithe; and alms are gifts to the poor. God promises those who give, “See if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it” (Mal. 3:10).

6. **Service.** Every believer is called to serve Christ by serving His people. Christian service takes place both within the church and in the world. God has given spiritual gifts to every believer which are to be used in service: “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms” (1 Pet. 4:10).

7. **Witnessing.** There is no greater joy than the joy of sharing the love of Christ with another person. God gives us the Holy Spirit to empower us to witness. “You will receive power when the Holy Spirit comes upon you; and you will be my witnesses...to the ends of the earth” (Acts 1:8).

### **BENEVOLENCE**

The church has a divine obligation to assist the poor and needy in the world. Social action is an indispensable element of the prophetic role of the church in culture to be the salt of the earth and the light of the world. “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (Jas. 1:27).

Our ministry provides basic provisions for those in need. We offer counseling to those facing emotional and spiritual crises as we minister to the total person. In addition, we maintain a strong, vibrant presence in the inner city of Atlanta through both the preaching of the gospel and social action.

### **MISSIONS, BETTER KNOWN AS GLOBAL OUTREACH**

The witness of the church reaches beyond its own community to the world at large. Christ commissioned the church as a witness to the ends of the earth (Acts 1:8). Christ also gave a prophetic promise: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come” (Matt. 24:14).

To faithfully fulfill the administration of the gospel with which we have been entrusted, we prepare, commission and support missionary activity around the world. This involves both financing the cause of world missions as well as recruiting, training and commissioning missionaries into the global harvest field.

### **PASTORAL CARE AND COUNSELING TRUTH**

As a people-oriented ministry we provide pastoral and counseling services to deal with the varied needs of the congregation:

Ministering to the sick, bereavement counseling, guidance counseling, marriage and family counseling, crisis intervention, premarital counseling, Victorious Living support groups, financial management training and Stephen Ministry. Counseling services include professional counseling, pastoral counseling as well as trained and certified lay counselors.

Counseling is embodied in the biblical admonition: "Let the word of Christ dwell in you richly as you teach and counsel one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God" (Col. 3:16). The ministry of counseling is the ministry of the Wounded Healer through his church to the needs of people.

### **DEDICATION OF CHILDREN**

Infant dedication is the pledge of parents to faithfully raise their children in the instruction and discipline of the Lord. The congregation provides care, support and teaching to the family. The child is dedicated to God in an act of faith, trusting God to fulfill His will in the life of the child. Infant dedication is modeled by Hannah when she dedicated Samuel to the Lord: "So now I give him to the Lord. For his whole life he will be given over to the Lord" (1 Sam. 1:27). The dedication reminds parents of the joyful privileges and responsibilities of Christian parenting along with the promise of God's blessings on their children.

### **ANOINTING FOR HEALING AND BLESSING**

Anointing the sick with oil with the accompanying prayer of faith was a part of early church life (Mark 6:13 and Jas. 5:14). The oil represents the Holy Spirit whose gifts of healing impart grace to those suffering spiritually, emotionally, physically and relationally. The anointing of the sick serves as a viable point of contact for the release of faith of the suffering. The laying on of hands by the elders represents transference of Christ's power to the hurting and represents the elders' identification and involvement with human suffering much in the same way that Christ touched those to whom he ministered.

### **THE FUNERAL SERVICE**

Conducting funerals is an integral part of the church's ministry. Ministry to the bereaved is threefold: First, to help the surviving family cope through the days surrounding the funeral; second, to provide the deceased person with a Christ-centered burial service; and third, and to help the family and friends to reflect the meaning of life, death, faith and eternity with God.

The funeral service needs to be brief, simple and meaningful. The goal is to comfort the family and friends present and to communicate the gospel of Christ in a simple manner. Funerals provide the minister of the gospel the unique ministry opportunity to people at their deepest level of grief. It very well may be the most effective environment for evangelism since those present have their minds and hearts open to eternal matters.

While the funeral service is a time of sorrow and grieving, it is also a time for the minister to stress the Christian hope of eternal life and to focus on that positive reality in his message and ministry to the bereaved. The church's ministry does not end with the funeral service. Care, concern and counseling is provided by the pastor and congregation to assist those who are going through the grief process.

## Statement on Marriage, Gender, and Sexuality

---

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one's biological sex is a rejection of the image of God within that person.

Because God has ordained marriage and defined it as the covenant relationship between a man born as a man/male, a woman born as woman/female, and Himself, Community Bible Church will only recognize marriages between a man born as a man/male and a woman born as woman/female. Further, Community Bible Church and staff of Community Bible Church shall only participate in weddings and solemnize marriages between one such man and one such woman. Finally, the facilities and property of Community Bible Church, on and off the main campus, wherever located, shall only host weddings between one such man and one such woman.

We believe that the term "marriage" has only one meaning: the uniting of one man born a male and one woman born a female in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between such a man and such a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of Community Bible Church as the local Body of Christ, and to provide a biblical role model to the Community Bible Church members and the community, it is imperative that all persons who serve as Pastors, Elders, Teachers and Ministry Leaders, agree to and abide by the Community Bible Church's Statement of Faith inclusive of this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Community Bible Church.

## FAITH AND PRACTICE

**SCRIPTURE IS THE FINAL AUTHORITY** in all matters of faith and practice. Community Bible Church recognizes that it cannot bind the conscience of individual members in areas where Scripture is silent. Rather, each believer is to be led in those areas by the Lord, to whom he or she alone is ultimately responsible.

### THE APPLICATION OF TRUTH

- No person ever has the right to dictate the beliefs of another person; we submit to God's authority through His Word—it stands over and judges all of us, including our leaders.
  - We do not take stands on controversial issues about which the Bible is silent; individuals are left to their own conscience before the Lord rather than depending on the church to tell them what to think or do.
- 

## ELDERS' STATEMENT

**We believe the Statement of Faith to be an accurate summary** of what Scripture teaches. All members shall refrain from advocating doctrines that are not included in the Statement of Faith in such a way as to cause dissension. We believe what we have said in this Statement of Faith is not teaching of our own design, but an accurate reflection of the Bible's main themes, true for all people at all times in every place. This final statement simply asks that everyone in our fellowship to agree that, even if they have differing opinions, there be no divisiveness.

We are free to express our own opinions among our brothers and sisters, but we don't want to ever harm the church by gathering a following around ourselves (or an interpretation of a controversial issue) to create a splinter-group.

We value the well-being of Christ's body above our desire for self-expression; though no authority has a right to police our thoughts, we agree not to speak with unwarranted conviction when our opinions pertain to non-biblical matters or when our views differ from this Statement of Faith.

We understand that we, the Elders, are in a covenant relationship with all members of our congregation to operate within the approved form of government and statement of faith and are accountable for doing so.

## Final Authority for Matters of Belief and Conduct

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Community Bible Church's faith, doctrine, practice, policy, and discipline, our active Board of Elders is Community Bible Church's final interpretive authority on the Bible's meaning and application.

## Statement of the Sanctity of Human Life

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps 139.)

## Facility Use Policy

### *Purpose Statement*

The church's facilities on and off the main campus, wherever located, were provided through God's benevolence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the church's constitution and bylaws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings. The active Board of Elders, or their official designee, is the final decision-maker concerning use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause

confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities.

Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's faith use any church facility. Nor may church facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col3:17.)

#### Approved Users and Priority of Use

The active Board of Elders, and/or their designee(s) must approve all uses of church facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the church. Church facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

1. Groups or persons requesting facility use must affirm that their beliefs and practices and planned uses of the facilities are consistent with the church's faith and practice.
2. The group or person seeking facility use must submit a signed "Church Facility Reservation Request and Agreement" form.
3. The group or person seeking facility use must be willing to take responsibility for the facilities and equipment used and must agree to abide by the church's rules of conduct for facility use, as stated below and as described in any additional instructions by church staff.



## MEMBERSHIP AT CBC

---

A believer is a member of the body of Christ as soon as he is born again. (Ephesians 4:4, 15; Philippians 2:1; 1 Peter 2:9) In our consumer oriented society sometimes church is viewed as a commodity that one shops for. This is not the biblical teaching of the church. Church membership is a person's answer to God's call to join with fellow believers in a covenant bond. Membership celebrates a person's commitment to the Lord.

Becoming a member of a church carries the privilege of mutual commitment, pooled resources, obedience to the Lord. It is commanded of believers and it is a longing of the soul that is met no other way. In a way it is a communal marriage of a person or family to other families in Christ.

While all believers are members of the body of Christ, there is the issue of each believer's responsibilities to a local church and its authority in their life through that local body as a whole and its selected leadership as Hebrews 13:7 and 17 teach us, as well as the whole shepherding concept of Acts 28 and the pastoral epistles. What follows is the membership guidelines as found in CBC's Governing statement.

### 1) GENERAL MEMBERSHIP

#### a. Types of Membership

---

- 1) The membership shall consist of all those devoted to the church, that have the privilege of pastoral oversight, instruction, and government by the church. Application for Membership is open to all those who have made a credible profession of faith in Christ, have followed Christ in believer's baptism, and have been received into membership as provided in this document.

#### b. The Membership of Community Bible Church shall consist of Persons:

---

- 1) Professing faith in the Lord Jesus Christ.
- 2) Having followed Him in believer's baptism.
- 3) Having attended all sessions of the New Membership class.
- 4) Having shared their testimony with at least two of the Elders of Community Bible Church.
- 5) Are involved in <sup>1</sup>ministry and service within Community Bible Church.

---

<sup>1</sup> Ministry by a non-member of Community Bible Church is limited by this document, however, the real answer being sought here is this: Is the person seeking membership attempting to grow, and minister to those around them? Is church membership the next logical step in furthering their ministry and walk with the Lord in the life of the Church?



- 6) Understand the responsibility to represent the Lord and Community Bible Church in the world, in a Christ glorifying manner.

Anyone not approved by the Elders shall be denied membership. The decision by the Elders shall be final, and there shall be no appeal to any other body concerning that decision.

### **c. Voting Members**

---

- 1) All full members who are at least eighteen years old and in good standing in the church shall be voting members. ("Good standing" means that a member is not presently under the discipline of the church.) Any voting member in attendance at a duly called meeting shall be entitled to one vote on matters brought before the congregation. Voting by proxy shall not be permitted.

### **d. Membership Covenant:**

---

Community Bible Church has chosen to use the Biblical concept of the covenant to represent our membership agreement. It is a picture of the expectations of the individual and the church to one another.

- 1) Having repented of my sin and trusting Christ as my Lord and Savior, and having been Baptized as a believer, and being in agreement with Community Bible Churches statements, strategy, and structure, I now am led by the Holy Spirit to unite with the Community Bible Church family. In doing so I commit myself to God and the other members of Community Bible Church to do the following.

#### **1. I purpose to protect the unity of my Church**

- By acting in Love towards other members
- By only giving a good report.
  - (When this is not possible, I purpose to remain silent or to go privately to the person, following the guidelines laid out in the section titled Church Discipline)
- By submitting myself to the government and discipline of this Church and its leaders
- By not propagating doctrine contrary to the Statement of Faith.

#### **2. I purpose to share the responsibility of my Church**

- By being involved in its five purposes as God directs:
  - Worship
  - Outreach/Evangelism
  - Discipleship

- Fellowship
- Service
- By being actively involved in the ministries of Community Bible Church
- By Praying regularly for Community Bible Church

### **3. I purpose to serve through the ministry of my church**

- By seeking God's direction in how he chooses to use me
- By being equipped as opportunities arise
- By choosing to have a servant's heart

### **4. I purpose to support the testimony of my church**

- By attending faithfully
- By living a godly life
- By giving regularly my tithes, gifts, and offerings under the Spirit's direction

## **e. Termination of Church Membership**

---

- 1) Persons shall be removed from membership because of:
  - a. Death
  - b. Transfer of membership upon joining another church
  - c. Erasure upon request of the member
  - d. Exclusion by the Elders, following the process of discipline outlined in the section titled Church Discipline.

## **f. Membership Functions**

---

- 1) An individual must be either a full or affiliate member to fill the following roles in the church.
  - a. Ministry Team Leader
  - b. Sunday School Teacher
  - c. Serve on the Stewardship committee
  - d. Ushers
- 2) Only full members may serve in the following capacities:
  - a. Elder
  - b. Pastoral search committee

## **g. Care for Members**

---

It shall be the responsibility of all covenant members to care for those who are noticeably absent from the ministry and service of the church. Attention should be given to them in a spirit of loving concern and attempts made to

determine the reason for their absence and restore them into the active ministry and service of the church.



## BIBLICAL STEWARDSHIP

---

We are accountable to God for our **time, talent and treasure**. We are to glorify God with all that we have and do. Especially in our culture money is a reflection of our complete stewardship. Therefore, we do not shy away from challenging our members to consider their financial stewardship to God.

**Giving is an act of worship to God.** We are privileged to give and be a part of God's work on earth.

### Old Testament

The Old Testament teaches emphatically that everything in heaven and earth belongs to God who is sovereign over all (1 Chronicles 29:11, Psalm 24:1-2, 50:10-12, Psalm 89:11).

Honoring God with our possessions brings with it a blessing as found in the life of Abraham, Genesis 14:18-20 and other Old Testament persons.

Though the Old Testament speaks generally about tithing, that is giving a tenth of what one has (Deuteronomy 12:4-18), this was not by any means the only offering that was required. Some have found a second (Numbers 18:27-28) and even a third tithe (Deuteronomy 14:28-29, etc.) prescribed in the Old Testament.

The point was not so much the amount, but the act of worship, acknowledging that God's people were stewards, and that He owns all. Malachi 3:8-10 clearly states that to not give the tithe was to rob God of what was His.

### New Testament

The New Testament word for steward is *oikonomos*. The NIV translation of this word in Luke 12:42 is "manager."

### Jesus' Teaching

The concept of stewardship is foundational to many of Jesus parables. Jesus taught that:

- one was to give inconspicuously, Matthew 6:1-4
- to invest in heavenly not earthly treasure, Matthew 6:19-24
- that God provides for material needs, Matthew 6:25-34
- to give proportionally, Mark 12:41-44
- that giving was greater than receiving and that, Acts 20:35
- financial support for service was to be welcomed, Luke 8:1-3
- 

## Paul's Teaching

Paul takes up these teachings and gives us comprehensive instruction about biblical stewardship in Romans 12:6-8 and 2 Corinthians 8-9.

## How to Give?

<b>Generously</b>	<b>2 Cor. 8:2-4; 9:6</b>
<b>Regularly/systematically</b>	1 Cor. 16:2
<b>Proportionately</b>	1 Cor. 16:2; 2 Cor. 8:11-12
<b>Sacrificially</b>	2 Cor. 8:3-5
<b>Willingly</b>	2 Cor. 8:11-12
<b>Voluntarily</b>	2 Cor. 9:7
<b>Cheerfully</b>	2 Cor. 9:7
<b>Eagerly</b>	2 Cor. 8:10-11; 9:2
<b>Enthusiastically</b>	2 Cor. 2:9
<b>Excellently</b>	2 Cor. 8:7
<b>Strategically</b>	2 Cor. 9:12-15
<b>Scrupulously</b>	1 Cor. 16:3-4; 2 Cor. 8:18-21

## How much to Give?

<b>A generous amount</b>	<b>2 Cor. 8:2-3; 9:5-6, 11</b>
<b>A proportional amount</b>	1 Cor. 16:2; 2 Cor. 8:11-12
<b>A heartfelt amount</b>	2 Cor. 9:7
<b>A sacrificial amount</b>	2 Cor. 8:3

Giving is an act of worship, an act of grace given under grace. Because of this the believer has the freedom to give as he or she desires. Tithe, giving of 10% is a pattern we derive from the Old Testament. Though tithing under the Old Testament Law could have been anywhere from 10 to 23%. 10% is a good place to start, but should not be held to legalistically.

Giving is a matter of your heart before God. We are to love God with all our being and not our possessions, 1 Timothy 6:10. Giving is an act of worship. We are stewards of God's abundant gifts to us.

## **Creative Giving**

Please speak with our elders or pastoral staff about our Creative Giving Plans. We may be able to both increase your giving and benefit your personal wealth through the planned giving of wills, life insurance, real estate, and stocks and bonds.

*Thanks be to God for His indescribable gift! 2 Corinthians 9:15.*



## DISCOVER CBC INVENTORY

---

### Tell Us about You!

Date of Orientation Class \_\_\_\_\_

#### 1. Personal and Family Information

▪ Name: \_\_\_\_\_ Date of Birth \_\_\_\_\_

▪ Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

▪ Home Phone: \_\_\_\_\_ e-mail address: \_\_\_\_\_

▪ Work Phone: \_\_\_\_\_ Cell phone: \_\_\_\_\_

▪ Marital Status: ☐ Married ☐ Divorced ☐ Single

(Part year residents, non-Highlands/Cashiers area address)

Address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

▪ Spouse's Name: \_\_\_\_\_

▪ Your Children's Names

\_\_\_\_\_ Date of Birth \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_

\_\_\_\_\_ Date of Birth \_\_\_\_\_

#### 2. Spiritual History

▪ Tell us about your salvation experience:

\_\_\_\_\_



---

---

---

---

---

---

---

---

---

---

☐ I'm not sure I have a salvation experience and would like help understanding what being saved means.

▪Have you been baptized in water? ☐ yes ☐ no ☐ I'm interested in being baptized.

▪Would you like to know more about the importance of baptism? ☐ yes ☐ no

▪Are you currently a member or regular attender of another church ☐ yes ☐ no

Name and address of former church (optional – only needed if you desire us to request a transfer of membership):

---

---

---

### 3. Ministry Involvement

▪Please list any CBC ministries in which you are currently involved.

---

---

---

---

---

---

---

---

▪ Please indicate what you consider to be your spiritual gifts

*1 Peter 4:10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.*

☐ Teacher: helping believers instructing, helping believers understand and apply the Word of God to daily living. Romans 12:7; 1 Corinthians 12:28; Ephesians 4:11.

☐ Helps: the ability and desire to provide help and assistance to those in need. Romans 12:7; 1 Corinthians 12:28; Ephesians 4:12

☐ Administration (government): The ability to rule in the church. More specifically the ability to organize, plot, guide and direct the affairs of the church. Romans 12:8; 1 Corinthians 12:28

☐ Giving (generosity): A special ability to be very generous with what means one has, especially to the poor and needy. This gift is above and beyond the tithe which is for all believers. Romans 12:8

☐ Evangelist: The ability and desire to proclaim the gospel message with exceptional clarity. The evangelist brings the knowledge of the truth of Jesus Christ as Savior and Lord to the unconverted. Ephesians 4:11

☐ Hospitality: A delight in providing food, shelter, clothing and assistance to those in need. Romans 12:13

☐ Mercy: Those with this gift have a deep sense of empathy. Like helps above this involves a special ability and desire to assist and care, but more specifically for those who are sick or afflicted. Romans 12:8

☐ Faith: The ability to believe God for the supply of specific needs. Every believer should walk by faith and all have a measure of faith but not all have the gift of faith. 1 Corinthians 12:9

☐ Exhortation: The ability to encourage, comfort and admonish people. Romans 12:8

☐ I'm not sure of my gifts and would like help in identifying which one(s) I have.

▪Please indicate your talents or interests:

☐ Music

☐ Carpentry

☐ Tutoring

☐ Sports

☐ Cooking

☐ Drama

☐ Dance

☐ Audio Visual Technology

☐ Children's ministry

☐ Grounds and Landscape

☐ Graphic arts

☐ Office work

☐ Counseling

☐ Youth Ministry

☐ Hiking/Outdoors

☐ Auto/Mechanic

☐ Business/Entrepreneur

☐ Missions

☐ Small Groups

☐ Computers

☐ Photography

☐ Broadcasting

☐ other \_\_\_\_\_

4. How did you hear about CBC?

---

---

---

---

5. I am interested in pursuing membership at CBC ☐ yes ☐ no, not now.

