

CBC-CP core doctrines and convictions

For preserving long-term doctrinal faithfulness and church unity, it is critical for our church pastors and elders to fully affirm and teach our core doctrines as well as core convictions about important Biblical truths as expressed in several foundational areas of Biblical teaching. These areas include:

1. CBC-CP statement of faith (Appendix A)
2. CBC-CP beliefs and practices for baptism, the Lord's supper, and marriage/sexuality (Appendix B)
3. CBC-CP convictions on Biblical inerrancy (Appendix C)
4. CBC-CP convictions on literal interpretation of Gen 1-11 (Appendix C)
5. CBC-CP position on the role of men and women in the family and the local church (Appendix D)
6. CBC-CP position on Charismatic movement (Appendix E)
7. CBC-CP position on divorce and remarriage (Appendix F)

Appendix A – CBC-CP statement of faith (from Constitution and By-Laws)

ARTICLE I STATEMENT OF FAITH

We believe:

1. The Scriptures, both the Old and New Testaments, to be the inspired Word of God, without error in the original writings; the complete revelation of His will for the salvation of man; and the Divine and final authority for Christian faith and life. (Psalm 119:89; John 12:47-48; II Tim. 3:16-17; II Peter 1:21; Rev. 22:18-19).

2. In one God, who is the Creator of man and all things, absolutely perfect and eternally existing in three persons: Father, Son, and Holy Spirit. (Gen. 1:1; Deut. 6:4; Isa. 44:6; Matt. 28:19; II Cor. 13:14).

3. That Jesus Christ is true God and true man, having been conceived by the Holy Spirit and born of the Virgin Mary. He was crucified for our iniquities, was buried, on the third day arose bodily from the dead, and ascended into heaven. He is now our High Priest and Advocate at the right hand of the most high God. (Matt. 1:18, 22-23; John 1:1-14; Rom. 1:2-4; I Cor. 15:1-4; Heb. 7:22-25, 8:1; I John 2:1).

4. That the Holy Spirit is equal in substance and glory with God the Father and the Son. That the ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict man, regenerate sinners, indwell, guide, instruct, and empower believers for godly living and service. (John 14:16, 26, 16:7-14; Rom. 8:9-16, 26, 27; I John 2:27).

5. That man was created in the image of God, but fell into sin and is therefore lost and can obtain salvation and spiritual life only through regeneration by the Holy Spirit. (Gen. 1:27; John 3:5, 7; Rom. 1:18, 3:23, 5:12, 18-19).

6. That salvation is by grace alone, through faith in the shed blood of Jesus Christ, who died for our sins and was raised according to the Scriptures. Those who thus receive Jesus Christ by faith have their sins forgiven and their consciences cleansed, are born of the Spirit, become children of God, are made a new creation in Christ, and are reconciled to God. (John 1:12-13, 3:5,6,8; Rom. 3:25; I Cor. 15:3-4; II Cor. 5:17,20; Eph. 1:7, 2:8-9; Heb. 9:14; I John 1:9).

7. That water baptism and the Lord's Supper are ordinances to be observed by the Church during the present age as testimonies before God and man. (Matt. 28:18-19; Rom. 6:1-4; I Cor. 11:23-26).

8. That the Universal Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and have been united together in the Body of Christ of which He is the Head; and that a local church is to reflect the truth of the

Universal Church, particularly in the areas of unity, service, witnessing, and discipleship. (I Cor. 12:13; Eph. 1:23, 2:11-22, 4:1-6).

9. In the certain return of our Lord Jesus Christ in person, and that this "Blessed Hope" has a vital bearing on the personal life and service of the believer. (I Cor. 15:52-58; Titus 2:11-13; I John 3:2-3).

10. In the bodily resurrection of the dead, of believers to everlasting blessedness and joy with the Lord, of unbelievers to judgment and everlasting conscious punishment. (Matt. 25:31-46; John 5:29; I Cor. 15:35-49; Rev. 20:15).

11. That the government of the local church is under the Headship of Jesus Christ and is to be guided by the Holy Spirit based on the Scriptures for the glory of God. (I Cor. 11:3, 12:4-6; Col. 1:18).

12. That a Christian who is born of the Holy Spirit is to live the new life by the power of the Holy Spirit; and that it is his responsibility to yield himself to God, to trust and to live in Him. (John 10:28-29; Rom. 6:13; Gal. 5:16-25; Col. 2:6).

13. That Christian living includes Christian service; the winning of souls around us; and the preaching of the Gospel unto the uttermost parts of the world. To carry out these ministries, the supernatural power of the Holy Spirit is needed. This power is granted to every believer as he yields to and trusts in God. Prayer is, therefore, most important among all services. (Matt. 28:18-20; John 14:12-14; Acts 1:8, 5:32; I Cor. 12:7; Eph. 3:20, 6:18-19).

The Church accepts the Statement of Faith as most recently adopted as an affirmation of our basic beliefs and as a general statement of our faith, acknowledging that Statement of Faith in no way exhausts the content of our faith, which is the entire Word of God. For purposes of Church doctrine, practice, policy and discipline, the board of elders is the Church's final interpretative authority on the Bible's meaning and application.

Appendix B – beliefs and practices for baptism, the Lord's supper, and marriage/sexuality

ARTICLE XIV ORDINANCES AND INSTITUTION OF MARRIAGE

Section 1 Baptism

Baptism by immersion, sprinkling, or pouring is recognized and practiced as a Scriptural ordinance to signify the union with Christ in His death, burial and resurrection. (Matt. 28:19; Acts 2:38, 41, 8:12, 36-38; Rom. 6:1-7).

Section 2 The Lord's Supper (Communion)

The Lord's Supper (Communion) shall be observed regularly. Everyone who is redeemed by the blood of Christ and has publicly declared their faith through baptism shall be welcomed to participate in the Lord's Supper, but all others shall be advised to refrain from participation. (I Cor. 11:27-29).

Section 3 Institution of Marriage

Marriage is a sacred covenant between one man and one woman and God for life (Mat. 19:4-6). The husband's and wife's respective roles of love and submission are to reflect Christ's sacrificial love to the church and the church's submission to the will of God the Father (Eph. 5:22-31). The husband and wife may have sexual intercourse for both procreation and pleasure. The only accepted basis for sexual activity is within the marriage covenant between one man and one woman; all other sexual activity (including adultery, fornication, homosexual or bisexual conduct, bestiality, incest, pornography, and attempting to change one's biological sex or otherwise acting upon any disagreement with one's biological sex) amounts to immorality and is sin (Gen. 1:27, 28; 2:24-25; Lev. 18; Rom. 1:18-31; 1 Thes. 4:1-8).

Appendix C – CBC-CP convictions on Biblical inerrancy and literal interpretation of Gen 1-11

We believe in the doctrine of Biblical inerrancy, which affirms that since the Scriptures are inspired and given by God, the words of the Bible in their historical, grammatical, literary, and moral settings in the original autographs of the Bible are wholly true in what they affirm, in every respect, whether these words concern doctrine, morality, history, or any of the sciences. Thus, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church. Our beliefs about inerrancy are consistent with and detailed further in the Chicago Statements on Biblical Inerrancy and Hermeneutics (1978) [The Chicago Statement on Biblical Inerrancy](#).

Flowing out of this conviction on Biblical inerrancy and hermeneutics, we believe that all of Scripture should be interpreted consistently with a literal/grammatical/historical hermeneutic including all of Gen 1-11. With this hermeneutic, we believe Gen 1-11 teaches (among other things) the literal:

- 7-day creation
- Adam and Eve as the original and undescended humans
- Garden of Eden and fall of man from Adam and Eve's original sin
- universal flood
- scattering of mankind at Babel.

Appendix D - CBC-CP position on the role of men and women in the family and the local church

Biblical Teaching

Creation

1. God's original creation was good. He created both man (Adam) and woman (Eve) in the image of God and distinct by divine design as male (manhood) and female (womanhood) (Gen 1:26-27).
2. God created an order with man as the head over woman and woman as a helper for man (Gen 2:18-23; 1 Cor 11:3, 8-12).

Fall

3. As a result of the fall, men and women experience a sinful desire for role reversal from God's original design. Man moved away from loving leadership in marriage, and woman's joy in child-bearing and joy in submission to her husband was turned to sorrow (Gen 3:16).

Redemption

4. Salvation is for both men and women to enjoy through personal faith in Christ and His redeeming work on the cross (Gal 3:26-29).

Ministry

5. God desires that every regenerate man and woman fulfill their biblical potential in ministry to glorify God, to exalt Jesus Christ, to edify the church, and to evangelize the world (1 Cor 12:4-31; Eph 4:11-16; 1 Pet 4:10; Matt 28:18-20).
6. Both men and women should study the Word of God in order to improve their effectiveness in ministry (2 Tim 2:15; Col 3:16).

Role Distinctions

7. God has made a difference between man and woman when He created them. The difference is in gender and creation order, not an inherent superiority or inferiority. As image bearers intended to reflect the unity and diversity of the Triune God, men and women have different assigned roles in God's created order but are equal in personhood, dignity, and value (Gen 1:26-28, 2:18-25, Gal 3:28). God also has made a distinction in both responsibility and authority between man and woman, and these distinctions are not removed by redemption in Jesus Christ (1 Cor 11:3-5; 1 Tim 2:11-15).
8. God has designed for men to lovingly lead in the ministry in the family and in the church, and for women to lovingly help and respect male leadership. (Eph 5:22-33; Col 3:18-19; 1 Pet 3:1-7; 1 Cor 11:3-5; 1 Tim 2:11-15, 3:2-5; Tit 1:5-9, 2:2-5).

9. God has designed for qualified men to have the responsibility and authority for the church (1 Tim 3:1-5; Tit 1:5-9; 1 Pet 5:1-4). This is expressed through the NT principle of male headship and the prescribed restriction that women are not to teach men nor to exercise authority over men for orderly function of the church (1 Cor 11:2-16, 14:33-40; 1 Tim 2:11-15). We believe the proper application of this Scriptural restriction is intended for the assembled church context which applies primarily to positions and roles of elder, pastor, and preachers. The next section of this document gives specific contextual application.

10. No alleged “call” or “leading of the Holy Spirit” is to take precedence over God’s Word in these matters (Jam 4:17).

Church Practice

Our church’s position on the Biblical teaching as stated above is a “complementarian” view (i.e., men’s and women’s roles are intended to “complement” one another in the family and church under the guiding principle of male-headship taught in the Scriptures). We recognize that there are other views Christians may take (e.g., “egalitarianism” where there is no distinction between the roles of men and women in the family and church), but our practices are based on our convictions of Biblical principles. For the sake of unity and orderly function of the church, we ask all members and attendees to submit to the church’s position and not actively promote other positions.

We have developed the following list of roles to be fulfilled only by men to provide guidance in the specific application of our position to the workings and structure of the church. There are three categories of application: governing authority; Bible teaching; and public visibility or recognition. The list is not exhaustive, but is a guideline for orderly function of the church.

Governing authority

- pastors and elders in our church

Bible teaching

- preaching a sermon/message to the assembled church including during worship services, church retreats, missions conferences, and evangelistic and revival meetings

Public visibility or recognition

- conducting a baptism
- conducting the Lord’s supper
- moderating a worship service or other congregational meeting

Appendix E - CBC-CP position on Charismatic movement

Our Belief:

1) Baptism of the Holy Spirit and rebirth is simultaneous at conversion. Afterwards, believers become part of the body of Christ. This is the experience of every believer's union with Christ. Not only certain people can have this experience. Every believer has experienced it. I Cor 12:13, Rom 6:3-4, Gal 3:27, and Eph 1:13-14.

2) The Holy Spirit lives in every believer's heart. The Holy Spirit comes with salvation and is the resource for Christian living and services. Jn 16:13, I Cor 6:19, 3:16, Rom 8:9-11, and II Tim 1:14.

3) Filling with the Holy Spirit in every Christian's life can be a repeated process. Only one verse in the Scripture mentions that we should be filled with the Holy Spirit (Eph 5:18). This verse is written in a Greek continuous tense and means to be filled with the Holy Spirit often. Faith is the only criterion to be filled with the Holy Spirit. Jesus said: "... how much more will your Father in heaven give the Holy Spirit to those who ask him!" (Lk 11:13).

4) The evidence of being filled with the Holy Spirit is that Christians live out the fruits of the Holy Spirit (Gal 5:22). People filled with the Holy Spirit are those who follow Jesus' command to love God, love neighbors, and let it be the core of life's motivating force. Moreover, people filled with the Holy Spirit will encourage members of the body to live in unison and harmony (I Cor 13). Paul teaches us that if the Holy Spirit lives among us, then church splitting should not happen.

5) Conclusion:

a) We are a traditional evangelical church and do not promote the pentecostal church's teaching regarding the Holy Spirit (i.e., after salvation, we need to speak in tongues to demonstrate the filling of the Holy Spirit as the subsequent work in the believer, after salvation by grace).

The above 4 points represent our stance.

We request the members of this church respect the uniqueness of evangelicalism and not attempt to change our theological stance.

We insist that every staff of this church should have the deepest respect for evangelicalism and unity in Christ. Staff of this church should not promote and propagate anything that is against this church's theological stance.

b) We accept members with pentecostal backgrounds. We respect their belief in God and also request they respect our beliefs. Members should not use their position in the church to promote teaching contrary to our theological position for the sake of preserving church unity. If a member feels they must publicly profess their pentecostal experience or hopes to influence our

church to become pentecostal in theology or practice, then we invite them to join another church with a similar persuasion.

c) We love, respect, and recognize that followers of pentecostalism are an important part of the body of Christ. We regret that human weaknesses hinder the unity of the body of Christ.

Unity of the local church is more important than non-essential doctrine. These issues will no longer be confusing when we see the Lord face to face one day. (I Cor 13:12).

Appendix F - CBC-CP position on divorce and remarriage

MARRIAGE

When God instituted marriage, He designed it to be a permanent covenant relationship between a man and a woman (Gen. 2:24; Mal. 2:14-16) where two **become one flesh** (Matt. 19:5, 6; Mark 10:6-9; Eph. 5:31). Therefore a believer should only enter into this permanent union with another believer (2 Cor. 6:14-16), and only after careful consideration. This union was to be dissolved only by death (Mark 10:9; Rom. 7:2, 3; 1 Cor. 7:39). The purposes of marriage are to put an end to loneliness by providing companionship (Gen. 2:18), to produce offspring (Gen. 1:28) and provide a stable environment in which to raise them. Marriage and family is the most basic building block of a stable community. The scripture has much to say concerning the family relationship and God has promised special blessings regarding this. In addition marriage is a picture of the relationship between Christ and His church (Eph. 5:23-32), serving as a visible testimony in this fallen world. Therefore, the church should make the building of healthy marriages and families a high priority.

DIVORCE

Divorce is a deviation from God's design (Matt. 19:8). God permitted divorce because of the hardness of man's heart (Matt. 19:7, 8) and regulated it (Dent. 24:1-4) to avoid greater evil. The Scripture says God hates divorce (Mal. 2:16). We should therefore do all we can to help believers cultivate strong marriages, resolve family conflicts, and thereby preserve the family. Desires of the flesh are what threaten the marriage relationship, so believers must learn to walk by the Spirit and not fulfill the desires of the flesh (Gal. 5:16-26). God has promised sufficient grace to persevere in difficulty and conflict (2 Cor. 12:9) when we follow Him. Therefore a marriage between two Christians, should not end in divorce. Every effort should be made to bring about reconciliation between a husband and wife, and to restore a sinning spouse.

There are, however, instances when a believer is biblically permitted to divorce. **One instance is when a believer's spouse is involved in *porneia*.** This Greek word is used in the New Testament to refer to sinful sexual activity (such as adultery, homosexuality, incest, bestiality, etc.) (Matt. 5:32; 19:3-9). Before a believer divorces a spouse involved in *porneia*, he/she should seek to bring their spouse to repentance through the process described in Matthew 18:15-18. If at any point in this process the sinning spouse repents, he/she is to be forgiven and the process of restoration and reconciliation should begin. If after this entire process the sinning spouse still refuses to repent, the sexually faithful spouse is biblically permitted to divorce. The body of believers should break fellowship with the sinning spouse (1 Cor. 5:1-13), his/her membership will be suspended, and he/she should be treated like an unbeliever (Matt. 18:15-18).

The other instance when divorce is biblically permissible involves an unbelieving spouse deserting a believing spouse. As noted earlier a believer is not to marry an unbeliever. There

are, however, instances when two unbelievers marry, and later one of them becomes a believer. If the unbeliever is content to remain married to the believer, the believer should not seek a divorce. The believer may eventually lead the unbeliever to Christ. If the unbeliever does not desire to remain married, because of the believer's Christian way of life and testimony, the believer is to let the unbeliever go (1 Cor. 7:12-16). In such a case the church is responsible to minister to the believer and restore him/her to a healthy spiritual life of service to the Lord.

DIVORCED BEFORE SALVATION

Apart from the saving work of Jesus Christ, all people are guilty of many sins and stand condemned by God. When a person is saved by God's grace, through faith in Jesus Christ, he/she becomes a new creature. The sins of his/her former life are forgiven, and he/she is no longer under God's condemnation, because the old things have passed away, and new things have come (2 Cor. 5:17). If God does not condemn a believer for any sins committed before salvation, other believers should not condemn those who were divorced before their salvation.

REMARRIAGE

The remarriage of a believer is biblically permitted in the following instances. **A believer may remarry if his/her spouse passes away.** The scripture says that a person is bound to a spouse as long as the spouse lives. If a spouse dies the believer is free to marry anyone as long as he/she is a believer (Rom. 7:2-3; 1 Cor. 7:39).

A believer is biblically permitted to remarry if he/she was divorced because of unrepentant *porneia* on the part of the former spouse. (Matt. 5:32; 19:9). In the Old Testament the punishment for *porneia* was death, in which case the innocent party would be free to remarry (Lev. 20:10-16). God is merciful to the one committing sexual sin by no longer requiring their death, and also merciful to the innocent party by permitting remarriage.

A believer is biblically permitted to remarry if their divorce was the result of being deserted by an unbelieving spouse. (1 Cor. 7:15). The scripture says that the believer is no longer bound to the deserting unbeliever in such a case. As in any case of biblical remarriage the believer is only to marry another believer. (1 Cor. 7:39)

DIVORCE & MINISTRY

All believers are to minister to one another in the local church, and exercise their spiritual gifts. Any sin that a believer has not confessed and repented of disqualifies him from ministry.

A believer who desires to minister in a leadership capacity should be examined by the Elder Board to see if the qualities in 1 Timothy 3:1-13, Titus 1:5-9 and 1 Peter 5:1-3 currently characterize his life. Divorce does not automatically disqualify a believer from leadership. The circumstances surrounding the divorce, and any remaining consequences that may affect his reputation must be carefully examined in order to determine if he is able to serve effectively in a leadership role.

RESOLVE

In obedience to the Scriptures, the pastors, elders, deacons and members of Chinese Bible Church of College Park will uphold and apply the biblical principles of marriage, divorce and remarriage. We will always promote building marriages that honor God. When marriage conflicts arise our counsel will always be to seek a biblical solution, which involves the diligent pursuit of repentance, reconciliation and restoration. In light of the principles presented in this document, divorce is only permissible as the absolute last resort.