



DNA

GET TO KNOW CORNERSTONE CHURCH

God gives each church its own specific build, a DNA that is reflected in its vision and values. Get to know who we are as we look at the building blocks of our church.

DNA : Get to know Cornerstone Church

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GET TO KNOW CORNERSTONE CHURCH

WELCOME TO THE DNA COURSE

The fact that you're attending this course probably means that you've liked what you've seen here at Cornerstone Church. This four week course will give you an opportunity to discover a little more of who we are as Cornerstone Church, bearing in mind that who we are is better "caught" than "taught".

Since we have only four weeks to give you an overview of the church, please attend all four sessions. Our hope is that, once you've completed the course, you will be able to make an informed decision as to whether Cornerstone becomes your church family or not.

Should you choose to be a part of us by integrating into a Life Group, we will then welcome you in publically.

Enjoy these four weeks as we look at the different aspects of Cornerstone Church.

Yours in Christ,

The Elders of Cornerstone Church

Contents

Part One	page 6
Introduction	
Part Two	page 9
Local church structure	
Part Three	page 15
Vision, values, vehicles and ventures	
Part Four	page 22
Mutual Responsibilities	
Part Five	page 26
Where to from here	

PART ONE

Introduction

Like the human body, every local church has its own unique DNA. Cornerstone Church is no different. Our DNA is made up of our *History*, our *Heart* (values), and our *Handles* (what we do and the way we do it).

The primary purpose of this course is to determine *who we are*, *what we stand for*, *what we believe* and *what our ethos or values are*. It's important that you know our vision, values and views, so you can lay hold of them and live them out with us.

To live them out with us, two vital ingredients need to happen:

1. Integration

This is about belonging. It's not enough to just believe what we do or just attend the meetings - we all have to belong. Integration is therefore about finding your place in the family.

2. Functioning

This is about being involved. It's being willing and available to play your part in the body. (See 1 Corinthians 12: 12 - 31.) This is when we're all participating, not spectating, when the "priesthood of all believers" is practiced and prioritised.

These two things can only happen in a local church. It's not enough to just belong to the Church universal (made up of all believers in Jesus, everywhere), we've got to flesh out our faith in a local church! It's only there that we can truly "devote" ourselves "to the fellowship." (See Acts 2:42.)

So, let's see where we've come from:

THE HISTORY OF CORNERSTONE CHURCH

Cornerstone Church was birthed on 6 March, 1983 when two Baptist churches (Wychwood Baptist Church, led by Leon and Pat van Daele, and Bedfordview Baptist Church, led by Gert and Debbie Dolk) joined together. The new-found church was led by Leon with Gert supporting. We started meeting in the Bedfordview town Hall and had about 170 people involved.

Four years later we moved to Queens High School and from there, in 1989, to the current Bedfordview venue on Benard Road East. The property (including the present side hall) was made available to us by its previous owners, Tom and Meg Smith.

In 1994, Leon and Pat handed the leadership of Cornerstone Church over to Jim and Margaret Lamont. Leon and Pat moved to Adelaide, Australia to serve on the New Covenant Ministries International (NCMI) translocal team. (See Part 4 for more details on NCMI.)

Jim and Margaret led Cornerstone for six years when in 2000 they moved to the USA to also serve on the NCMI translocal team. In September of that year, Marcus and Adele Herbert took over the leadership and continue (with the elders) to lead us into all that God has purposed for us.

Two significant adjustments under Marcus' leadership has been transitioning Cornerstone from a "hospital to an army" and from being a "church in the suburbs" to a "church in the city". This is why we now have sites across Johannesburg. We are one church and as such the elders oversee each of these sites collectively.

Should you wish to become a part of us, we encourage you to do the following:

1. If you were involved in a previous church, please leave that church properly.
2. Take responsibility for your own spiritual growth. (See Philippians 2:12; Jude 20.)
3. The elders are not called to do "the work of the ministry" as much as they are called to equip *the saints* to do the work of the ministry (works of service) - see Ephesians 4:11.

4. Integrate relationally by being part of a Life Group and / or Focus Group. Make the transition from being mere friends, to developing meaningful relationships, and then partnering with us in advancing the Kingdom.

There's no pressure whatsoever for you to join us. It's God who adds to our number. But if God is adding you to us, we take that responsibility very seriously and you become part of our family, both with privileges and responsibilities.

PART TWO

Local Church Structure

One of the pictures of the church, particularly seen in the book of Ephesians, is that of a family. Psalm 68:6 tells us that “*God sets the lonely in families*”. This is not true only for the lonely, but for all people.

The Bible tells us we are “*adopted*” into his family (Ephesians 1:5) and become part of his “household” the church. (Ephesians 2:19.) His “household” is made up of all ages, races and cultures. (Galatians 3:28.)

Jesus is the Head of the Church and we are his Body (Colossians 1:24), which means we’re in a covenant relationship with Him and therefore with one another. These relationships are based on grace, acceptance and commitment and are rooted in love, friendship and a strong sense of family. That’s why integration and belonging is so important!

When we come to Christ we enter into His Kingdom and become part of the “*Universal Church*”. It’s only when we join a local church that we can truly integrate and function in the Church.

True integration is done by:

- Submitting to our leaders and to one another (see Hebrews 13:17; Ephesians 5:21).
- Committing to one another in unity (Ephesians 4:3).
- Being accountable to one another (Galatians 6:1).
- Serving one another out of love (Galatians 5:13).
- Honouring one another above ourselves (Romans 12:10).

Relational integration and integrity means:

- We resolve conflict biblically (Matthew 5: 23 - 24; 18: 15 - 17)
- We protect each other (Galatians 5:15)
- We carry each other’s burdens (Galatians 6:2)
- We believe it’s more blessed to give than to receive (Acts 20:35).

WHAT DOES THE CHURCH LOOK LIKE?

(How is it structured?)

Throughout church history we've mainly experienced three different types of church models: the Episcopal, Congregational and Phantom models.

The model gets its name from where the “*seat of power*” would be. As governments through history have changed their models, so the church has often changed its model of government.

Episcopal Model

In a national government, this is seen as a “Monarchy” – where the king or queen has all the power and authority.

In the church, this may be called an “independent model”, where the leader has all authority. This model can often be dictatorial with the result of people being controlled rather than served and led. It often produces either *robots* or *rebels* in the church: Leaders can become rebels (there's no opportunity for them, they are continually held back or held down); followers can become robots who just toe the line.

Abuse of this model can produce a lot of bitterness and hurt in the church. It often creates an environment where people become suspicious and full of distrust and church leaders become more concerned with holding on to their positions of authority.



Congregational Model

In a national government this is seen as a “democratic model” where the people have all the power and authority.

In the church, it can be said that this model came about as an over-reaction to the Episcopal model. Under this model leaders can become oppressed and seen as nothing more than employees who are appointed or elected by the people. It also tends to create an environment where church leaders become politicians rather than godly leaders.



The problem is: you can't keep everyone happy. In his book *“Power Shift”*, Alvin Toffler says: *“Democracy is one of the great lies of the 20th Century: You cannot please all the people all the time.”*

Phantom Model

Basically, this means there is no government. In the church, some have adopted this model as an over-reaction to the excesses and disappointments of the Episcopal and Congregational models. Sadly, people who are very critical of the church take up this model. You could find it in some churches that call themselves “simple church” or “house church” but please note - this doesn't mean that all house churches are based on this model!

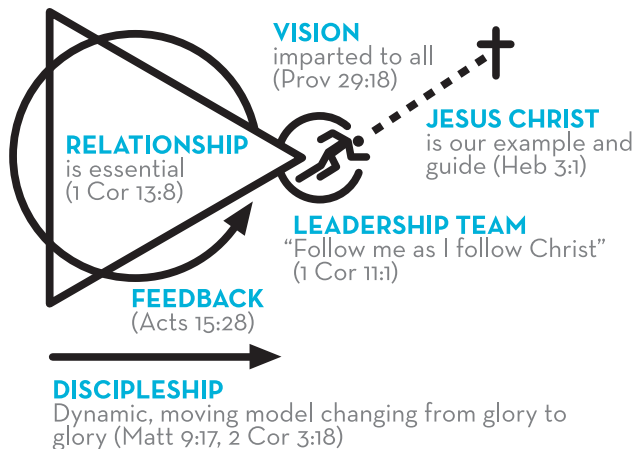
In this model there is no obvious authority or government; all believers are considered to have equal authority. The result of having no clear leadership is often a lack of vision. There is no one to take you anywhere (it's leaderless) and therefore nothing is achieved (Proverbs 29: 18 says, “Without vision the people perish.”)

Apostolic / Prophetic Model

This model is built on servant leadership. The objective is to lead from the front, to have a vision and move towards it.

Here the leader (and leadership team) neither dictates nor is dictated to. It's a model of participation (with the view of avoiding robots or rebels being produced).

It's where we can all be involved in achieving the goals and vision of the church. This is a model of team leadership (one leading the team, otherwise you get two visions, ie.



“di-vision”). It’s a relational model (based on grace, acceptance and commitment). It’s a model based on discipling and ‘passing the baton’ onto the next generation.

The key to effective discipleship is to train others to take your place. We’ve always got to build away from ourselves.

CHURCH GOVERNANCE

Philippians 1:1

Paul and Timothy, servants of Christ Jesus,

To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons...

In the above verse we get a ‘snap shot’ of the church and the different teams that function in and through the church. Here is what we see:

- Saints (all of God’s people in the church)
- Overseers (elders / pastors)
- Deacons (ministry team leaders)
- A translocal apostolic / prophetic team (Paul and Timothy)

1. Saints

This refers to ALL of God’s people doing “*the work of the ministry so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.*” (Ephesians 4:12 - 13). Without the saints / priests, not much would be achieved in or through the church. They are the A-Team!

2. Eldership team

(examples found in Acts 20:17-28; Titus 1:5, 7; 1 Peter 5:1-2)

- Eldership is a *function*, never a title.
- It’s always *in plurality*.

- They are the highest authority in the local church (1 Timothy 5:17) and thereby execute God's government in the life of the church; but never "*lording it over the people*" (1 Peter 5:3).
- Eldership is an office with four functions:
 - 1. Rule** - govern and set in order (In the original Greek language the word is "*Presbuteros*"). In the Old Testament the elders sat at the gate of the city to fulfil their rulership ("Gatekeepers"). Strongs Concordance says it refers to "those who managed public affairs and administered justice" (exercised rulership and authority).
 - 2. Oversee** - all facets of the church ("*Episcopos*"). Elders oversee all facets of the church and are able to see the "big picture" - vision, direction and momentum of the whole church (not merely one particular ministry or facet) and to see where people fit into this whole picture. This also includes being a "guardian of truth" (1 Timothy 6:20) and a 'watchman' (Isaiah 62:6-7).
 - 3. Shepherd** - lead & gather ("*Poimano*") - see Psalm 23.
 - 4. Pastor** - nurture & care ("*Poimen*"). As Jesus says in John 21, "Feed my lambs, take care of my sheep; feed my sheep."

Other responsibilities that don't fall specifically in the scope of the four already mentioned:

- **Teaching** (part of 'feeding') - 1 Timothy 3:2.
- **Equipping the saints** to do the work of the ministry (Ephesians 4:11-12).
- **Praying for the sick** (James 5:14).
- **Exhorting** and **refuting** dissidents (Titus 1:9, "He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.")

The qualification is to be an elder (the office). The spiritual ministry is that of a shepherd and pastor (to feed and care). The work that has to be done is overseeing (oversee). One office (elder) but four functions (job descriptions) as the Greek words describe.

- Eldership is there for your covering and protection (staying under the 'umbrella' brings security and stability).
- Elders are called to give an account to God for you (Hebrews 13:17).

3. Deacon team

In the context of Cornerstone this would be the Life Group leaders and leaders in other areas of the church's life.

- Deacons are under the oversight of elders.
- Deacons, at times, make corporate decisions with the elders, but not governmental decisions.
- Deacons are involved in practical and administrative duties.
- Deacons care for the practical needs of the people.
- Deacons are involved in teaching, preaching and evangelism.

4. Apostolic-Prophetic team

As a church we partner with an apostolic-prophetic team called New Covenant Ministries International (NCMI). This is a translocal team made up of Ephesians 4 gifts, with an apostolic and prophetic heart.

WHAT IS NCMI?

What it is not

NCMI is not an institution or a denomination. It has no headquarters; no central fund; it doesn't own property; it has no common constitution. Therefore, Cornerstone Church does not belong to NCMI. We partner with a translocal team called NCMI.

NCMI is not *the* apostolic team; just one of many teams.

What it is

A translocal (travelling between local churches) ministry team, led by a team leader, that works into local churches that are in relationship with the team, by helping, strengthening and encouraging them.

An example of a translocal ministry team is found in Acts 14: 21 - 28:

1. The fruit of apostolic ministry is they, "*won a large number of disciples.*" (Acts 14:21.)
2. They then returned to those towns and churches. It was not a once-off visit.

(Acts 14:21.)

3. They strengthened and encouraged the disciples. They didn't abandon them. (Acts 14:22.)
4. They appointed elders in each church with prayer and fasting. (Acts 14:23.)
5. They returned to their base-church (Antioch) and were accountable (reported back) to the local church. (Acts 14:26, 27.)

"This team labours together in establishing new churches and overseeing the rebuilding of existing churches and the ongoing development of all churches that are in relationship with them."

- Tyrone Daniel

- All those on this team (who are invited to be on the team by the team leader) are based in local churches.
- Churches choose to partner with the NCMI team on the basis of friendship and trust, not on the basis of constitution, contract or institutional loyalties.
- Relationships and shared values are what enable us to relate and partner meaningfully with the team.
- NCMI serves as a covering for churches that make themselves accountable to them. (To be in authority, you must be under authority.) And so we invite the team to speak into our lives as a church. It's an invited authority and is never imposed. It's the elders who direct the affairs of the local church (1 Timothy 5:17) not the apostolic team.
- The apostolic prophetic team lays foundations (Ephesians 2:20) and repair cracks in those foundations (ie. They set in order what is out of order).
- They also help us see and overcome weaknesses (blind spots) as they have an anointing to see what the local elders don't always see.
- They help to sort out imbalances doctrinally and behaviourally in the churches.
- They help in the training and equipping of leaders.
- They are involved in planting and establishing new churches.
- They ordain elders (Acts 14:23: "Paul and Barnabas appointed (ordained) elders for them in each church...").
- They help keep God's people zealous in the things of God.
- Through these apostolic relationships, churches will be strengthened in the faith and grow in numbers (Acts 16:5).
- They have an ability and anointing to build into the churches and not merely bless the churches.

- They have an ability to see the larger, bigger and broader things, thereby keeping the “bigger picture” before the church (prevents parochialism), enabling churches to lay hold of a fuller inheritance.
- Cornerstone can stop partnering with NCMI at any time with no conditions or strings attached. Therefore NCMI can never take ownership of the property of any local church. Such property can only be owned by the local church.

PART THREE

Vision, Values, Vehicles & Ventures

Every church, including Cornerstone, is unique in terms of its *History*, its *Heart* (flavour and ethos), and its *Handles* (what it does and is committed to achieving). And that is all determined, in many ways, by the team of elders leading it.

OUR VISION

We are preparing a bride for the groom

Jesus is returning for a bride without “*spot, wrinkle or blemish.*” His ‘bride’ is the Church (this is an ongoing theme in the Bible.) We need to be prepared and, in turn, prepare Jesus’ people for His return.

What kind of church is Jesus coming back for? One that is weak, insipid, full of sin? Or one that is healthy, whole and robust?

A good definition of a New Testament church would be: “*a healthy, powerful community built firmly on the Word of God, and relevant to modern society.*”

But how will we do this?

By discipling the nations

Our vision must include the Great Commission, which we see in Matthew 28: 19 – 20. These are Jesus’ last words and they are therefore important! Note how Jesus refers to *all* nations. Psalm 2:8 says, “*Ask of me, and I will give you the nations as your inheritance, the ends of the earth as your possession.*” Not just our community, town or nation, but *all* nations!

Apostolic culture means that we are a sending and going people.

"If the world is not your parish, then your parish has become your world."

- John Wesley.

How do we disciple the nations?

By planting New Testament churches

This is the only way. Our mandate is to go to neighbourhoods and nations, win people to Jesus and plant (establish) churches (and sites) to *sustain* what has been gained! Ask God: *"What is my role in that?"* We raise up people to release them, not to make the church look good.

How do we establish New Testament churches / sites?

Recognising, raising up and releasing leaders

God works through leaders! The church is full of leaders (potential); the job of the elders is to bring them through.

Jesus didn't just preach, heal the sick and look after people – he *recognised the potential in them, raised them up by preparing them, and then released them* to do what He was doing. This was His greatest testimony after He left: that the disciples *continued* to do what He had been doing and turned the world upside down!

How do we raise up leaders?

Through the priesthood of all believers

The way we do that is by releasing / mobilising the priests (the saints – every Christian) to do the work of the ministry (see Ephesians 4:11). There is *no separation* of elders/pastors (clergy) and people (laity). The *five-fold ministry gifts* (the gifts mentioned in Ephesians 4:11) are to equip even the people in the back row to do the ministry (works of service).

The "Priesthood" is the A-team. Without them (without you) not much would be achieved. This is the way God has determined it. For too long the minority have carried the majority (ie. Too few are doing too much). Use your gifts, talents and

abilities to build up the Body of Christ. You have a part to play, so play it!

How do we get this priesthood?

By getting the lost saved

This is why Jesus came (Luke 19:10)! *This is where we start*, because without the lost saved, none of this can take place. We've got to "keep the main thing the main thing" - lost people matter to God.

The devil is not trying to stop you getting to heaven, but what he is trying to do is stop you taking others with you.

The Church is not about merely keeping the saved saved (like "keepers of an aquarium") but about being "fishers of men". Jesus said in Matthew 4:19, "*Follow me and I will make you fishers of men.*"

If we're not fishing then are we truly following?

This is the vision of the Church. It begins with **salvation**, then **discipleship** (becoming more like Jesus) and then **mission** (reaching our neighbourhoods, our nation and the nations of the world).

VALUES

Our values are best described and summarised in Acts 2:42 which says, “They [the church] devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.”

These four things best describe who we are and what God has called us to, so these are our priorities.

1. A devotion to the Word of God (the Apostles’ teaching).

God’s Word has to be a priority in our lives, hence the word “*devotion*” which means, “*to be zealously loyal and loving.*” Therefore, we can’t have a casual approach to God’s Word or be nonchalant about it. We’ve got to build our lives on His Word and then build His Word into our lives.

We are challenged to, “*let the Word of Christ dwell in [us] richly*” (Colossians 3:16). It’s the whole Bible plus nothing, minus nothing; the “*Whole Will of God*” (Acts 20:29). That means God’s Word has to be our final authority on all matters, but for that to happen we have to be radically Word-based and radically obedient to His Word, where the truth of God always over-rides any tradition. This is when our theology from God’s Word shapes and fashions our behaviour, and not the other way around.

Right doctrine is what will enable us to live in a manner pleasing to God. For the Biblical assumption is always that right belief will lead to right living. And, conversely, that wrong behaviour always stems from wrong doctrine.

The challenge from Scripture is to, “*...do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the Word of truth.*” (2 Timothy 2:15.)

Understanding that if our passion for truth does not imply a passion for obedience to truth, then we are not really serious about truth! (See Luke 6:46 – 49.)

2. A devotion to the fellowship

This includes both a devotion to the local church (the fellowship) and to fellowship

itself. In the original Greek, this is called “*koinonia*”, which speaks of a close association, friendship, relationship and partnership between believers.

In “*koinonia*” the individual shares a common and intimate bond of fellowship with other Christians. It’s what cements the believers to the Lord Jesus Christ and to each other.

That’s why believing in the Lord Jesus is not enough; we’ve got to also belong – to one another and to the local church.

Which is why the church is ultimately a family and not a preaching centre. It’s here that we are linked together through covenantal relationships, where there’s no generation or gender gap – only a community of friends who love God, love each other, and love the world to win it to Jesus.

Our devotion to the fellowship means that we don’t just “*work out our salvation*” (Philippians 2:12) with God alone but to work it out in the local church. (Think of the cross – our “vertical” relationship to God and our “horizontal” relationship to each other.) It’s here where “*iron sharpens iron, as one man sharpens another.*” (Proverbs 27:17) It’s here where we can be “*devoted to one another in brotherly love*” (Romans 12:10).

It’s here where we can “*spur one another on towards love and good deeds.*” (Hebrews 10:24.) And it’s here where we can encourage one another and “*all the more as we see the Day approaching.*” (Hebrews 10:25.)

But for all this to happen, we need to be fully integrated (belonging) and fully involved (functioning).

3. A devotion to the breaking of bread

“*Breaking of bread*” refers to both the “*Lord’s Supper*” as we read in Acts 2:42 and to the sharing of a meal in each other’s homes as seen in Acts 2:46: “*They broke bread in their homes and ate together with glad and sincere hearts.*”

The reason we devote ourselves to this is because of what it symbolises: the sacrifice of Jesus on the cross for our sin. He took our sins upon himself, died for us, broke

his body for us (what the bread symbolises) and shed his blood for us (what the cup symbolises) to pay the penalty of sin for us and bring us into right-relationship with God. Jesus himself established this as our practice in Matthew 26: 17 - 30.

It's important to understand that this ordinance of breaking bread was foreshadowed in the Old Testament by the Jewish Passover (see Exodus 12). Centuries later on "Passover night", Jesus with his 12 disciples instituted this memorial supper. He did it to remind them of himself - who was about to become the true "Passover Lamb" (a lamb without spot or blemish to be sacrificed on behalf of us for sin), shedding his blood for their (and our) salvation, to save his people from the penalty of death brought by sin.

And as 1 Corinthians 11:26 puts it, we are to do this *"whenever (or as often) as you eat this bread and drink this cup."*

Breaking bread is a visible reminder of Christ's death and the glorious hope of his return. Every time we eat the bread and drink from the cup, we are remembering Christ's death for us and we are renewing our commitment to serve him.

4. A devotion to prayer

For it to become a "devotion", prayer must become a passion - both private and public prayer. For the early church, prayer wasn't an extra-mural activity, it was the life-blood of their lives.

For us to be an effective church and people, prayer has to be an absolute value and priority. It's been said that the biggest problem in the church today is not sin but prayerlessness. We are a praying church, and a praying church is a powerful church. Put another way, a prayerless ministry is a powerless ministry.

"All our strength lies in prayer."

- Charles Spurgeon.

"Prayer is the single most important thing in my life. Should I neglect to pray for a single day, I would lose a great deal of the fervour of my faith."

- Martin Luther

Paul writes to the church in Colossae: *“Devote yourselves to prayer, being watchful and thankful.”* (Colossians 4:2.) The Amplified Bible puts it this way:

“Be earnest and unwearied and steadfast in your prayer life.”

Paul knew the power that is found in prayer!

James 5:16 also tells us that, *“the prayer of a righteous person is powerful and effective.”* The same is true for a praying church. Every time we pray (privately and publicly) power from heaven is being released because our prayers are both *“powerful”* and *“effective.”* The Amplified version says this: *“The earnest and heartfelt continued prayer of a righteous person makes tremendous power available, dynamic in its working.”*

It’s this kind of prayer that releases God’s power to bring about mighty results. If we want to excel for God, we need to excel in prayer. No person is greater than their prayer life.

“To be much for God we must be much with God.”

- Leonard Ravenhill.

Our prayer & Bible study meetings are an opportunity to practice all four values. We start with corporate prayer, followed by fellowship around a meal, and then end with different Bible studies and teachings.

We encourage you to make these meetings a high priority.

PART FOUR

MUTUAL RESPONSIBILITIES

What can you expect of the elders of Cornerstone, and what can they expect of you?

What you can expect from the elders

- They will set the doctrine, direction and discipline in the church (1 Timothy 5:17).
- They will minister to your spiritual needs by providing spiritual food, helping you grow in your faith, and providing opportunities for you to work out your faith.
- They will shepherd you and care for you by getting you relationally and functionally integrated (Life Groups are important here).
- They will guide you spiritually as they lead you through the Word of God (ie. sign posts to help you on your journey. For example: We will help you hear God for yourself, not hear God for you.)
- They will teach you the truths of God's Word as the "guardians of truth". (1 Timothy 6:20.)
- They will disciple you as best they can (ie. help you come to maturity and reach your full potential in Christ.)
- They will pray for you (including anointing you with oil when sick). See James 5: 14 - 16.
- They will correct, rebuke and encourage with great patience and careful instruction (2 Timothy 4:2).
- They will refute (come against) those who oppose truth (Titus 1:9).
- They will equip (prepare) you to do the work of the ministry (Ephesians 4:11).

What can the elders expect of you?

Hebrews 3:17 says, *"Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you."*

- To accept their leadership, oversight and authority in the Lord. (Dudley Daniel, who once led the NCMI team, said: *"Our attitude towards God's leaders is the visible expression of our attitude towards God himself."*)
- To submit to their authority
- To honour them by not criticising or speaking badly of them or others (talk to the

person first, as Matthew 18 encourages us to do).

- To pray for them and the church
- To be loyal to this church and its leaders, and committed to the vision and values of this church.
- To add value and play your part in Cornerstone Church.
- To contribute to the forward momentum of Cornerstone Church (including financially, such as tithes, offerings, alms, apostolic and general giving).
- To be faithful (1 Corinthians 4:2), available (Ephesians 4:16), and teachable (1 Corinthians 10:12).
- To embrace the apostolic heart and culture by going on or supporting ministry trips etc.

PART FIVE

WHERE TO FROM HERE?

Are you born again?

To be part of the local church you've got to be part of God's family - a son or daughter of God (John 1:12). All you have to do is trust in Jesus and you are born again!

Are you a new believer?

If you're a new believer, we recommend you go to our foundations course, which will teach you the foundations of our faith and answer your questions in a more detailed way.

Have you been baptised?

We believe that all believers should be water baptised. If you haven't yet been baptised, let us know. See Matthew 28:19; John 4:1; Acts 2:38; and Acts 8:16. We believe that even if you have been christened as a baby, you should still be baptised in water when you come to faith in Christ. Baptism is also symbolic of your identification and inclusion in the body of Christ (and the local church),

Have you been baptised in the Holy Spirit?

By His Spirit, God empowers and enables us to live for Christ, able to do all that he has called us to do. See Acts 1:8; Galatians 5:16,17.

Adhere to our understanding of biblical truth

Amos 3:3 says, *"How can two walk together unless they agree?"*

We can't walk together if you disagree with us doctrinally, especially on these main points:

- The need to confess and repent of sin (Acts 3:19)
- The need to turn away from sin and back to God (Acts 3:19)
- The need to pursue holiness (1 Timothy 4:8)

For example, it's not God's will for couples to live together outside of marriage, to engage in pre-marital sex, or for people to engage in homosexual practices. Likewise,

it's not God's will that we should gossip, slander, criticise each other, get drunk, view porn, and so on. The point is that we acknowledge that we are all struggling with sin and we acknowledge that in God's power we can overcome sin, but if you are not committed to this process (or do not agree that these things are sin) then we will not be able to walk together - we are going in different directions!

Find a Life Group

While we meet in larger gatherings at our various **sites** across Johannesburg, we meet in smaller gatherings in **homes** during the week. These two ways of meeting are integral to a healthy church life and we value both formats of meeting.

Life Groups are led by deacons in Cornerstone and can take several different formats. Sometimes groups may have a specific age focus or interest focus, but most of our groups are fairly mixed as relationships develop naturally.

When groups meet can be dependant on the site you are a part of. We have Life Group information pamphlets at the sites, you can call 011-616-4073 or email info@cornerstonechurch.co.za for more information, or speak to any of the elders or deacons.

GET INVOLVED

Here are other areas of ministry which you can get involved in:

Victorious Warriors

Victorious Warriors is for our senior citizens. We meet once a month for envisioning and fellowship and to show the love of Jesus in practical ways.

Mums and Munchkins

This is a weekly meeting for moms and babies with toddlers, to encourage us in our parenting and meet new friends.

The Exchange

The Exchange is a forum that encourages and inspires those involved in the market place. It happens on the first Friday morning of every month at Bedfordview and

includes a business-related talk followed by a delicious breakfast.

Cornerstone Kids

We love for our children to be involved in everything we do. Here are the different ministries for children in Cornerstone:

Young babies

At each of our meetings at the sites we have various facilities for moms with young babies. Moms often need help and we have many people who serve them during our meetings.

Babies Bible Class (Ages 2 - 3)

Babies Bible Class is about grounding your children in the Bible and giving them a great start in knowing the Scriptures. Babies Bible Class takes place during our main morning meetings (at select sites) with parents and their little ones.

Jozi Moms (moms, babies and toddlers at Uptown)

Jozi Moms takes place at Uptown (Braamfontein) twice a month. Parents can bring their babies and toddlers along and talk about topics such as development, good nutrition, and so on, followed by a small Bible study. It's a wonderful group for moms in the area who would like encouragement.

Childrens' Church (Separate groups for age 3 to grade 2, called "Little Ones", and grade 3 - 7, called "Junior Youth")

Childrens' Church, currently at Bedfordview, usually starts with with play time, followed by worship and then object and classroom lessons for each age group, including crafts. We end off the morning with snacks and something to drink while the kids enjoy our well-equipped playground (supervised, of course). Parents are welcome to join their children for as long as they want, especially if they're new and unsure.

About once a term we have a "family meeting" where the children join us in worship and enjoy a story, after which they go to their usual venues and continue as normal. During holidays, the children join the main meeting with their parents.

Fun Fridays (Separate groups for age 3 to grade 2 and grade 3 - 7)

Fun Fridays, as the name suggests, takes place every Friday (except during school

holidays) at Bedfordview from 6pm to 7:30pm. It's an activities-based program where the children get to play games, socialise with their friends and learn more about Jesus.

Key Women

Key Women is a monthly meeting for women of all ages and backgrounds where we can be inspired to impact our world. Key Women also runs larger events such as the annual Kaleidoscope Women's Conference.

Revolution

For Grade 8 and upwards. We run various meetings and events for this age group across the sites. Usually on Friday nights but it depends on the site. We also have various Revolution Life Groups.

Klopper Park Children's Ministry

This is a group for primary school children in the Klopper Park area which meets on Friday evenings. We run both a reading programme and a maths programme for the kids as well.

Love Joburg: Follow-Up

At Love Joburg, we usually go out to meet families that have invited us into their home to find out more about who we are, for prayer, or any other kind of ministry.

Love Joburg: Evangelism

We go out into the streets to minister, pray for healing, help people and ultimately bring the Gospel of Jesus Christ to our city.

Music

We have several teams of musicians that lead us in worship on Sunday mornings and our other meetings. All musicians welcome.

Audio/Visual

Part of the worship teams. Here you'll be trained to operate the audio/visual equipment for our Sunday and other meetings.

Sound Engineering

Those with a worshipper's heart will be trained to be technically skilled with the

sound equipment at our meetings.

Serving Teams

Teams that serve at the Fresh Ground coffee shop at Bedfordview or in the Mother's Room during meetings.

Sign Language Interpretation

If you are deaf or hard-of-hearing, we have a great community of people in Cornerstone Church that would love to welcome you. Most of our main meetings and events are interpreted into South African Sign Language by a dedicated group of volunteer Sign Language interpreters. We also have a few integrated deaf and hearing Life Groups meeting in various areas around Johannesburg.

HEAL

HEAL (Healing Educating Addicted Lives) is a support group for families suffering from the consequences of addiction. The group offers practical advice and direction, focusing on getting the addict and their loved ones back to the life God intended before drugs and alcohol took over.

LIFE TEAM

This is a year-long programme that provides young people opportunities to serve in local and trans-local churches; grow in their love for Jesus, their knowledge of His word, their ability to minister to others, as well as in practical areas of life; and reach out into nations and local communities through ministry and community projects.

Uitkoms

Uitkoms Home for Girls offers shelter, protection and counselling to pregnant, abused, raped and destitute teenage girls. Through life skills training and education the girls are equipped for re-integration into their families and communities, making meaningful contributions. A group of Cornerstone leads a Life Group for the girls at home.

St. Giles

St. Giles Association, situated in Kensington, offers accommodation and care to disabled adults from 18 years and older. We run a Life Group at St. Giles and incorporate those who are a part of it into the life of our church.

Trips and outreaches

We regularly have trips and outreaches to regions all over the world.

Here is a list of regions / countries we work into regularly:

Lesotho	Zimbabwe
Tanzania & Zanzibar	Kenya
Sudan	Ethiopia
India	Portugal, Porto
Italy	Poland
Holland, Amstelvijn	Northern Ireland, Belfast
Egypt	Argentina, Cordoba
USA, Seattle	Canada, Ottawa
New Zealand	

Cities in South Africa: Uppington, Cape Town

Social Upliftment (Ukwakha Isizwe)

Ukwakha Isizwe is Cornerstone Church's primary social upliftment partner. It functions as an umbrella organisation for several social justice projects. It was established to make the process of running social justice projects easier and give space for people to get involved in any way they can. It is a registered Non-Profit Organisation (NPO) and Public Benefit Organisation (PBO). See www.uifoundation.co.za for more details.

THANK YOU!

Thanks for being with us at these times we've shared together. It's been a blessing for us to meet with you and share our hearts with you.

It's time for your decision. Will you join us on our adventure in serving Christ?

If so, and if you are integrated into a Life Group or connected in an accountable relationship with a leader or ministry team, then we would love to publicly welcome you in on a given Sunday.



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CHURCH

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