

Christian Community Church of Mars

Doctrinal Statement

The Doctrine of the Scriptures

We believe in the verbal, plenary inspiration of the Scriptures which resulted in the original autographs being inerrant, infallible, and authoritative. The 66 books (39 in the Old Testament and 27 in the New Testament) were given by revelation of God and penned by men. We believe that God has preserved His Word and that we can look to the Scriptures as the final authority in all matters of faith and practice.

The Doctrine of God

We believe there is one, and only one, true God. His divine essence is invisible and incorporeal; His divine nature is undivided and indivisible. There exists three eternal distinctions in the one divine essence known respectively as the Father, the Son, and the Holy Spirit. They are the same in substance, yet distinct in personality and function. God is self-existent, self-sufficient, eternal, infinite, omnipresent, omnipotent, omniscient, wise, immutable, sovereign, holy, righteous, true, faithful, good, gracious, loving and merciful.

The Doctrine of Jesus Christ

We believe that Jesus Christ is the eternal, pre-existent Son of God. He appeared and ministered in the Old Testament. He became flesh in the person of Jesus of Nazareth and was born of the virgin Mary by miraculous conception and virgin birth. He is fully God and fully man; perfect deity and humanity. He lived a sinless human life, perfect by fulfilling the divine law, and then offered Himself a sacrifice for the sins of every person. He died on the cross, shedding His blood, in full substitution and atonement for the sins of all men everywhere. He was buried, and on the third day He arose bodily from the dead, alive forevermore. He later ascended bodily into heaven where, at the right hand of the Father, He now intercedes for those who believe in Him.

The Doctrine of the Holy Spirit

We believe that the Holy Spirit is a divine Person; equal with God the Father and God the Son. The Holy Spirit actively ministered in the Old Testament through creation, revelation, and in a special selective manner with men. He was active in all aspects of Christ's life from His birth to His death and resurrection. The Holy Spirit has an essential ministry in salvation as He convicts, regenerates, indwells, baptizes, and seals the believer. He gifts, controls, teaches, guides, assures, and intercedes for believers.

The Doctrine of Angels, Satan, and Demons

We believe in the existence of specially created beings called angels. These spirit beings are generally invisible and from a human standpoint they are innumerable. They

possess separate personalities and bear the image of God. They are basically superior to man, yet inferior to God. There are holy, elect angels; and unholy, fallen angels (demons). The elect angels minister on behalf of God to the nations of the world and to believers. They also had significant ministry to Christ. The fallen angels were persuaded to rebel against God by the fallen cherubim, Lucifer (Satan). Satan now uses his powers to attempt to oppose God at every level and by every means. The fallen angels assist Satan in his scheme. Eventually, Satan and all his demons will be cast into the Lake of Fire for eternity.

The Doctrine of Man

We believe that man came into being through a special creative act of God. Man is the crowning part of God's creation, in that he was created in God's image and was given dominion over the earth. Man is basically a three part unity. He fell from his original state of holy innocence and probation through willful disobedience. As a result, God's image was marred, death was introduced to the world and the sin nature has been passed down through his posterity. All men currently fit into one of three categories, being natural, carnal, or spiritual.

The Doctrine of Sin

We believe that sin is a failure to conform to the divine standard and/or transgression of God's law. It entered the universe when Lucifer attempted to revolt against God. It entered the world when Adam and Eve disobeyed God in the garden. All men have inherited the sin nature from Adam and all are totally depraved prior to salvation. The basis of ultimate and complete victory over sin is found in the death and resurrection of Jesus Christ.

The Doctrine of Salvation

We believe that because of sin and its results, all of mankind needs salvation. This salvation was provided potentially for all of mankind through the death of Jesus Christ on the cross. It has past, present, and future implications. All three members of the Trinity are involved in salvation. A saved person has been converted and justified as God has declared him to be righteous. The sinless Christ is his substitute, whereby, reconciliation is made with God on behalf of man. Christ's death fully satisfied God's righteous wrath against sin, whereby, man can be redeemed from the slavery of sin and the curse of the law. The saved man is made alive or regenerated by God at the point of salvation. He receives the privileges of an adopted son. All this is possible through the atoning death of Christ. This atonement is sufficient, applicable and available to all. Its benefits are for all who exercise faith in our Lord Jesus Christ. This glorious salvation is secure as it is based on the very character, promises, power and deeds of the Godhead.

We affirm that salvation is solely by grace through faith alone in Christ alone. Repentance is required only if it is properly defined as a "change of mind" concerning Christ. Repentance in the sense of "turning from sins" may precede salvation; it should

certainly proceed from salvation; but it is not required for salvation. (Salvation is used here in the sense of Justification.)

The Doctrine of the Church

We believe that the Church of Jesus Christ needs to be understood in two senses: universal and local. In the universal sense the church consists of all those during this age who have been born of God's Spirit, and therefore, been baptized into the body of Christ. In the local sense, a church is a called-out living assembly of baptized believers associated by a covenant of faith, organized by New Testament principles, assembling regularly together, led by qualified elders who are supported by qualified deacons, under the discipline of God's Word and the Headship of Christ, observing the ordinances, with the purpose of expressing praise and glory to God, evangelizing the lost, and equipping the saints.

The Doctrine of Last Things

We believe in the pre-tribulation rapture of the church, in which all believers of the church age will be caught up by Christ to meet Him in the air. They will then be judged and rewarded at the Judgment Seat of Christ. The church is the Bride of Christ, which will be wed to Him after the rapture at the Marriage Supper of the Lamb. After the rapture, those left on the earth will undergo the seven years of the Great Tribulation. This period will culminate in the Battle of Armageddon and the Second Coming of Jesus Christ. Unlike the rapture, this is a coming battle for judgment. After that, Christ will establish the Millennial Kingdom. This period will conclude with Satan being loosed to lead a revolt with unbelieving children of the Millennium. This will result in the Great White Throne Judgment of all unsaved people. After this time, the eternal new heaven and new earth will begin.

The Doctrine of Creation

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; and that man was created directly in God's own image; that man's creation was not a matter of evolution or evolutionary change of species, or developments through interminable periods of time from lower to higher forms; that all animals and vegetable life were made directly, and God's established law was that they should bring forth only "after their own kind."

We believe that Genesis 1:1 is the record of the heavens and the earth being brought into existence in the basic form on the first day of the creation week; that this work plus the work of bringing light into existence constitute one work of God on day one of the creation week; that each of the six days plus the seventh day of rest in the creation week was not an age, but a day such as each day in the command of God to work six days and rest one day.