

CHRISTIAN COMMUNITY CHURCH STATEMENT OF FAITH:

FINAL: 4/13/2026

This Confession of Faith is based upon our understanding of the teaching and commands of the Holy Bible.

I. The Bible

We believe that all of Scripture, both Old and New Testaments, are the inspired Word of God, without error in the original writings, the complete revelation of his will for the salvation of humanity, and the final authority for all Christian faith and life (Matthew 5:18; John 10:35; 17:17; 2 Timothy 3:16-17; 2 Peter 1:20-21).

II. The Trinity

We believe that there is one living and true God, eternally existing in three persons; that these are equal in every divine perfection, and that they execute distinct but harmonious offices in the work of creation, providence, and redemption. (Genesis 1:1, 26; John 1:1, 3; Matthew 28:19; John 4:24; Romans 1:19, 20; Ephesians 4:5, 6).

III. God the Father

We believe in God the Father, an infinite, personal Spirit, perfect in holiness, wisdom, power, and love. In His very essence (Genesis 1:1; John 4:24; 1 Chronicles 29:10-13), God is self-existent, eternal, and unchanging (Jeremiah 23:24; Psalm 90:2; Psalm 119:137). He is the Creator of all things (Genesis 1:1; Ephesians 3:9; Revelation 4:11) and the absolute sovereign and omnipotent ruler of all creation (Psalm 103:19).

IV. Jesus Christ

We believe that Jesus Christ is God incarnate, fully God and fully man, that he was conceived by the Holy Spirit and born of a virgin, lived a sinless life, and offered himself as a substitutionary sacrifice for sinners. By the blood Christ shed on the cross, he defeated the powers of darkness and satisfied the wrath of God so that we might receive eternal redemption and justification, the forgiveness of sins, spiritual adoption as sons and daughters, and life everlasting. He was raised bodily on the third day and ascended to the right hand of the Father, there to make intercession for the saints and rule over God's kingdom (Isaiah 9:6-7; 53:1-12; Matthew 1:18-25; John 1:1-18; Romans 3:24-25; 8:34; 1 Corinthians 15:1-28; 2 Corinthians 5:21; Galatians 3:10-14; Ephesians 1:7; Philippians 2:6-11; Colossians 1:15-23; 2:15; Hebrews 7:25; 9:13-15; 10:19; 1 Peter 2:21-25; 1 John 2:1-2; 3:8).

We believe that the Lord Jesus Christ is the only mediator between men and God (1 Timothy 2:5) and that He alone is the Head of His body, the Church (Ephesians 1:22-23, 4:15, 5:23; Colossians 1:18).

V. The Holy Spirit

We believe that the Holy Spirit is fully God, equal with the Father and Son. The primary ministry of the Holy Spirit is to glorify the Lord Jesus Christ. The Holy Spirit also convicts unbelievers of their need for Christ and imparts spiritual life through regeneration (the new birth). The Spirit indwells, sanctifies, leads, illumines, and graciously empowers for godly living and service all who come to faith in Christ. We believe that the Lord Jesus Christ baptizes believers in the Holy Spirit, in whom also we are sealed for the day of redemption.

Subsequent to conversion, the Spirit desires to fill, empower, and anoint believers for ministry and witness (Matthew 3:11; John 1:12-13; 3:1-15; 15:26-27; 16:7-15; Romans 8:9; 1 Corinthians 12:12-13; 2 Corinthians 1:21-22; Ephesians 1:13-14; 5:18).

We believe that the Holy Spirit is fully God, equal with the Father and Son. The primary ministry of the Holy Spirit is to glorify the Lord Jesus Christ. The Holy Spirit convicts the world of sin, righteousness, and judgment, and imparts spiritual life through regeneration, the new birth, to all who repent and believe. At conversion, believers are baptized by the Lord Jesus Christ in the Holy Spirit and are sealed for the day of redemption. The Spirit indwells every believer, sanctifying, leading, illuminating, and empowering them for godly living, service, and witness (Matthew 3:11; 3:1-15; 15:26-27; 16:7-15; Romans 8:9; 1 Corinthians 12:12-13; 2 Corinthians 1:21-22; Ephesians 1:13-14).

VI. Spiritual Gifts

We believe the Holy Spirit works actively in the church, distributing spiritual gifts to each believer for the edification of the body of Christ and the advancement of the gospel in the world today. The Spirit fills, empowers, and anoints believers for ministry and witness. All the gifts of the Holy Spirit present in the New Testament church continue today, are vital for the mission of the church, and are to be eagerly desired, faithfully developed, and lovingly exercised according to biblical guidelines (Acts 1:8; 2:14-21; 4:29-30; Rom 12:3-8; 1 Corinthians 12:7-11; 12-13; 14:1-33; Galatians 3:1-5; Ephesians 5:18).

VII. Satan

We believe that Satan, originally a great and good angel, rebelled against God, taking a multitude of angels with him. He was cast out of God's presence and is at work today with his demonic hosts to establish his counter-kingdom of darkness and evil on the earth. Satan was judged and defeated through the work of Christ on the cross and will, at the end of the age, be cast forever into the lake of fire which has been prepared for him and his angels (Matthew 12:25-29; 25:41; John 12:31; 16:11; Ephesians 6:10-20; Colossians 2:15; 2 Peter 2:4; Jude 6; Revelation 12:7-9; 20:10).

VIII. Creation

We believe that God created the heavens and the earth, including all life, "each after its own kind," by direct act, and not by the process of evolution (Genesis 1, 2; John 1:3; Colossians 1:16-17).

IX. Creation of Humanity and Fallen Condition

We believe God created the first man and first woman, Adam and Eve, in His own image, righteous and without sin. God created human beings as immortal, rational, and morally responsible, created to glorify God, enjoy fellowship with Him, and accomplish His will on earth (Genesis 1:26-31; 2:7; Matthew 19:4).

We believe in the sanctity of human life (Jeremiah 1:5; Psalm 139:13-15), which has value in God's sight from the beginning, at conception, until death, when our spirit returns to God who gave it (Psalm 51; Ecclesiastes 12:7).

Through Adam's sin, humanity fell from its original righteousness and incurred both physical death and spiritual death, which is separation from God. All people are now sinners by nature and by choice and stand in need of redemption (Gen 1:26-27; Rom 3:23, 5:14; Eph 2:1-3).

We believe that men and women, as image bearers, are created as male and female, equal before God in dignity, value, and access to salvation through faith in Jesus Christ (Genesis 1:26-27; Galatians 3:28). God's original design for humanity includes the complementary union of one man and one woman in marriage. Marriage is a lifelong covenant commitment between one man and one woman and is the only biblical context for sexual intimacy. Within marriage, husbands are called to loving, sacrificial headship, and wives are called to joyful, intelligent submission, reflecting Christ's relationship to His church. Thus, a husband is to be the spiritual leader of his family, while also eagerly encouraging his wife's necessary and desirable spiritual involvement in his life and in the life of their family (Genesis 2:24; Ephesians 5:22-33).

X. Gender and Sexuality

We believe sin has corrupted God's original intent for human sexuality in all persons; therefore, all people experience corruption in their sexuality. Yet God created humanity as male and female, and that our gender is a gift from God, to be expressed in accordance with our biological sex. Furthermore, all abuse, slander, dehumanization, or oppression of any person is an affront to the image of God.

We believe that any sexual activity outside of this marriage covenant—including adultery, fornication, and pornography is sin. All people experience corruption in their sexuality as a result of the fall and are called to pursue purity through repentance and faith in Christ (Matthew 19:4-6; Romans 1:18-32; 13:13-14; 1 Corinthians 6:9-20, 10:8; Ephesians 5:3-14; 1 Thessalonians 4:1-8; 1 Timothy 1:8-10; Hebrews 13:4).

XI. The Gospel:

We believe that the gospel is the good news of the Kingdom of God and what God has accomplished for sinners through the life, death, and resurrection of his Son, our Savior, Jesus Christ. On the cross, Christ bore our sins as our substitute, satisfying the righteous wrath of God and securing forgiveness, reconciliation, and eternal life for all who believe. The gospel is centered on Christ and His saving work and is the foundation of the Church's message, mission, and hope (Mark 1:1; Luke 24:46-47; John 3:16-18; Romans 1:16-17; 1 Corinthians 1:18-25; 2:2; 15:1-4; 2 Corinthians 4:1-6; 9:13; Galatians 1:6-9; 2 Timothy 1:8-14; Jude 3-4).

We believe that all people, being spiritually dead in sin, stand in need of salvation. Salvation is wholly a work of God's grace and is received by faith alone in Jesus Christ alone. Those who repent of their sins and trust the Lord Jesus Christ as Lord and Savior are regenerated by the Holy Spirit, forgiven of their sins, and reconciled to God as His children (John 1:12-13; Ephesians 2:8-10; Titus 3:3-7; 1 Peter 1:18-19)

XII. Salvation

We believe that justification is an act of God by which He declares righteous those who have faith in Christ alone, not based on any human merit or works, but solely through the imputation of Christ's righteousness and the forgiveness of sins through His atoning death. In this way, God is both just and the justifier of the one who has faith in Jesus (Romans 3:20-26; 4:5-8; 8:33, 10:9-10; Acts 2:38; Colossians 2:14; 1 Peter 2:24; 1 Corinthians 1:30; 2 Corinthians 5:21).

We believe that saving faith results in a transformed life. Though good works do not earn salvation, they are the necessary fruit and evidence of genuine faith, produced through the sanctifying work of the Holy Spirit. The gospel is not only the means by which we are saved, but also the means by which we are sanctified, strengthened, and sustained, enabling believers to live in joyful obedience to God, restoring his image in us, and faithful service in His kingdom (Romans 1:16; Galatians 2:20; Colossians 1:22-23; Jude 3).

We believe that all who are truly born again are kept by God's power and are secure in Christ forever. This assurance rests not in human effort, but in God's preserving grace and the finished work of Christ (John 6:37-40; 10:27-30; Romans 8:1, 38-39; 1 Peter 1:5).

XIII. Sanctification

We believe that every believer is sanctified (set apart) to God through union with Christ. This sanctification is positional and progressive. Positionally, believers are declared holy through justification and are identified as saints in Christ (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We believe that progressive sanctification is the ongoing work of the Holy Spirit, through God's word, by which the believer's character and conduct are increasingly conformed to the image of Christ. As believers walk in obedience and dependence upon the Spirit, they grow in holiness and love, becoming more and more like our Lord Jesus Christ (John 17:17,19; Romans 6:1, 22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

We believe that throughout this life, believers experience an ongoing conflict between the flesh and the new nature in Christ. While victory over sin is made possible through the indwelling Holy Spirit, complete freedom from sin will not be realized until glorification. Therefore, claims of sinless perfection in this life are unscriptural (Galatians 5:16-25; Philippians 3:12; 1 John 1:8-10).

We believe that all believers are called to live in a manner worthy of the Lord, bringing glory to God through lives marked by obedience, holiness, and separation from sinful practices and false teaching (Romans 12:1-2; 2 Corinthians 6:14-7:1; 1 Peter 1:14-16; 1 John 2:15-17).

XIV. The Church

We believe in the Universal Church, the spiritual body of Christ, of which He is the head. The Church began on the Day of Pentecost and is composed of all persons who, through saving faith in Jesus Christ, have been regenerated by the Holy Spirit. The Church is God's primary instrument for accomplishing His redemptive purposes in the world (Acts 2; Romans 12:4-5; 1 Corinthians 12:13, 27; Colossians 1:18).

We believe that this universal body is expressed in local churches whose members have been baptized upon a credible confession of faith and have joined together for worship, instruction, fellowship, discipleship, evangelism, and service. Every believer has direct access to God and shares in the privilege and responsibility of ministry as part of the priesthood of all believers (1 Corinthians 1:2; Galatians 1:2; 1 Peter 2:5, 9).

We believe in the autonomy of each local church, while cooperating with other like-minded churches for mutual encouragement and the advancement of the gospel. Christ has given leaders to His church to shepherd, teach, and equip the saints, and these leaders are accountable first to Christ and serve His people with humility and love (Ephesians 4:11-16; 1 Peter 5:1-4).

We believe that the offices of Elder/Pastor and Deacon are established by Scripture. In accordance with biblical teaching, the office of Elder/Pastor is reserved for qualified men who are called to shepherd the church through faithful teaching, spiritual oversight, and godly example. At the same time, both men and women are essential to the life and ministry of the church and are both encouraged to use their spiritual gifts to flourish in the ministry of the church and for the building up of the body of Christ (1 Corinthians 11:2-16; Galatians 3:28; 1 Timothy 3:1-7; Titus 2:3-5; Romans 12:4-8).

We believe that God has called the Church to preach the gospel to all nations, to remember the poor, and to minister to their needs through sacrificial giving and practical service. We also affirm the priesthood of all believers and the importance of every

Christian being joined with and actively involved in a local community of the saints (Isaiah 58:6-12; 61:1; Matthew 16:17-19; 28:18-20; Luke 4:18; 21:1-4; Acts 2:17-18, 42; Galatians 2:10; Ephesians 3:14-21; 4:11-16; 1 Timothy 6:8; Hebrews 10:23-25; 1 Peter 2:4-5,9-10).

We believe that it is the joyful obligation and privilege of all the saved to witness, by life and by word, the truths of Holy Scripture, seeking to proclaim the Gospel to all mankind and to baptize and teach all converts through the local church. As members of the global Church, we believe that it is our responsibility to partner with other like-minded local churches throughout the world in order to build up the Church where it may be weak, come alongside the Church where our gifts or resources may be of benefit, and help to establish the local church where it does not already exist (Acts 1:8; Matthew 28:19-20; 2 Corinthians 5:18-20; Romans 12:4-8).

XV. The Sacraments

We believe that the Lord Jesus Christ has committed two sacraments to the local Church, water baptism and the Lord's Supper. They are not a means of salvation but are a means of grace, channels of God's sanctifying grace and blessing to believers. Only those who have personally and consciously placed their faith in Jesus Christ as Lord and Savior are qualified to receive the sacraments. They are to be observed until the time of Christ's return (Matthew 26:26-29; 28:19; Acts 19:3-5, Romans 6:3-11; 1 Corinthians 11:23-34).

We believe that baptism is the immersion of the believer in water in the name of the Father, Son, and Holy Spirit following personal repentance and faith in Jesus Christ. This Baptism is a visual sign of a believer's union with Christ in his death, burial, and resurrection. It signifies that one's former way of life has been put to death, that one is released from the mastery of sin, and that one has entered into a new life of obedience and faith (Romans 6:3-11; Colossians 2:12; 1 Peter 3:21).

We believe that the Lord's Supper is to be regularly observed only by those who have trusted Christ for salvation, are part of a local church, and is to be regularly observed throughout the Christian life as a commemoration and proclamation of Christ's death and as a sign of continued participation in the atoning benefits of that death. In observing the Lord's Supper, anticipating Christ's return, believers are strengthened in our faith by grace, and we also signify our unity with other members of Christ's body. (1 Corinthians 10:16-17; 11:23-29).

XVI. The Return of Christ and Final Judgement:

We believe in the personal, bodily, and glorious return of the Lord Jesus Christ to judge the living and the dead and to fully establish His eternal kingdom. At His return, all people will be bodily resurrected and will appear before Christ, who is the perfectly righteous Judge (John 5:28-29; Acts 1:11; 1 Corinthians 15:20-28; Philippians 3:20-21; 2 Thessalonians 1:7-10; Revelation 19:11-16).

We believe that when believers die, they pass immediately into the conscious presence of the Lord, where they enjoy fellowship with Christ while awaiting the resurrection with glorified bodies. When Christ returns, believers will be raised in glory and will dwell forever with the Lord in the new heaven and new earth, enjoying unhindered communion with God in a renewed creation free from sin, suffering, and death (Luke 23:43; 2 Corinthians 5:6-8; Philippians 1:21-23; Revelation 21:1-5).

We believe that those who reject Christ remain under judgment. At death, they enter a state of conscious punishment, awaiting the final judgment. Following the resurrection and judgment, all who have not been justified through faith in Christ will be cast into hell, where they will experience eternal, conscious punishment, justly receiving the consequences of their sin (Matthew 25:46; Luke 16:19-31; Revelation 20:11-15).

We believe that the eternal destiny of every person is determined by their response to Jesus Christ in this life. Those who belong to Christ will inherit eternal life and share in His everlasting kingdom, while those who reject Him will remain separated from God under His righteous judgment.

On that day, Christ will make all things new, delivering creation from its bondage to corruption and establishing His everlasting reign. God's redeemed people will live in His presence forever, worshiping, serving, and reigning with Him to His eternal glory. Amen. Come, Lord Jesus (Romans 8:18-23; Revelation 21-22).

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