

Doctrinal Statement of CCM

1. The Bible

The Bible (the Old and New Testament consisting of 66 books) is the word of God, supernaturally inspired (God-breathed), that is inerrant and infallible in its verbal, plenary (inspired equally in all parts), form in the original manuscripts and is a divinely authoritative standard and the only infallible rule of faith and practice. God spoke in His written Word by process of dual authorship. The Holy Spirit superintended the human authors through their personalities, background and different styles of writing to compose and record God's Word to man without error in part or in whole. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit. There is only one true interpretation of Scripture, but there can be several possible applications. It is objective, propositional revelation that is not to be interpreted in light of one's own experience, but that each person's experience be interpreted by the Scriptures. The proper application of the Word of God is binding on all generations regardless of culture, race, language, or age. The Scriptures are complete in its revelation. There is no need for additional revelation as the Scripture is complete for this present age and is sufficient for teaching, reproof, correction, and training in righteousness to adequately equip the believer for his/her service to God. [Matt. 5:18; John 16:12-15; John 10:35; 1 Cor. 2:7-14; 1Thess. 2:13; II Timothy 3:16-17; II Peter 1:20-21; Heb. 4:12]

2. The Trinity

There is only one living and true God who exists eternally in three persons: Father, Son and Holy Spirit. These three are one in essence, perfect in all attributes, and each equally deserving worship and obedience. [Matt. 28:19; Deut. 6:4; II Cor. 13:14]

3. Jesus Christ

Jesus Christ in the flesh was both God and man. He was born of a virgin and lived a sinless life in which He taught and wrought mighty works and wonders and signs exactly as revealed in the four Gospels. He was crucified, His death being voluntary, vicarious, substitutionary, propitiatory, and redemptive. He was raised from the dead bodily on the third day, confirming His deity and giving proof that His atonement was acceptable to God and victorious over the power of sin and death. He ascended to the Father's right hand where He is head of the church and intercedes for believers, and He is coming again personally, bodily, and visibly to this earth to set up His millennial kingdom. [Isa. 7:14; Matt. 1:23; Matt. 28:6; John 1:1, 14; John 5:26-29; John 10:15; John 10:30; Acts 1:9-11; Rom. 1:4; Rom. 3:24-25; Rom. 5:8; I Cor. 15:20, 23; Eph. 1:22; I Thess. 4:13-18; Heb. 7:25; Heb 9:24; I Pet. 2:24; I John 2:1; Rev. 20]

4. The Holy Spirit

The Holy Spirit is a divine person, possessing all the divine attributes. He is co-equal with the Father and the Son. He indwells all true believers, baptizes and seals them at the moment of salvation, and fills them in response to confession of sin and yieldedness. The unique work of the Holy Spirit began in this age at Pentecost when he came from the Father as promised by Christ to initiate and complete the building of the body of Christ, which is the church. The work of the Holy Spirit is to convict the world of sin, of righteousness, and judgment. His purpose is to glorify Christ through the transformation of believers into the image of Christ. It is the Holy Spirit who is the divine teacher, enlightening the believer to the truths of Scripture which the natural man cannot understand. [John 14:16-17; John 16:7-9; Acts 1:5; Eph. 1:13; Eph. 2:22; I Cor. 2:10-16; I Cor. 12:13]

5. Salvation

By the shed blood of Christ's death on the cross, a perfect atonement for sin was made, redeeming man from the curse of the law by Jesus becoming a curse in the place of man. Salvation is possible not on the basis of works, but by justification on the simple and single ground of the shed blood of Jesus Christ. The call to salvation is to believe on the Lord Jesus Christ and you shall be saved. No one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. We teach that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation. It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God, when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. [John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22, 26; 4:5; 5:8; 10:4; Gal. 3:22; Eph. 2:8-9]

6. The Eternal Security of the Believer

The true believer is eternally secure and he cannot lose his salvation. But sin may interrupt the joy of his fellowship with God and bring the loving discipline of his Heavenly father. There may be times of doubt or discouragement, but once saved, the believer is forever secure in his/her salvation. [John 5:24; John 10:27-30; Rom. 8:1; 8:35-39; Eph. 1:13-14; Heb.12:5-11; I John 5:13; Jude 24]

7. The Church

The Church consists of all those who, in this present age, truly believe in Jesus Christ. It is the body and bride of Christ, which Christ loves and for which He has given Himself. Though its members are many and diversified, they are all united as one under the headship of Christ. [Rom. 12:4-8; I Cor. 11:3; 12:4-7, 12-26; Eph. 5:22-30]

8. The Great Commission

Christ gave His disciples the Great Commission before He ascended to the Father. This commission, now the commission for the church and all believers, is to make disciples of all the nations. This does not necessarily require that all go abroad in order to complete this mission. The main thrust of this passage is that all must be involved in the evangelism process whether at home or overseas. [Matt. 28:18-20; Mark 16:15; Luke 24:47; Acts 1:8; II Tim. 2:2]

9. Spiritual Gifts

Although there may be many fillings of the Holy Spirit, there is only one baptism which occurs at the time of regeneration. God gives His gifts to his people through the administration of the Holy Spirit in His sovereignty and not on demand. The spiritual gifts are for the perfecting and edification of believers today and the sign gifts (speaking in tongues, interpretations of tongues, word of knowledge, prophecy, healings, and miracles) in the beginning days of the church were for the purpose of authenticating the apostles credibility as revealers of divine truth and were never intended to be characteristic of the lives of believers as a whole. The Holy Spirit works in the lives of believers mainly through the Word of God and is sufficient in engaging the enemy in spiritual warfare. The fruit of the Spirit is the manifestation of the Spirit-filled life which is focused and yielded to the Lord Jesus Christ. [I Cor. 2:1-16; 12:7, 11, 13; 13:8-10; 14:22; II Cor. 12:12; Gal. 5:22-23; Eph. 4:7-12; 5:18; 6:18; Heb. 2:1-4]

10. Spiritual Growth.

It is the goal of every Christian to grow in spiritual maturity through obedience to the Word of God and the indwelling Spirit. One can never be content in being static, but must always seek to be growing and becoming more like Christ, imitating Him in all respects. This is the process of sanctification, perfect in position, progressive in practice. One will never reach the state of perfection until the day we are with Him "face to face." Victory over sin comes through obedience to the Word of God by the enabling work of the Spirit in one's life. [John 17:17; Rom. 6:1-22; 12:1-2; II Cor. 3:18; 5:17; Gal. 5:25; Eph. 4:2-24; Phil. 2:12-13; 3:13-14; Col. 2:7-8; I Thess. 4:3-4; 5:23; I Pet. 1:14-16; I John 1:9]