

# CROWN VALLEY COMMUNITY CHURCH

## DOCTRINAL STATEMENT

### I. THE HOLY SCRIPTURES

We believe that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary<sup>1</sup> Word of God (*I Corinthians 2:7-14; II Peter 1:20-21; II Timothy 3:16-17*).

We believe that the Word of God is an objective, propositional<sup>2</sup> revelation (*I Thessalonians 2:13; I Corinthians 2:13*) verbally inspired in every word (*II Timothy 3:16*), absolutely inerrant in the original documents, infallible, and God-breathed.

We believe that the Bible constitutes the only infallible rule, and the final authority, of faith and practice (*Matthew 5:18, 24:35; John 10:35, 16:12-15, 17:17; I Corinthians 2:13; II Timothy 3:15-17; II Peter 1:20-21*).

### II. THE GODHEAD

We believe that there is but one living and true Triune God (*Deuteronomy 6:4; Isaiah 45:5-7; I Corinthians 8:4*), an infinite, all-knowing Spirit (*John 4:24*), perfect in all His attributes, one in essence (*Matthew 28:19*), eternally existing in three persons – Father, Son, and Holy Spirit (*Matthew 28:19; II Corinthians 13:14*) – each equally deserving worship and obedience.

#### A. GOD THE FATHER

1. We believe that God the Father, the first person of the Triune Godhead, orders and disposes all things according to His own purpose and grace (*Psalms 145:8-9; I Corinthians 8:6*). We believe that God the Father is the Creator of all things (*Genesis 1:1-31; Ephesians 3:9*).
2. We believe that as the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence and redemption (*Psalms 103:19; Romans 11:36*).
3. We believe that His Fatherhood involves both His designation within the Triune Godhead and His relationship with mankind. As Creator, He is Father to all men (*Ephesians 4:6*), but He is the spiritual Father only to believers (*Romans 8:14; II Corinthians 6:18; Galatians 3:26*). He is the Father of the nation of Israel (*Exodus 4:22*).
4. We believe that God the Father has decreed for His own glory all things that come to pass (*Ephesians 1:11*).
5. We believe that God the Father is neither author nor approver of sin (*Genesis 1:31; Habakkuk 1:13; John 8:38-47; James 1:13*).
6. We believe that God the Father has graciously chosen from eternity past those whom He would have as His own (*Ephesians 1:4-6*). He saves from sin all who come to Him through Jesus Christ, and He adopts as His own all those who come to Him (*John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9*).

<sup>1</sup> Plenary means inspired equally in all parts; full, complete, absolute.

<sup>2</sup> Propositional means an assertion applicable to all generations of all times.

## B. GOD THE SON

1. We believe that Jesus Christ, the second person of the Triune Godhead, possesses all the divine excellencies, and in these He is coequal and coeternal with God the Father (*John 10:30, 14:9*).
2. We believe that God the Father created all things according to His own will, through His Son Jesus Christ, by whom all things continue in existence and in operation (*John 1:3; Colossians 1:15-17; Hebrews 1:2*).
3. We believe that in the incarnation<sup>3</sup>, Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Triune Godhead accepted all the essential characteristics of humanity and so became the God-man (*Philippians 2:5-8; Colossians 2:9*). He is 100% God and 100% man (*Micah 5:2; John 1:1-14, 5:23, 14:9-10*).
4. We believe that our Lord Jesus Christ was virgin born (*Isaiah 7: 14; Matthew 1:23-25; Luke 1:26-35*), that He is God incarnate (*John 1:1, 14*), and that the purpose of the incarnation was to reveal God, redeem men, rule over God's kingdom and to do away with all evil forever (*Psalms 2:7-9; Isaiah 9:6-7; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; I Peter 1:18-19*).
5. We believe that our Lord Jesus Christ accomplished our redemption through the shedding of His own blood and sacrificial death on the cross, and that His death was voluntary, vicarious<sup>4</sup>, substitutionary<sup>5</sup>, propitiatory<sup>6</sup>, and redemptive (*John 10:15; Romans 3:24-25, 5:8; I Peter 2:24*).
6. We believe that our justification is made sure by His literal, physical resurrection from the dead, and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate<sup>7</sup> and High Priest (*Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25, 8:34; Hebrews 7:25, 9:24; I John 2:1*).
7. We believe that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of future resurrection life of all believers (*John 5:26-27, 14:19; Romans 1:4, 4:25, 6:5-10; I Corinthians 15:20-23*).
8. We believe that Jesus Christ will return to receive the church, which is His body, unto Himself at the rapture and, returning with His church in glory, will establish His millennial kingdom on earth (*Acts 1:9-11; I Thessalonians 4:13-18; Revelation 20*).
9. We believe that the Lord Jesus Christ is the one through whom God will judge all mankind (*John 5:22-23*), that is:
  - a. All believers (*I Corinthians 3:10-15; II Corinthians 5:10*).
  - b. All living on the earth at His glorious return (*Matthew 25:31-46*).
  - c. All unbelieving people at the Great White Throne (*Revelation 20:11-15*).

<sup>3</sup> Incarnation means God becoming man.

<sup>4</sup> Vicarious means Christ suffered that which He did not deserve in place of us, who did deserve to suffer.

<sup>5</sup> Substitutionary means Christ suffered the penalty of sin for us as our substitute.

<sup>6</sup> Propitiatory means Christ satisfied God's Holiness.

<sup>7</sup> Advocate means as an attorney pleading our case.

### C. GOD THE SPIRIT

1. We believe that the Holy Spirit is a divine Person, eternal, possessing all the attributes of personality and deity, including intellect (*I Corinthians 2:10-13*), emotions (*Ephesians 4:30*), will (*I Corinthians 12:11*), eternity (*Hebrews 9:14*), omnipresence (*Psalms 139:7-10*), omniscience (*Isaiah 40:13-14*), omnipotence (*Romans 15:13*), and truthfulness (*John 16:13*). In all the divine attributes, He is coequal with the Father and the Son (*Matthew 28:19; Acts 5:3-4, 28:25-26; I Corinthians 12:4-6; II Corinthians 13:14; Jeremiah 31:31-34 with Hebrews 10:15-17*).
2. We believe that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (*Genesis 1:2*), the incarnation (*Matthew 1:18*), the written revelation (*II Peter 1:20-21*), and the work of salvation (*John 3:5-7*).
3. We believe that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (*John 14:16-17, 15:26*) to initiate and complete the building of the body of Christ, which is His Church (*I Corinthians 12:13*). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment, glorifying the Lord Jesus Christ and transforming believers into the image of Christ (*John 16:7-9; Acts 1:5, 2:4; Romans 8:29; II Corinthians 3:18; Ephesians 2:22*).
4. We believe the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (*I Corinthians 12:13*). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (*Romans 8:9; II Corinthians 3:18; Ephesians 1:13*).
5. We believe that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the Scriptures (*John 16:13-14; Acts 1:8; I Corinthians 12:4-11; II Corinthians 3:18*).

### III. THE TOTAL DEPRAVITY OF MAN

We believe man was created in the image and likeness of God, that in Adam's sin the race fell, inherited a sinful nature, and became alienated from God; man is totally<sup>8</sup> depraved<sup>9</sup> (*Psalms 51:5; Ecclesiastes 9:3; Jeremiah 17:9; Colossians 2:13*) and unable to remedy his lost condition (*Romans 3:22-23, 5:12; Ephesians 2:1-3, 12*).

<sup>8</sup> Totally means that the whole of man's being (i.e., his mind, body and soul [intellect, emotions, will]) has been affected by sin, but man is not totally corrupt in all his actions and thoughts, though that is possible of him.

<sup>9</sup> Totally depraved means that man spiritually is bankrupt and can do nothing pertaining to his salvation.

#### IV. SALVATION

- A. We believe that salvation is wholly of God, by grace, on the basis of redemption by Jesus Christ by merit of His shed blood; salvation is not on the basis of any human merit or works (*John 1:12; Acts 4:12; Ephesians 1:7, 2:8-10; I Peter 1:18-19*).
- B. We believe that regeneration (salvation) is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (*John 3:3-7; Titus 3:5*). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (*John 5:24*), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (*I Corinthians 6:19-20; Ephesians 2:10; James 2:14-26*) and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (*Ephesians 5:17-21; Philippians 2:12; Colossians 3:16; II Peter 1:4-10*). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (*II Corinthians 3:18*). Such conformity is climaxed in the believers' glorification at Christ's coming (*Romans 8:17; II Peter 1:4; I John 3:2-3*).
- C. We believe that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (*John 5:24, 6:37-40, 10:27-30; Romans 5:9-10, 8:38-39; I Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25, 13:5; I Peter 1:5; Jude 24*). It is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (*Romans 6:15-22, Romans 13:13-14 Galatians 5:13, 25-26; Titus 2:11-14*).

#### V. THE CHURCH

- A. We believe that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (*I Corinthians 12:12-13*), the bride of Christ (*II Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8*), of which Christ is the head (*Ephesians 1:22, 4:15; Colossians 1:18*).
- B. We believe that the formation of the church, the body of Christ, began on the day of Pentecost (*Acts 2:1-21, 38-47*) and will be completed at the coming of Christ for His own at the rapture (*I Corinthians 15:51-52, I Thessalonians 4:13-18*).
- C. We believe that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (*Acts 14:23, 27, 20:17, 28; Galatians 1:2; Philippians 1:1; I Thessalonians 1:1; II Thessalonians 1:1*) and that the members of the one scriptural body are directed to associate themselves together in local assemblies (*I Corinthians 11:18-20; Hebrews 10:24-25*).
- D. We believe that the church is a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (*John 3:1-7; Ephesians 2:11 – 3:6*). The church is distinct from Israel (*I Corinthians 10:32; 11:25-27*), a mystery not revealed until this age (*Ephesians 3:1-6; 5:32*).

- E. We believe that the one supreme authority for the church is Christ (*I Corinthians 11:3; Ephesians 1:22; Colossians 1:18*) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders<sup>10</sup> (*Acts 20:28; Ephesians 4:11*) and deacons, both of whom must meet biblical qualifications (*I Timothy 3:1-13; Titus 1:5-9; I Peter 5:1-5*). These men lead or rule<sup>11</sup> as servants of Christ (*I Timothy 5:17-22*) and have His authority in directing the church. The congregation is to submit to their leadership (*Hebrews 13:7, 17*).
- F. We believe that the purpose of the church is to glorify God (*Ephesians 3:21*) by building itself up in the faith (*Ephesians 4:13-16*), by instruction of the Word (*II Timothy 2:2, 15, 3:16-17*), by fellowship (*Acts 2:47; I John 1:3*), by keeping His ordinances (*Luke 22:19; Acts 2:38-42*) and by advancing and communicating the gospel to the entire world (*Matthew 28:19; Acts 1:8, 2:42*).
- G. We believe that two ordinances have been committed to the local church: baptism and the Lord's Supper (*Acts 2:38-42*).
1. Christian baptism by immersion (*Acts 8:36-39*) is the solemn and beautiful testimony and picture of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (*Romans 6:1-11*). Baptism is not necessary for salvation but is a picture of the reality of salvation already true of the individual. It is also a sign of fellowship and identification with the visible body of Christ (*Acts 2:41-42*).
  2. The Lord's Supper is the commemoration and proclamation of His death until He comes and should always be preceded by solemn self-examination (*I Corinthians 11:28-29*). We also believe that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (*I Corinthians 10:16*).

## VI. GIFTS OF THE HOLY SPIRIT

- A. We believe that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (*Hebrews 2:3-4; II Corinthians 12:12*); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message, such as healing and speaking in tongues (*I Corinthians 13:8-12*). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (*Matthew 24:24; Revelation 13:13-14*). The only gifts in operation today are those non-revelatory equipping gifts given for edification (*Romans 12:6-8*).
- B. We believe that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (*Luke 18:1-6; John 5:7-9; II Corinthians 12:6-10; James 5:13-16; I John 5:14-15*).

<sup>10</sup> Elders also called bishops, pastors, and pastor-teachers.

<sup>11</sup> Lead or rule means to stand fast

## VII. ANGELS

- A. We believe that angels are created beings and are therefore not to be worshiped. They are created to serve God and to worship Him (*Luke 2:9-14; Hebrews 1:6-7, 14, 2:6-7; Revelation 5:11-14, 19:10, 22:9*).
- B. We believe that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (*Isaiah 14:12-17; Ezekiel 28:11-19*), by taking numerous angels with him in his fall (*Matthew 25:41; Revelation 12:1-14*), and by introducing sin into the human race by his temptation of Eve (*Genesis 3:1-15*). We believe that Satan is the open and declared enemy of God and man (*Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10*), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (*Roman 16:20*) and that he shall be eternally punished in the lake of fire (*Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10*).

## VIII. ESCHATOLOGY (LAST THINGS)

We believe in the "Blessed Hope", the personal, imminent, return of the Lord Jesus Christ for His church and His bride (I Thessalonians 4:15 – 5:11; Titus 2:13; John 14:1-3; I Corinthians 15:51-53). At the second coming, the Lord Jesus Christ will return to the earth with all His saints in power and glory, to reign for a literal thousand years. His reign will be preceded by the overthrow of the antichrist and the false prophet, and by the removal of Satan from the world (*Daniel 7:17-22; Ezekiel 37:21-28; Matthew 25:31; Luke 1:31-33; Acts 1:10-11, 2:29-30; Revelation 19:11-16, 20:1-7*).