



Crown Point Christian School Statement of Faith

THE HOLY SCRIPTURES

We believe that the Bible is God's written revelation of God, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (I Corinthians 2:7-14, 2 Peter 1:20-21).

We believe that the Word of God is an objective, propositional revelation (1 Thes. 2:13, 1 Cor. 2:13), verbally inspired in every work (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God-breathed.

We recognize that with proper application the true meaning of scripture is binding on all cultures and generations. (Isa. 40:8; 1 Pet 1:25) The teachings and principles found in the Holy Scriptures are never eliminated or altered by human reasoning, scientific theory or additional writings and teachings. The literal grammatical-historical, interpretation of scripture affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen. 1:31; Exodus 31:17).

We believe that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor. 2:13; 2 Tim 3:15-17; Heb. 4:12; 2 Peter 1:20-21).

We believe that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).

GOD

We believe that there is but one living and true God (Deut. 6:4; Isaiah 45:5-7; I Cor. 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons--Father, Son, and Holy Spirit (Matt. 28:19; 2 Cor. 13:14)--each equally deserving worship and obedience.

God the Father

We believe that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; I Cor. 8:6). He is the creator of all things (Gen. 1:1-31; Eph. 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He continually upholds, directs, and governs all creatures and events (1 Chron. 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47). He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Gal. 4:5; Heb. 12:5-9).

God the Son

We believe that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).



We believe that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Col. 1:15-17; Heb. 1:2).

We believe that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or in kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Phil. 2:5-8; Col. 2:9). We believe that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Col. 2:9).

We believe that our Lord Jesus Christ was miraculously virgin born (Isaiah 7:14; Matt. 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, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Phil. 2:9-11; Heb. 7:25-26; I Peter 1:18-19).

We believe that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; I Peter 2:24).

We believe that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Roman 3:25; 5:8-9; 2 Cor. 5:14-15; I Peter 2:24; 3:18).

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 and High Priest (Matt. 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; I John 2:1).

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 a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; I Cor. 15:20,23).

We believe that Jesus Christ will return to receive the church, which is His body, unto Himself, returning with His church in glory (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).

We believe that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22-23) including believers (I Cor. 3:10-15; 2 Cor. 5:10) and the living inhabitants of the earth at His glorious return (Matt. 25:31-46). He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matt. 25:14-46; Acts 17:30-31). The believer will live eternally in the immediate presence of God, while the unbeliever must face the eternal and holy Judge who will sentence him for his sins. He will experience the punishment of eternal separation in hell from the presence of God (John 14:3; Romans 8:1; Rev. 20:11-21:5).

God the Holy Spirit

We believe that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (I Cor. 2:10-13), emotions (Eph. 4:30), will (I Cor. 2:12:11), eternality (Heb. 9:14), omnipresence (Psalm 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 and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; I Cor. 12:4-6; 2 Cor. 13:14; and Jer. 31:31-34 with Heb. 10:15-17).



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 (Gen. 1:2), the incarnation (Matt. 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Cor. 3:6; Eph. 1:13).

We believe that the Holy Spirit administers spiritual gifts to His children. He glorifies Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2 Cor. 3:18).

We believe, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints (1 Cor. 12:4-11; 13:8-10; 2 Cor. 12:12; Eph. 4:7-12; Heb. 2:1-4).

MAN

We believe that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 2:7, 15-25; James 3:9).

We believe that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Col. 1:16; Rev. 4:11).

We believe that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen. 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim. 2:13-14; 1 John 1:8).

We believe that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:13; Jer. 17:9; Romans 3:9-18, 23; 5:10-12).

SALVATION

We believe that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Eph. 1:7; 2:8-10; 1 Peter 1:18-19).

Regeneration

We believe that regeneration 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 accomplished when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation (1 Cor. 6:19-20; Eph. 2:10). The believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Eph. 5:17-21; Phil. 2:12b; Col. 3:16; 2 Peter 1:4-10).

Separation

We believe that separation from sin is clearly called for throughout the Old and New Testaments. (2 Cor. 6:14-7:1). We believe that believers should be separated unto our Lord Jesus Christ (2 Thess. 1:11-12; Hebrews 12:1-2).



We believe that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also believe that separation from all religious apostasy, and worldly and sinful practices is commanded of us by God (Romans 12:1-2; 1 Cor. 5:9-13; 2 Cor. 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

THE CHURCH

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 (1 Cor. 12:12-13), the bride of Christ (2 Cor. 11:2; Eph. 5:23-32; Revelation 19:7-8), of which Christ is the head (Eph. 1:22; 4:15; Colossians 1:18).

We believe that the purpose of the church is to glorify God (Eph. 3:21) by building itself up in the faith (Eph. 4:13-16), by instruction of the Word (2 Tim. 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by advancing and communicating the gospel to the entire world (Matt. 28:19; Acts 1:8; 2:42), and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible body of Christ.

We believe that two ordinances have been committed to the local church; baptism and the Lord's Supper (Acts 2:38-42). Christian baptism is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death and resurrection to a new life (Romans 6:1-11). It can also be a time where we reflect and participate in the covenant promise that the Lord made with His people throughout scripture. Baptism is a covenantal sign and seal where children, families and church communities actively hold to their baptismal vows. (Acts 2:39, 1 Corinthians 12:13, Matthew 28:19)

We believe that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor. 11:28-32). 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 (1 Cor. 10:16).

SATAN

We believe that Satan is a created angel and the author of sin. He incurred the judgment of God by rebellion against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matt. 25:41; Rev. 12:1-14), and by introducing sin into the human race by his temptation of Eve (Gen. 3:1-15).

We believe that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matt. 4:1-11; Rev. 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20), and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matt. 25:41; Rev. 20:10).

GENDER, MARRIAGE, SEXUALITY AND THE FAMILY

We believe that God created each person in His image, wonderfully and immutably made as male or female. The fall of mankind corrupted God's creation, resulting in physical and spiritual brokenness relating to gender and sinful sexual desires. (Gen 3:1-7; Rom 3:9-18; Rom 5:12-17). In the midst of a broken and fallen world, God's Word continues to affirm the sanctity of



one's biological sex and of marriage between one man and one woman. These two distinct, complementary genders together reflect the image and nature of God (Gen 1:26-27). Rejection of one's biological sex is a rejection of the image of God within that person.

We believe marriage was the first institution ordained by God at the creation of mankind (Gen 1:27; Gen 2:20-24). Marriage is fashioned by God as a permanent relationship between one man and one woman (Gen 2:24; Mark 10:6-9). In the marriage relationship God created different roles for the husband and wife that uniquely complement one another in a spirit of mutual respect and servanthood (Eph 5:21; 1 Pet. 3:7; Col. 3:19; Eph. 5:33 Eph. 5:22-31; Gen 2:20-23). God designed marriage to be the most intimate and beneficial of all human relationships. God said that it was not good that a man be alone. In marriage a man and a woman committed to each other are to grow in intimacy and awareness and are to develop positive character and personality qualities that would not be possible alone (the biblical idea of a "one flesh" relationship) (Gen 2:23-24; Matt. 19:5-6).

We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1Cor 6:18; 7:2-5; Heb 13:4). We believe that God has commanded that no intimate sexual activity or cohabitation be engaged in outside of marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, incest, and the use of pornography) is sinful and offensive to God (Matt 15:18-20; 1 Cor 6:9-10).

We believe that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Psalms 139)

We believe God gives us the pattern and principles for raising our children in a secure environment in his Holy Word. By teaching our children about the Creator and sovereign Ruler of the universe, we are equipping them to live this temporal life for an eternal purpose that glorifies God (Ecc. 12:1 Eph. 6:1-3, 10-17). We believe that children are a blessed gift from God (Gen 28:3; Ps. 127:3 Mark 10:16). Children of believers are holy and it is the responsibility of Christian parents to raise their children in the "nurture and admonition of the Lord" (1 Cor 7:14; Eph. 6:4). Scripture clearly teaches that parents are to continually impress upon their children the Word of God (Deut. 6:4-10). It is the duty of parents to continually pray for their children (1 Chr. 29:19; Job 1:5).

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