

Vision Statement

Introduction

This document represents the work of several months of thought and meditation on the part of the Session of Christ the King Presbyterian Church about the nature and mission of the Church in general and our church in particular. It is the fruit of that work, and it is a statement of our vision as leaders in the church for our body. As such, we commend it to the members of the church as something to read, digest, assimilate, and spread.

You might wonder why such an effort was or is necessary. “Why spend so much time crafting a vision statement when there are so many important tasks to be accomplished,” you might ask. A similar question might be, “Why bother making a plan before building a house?” It is precisely because the tasks to which the Church is called are so vital that a clear and biblical understanding and statement of our church’s nature, purpose, mission, values, and goals are an essential first step. A wise man once said, “Aim at nothing and you’re sure to hit it.” Sadly, much of the activity or what passes for ministry in churches today is the product of either misunderstanding about what it is the church is to do or failure even to ask such questions. The result is that the programs and activities of such churches dismally fail in accomplishing the mission and goals that Christ, the Lord and Builder of the Church, has set for her, even in the midst of what appears, in terms of the values of this world, to be great success.

How do we discern the difference? How do we know when Christ is pleased with what we are doing as a church? In planning and making schedules, programs, policies, and the like, in what direction do we head, and for the sake of the accomplishment of what? There are many different possible answers to these questions, but we believe only one biblical set of answers to the most general of them, although there is room for differences in the details of how they are stated. Failure to think through and express biblical answers for ourselves would reduce our church to doing activities for activities’ sake. This we cannot and will not do, hence, the document before you.

Such statements as this one are sometimes confusing due to the ambiguity of or lack of consensus regarding the terms involved. For this reason some definitions are in order for

the sake of clarity. For our purposes, the word **purpose** refers to the reason for which God has created the church, our *reason for existence*. The word **mission** refers to a general statement of what God has called us to *do* in order to fulfill our purpose. **Core values** are those *concepts* which we understand as forming the heart of the truths to which we are committed as a church and which we want to see understood and embraced fully by all to whom we minister. The embracing and living out of these concepts and their implications by more and more people represents the essence of our vision as a church, and our statement of these core values expresses both the context of the contemporary culture in which they are promoted as we see it and a summary of the lifestyle and commitments which those truths demand and for which we stand. Our **goals** help us to understand more specifically what it is we are to do and what we want to see happening as we carry out our mission. As such, they function as a checklist of sorts to help us to evaluate whether or not we are truly fulfilling our purpose and carrying out our mission, and to distinguish between those activities and programs which are helpful and effective and those which are counterproductive or superfluous. We see them as the essence of what true “ministry” in and by the church should be and is.

How, then, should you use this tool? What should you as members do with this document? As stated above, every member should read it and digest it. As you think of the ministry and activities of our church, use it to evaluate and plan. If you are part of a ministry team, formulate your planned goals, programs, and activities with this vision in mind. Use it to help others understand what we are all about, both inside and outside of Christ the King. Finally, understand that as an individual Christian, this is the vision of which you are a part and in which God has called you to participate to some degree. Our prayer as elders is that this statement will be an effective tool and a strong foundation for the facilitation of powerful ministry to our community and to the world, unto their complete transformation into the Kingdom of our Lord and of His Christ.

Soli Deo Gloria!

The Session of Christ the King Presbyterian Church
September 2004

Purpose

The purpose of Christ the King Presbyterian Church is to promote the glory and eternal enjoyment of God (Romans 12:36; Colossians 1:16; I Corinthians 10:31; Psalms 27:4; 42:1; 73:25, 26) by participating with other congregations (II Corinthians 8:1-4; Romans 15:25, 26), in the Presbyterian Church of America in particular, and in the whole visible Church in general, in addressing the curse of the Fall by progressively applying the definitive work of Christ in the Covenant of Grace (Genesis 3:14-19; Galatians 3:15-17; 26-29; Romans 16:20; Jeremiah 31:31-34; Luke 1:67-79; 22:20; Hebrews 10:11-14; II Corinthians 3:6; 4:15; 5:17-20; Matthew 16:18-20; I Corinthians 15:20-28), thereby restoring redeemed mankind's capacity to fulfill its original purpose to reflect God's rule and dominion over all creation (Genesis 1:26-28; Ephesians 2:6; I Peter 2:9; Revelation 2:26, 27; 3:21; 5:9, 10).

Mission

The mission of Christ the King Presbyterian Church is to build the Kingdom of God extensively through the incorporation of ever greater numbers of worshipful followers of Christ into the visible Church, and intensively through the equipping of them to serve Him in thought, word, and deed in all of life (Matthew 13:31-33; 28:16-20; Ephesians 4:11-16; Romans 15:6; I Corinthians 10:31).

Core Values

We are committed to the propagation of truth with regard to:

Scripture

In a world in which the existence of absolute truth is doubted and relativism assumed, we stand for the absolute reliability and inerrancy of the Bible as the foundational guide to truth (Isaiah 40:8; John 10:35; 17:17; II Timothy 3:16, 17; II Peter 1:21).

In a world in which the validity of self-will and personal autonomy is assumed, we stand for the absolute authority of the Bible as the perfect revelation of God's will and the primary vehicle for the exercise of His rule (Isaiah 8:19, 20; 66:2; John 17:17; II Timothy 3:16, 17).

In a world in which many and various solutions are being offered to the problems of mankind, we stand for the infallibility of the Bible as the revelation of God's plan for the achievement of the salvation, fulfillment, and blessing of His people (Deuteronomy 8:3; Isaiah 8:19, 20 55:10; II Timothy 3:14-17).

In a world where man is increasingly seen as the measure of all things and his happiness, fulfillment, and achievement considered the ultimate goal, we stand for the Bible's declaration that the world exists for God; and thus to serve His good pleasure; therefore, worshipping, serving, pleasing, and delighting in Him are properly man's ultimate goals (Isaiah 40:12-26; Romans 12:36; Colossians 1:16; I Corinthians 10:31; Psalms 27:4; 42:1; 73:25, 26; Revelation 4:11).

In a world where the form and character of worship among Christians is increasingly shaped by a concern for the entertainment of, aggrandizement of, and fulfillment of the needs of man, we stand for worship in spirit and truth as it is revealed by God in the Bible for His purpose and His glory (Exodus 20:4-6; Leviticus 10:1-3 Deuteronomy 4:15-20; 12:1-14; John 4:20-24).

Justification

In a world where people's thoughts and behavior are most powerfully influenced and determined by an underlying struggle to cope with a gnawing sense of guilt and inadequacy through self-righteousness, materialism, obsession with appearance, career achievement, blame-shifting and scapegoating, self-punishment, and many other diverse manifestations, we stand for the reception of God's gracious acceptance through the work of Jesus Christ as the only pathway for the achievement of true peace, freedom, and self-worth (John 14:27; Romans 5:1; Galatians 2:15-21; 5:1).

In a world where people and religions attempt to make themselves acceptable to God through diverse activities and methods, we stand for the achievement of acceptance by God through identification with the work of Christ alone, received through reliance upon Him alone, only as people are enabled by the regenerative work of the Holy Spirit (Romans 3:9-31; Ephesians 2:8, 9).

In a world where performance and adherence to certain standards of personal conduct or character are invariably the conditions of love and acceptance, we stand for the love of people flowing from God's unmerited acceptance of us based on the grace of Christ (Matthew 18:21-35; John 13:34, 35; 15:9-12; Romans 15:1, 7; Philippians 2:1-4; Colossians 3:13; I Peter 4:8; I John 4:7-12).

In a world where the path to a righteous and noble life is seen as furious engagement in a variety of noble activities, we stand for the primacy of a legal status before God, of unmerited righteousness, resulting in a condition, of gratitude, which together naturally produce such activity (Romans 3:27-31; 4:1-9; 12:1, 2; II Corinthians 5:14, 15; Ephesians 2:8-10; I John 4:19-5:5).

Sanctification

In a world where forgiveness by God is often seen as an excuse and license for the indulgence of sinful attitudes and actions, we stand for the pursuit and realization of lives pleasing to God as the proper goal of salvation and the natural and inevitable result of a true experience of justification (Romans 8:3-9, 12-14; II Corinthians 5:14, 15; Galatians 5:22-25; Ephesians 2:10; Philippians 3:12; Titus 2:11-14; James 2:14-26; I Peter 2:24, 25).

In a world where pragmatism and the presumptuous demand for certain behavior are most highly valued, and where thinking in general and careful consideration of correct understanding and the precise expression of it are increasingly devalued, we stand for a commitment to communication of and training in "the whole counsel of God" leading to

the renewal of the mind as the foundation for, catalyst of, and power behind truly godly activity (John 17:17; Acts 20:26, 27; Romans 12:2; II Corinthians 10:3-5; Ephesians 1:17-21; 3:17-19; Philippians 1:9-11; Colossians 1:9-12).

In a world where personal growth and change is pursued through instant experience, methodological fads, self-help, psychological or behavioral techniques, etc., we stand for a dependence upon God to produce growth and change gradually and progressively with an emphasis upon creating and offering opportunities for involvement in those channels of transforming grace which He has ordained and through which His Spirit works (Romans 8:13; Philippians 2:12, 13; Psalms 73:16, 17; 119:11; Luke 11:9, 10; Ephesians 4:11-16; Hebrews 10:25; 13:17; I Peter 4:10).

In a world where individualism is championed, the structures for the enjoyment of and participation in community are breaking down, and alienation, loneliness, and isolation are epidemic, we stand for the primacy of participation in community as a means of achieving God's goals for us and for right relationships as the essence and focus of true godliness (Matthew 22:34-40; Acts 2:42-47; Romans 13:8-10; Ephesians 4:14-16; Hebrews 10:25).

In a world where our most fundamental conceptions and institutions are constantly questioned and challenged, we stand for the primacy of the family as God's fundamental institution of society and an emphasis upon promoting, training, and modeling Biblical families and family life as a means of achieving God's goal (Genesis 1:28; 18:18, 19; Deuteronomy 6:4-9; Ephesians 6:4).

In a world where Christians have often become increasingly separatist, isolationist, protectionist, and elitist, we stand for an emphasis upon outreach to, infiltration of, and involvement with the world, its people, and its institutions as the indispensable means for its transformation according to God's ideals and standards (Daniel 2:34, 35, 44-45; Matthew 13:31-33; 16:18; 28:16-20; I Corinthians 5:9, 10; II Corinthians 10:3-5; Revelation 11:15).

Goals

We seek to fulfill our purpose, carry out our mission, and propagate our core values through the following goals in five major areas of activity:

Worship

Extensively, we want to see . . .

- believers demonstrating visibly through word and deed their love for God before unbelievers as they worship God in all of life,
- a corporate worship service which viscerally demonstrates love for and delight in God by believers to unbelieving visitors,
- the Word of God proclaimed in such a way as to address the concerns and questions of unbelievers and to confront them with the gospel, giving reasons for the hope that we have,
- new believers testifying to God's grace by identifying themselves with the community of God's people through baptism, and
- God's people praying for the salvation of lost people in their spheres of influence and throughout the world.

Intensively, we want to see . . .

- believers being equipped and inspired to glorify God in all of the activities of their lives,
- individuals being equipped and inspired to engage in regular and consistent private worship,
- believers delighting in God and proclaiming and celebrating His worth in formal, public corporate worship,
- parents, particularly fathers, being equipped and leading their families in vibrant home worship,
- proclamation of the whole counsel of God through a balanced

presentation of all of His Word, such that believers are instructed in right theology and right living, rebuked, corrected, and encouraged, so as to thoroughly equip them for good works, and

- believers engaging in regular covenant renewal, particularly through celebration of the Lord's Supper.

Outreach

Extensively, we want to see . . .

- believers regularly and consistently sharing their faith in word and deed in their respective spheres of influence,
- increasing dependence upon the Holy Spirit by believers to draw unbelievers to faith in Christ and incorporation into the church, reflected by consistent private and corporate prayer for the lost both here and throughout the world,
- believers being involved in short term missions opportunities, and
- financial commitment of the church at large to cross-cultural world missions.

Intensively, we want to see . . .

- church members becoming increasingly informed of what God is doing throughout the world to build His kingdom,
- regular incorporation of unchurched believers and believers in unhealthy or nominal churches into our church,
- believers being grounded in the whole of Scripture and thereby trained to present clearly the way of salvation, and
- believers coming to understand reasons for their faith and being trained to answer questions unbelievers ask.

Christian Education

Extensively, we want to see . . .

- unregenerate people within our church who are in covenant relationship to God confronted with the full depth and breadth of the gospel and biblical truth consistently.

Intensively, we want to see . . .

- believers being taught the whole content of Scriptural truth in a variety of contexts,
- believers relating the truth of God to every area of life, developing thoroughly biblical worldviews and conforming their lives to this truth in every way,
- believers being trained to participate skillfully and consistently in all of the means of grace, thereby experiencing steady growth in grace,
- parents, particularly fathers, being trained and provided resources for raising their children and conducting their homes in the nurture and admonition of the Lord, and
- the establishment of shepherding/mentoring relationships particularly by elders of the church with church members and spiritually mature women with younger women, but also by others who are being equipped to engage in this type of ministry.

Fellowship

Extensively, we want to see . . .

- believers demonstrating Christian community to unbelievers in a variety of large and small group contexts as they live out the fruit of the spirit in rejoicing together and serving one another sacrificially.

Intensively, we want to see . . .

- believers discovering and using their gifts to minister to each other, including . . .
 - ♦ sharing various insights into the truth of God's Word and its application with each other,
 - ♦ confronting one another with sin and helping and strengthening one another to deal with it,
 - ♦ praying with and for one another, and
 - ♦ encouraging one another in following Christ.
- the establishment of increasingly deeper and more intimate relationships, forming the context for such ministry, and
- believers coming to know, love and rejoice in God increasingly as the beauty and richness of the character of Christ is revealed and modeled by individuals who are being conformed to His image.

Mercy

Extensively, we want to see . . .

- individuals and the corporate church demonstrating the love of Christ in caring for the physical needs of unbelievers.

Intensively, we want to see . . .

- individuals and groups loving each other sacrificially in meeting each others' physical needs.