

STATEMENT OF FAITH OF IMMANUEL CHRISTIAN SCHOOL

AS ESTABLISHED BY IMMANUEL BIBLE CHURCH

The school shall place special emphasis on the standard of biblical Christianity set forth in the Holy Scriptures, and shall, in all endeavors, affirm the basic truths enumerated below:

PREAMBLE

The teaching of Immanuel Bible Church is based on the Scriptures. This article (Article V) serves as our statement of faith, and it reflects those doctrines that the elders and congregation consider essential to understanding, teaching, and practicing God's Word. It is based on an interpretation of the Scripture that is:

- normal - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
- literal - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
- grammatical - using the recognized rules of grammar to interpret the text.
- historical - understanding the words of Scripture in the context of the times in which they were written.
- systematic - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.

The elders of Immanuel Bible Church believe and affirm that this statement of faith reflects the truth of God's Word.

SCRIPTURES

We believe the Scriptures - the 39 books of the Old Testament and 27 books of the New Testament - provide God's authoritative written revelation to mankind (2 Timothy 3:16-17; 1 Thessalonians 2:13; Galatians 1:12). God interacted with the human writers of those books so that every word of the original texts was exactly as He wanted (2 Peter 1:20-21) and without error¹ (John 17:17). The Scriptures are the supreme and final authority (Psalm 19:7-11; Psalm 119; Romans 10:17; Hebrews 4:12).

GOD

We believe there is one God (Deuteronomy 6:4; 1 Timothy 2:5) in three persons²—the Father, the Son, and the Holy Spirit (Matthew 28:19; John 6:27; John 10:30; 1 Corinthians 3:16); one in nature, attributes, and glory. These three are one God (2 Corinthians 13:14), infinite (Malachi 3:6; Acts 17:24), eternal (Hebrews 1:8), unchangeable (James 1:17), all wise (Romans 11:33), all powerful (Isaiah 40), all knowing (Psalm 147:5), holy (Isaiah 6:3), just (Psalm 9:16), loving (1 John 4:7-21), gracious (Romans 3:23-24; Galatians 3:18), good (Psalm 100:5), and true (Isaiah 45:19). He is everywhere present, yet not part of His creation (Psalm 139:7-12).

GOD THE FATHER

We believe that the Father is God (Isaiah 64:8). He begins and ends all things according to His own purpose and grace (Psalm 90:2). He is the Creator (Revelation 4:11) and Sustainer (Psalm 104) of all things, and the spiritual Father of believers (1 John 5:11). He expresses Himself in relationships with those whom He chooses, binding Himself to them by His eternal promises (Genesis 9:9; 17:7-9; 2 Samuel 7:8-16; Jeremiah 31:31-34; Romans 8:29-30; Hebrews 10:16). He is loving (Ephesians 2:3-5), long-suffering, and not willing that any should perish, but that all should come to repentance (John 3:17; 1 Timothy 2:4; 2 Peter 3:9)

GOD the SON

We believe that Jesus Christ is God (John 10:30; Colossians 1:17; Titus 3:4-5). He is fully God (John 1:1-2, 14; John 17:1-5) and fully man (Philippians 2:5-8). He was conceived by the Holy Spirit, born of the virgin Mary (Isaiah 7:14; Matthew 1:18-25), lived a sinless life (2 Corinthians 5:21; Hebrews 4:15), performed miracles (Matthew 11:4-5; John 2:11), died as the only sufficient sacrifice for our sins, and was buried (Matthew 20:28; John 1:29; Romans 3:25; 1 Corinthians 15:4; Hebrews 10:5-14; 1 Peter 3:18). He was resurrected bodily (Matthew 28:5-10), appeared to the apostles and other witnesses (1 Corinthians 15:5-8), ascended to heaven (Acts 1:9), was glorified (1 Timothy 3:16; Hebrews 2:9), and now intercedes for believers (Romans 8:34).

¹ This doctrine is referred to as "inerrancy."

² This doctrine is referred to as "the Trinity."

GOD the HOLY SPIRIT

We believe that the Holy Spirit is God (Acts 5:3-4). He convicts people of sin (John 16:8-11) and restrains the extent of sin in the world (Genesis 6:3; 2 Thessalonians 2:7). He opens the hearts and minds of people (Ro-mans 8:16; 1 Corinthians 2:12-14) to turn from sin (2 Corinthians 3:2-3; Romans 8:1-14), believe in the Son (1 Thessalonians 1:2-5), and be born again (John 3:3-7).

At the moment of salvation the Holy Spirit comes to live within every believer forever³ (John 14:16; Romans 8:9; 1 Corinthians 12:13; Ephesians 1:13-14; 4:30). He fills believers with His power (Acts 1:8; Ephesians 3:16), enables them to live in obedience to the will of God (Galatians 5:16-26), teaches them (1 Corinthians 2:13-15; 1 John 2:27), and gives them His gifts “to each one individually just as He wills,” to serve the church (1 Corinthians 12:7,11; Romans 12:4-8; 1 Peter 4:10; Ephesians 4:11).

The Holy Spirit provides gifts to believers to serve the body of Christ and to reach the world with the gospel (1 Corinthians 12:4-7; 1 Peter 4:10). Spiritual gifts should be used in a proper and orderly manner (1 Corinthians 14:40), in love (1 Corinthians 14:1), and without causing division (1 Corinthians 12:25). Spiritual gifts are not an indication of spiritual maturity and they should not be used for self-promotion (1 Corinthians 12:11-12).

We believe that sign gifts (apostle, prophet, healing, miracles, and tongues) authenticated the ministry and message of the apostles (Ephesians 2:20; Hebrews 2:1-4; 2 Corinthians 12:12) and served in the establishment of the church (Acts 2:41-47; 9:31-42). We believe that God continues to demonstrate His miraculous power and ability to heal; but the sign gifts, as given to the early church, are not in effect today.

ANGELS

We believe that God created angels as spiritual beings to glorify and serve Him. Angels also act as God’s messengers and minister to believers. Although powerful, they are never to be worshipped (Colossians 1:16; 2:18; Psalm 103:20; Hebrews 1:13-14; Revelation 22:8-9).

Satan, an angel of high rank, led many angels in a rebellion against God, bringing judgment against himself and his followers (Isaiah 14:12-15; Ezekiel 28:12-19; John 16:11; 2 Peter 2:4). Satan tempted Adam and Eve into rebellion against God (Genesis 3:1-19; 2 Corinthians 11:3) and continues, with other fallen angels (demons), to deceive and tempt all of mankind and actively oppose the purposes of God (2 Corinthians 11:14; Ephesians 6:10-18; 1 Timothy 4:1; Revelation 12:9). By His sacrifice on the cross, Jesus Christ defeated Satan and his demons; they will be thrown into the lake of fire forever at the last judgment (Matthew 25:41; John 12:31-32; 1 John 3:8; Revelation 20:10).

ORIGINS

We believe that God spoke the heavens, the earth and all living things into existence in six days. God directly created the original kinds of plants and animals and ordered them to reproduce after their kind. In its original form, the creation was very good and untouched by sin. Man is unique, created in the image of God, and did not originate from any other living thing (Genesis 1 & 2; 5:1-2; 9:6; Exodus 20:11; Psalm 33:6-9; John 1:3; Colossians 1:16-17).

SIN

We believe that God created Adam and Eve, the first humans, without sin and in perfect fellowship with Him (Genesis 1:26-28, 31; 2:18-24; James 3:9). They chose to sin by disobeying God and incurred His judgment. Their sin separated them from Him and brought suffering and death upon themselves, their descendants, and the whole creation (Genesis 3; Psalm 14:1-3; 51:5; Romans 8:20-22).

Mankind’s continued unbridled wickedness brought further judgment, which destroyed the earth in a world-wide flood (Genesis 6-8; 2 Peter 2:4-5). After the flood, mankind’s continued rebellion at Babel brought God’s judgment in confusing their language and scattering them over the face of the earth (Genesis 11:1-9; Luke 1:51).

We inherit Adam’s sin nature (Psalm 51:5; Romans 5:12), are spiritually dead (Ephesians 2:1), and are sinners ourselves (Romans 3:10, 23; 5:12). Consequently, none of us are able by our efforts to reconcile ourselves to God (Galatians 3:22; Ephesians 2:8-9; Romans 8:8).

³ We believe that the baptism in the Holy Spirit takes place at the moment of salvation, and that there is no other “baptism of the Spirit” taught in the Scriptures.

SALVATION

We believe that we are given salvation from sin and its penalty as a free gift from God (Romans 6:23) through faith and trust in Jesus Christ alone, unaided by human effort (John 3:16; Ephesians 2:8-9; Titus 3:5-7). The death of Christ is full payment for our sins (1 Corinthians 15:3; Hebrews 9:11-15; 1 Peter 1:18-21) and satisfies the just requirement of God (Romans 3:23-26; Hebrews 10:1-10). Made alive by God (1 Corinthians 15:22; Ephesians 2:4-7; 1 Peter 3:18), we are no longer slaves to sin (Romans 6), but are children of God (John 1:12; Romans 8:14-17; Galatians 3:26), disciples set apart to a life of spiritual growth, ministry, love, and good works (Ephesians 2:10; Colossians 1:10-14; 3:12-17; Hebrews 12:1-2; 1 Peter 2:2). We have forgiveness for every sin (Ephesians 1:7; 1 John 1:9) and rest secure in the reality of eternal life (John 5:24; 6:39-40; 10:27-30; 1 Peter 1:3-5; 1 John 5:9-13).

FAMILY

We believe that God created and blessed the family as the foundation of society. Marriage unites one man and one woman in a lifetime commitment to each other (Genesis 2:23-24; Matthew 19:4-6). Marriage provides for intimate companionship, pure sexual expression (Genesis 2:25; Ephesians 5:31-33), procreation, and reflects the relationship of Christ and the church (Genesis 1:28; Proverbs 5:15-19; 1 Corinthians 7:1-5). A husband is commanded to love his wife as Christ loved the church. A wife is commanded to submit to her husband as the church submits to Christ (Ephesians 5:22-33).

Children are a gift from God and are fully human from conception (Psalm 127:3; 139:13-16). Parents are to train their children by modeling a godly life, teaching them the Scriptures, disciplining them in love, and providing them a resource of wisdom and counsel (Deuteronomy 6:4-7; Proverbs 1:8-9; 13:24; 22:6). Parents are to care for the needs of their children (2 Corinthians 12:14; Ephesians 6:4). Children are to obey their parents with respect and honor, caring for them in the time of their dependency and old age (Exodus 20:12; Leviticus 19:32; Proverbs 23:22; Ephesians 6:1-3; Colossians 3:20; 1 Timothy 5:8).

CHURCH

We believe that Christ established the church and is the Head of the church (Matthew 16:18; Ephesians 1:22-23; Colossians 1:18). The church comprises believers from its beginning at Pentecost until the return of Christ (Acts 2; 1 Thessalonians 4:13-18; 1 Corinthians 15:51-58). Through the power of the Holy Spirit, the church carries out Christ's work in the world (John 15:26; Acts 1:8). The purpose of the church is to worship, praise, and glorify God by proclaiming the gospel of Christ Jesus to the entire world (Matthew 28:18-20; Acts 1:8); by teaching His Word (Colossians 1:24-28; 1 Timothy 4:11); by seeking Him through earnest prayer (Acts 2:42); by equipping the saints to walk, serve, and fellowship in the power of the Holy Spirit (Acts 2:42-46; Ephesians 4:11-16; 1 Corinthians 14:26); and by keeping the ordinances⁴ (1 Corinthians 11:24, 25; Matthew 28:19).

We believe that the Lord gave two ordinances⁴ to the church: Baptism and the Lord's Supper. Baptism is for believers and is a public testimony of faith in Christ in obedience to His command (Matthew 28:19). Baptism identifies the believer with Christ's death, burial, and resurrection (Colossians 2:12) and is best represented by immersion (Acts 8:36-39). The Lord's Supper is the believer's remembrance of our Lord's death until He comes and should be preceded by careful spiritual self-examination of the participant (Matthew 28:18-20; 1 Corinthians 11:23-28). We believe that the church is expressed in local congregations of believers established under the headship of Christ and the authority of Scripture (Galatians 1:2; 1 Corinthians 1:2; 1 Thessalonians 1:1; Revelation 1:11). Individual congregations are to be governed by elders (1 Timothy 3:1-7), men meeting biblical standards, who are responsible to guard the purity of church doctrine (Titus 1:9), to shepherd the flock (1 Peter 5:1-3), and to oversee church matters (Acts 20:28; Hebrews 13:17). Deacons are responsible for assisting the elders in the work of the ministry (Acts 6:1-6; Philippians 1:1; 1 Timothy 3:8-13).

⁴ An "ordinance" is a ceremony that Jesus told the church to observe.

FUTURE

We believe that Jesus Christ will physically return in the air to take the church out of the world to be with Him forever (John 14:2-3; 1 Thes-salonians 4:16-17). Scripture tells us to be ready always for His coming (1 Thessalonians 5:4-6; Revelation 22:20). At that moment, the dead in Christ and living believers will be given their eternal bodies (1 Corinthians 15:51-53). Jesus Christ will then bring a seven- year period of wrath upon the earth known as the tribulation⁵ (1 Thessalonians 5:2, 3; Revelation 6-18). At the end of this period of judgment, He will return bodily (Acts 1:9-11; Zechariah 14:4-8) with the church to set up a kingdom to rule in righteousness the entire earth for a thousand years (Revelation 19:1-20:6; Matthew 13:41-43).

The kingdom will end in rebellion against Christ and His people(Revelation 20:7-9), but the rebellion will fail in the face of Christ's victory over Satan and all who oppose Him (Revelation 20:9-10). The unbelieving dead of all time will then be raised and given eternal bodies to face God in final judgment (Revelation 20:11), after which they will be thrown into the lake of fire to eternal torment (Revelation 20:15). Believers will enter a new heaven and new earth (Revelation 21:1-22:6) prepared for them to enjoy perfect, everlasting fellowship with God.

Approved by the Elders : June 22, 2014

Approved by the Congregation: June 22, 2014

I have read the full Statement of Faith and do understand its significance. I will not teach contrary to the beliefs expressed therein in any setting sanctioned by or affiliated with Immanuel Christian School or Immanuel Bible Church. I will discuss with the school administration any reservations or changes which may occur in my persuasion. Further, I understand that any teaching contrary to these doctrines may be cause for discipline or termination by the Administrator or School Board of Immanuel Christian School.

The electronic signature below is recognized by Immanuel Christian School in the same way as a personal handwritten signature in hard copy.

Signature:

Date:

⁵ This doctrine is referred to as the pretribulational, premillennial view of the future.

Continue to next page