

Statement of Faith

Emmanuel Baptist Church &
Emmanuel Christian School
2017-2018 school year

Section 1. Of the Scriptures

We believe in the authority and sufficiency of the Word of God, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally and plenary inspired and is the product of Spirit-controlled men, and therefore is infallible and inerrant in all matters of which it speaks. We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried (II Tim. 3:16-17; II Pet. 1:19-21; Isa. 40:8; I Pet. 1:24-25a).

Section 2. The True God

We believe there is one and only one living and true God, an infinite Spirit, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons: the Father, the Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption (Exod. 20:2-3; I Cor. 8:6; Rev. 4:11).

Section 3. The Virgin Birth of Christ

We believe that Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of woman, and that He is both the Son of God and God, the Son (Gen. 3:15; Isa. 7:14; Matt. 1:18-25; Luke 1:35; John 1:14).

Section 4. Salvation through Christ

We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience thus qualifying Himself to be our Savior; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior. We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith (Eph. 2:8; Acts 15:11; Rom. 3:24-25; John 3:16; Phil. 2:7-8; Heb. 2:14-17; Isa. 53:4-7; I John 4:10; I Cor. 15:3; II Cor. 5:21; I Pet. 2:24).

Section 5. The Resurrection and Priesthood of Christ

We believe in the bodily resurrection of Christ and in His ascension into heaven where He now sits at the right hand of the Father as our High Priest interceding for us (Matt. 28:6-7; Luke 24:39; John 20:27; I Cor. 15:4; Mark 16:6; Luke 24:2-6,51; Acts 1:9-11; Rev. 3:21; Heb. 8:6; 12:2; 7:25; I Tim. 2:5; I John 2:1; Heb. 2:17; 5:9-10).

Section 6. The Holy Spirit

We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He seals, endues, guides, teaches, witnesses, sanctifies, and helps the believer.

Every true believer receives the baptism of the Holy Spirit at the time of salvation (I Cor. 12:13; John 14:16-17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5-6; Eph. 1:13-14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Rom. 8:14, 16, 26,27). We believe that the Holy Spirit equips

believers for service by bestowing upon them spiritual gifts. Some gifts listed in the New Testament, however, (such as tongues and healing) were temporary in nature, were intended for the infancy of the Church, and are no longer being received (I Cor. 12:4-11; Heb. 2:4).

Section 7. The Devil or Satan

We believe in the reality and personality of Satan, the Devil; that he was created by God as an angel but through pride and rebellion became the enemy of his Creator; that he became the unholy god of this age, the ruler of all the powers of darkness and is destined to the judgment of an eternal justice in the lake of fire (Matt. 4:1-11; II Cor. 4:4; Rev. 20:10).

Section 8. Creation

We believe the Biblical account of the creation of the physical universe, angels, and man; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate, creative acts of God without any evolutionary process; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race (Gen. 1,2; Col. 1:16-17; John 1:3).

Section 9. The Fall of Man

We believe that man was created in innocence (in the image and likeness of God) under the law of his Maker, but by voluntary transgression Adam fell from his sinless and happy state, and all men sinned in him, in consequence of which all men are totally depraved, are partakers of Adam's fallen nature, and are sinners by nature and by conduct, and therefore are under just condemnation without defense or excuse (Gen. 3:1-6; Rom. 3:10-19,5:12, 19; 1:18,32).

Section 10. Grace and the New Birth

We believe that in order to be saved sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about by our sovereign God in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel, and that its proper evidence appears in the holy fruits of repentance, faith, and newness of life (John 3:3; II Cor. 5:17; I John 5:1; Acts 16:20-33; II Pet. 1:4; Rom. 6:23; Eph. 2:1, 5; Col. 2:13; John 3:8).

Section 11. Justification

We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's shed blood (Rom. 3:24; 4:5; 5:1, 9; Gal. 2:16; Phil. 3:9).

Section 12. Sanctification

We believe that sanctification is the divine setting apart of the believer unto God accomplished in a three-fold manner: first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit applies the Word of God to the life; third, the final accomplishment of this process at the Lord's return (Heb. 10:10-14; 3:1; John 17:17; II Cor. 2:18; I Cor. 1:30; Eph. 5:25-27; I Thess. 4:3-4; I John 3:2; Jude 24-25).

Section 13. The Security of the Saints

We believe that all who are truly born again are kept by God the Father for Jesus Christ (Phil. 1:6; John 10:28- 29; Rom. 8:35-39, Jude 1).

Section 14. The Church

We believe that a local church is an organized congregation of immersed believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its officers are pastors and deacons, whose

qualifications, claims, and duties are clearly defined in the Scriptures. We believe the true mission of the church is the faithful witnessing of Christ to all men according to the Spirit's leading. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only Superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in defending the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation, and that on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final (I Cor. 11:2; Acts 20:17-28; I Tim. 3:1-13; Acts 2:41-42). We believe in the unity of all New Testament believers in the Church which is the Body of Christ (I Cor. 12:12-13; Eph. 1:22-23; 3:1-6; 4:11; 5:23; Col. 1:18; Acts 15:13-18).

Section 15. Baptism and the Lord's Supper

We believe that Christian baptism is the single immersion of a believer in water to show forth in a solemn and beautiful emblem our identification with the crucified, buried, and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local church; and that it is prerequisite to the privileges of church membership. We believe that the Lord's Supper is the commemoration of His death until He comes and should be preceded always by solemn self-examination. We believe that the biblical order of the ordinances is first baptism and then the Lord's Supper, and that participants in the Lord's Supper should be immersed believers (Acts 8:36-39; John 3:23; Rom.6:3-5; Matt. 3:16; Col. 2:12; I Cor. 11:23-28; Matt. 28:18-20; Acts 2:41-42).

Section 16. Separation

We believe in the Biblical doctrine of separation which encompasses the following: (1) the separation of the local church from all affiliation, fellowship and cooperation with those who deny the true Christian faith. We believe that the church should refuse to be drawn into compromising alliances whereby our testimony would be impaired and/or our position confused. Specifically, we reject the concept that our church should cooperate with unbelievers and apostate churches, even if by so doing beneficial results may seem to be produced (II Tim. 3:5; Eph. 5:11), and (2) the separation of the individual believer from all worldly practices that would dishonor the Savior, including membership in a secret order or lodge (II Cor. 6:14; II John 9-11).

Section 17. Civil Government

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed, except in those things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience and the coming King of kings (Rom. 13:1-7; Acts 23:5; Matt. 22:21; Acts 5:29; 4:19-20; Dan. 3:17-18).

Section 18. Israel

We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be re-gathered in the Holy Land and, after the completion of the Church, will be saved as a nation at the second advent of Christ (Gen. 13:14-17; Rom. 11:1-32; Ezek. 37).

Section 19. Rapture and Subsequent Events

We believe in the premillennial return of Christ, an event which can occur at any moment, that at that moment the dead in Christ shall be raised in glorified bodies, all the living in Christ shall be given glorified bodies without tasting death, and shall be caught up together to meet the Lord in the air before the seven years of the tribulation (I Thess. 4:13-18; I Cor. 15:42-44, 51-54; Phil. 3:20-21). We believe that the tribulation, which follows the Rapture of the Church, will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom (Dan. 9:25-27; Matt. 24:29-31; Luke 1:30-33; Isa. 9:6-7; 11:1-9; Acts 2:29-30; Rev. 20:1-4,6).

Section 20. The Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified by faith in our Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse, and that this distinction holds among men both in and after death; in the everlasting felicity of the saved and the everlasting conscious suffering of the lost in the lake of fire (Matt. 3:12; Gen. 18:23; Rom. 6:17-18; I John 5:19; Rom. 6:23; Prov. 14:32; Luke 16:25; Matt. 25:34-41; John 8:21; Rev. 20:14-15).

Section 21. Sanctity of Human Life

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 the unborn 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 (Psalm 139).

Section 22. Marriage and the Family

We believe that God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in a covenant commitment. It is God's unique gift to reveal the union between Christ and His Church and to provide for the man and woman in marriage the framework for intimate companionship, the only channel of sexual expression according to biblical teaching, and the means for procreation of the human race. Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage (Genesis 1:26-28; 2:15-25; Exodus 20:12; Deuteronomy 6:4-9; Proverbs 5:15-20; 6:20-22; 13:24; 22:6, 15; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; 1 Timothy 5:14; Hebrews 13:4; 1 Peter 3:1-7).

Section 23. Gender and Sexuality

We believe that God wonderfully and immutably creates each person as a male or a female. These two distinct, complementary genders together reflect the image and nature of God.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, rape, pedophilia and use of pornography) is sinful and offensive to God.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ.

We believe every person must be afforded compassion, love, kindness, respect and dignity (Genesis 1:26-27; Matthew 5:16; 15:18-20; Mark 12:28-31; Luke 6:31; Romans 6:23; 10:9-10; 1 Corinthians 6:9-11; Philippians 2:14-16; 1 Thessalonians 5:22).

We believe that in order to preserve the function and integrity of Emmanuel Baptist Church and Emmanuel Christian School and to provide a biblical role model to the families of Emmanuel Baptist Church and School and the community at large, it is imperative that all persons employed by Emmanuel Baptist Church and Emmanuel Christian School in any capacity, or who serve as volunteers, agree to and abide by the Statements herein on Marriage and the Family and Gender and Sexuality.

I attest that I am in agreement with and support the Statement of Faith of Emmanuel Baptist Church and Emmanuel Christian School as presented above.

Date _____

Employee signature _____

Standards of Conduct

Emmanuel Christian School

Toledo, OH

2017-2018 School Year

1. I affirm that I am responsible to read and abide by the policies set forth in Emmanuel Christian School documents such as; my job description, the employee handbook and the Parent Student Handbook. I also agree to abide by any additions, changes or deletions made to the school policies at the sole discretion of the school board without prior notice during this contract.
2. I agree to understand, appreciate, love and serve our students, parents and my colleagues; to provide for their spiritual, intellectual, physical, social and emotional development.
3. I agree to observe appropriate confidentiality in regards to students, parents, colleagues and school matters.
4. I agree to be on time for my responsibilities and fulfill my responsibilities at the times set by the administration. I agree to be present for meetings or conferences as called by the administration. As a teaching faculty member, I agree to remain on campus for thirty minutes after classes have been dismissed unless fulfilling other school responsibilities.
5. I agree that the details of my assignment as administration, faculty or staff is made by the administration but will be related to my training and experience and job description.
6. I agree to accept the school's interpretation of biblical standards for my sexual behavior, that any sexual practices, including but not limited to premarital, extramarital, homosexual or bi-sexual activity; transgender identity, behavior or changes; sexual harassment or sexual abuse of others; use or viewing of pornographic material or websites; is forbidden and violates the Standards of Conduct as a condition of employment for being a Christian role model. I understand that such violations are grounds for immediate dismissal from employment. I agree that the unique roles of the male and female are clearly defined in the Bible and that biblical marriage is between one male and one female. (Romans 12:1-2, Romans 1:24-32, I Corinthians 6:9-20, Ephesians 4:1-11, Ephesians 5:3-5, I Thessalonians 4:3-8, I Timothy 4:12, II Timothy 2:19-22, I Peter 1:15-16, I Peter 2:15-17, I John 3:1-3)
7. I agree to manifest by example Christian virtue, serving as a Christian role model both in and out of school. I agree that instruction is instilled through both rational explanation of formal subject matter and even more powerfully through word, deed, example and shared experiences. I agree to be a role model in dignity, respect, discernment and Christian living. I acknowledge that this includes but is not limited to abstaining from the use of alcohol as a beverage, tobacco, illicit drugs, and vulgar and profane language. (Colossians 3:17, I Thessalonians 5:18-23, Titus 2:7-8, James 3:17-18)
8. I agree to faithfully attend a local church whose fundamental beliefs and practice are in agreement with the school's Statement of Faith.

I commit to support and abide by the Standards of Conduct for Emmanuel Christian School employees.

Date _____

Employee signature _____