



Chattanooga Christian School

Statement of Faith

- We believe in the One God who is Triune: one in substance, eternally and simultaneously Father, Son, and Holy Spirit; each divine person eternal, good, holy, wise, almighty and majestic.
- We believe that out of the fullness of his love, the Triune God created all that is not God, calling all he made good; this includes the creation of humanity, which was distinctly made in the image of God and called to exercise dominion and care for the earth.
- We believe that the one Triune God has faithfully, truly, and graciously revealed himself so that we may know, worship, enjoy, and obey him.
- We believe that humanity has received a distinctive invitation to explore, understand, and delight in the mystery of God, his creation, and his ways.
- We believe that humanity fell into sin through the actions of our first parents and that all humanity is born into corruption and guilt. This sin severs human relationship with God, pollutes relationships with one another, and defiles the earth.
- We believe that God reveals himself at least partially through what he has made in creation, and that we are called to engage in learning about and cultivating creation both in obedience to God's stewardship mandate and as a way of better understanding God himself (General Revelation). God enables even those who persist in darkness and rebellion occasionally to create works of immense beauty and to communicate accurate knowledge about God's world (Common Grace).
- We believe that God's inerrant and authoritative revelation is found in the scriptures of the Old and New Testament, which are holy, reliable, trustworthy, and life giving (Special Revelation). The Bible is our only rule for life and faith.
- We believe that Jesus Christ is the Word of God in the flesh whose person and work is the Gospel itself; the Son incarnate is the one sent by the Father and testified to by the Spirit.
- We believe that the gospel is the good news of our Lord Jesus Christ, our representative, who, in his virgin birth, in his sinless and perfectly obedient life, in his substitutionary and atoning death on the cross, in his bodily resurrection, and in his ascension to the right hand of the Father, was victorious over the enemies of sin, death, and the devil; only in Christ crucified and risen is the debt of our sin paid and are we fully reconciled to God.
- We believe sinners are saved by God's grace alone, through faith in Christ alone.
- We believe that the Holy Spirit, who is present in all believers, works mysteriously and

powerfully to convict the world of sin, regenerate sinners, and equip them to a life of faith and obedience that testifies to justification and sanctification by God's grace alone, through faith alone. Lives of faithful obedience are not a way to gain salvation, but are rather evidence of salvation secured by the Spirit's work.

- We believe that the people of the new covenant are united by God in the universal, apostolic Church under the headship of Jesus Christ. The Church, as the body of Christ, is called in this fallen world to glorify God and serve him through the edification of believers and the faithful proclamation of Christ and his kingdom. The Church is privileged to serve as ministers of reconciliation in God's plan to restore and unite his creation under the headship of Christ.
- We believe the identity of the body of Christ on earth is primarily perceived through the local church. We believe that every individual who professes relationship with Jesus Christ is called to be actively involved in a local community of believers that submits to the authority of Scripture and is committed to Gospel ministry.
- We believe in the glorious bodily return of our Lord Jesus Christ on the day of the Father's choosing to judge all humanity, the living and the dead, receiving the righteous in Christ to eternal blessedness and the unrighteous to eternal condemnation.

This faith clearly has consequences for the church and the Christian home.¹ It also has special consequences for those involved in Christian day schools, which exist in concert with the home and the church for the nurturing of Christian teaching and life. Because the Lord is Lord of all life, we profess and declare that:

- Our students will be presented with the gospel of Jesus Christ.
- Our students will be exhorted and instructed in godliness and wisdom in order to encourage transformation of character and affections.
- Our students will be encouraged to recognize the greatness and the mercy of our Lord in every area of life.
- Our students will be guided into a true knowledge of God's world, of its history, and its culture.
- Our students will be enabled to assess the values of the age from the perspective of Christ's redemption and rule over all the world.

Because our Lord is Lord of all life we further profess and declare that:

- Obedience to God involves us in a thorough investigation of all reality, and that students and teachers alike should seek to integrate their personal faith with all areas of learning;
- Obedience to God involves us in an urgency to promote this Lordship of Christ within the communities of our schools and throughout the entire world through the agency of the school as well as the church and family.

¹ Substantial material drawn from Grand Rapids Christian Schools.

It is the position of Chattanooga Christian School (CCS) that the Bible teaches that marriage is an intimate physical union between one woman and one man, bound by a marital vow. This prohibits CCS from teaching or communicating, by action or word, that pre-marital, extra-marital and same-sex sexual unions; pornography of any kind; hetero-sexual co-habitation without marriage; excessive or dominating immodesty or indecency is acceptable in God's eyes (this list is not exhaustive).

CCS affirms that passages in both the Old and New Testaments (Genesis 1:27, 2:21-24, Matthew 19:1-9, Ephesians 5:31) explicitly state that human sexuality is binary: male and female.² The distinct creation of male and female intended for "one flesh" relationship with one another is a reflection of the image of God. These biblical principles create a framework that establishes sex as a distinct identity differentiated by the presence of physical characteristics which provide the sexual union that produces "one flesh." Sexual identity is therefore based on these objective and observable physical characteristics. Individual feelings and experiences that deviate from this Biblically established binary do not invalidate this creational norm.

There are a small percentage of individuals whose biological sexuality is indeterminate resulting from congenital anomalies. The existence of such intersex conditions does not invalidate creational norms (Genesis 1:27, 2:21-24) affirmed by Jesus (Matthew 19:1-9) and Paul (Ephesians 5:31). Such individuals bear the image of God and are deserving of all the dignity, respect, and care afforded to divine image-bearers, and we are called to support them in wisdom and love.

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

This Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. The CCS Board of Trustees is the final interpretive authority on the Bible's meaning and application in the life of CCS.

All this we profess and declare in the sure and certain hope that as we nurture our children in the knowledge and love of the Lord, God himself will guide, preserve and bless these efforts through the work of the Holy Spirit.

² Substantial material taken from the Covenant College Statement on Sexual Identity.