

Denbigh Baptist Christian School



Philosophy Handbook

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1 INTRODUCTION

Welcome to Denbigh Baptist Christian School (DBCS) family. This handbook was created to help you understand the DBCS Philosophy.

First, you need to understand the foundation the mission of DBCS stands upon. Since we rarely spell out DBCS, we need to look at doing so right at the start, so we don't forget what DBCS means. There are three parts to DBCS, and each provides a crucial part of the foundation.

The first part of our acronym is "Denbigh Baptist" – a church congregation. Denbigh is an Independent Baptist church, and the establishing force of DBCS. Denbigh Baptist Christian School was organized in 1969 as a ministry of Denbigh Baptist Church. The Lord's blessing upon the school is evidenced by its growth from that 5-year old kindergarten of 15 students in September 1970 to its current program that includes 4-year kindergarten through grade 12.

Denbigh Baptist Church provides the policy piece of the DBCS foundation.

The second part of our acronym is "Christian". This clearly identifies DBCS as an organization of people that depend upon the salvation offered through Jesus Christ as described in the Holy Bible.

It is this Jesus and this Bible that provide the philosophy piece of the DBCS foundation.

The third, and last, part of our acronym is "School". DBCS is a school – providing education to its students. DBCS has been a member of the Association of Christian Schools International since 1990. In July, 1997, DBCS was reorganized as a fully accredited institution by the Association of Christian Schools International, and is recognized by the Commonwealth of Virginia as an accredited institution.

As a school, there are procedures to be followed. These procedures are the last piece of the foundation of the DBCS mission.

The Faculty Procedures Handbook contains the Faculty Procedure piece, the DBCS Faculty and Staff Policy Handbook contains the Policy piece unique to the Faculty and Staff, the DBCS Quick Sheets contain the Policy most interesting to the parent / guardians, the Student Handbook contains rest of the Policy piece unique to students, and this DBCS Policy document contains the Philosophy piece.

2 CHARACTER WITHOUT COMPROMISE

The DBCS mission is to develop godly character and responsible citizenship through consistent teaching of Biblical Truth in an academic program, emphasizing scholastic excellence and intellectual integrity.

Christian education has best been defined as the process of training young people to be Christ-like. Since Jesus increased in wisdom and stature and in favor with God and man, proper Christian education includes the spiritual, academic, physical, and social development of each young person. We purpose to maintain the highest possible academic standards. We have an active physical education and athletic program. We center each activity on the person of Jesus Christ and provide daily instruction in the Scriptures. We also seek to provide activities where

the students, teachers and staff can interact in fellowship with each other. The education of the entire person is our goal.

Parents are an integral part of providing a solid Christian education for students. The school is an extension and reinforcement of the upbringing taught in the home. We do not believe in the reversal of this concept. It is imperative that parents take an active role in school affairs. It is our pledge to support the role of the home and family, and we ask parents for their support of the school.

3 STATEMENT OF FAITH

3.1 THE INSPIRATION OF THE SCRIPTURES

We believe that the whole Bible, consisting of the sixty-six books of the Old and New Testaments, is verbally inspired of God and inerrant in the original writings. It is the supreme and final authority in faith and life (II Tim. 3:16; II Pet. 1:19-21; Rev. 22:18, 19).

3.2 THE TRUE GOD

We believe in one God, eternally existing in three persons: Father, Son, and Holy Spirit. We believe that they are equal in every divine perfection, and they execute distinct – but harmonious – offices in the great work of redemption (Deut. 6:4, 5; Matt. 28:19; John 14:16, 17, 26; I Cor. 8:6; Eph. 4:6; I Tim. 1:17).

3.3 THE VIRGIN BIRTH

We believe that Jesus Christ was born of the Holy Spirit in a miraculous manner; that He was born of Mary, a virgin, as no other man ever was born or can be born of a woman; and that He is both the Son of God and God the Son (Gen. 3:15; Isa. 7:14; Matt. 1:18-25; John 1:14; Gal. 4:4; I John 5:20).

3.4 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. It is He who convicts of sin, of righteousness, and of judgment. He is the restrainer of the Evil One until God's purpose is fulfilled. He bears witness to the truth of the Gospel and is the agent in the new birth (Matt. 28:19; Luke 1:35; John 14:16, 17, 26; II Thess. 2:7; Heb. 9:14).

3.5 THE DEVIL OR SATAN

We believe that Satan was once holy and enjoyed heavenly honors, but, through pride and ambition to be as the Almighty, he fell and drew after him a host of angels. He is now the malignant prince of the power of the air and the unholy god of this world system. We hold him to be man's great tempter, the enemy of God and Christ, the accuser of the saints, the author of all false religions, and the chief power behind the present apostasy. He is the Lord of the Anti-Christ and the author of all the powers of darkness; destined, however, to eternal judgment in hell – a place prepared for the Devil and his angels (Isa. 14:12-15; Ezek. 28:12-17; II Cor. 11:13-15; I Thess. 3:5; II Thess. 2:8-11; I Pet. 5:8; Jude 6; Rev. 19:11-20).

3.6 THE CREATION

We believe in the Genesis account of the creation. It is to be accepted literally, not allegorically or figuratively, and man was created directly in God's own image and likeness (Gen. 1:1; Gen. 1:26, 27; John 1:1-4; Col. 1:16, 17).

3.7 THE FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression, fell from his sinless and happy estate. As a result of this fall, all mankind are now sinners; not by constraint, but by choice; and therefore under the just condemnation of God without defense or excuse (Gen. 3:1-6, 24; Rom. 3:10-19, 23; 5:12, 19; Gal. 3:22; Eph. 2:1-3).

3.8 ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God. Jesus Christ, by the appointment of the Father, freely took upon Himself our nature, yet without sin; honored the divine law by His personal obedience; and by His substitutionary death made a full and vicarious atonement for the sins of the human race (John 3:16; Rom. 3:24, 25; Eph. 2:8; Heb. 7:25; I Pet. 2:24; 3:18).

3.9 FREENESS OF SALVATION

We believe in God's electing grace, which is according to foreknowledge; that the blessings of salvation are made free to all by the Gospel. It is the immediate duty of all to accept, by faith, God's offer of salvation. The only hindrance to salvation of any sinner is his own inherent depravity and present unbelief which, if continued, merits the just condemnation of a holy God (John 3:18, 36; Rom. 8:29-30; Col. 3:12; I Thess. 1:4; Tit. 1:1; I Pet. 1:2).

3.10 JUSTIFICATION

We believe that the great gospel blessing, which Christ secures to such as believe in him, is justification. Justification includes the pardon of sin and the gift of eternal life on the principles of righteousness. We believe that His righteousness is imputed into us solely through faith in the Redeemer's blood, not in consideration of any works of righteousness which we have done (Acts 13:39; Rom. 1:17; 4:1-8; 5:1,9; 8:1; Tit. 3:5-7).

3.11 THE CHURCH

We believe that the Church of Jesus Christ was inaugurated at Pentecost and must be considered in two aspects: the "Church which is His Body" and the local church. The "Church which is His Body" is the entire company of believers in Christ, whether Jew or Gentile, regardless of denominational affiliation and present position, in heaven or on earth (Matt. 16:18; I Cor. 12:12, 13; Eph. 1:22, 23; 5:23-27; Col. 1:18).

We believe that the local church is a congregation of believers associated by a covenant of faith and fellowship of the gospel, observing the ordinances of Christ, and governed by His laws. We believe the true mission of the church is to follow the great commission found in Matt. 28:19, 20, to first, make individual disciples; second, build up the church; third, instruct and teach as He has commanded. We hold that the local church has the absolute right of self government, free from

any interference of any hierarchy of individuals or organizations, and that the one and only head is the Lord Jesus Christ (Acts 2:41, 42; I Cor. 11:2).

3.12 BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of a believer into water in the name of the Father, the Son, and the Holy Spirit. This act is a solemn and beautiful demonstration of our union with our Savior in His death, burial, and resurrection. We believe that the believer is to avail himself of the opportunity of remembering the Lord at the communion table by sacred use of the bread and cup, which commemorates the body and blood of the Lord Jesus Christ in his behalf. We believe the above ordinances are for this age (Matt. 28, 19; Acts 2:41-42; 8:36-39; Rom. 6:3-5; I Cor. 11:23-26).

3.13 THE RESURRECTION

We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting conscious punishment of the lost (John 5:28, 29; I Cor. 15:22, 23; I Thess. 4:14-17; Rev. 20:4, 11-15).

3.14 THE ASCENSION

We believe that Jesus Christ, after he arose from among the dead, ascended bodily to the throne of God (Luke 24:51; Acts 1:9-11; Heb. 12:2; Rev. 3:21).

3.15 THE SECOND COMING OF CHRIST

We believe that the return of the Lord will be in two phases. First, He shall appear prior to the Tribulation in bodily form in the air to call up the believing Church to be with Himself (I Thess. 4:13-18; Titus 2:13; Rev. 3:10).

The second phase will be His return to the earth with His Church prior to the Millennium, resulting in the establishment of His kingdom on earth, and, with flaming fire, taking vengeance on them that do not know God (Zech. 14:3,4; Matt. 25:31; II Thess. 1:7-9; Rev. 19:11-16; 20:1-6).

3.16 CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of society, and that magistrates are to be prayed for, conscientiously honored, and obeyed – except only in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience and coming Prince of the Kings of the earth (Dan. 3:17, 18; Acts 5:29; Rom. 13:1-7; Phil. 2:10, 11; Titus 3:1; Rev. 1:5).

3.17 THE MIRACULOUS GIFTS

We believe that certain miraculous sign gifts were only given for the apostolic age to authenticate the authority of the apostles. These gifts are:

- Speaking in tongues
- Prophecy
- Performance of healings, miracles, signs, and wonders

Therefore, we do not believe that the general exercise of these gifts in the present day is of the Spirit of God (Mark 16:19-20; I Cor. 13:8-10; Heb. 2:1-4).

4 DBCS FACULTY AND STAFF COVENANT

Having been led, as we believe, by the spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith; having been baptized in the name of the Father, and of the Son, and of the Holy Spirit; we do now, in the presence of God and this ministry, most solemnly and joyfully enter into covenant with one another.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this school in knowledge, holiness, and comfort; to promote its prosperity and spirituality; and to sustain its ordinances, discipline, and doctrines.

We also engage to religiously educate the students attending DBCS; to seek the salvation of our kindred acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all gossiping, backbiting, and excessive anger; serving as a Christian Role Model (1Timothy 4:12) both to students (in and out of school (Luke 6:40)), and to parents and fellow members in judgment, dignity, respect, and Christian living.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate sympathy in feeling and Christian courtesy in speech; and to be slow to take offense, instead, always ready for reconciliation (being mindful of the rules of our Savior) to secure it without delay.

4.1 VALUES

These are the values the DBCS Faculty and Staff covenant to promote:

- To lead each student to a personal relationship with Jesus Christ
- To train each student to be Christ-like
- To promote Christian standards, (ie, honesty, compassion, kindness, and morality)
- To develop convictions, knowledge, understanding, and wisdom through application of biblical truth
- To aid each student in developing spiritually, intellectually, and socially
- To develop within each student a sense of patriotism
- To provide an orderly and disciplined environment for learning
- To teach our students to discern Truth from error
- To develop an inquisitive mind in each pupil that leads to a desire for them to become responsible stewards of their time, money, and gifts
- To develop responsible young people who will leave DBCS with godly testimonies, prepared to assume positions of responsible leadership
- To do all that we do for the glory of God

4.2 LIFE PRINCIPLES

These are the key principles of life the DBCS Faculty and Staff covenants to instill in students:

RESPECT – An attitude that highly esteems those in positions of properly placed authority. God has placed parents, teachers, employers, governmental authority, and church leaders in our lives. We have a Biblical command to honor them both because God says so, and because it is for our good (Rom. 13:1-7; Heb. 13:7; I Peter 2:13-21; I Thess. 5:12).

OBEDIENCE – The outworking of the attitude of respect. We are to obey God, and all those He has placed over us in our lives. When we obey, we show our love and respect for God – and the authorities He has ordained. Our lives will then be long and fruitful – as He has promised (John 14:21; Eph. 6:1-4; Rom. 13:1-7).

DISCIPLINE – Correction that comes when we disobey. Discipline is a sure sign of love. Though never enjoyable at the moment, it later brings righteousness and peace. The goal is to have a life under control, self-disciplined by the Spirit of God, as seen in Gal. 5:22-26 (Prov. 3:11-12; 6:23; Heb. 12:4-13).

HOLINESS – A lifestyle that exhibits the fruit of the Spirit and flees from the acts of our sinful nature. Our standards are found in God's Word. Our desire must be one with God and His holiness (Gal. 5:15-26; II Tim. 2:22; I Peter 1:13-16; 2:9-10; I Cor. 6:12-20; Prov. 23:29-35; Phil. 4:8).

WISDOM – Understanding what is true and doing what is right in any situation. Wisdom comes from God and our respect for Him. It is developed in our lives by our proper response to correction. If we do not respond to correction with a teachable spirit, the Bible calls us fools – unable to attain wisdom (Prov. 1:7; 20:33; 2:1-22).

RESPONSIBILITY – Being trustworthy and accountable in all relationships and tasks. We are accountable to each other to love, encourage, confront, comfort, and forgive. Furthermore, initiative and excellence should be the marks of all tasks we attempt (I Cor. 13; Matt. 18:15-17; Gal. 6:1-5; Eph. 5:29-32; Eccl. 9:10).