

Biblical Position

Hastings Christian School



HASTINGS
CHRISTIAN SCHOOL

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Thank you for your interest in Hastings Christian School (HCS). The aim of this document is to give you a better understanding of the biblical convictions of those that established our school (the proprietor). As you read on please keep in mind the following:

1. HCS was established to support Christian families in the education of their children.
2. All state-integrated schools have their own distinctives. Hastings Christian School is no different. These biblical truths are summarised in nine statements of belief. The biblical support for these statements, and what this means in practical terms, are outlined in the table below (A more comprehensive summary can be found [here](#)). **NB.** You must agree to uphold and support the Special Character of the School. By this we mean that while you may not not fully agree with the Statement of Beliefs, entry to the school is conditional upon you being aware of and respecting the school's convictions and doing nothing to promote something different.
3. Lastly, we firmly believe that God loves it when brothers dwell together in unity (Psalm 133:3) - even though we acknowledge that there will be denominational differences in our understanding of scripture. That being said, there are certain truths that Christians must hold to in order to be saved and enjoy this fellowship. See [here](#) to find out more.

We hope you find the information below helpful and welcome clarification on anything outlined in this table.

Statement of Beliefs	Biblical Support	In Practical Terms
1. We believe in one God, eternal in three persons, Father, Son, and Holy Spirit , the only living and true God, the Creator of Heaven and Earth.	We believe that there is only One True and Living God (Deuteronomy 6:4 ; Isaiah 45:5-7) who exists in three persons; Father, Son and Holy Spirit, all three being co-equal, co-eternal and consubstantial (of the same substance). (Matthew 28:18-19 ; John 1:14 ; Hebrews 1:1-3 ; Revelation 1:4-6).	HCS holds to a high view of God. This is reflected in all we teach and practise at HCS. This means that our instruction and learning as board, teachers and students are accountable to God.
2. We believe that the Holy Scriptures of the Old and New Testaments are the only inspired and infallible written record of God's revelation to man, and the fully sufficient and complete authority in all matters of life and faith.	We believe that the sixty-six books of the Bible are sacred Scripture, the written, objective, propositional revelation of God (1 Thessalonians 2:13 ; 1 Corinthians 2:13) which are the product of the dual authorship of the Holy Spirit and selected men (2 Peter 1:20-21) and as a result are inspired by God in all their parts, fully and equally (2 Timothy 3:16). Being thus divinely inspired, the Scriptures are the Word of God (John 10:35) and are therefore inerrant in the original writings even to the smallest	As HCS does not affirm the doctrine of continuing revelation, words of knowledge, prophetic utterances etc, these will not be practised in our school. The Bible is the ultimate authority to evaluate our teaching and lives. It is the first and final "court of appeal."

	<p>letter (Matthew 5:18).</p> <p>The Scriptures are the final and complete direct revelation from God for this age, constitute the only authoritative and infallible rule of teaching and practice for every Christian (2 Timothy 3:14-17).</p> <p>We teach the literal, grammatical-historical interpretation of Scripture and that, although every passage may have several applications, there is only one true interpretation. This understanding affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).</p>	<p>HCS teaches a literal six-day interpretation of the opening chapters of Genesis.</p>
<p>3. We believe in the absolute sovereignty of God over all that He has created, and over all the affairs of men. We believe that He providentially sustains the universe, governs the world, supplies the needs of His people and accomplishes all his will in this world.</p>	<p>In His Sovereignty God continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). This correlation of God's sovereignty and man's responsibility is best shown by the death and resurrection of Christ. Jesus was crucified according to God's plan, yet those who did it were guilty before God.</p>	<p>HCS teaches that while we in our humanness can't always understand suffering, God is even in control of tragedies. Unlike those that hold to an open theist perspective, we teach that God is working out His plan in ALL things and isn't surprised by anything!</p>
<p>4. We believe that man was created in the image and likeness of God, to have dominion over earth and to live for the glory and service of God.</p>	<p>We believe that man was created directly by God in His own image and likeness, which pertains to man's personal and moral dimensions (Genesis 1:26, 2:7, 2:15-25; James 3:9).</p>	<p>As God's image bearers we teach that all people are to be treated with dignity, that all work – no matter how mundane – has significance.</p>
<p>5. We believe that all men have fallen into sin through Adam's transgression and so all men are guilty and have become transgressors; they are therefore under the condemnation of God.</p>	<p>We believe that man was created good in that he was perfect in his innocence, but that he had both the capacity and responsibility to progress through obedience to perfect holiness. Instead, man rebelled against God who in judgement subjected man to death – spiritual, physical and eternal (Genesis 3:1-19; Ephesians 2:1-3; Revelation 20:11-15).</p> <p>We teach that in the rebellious act of Adam man became inherently and totally corrupt (Genesis 6:5; Romans 3:10-19; Psalm 14:1-3, 51:5; Jeremiah 17:9) and being without any recuperative powers</p>	<p>HCS teaches that all people, including children, are accountable for their sin and their sinful nature. We don't take the view that children are innocent and are only 'corrupted' by the world or others. Therefore while we view children as sinners – at the same time we believe that they should be treated with grace and dignity as God's image-bearers.</p>

	<p>within himself to effect his own recovery (Romans 5:6) man became completely and hopelessly lost (Luke 15:1-32; Ephesians 2:1-3).</p> <p>This sinful disposition and state of being lost in relation to God was immediately passed to all of Adam's descendants (Romans 5:12-21) the only exception being the Man Christ Jesus (Hebrews 4:15, 10:10).</p> <p>Universal death is the proof of universal sin (Romans 5:12-14) since death comes by sin (Romans 5:12, 6:23). Left to himself man is irrecoverably bad (Romans 3:23, 6:23) and stands in need of Christ the Saviour (John 6:35-40). All men are thus sinners by nature, choice, practice, and by divine declaration.</p>	
<p>6. We believe that God in His grace has chosen some for undeserved salvation and that He works in history to accomplish their salvation in order to reconcile them to Himself and restore them to His service.</p>	<p>We believe that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 1 Peter 1:1-2). This election does not contradict or negate the responsibility of man to repent and trust Christ as Saviour and Lord (John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come to faith and all who come in faith the Father will receive eternal life (John 6:37-40, 44; Acts 13:48).</p> <p>We teach that the unmerited favour that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Romans 9:11-16; Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2). Thus foreknowledge originates in advanced planning, not advanced knowledge (Acts 2:23; Romans 8:29).</p> <p>God is truly sovereign but He exercises His sovereignty in harmony with His other attributes,</p>	<p>HCS teaches the doctrine that ultimately God sovereignly chooses people for salvation – while at the same time we recognise that people are commanded to 'reach out' and accept God's free gift of salvation.</p> <p>NB. While we greatly desire the salvation of each student that attends HCS, we are careful not to presume it. Though students are taught that it is faith in Jesus Christ that must precede good works and that only the Holy Spirit can produce the 'fruit of the Spirit' – all students are none-the-less encouraged to develop character qualities that will benefit others and themselves.</p>

	<p>especially His omniscience, justice, holiness, wisdom, grace and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).</p>	
<p>7. We believe in Jesus Christ, pre-existing as God the Son, who took to Himself a human nature, being conceived by the Holy Spirit in the womb of the virgin Mary. We believe He was crucified for the redemption of His people, died and was buried, was raised from the dead for our justification, and has ascended into heaven having received all authority in heaven and on earth. We believe that justification is through faith alone in Christ.</p> <p>We believe that He presently reigns at the right hand of the Father over the whole world to consummate the redemptive plan of the Father and will personally return to earth in power and glory to raise all the dead and judge all men in the body, condemning the impenitent to eternal punishment and receiving the redeemed to eternal glory.</p>	<p>We teach that God the Son is co-equal with God (John 10:30, 14:9) co-eternal with God (John 8:58) and consubstantial and as such is the pre-existent Son (Isaiah 9:6).</p> <p>We teach that the Pre-existent Son became man (John 1:1-2, 14, 6:33, 41) and that He was Jesus of Nazareth (Luke 24:19; Matthew 1:21, 25; 21:11; Mark 1:9) who, though human was without a sinful nature (Hebrews 4:15) and thus stood apart from sinners (Hebrews 7:26). In becoming fully man (Luke 2:40; Philippians 2:8) by the virgin birth (Isaiah 7:14; Matthew 1:23-25; Luke 1:26-35), the Son did not cease to be God (John 5:23, 14:9-10; Colossians 2:9) but possessed all the perfection and attributes of God, and that His earth-life sometimes functioned within the sphere of that which was human and sometimes within the sphere of that which was divine. Taking the form of a servant, He veiled His splendour with assumed humanity (Hebrews 10:20).</p> <p>(Philippians 2:5-11) We teach His purpose in coming into the world was to reveal the Father (John 1:18; 14:9-11) which task was accomplished in His earthly life and teachings (John 17:4-8), redeem mankind (Psalm 2:7-9; Hebrews 7:25-27, 9:26; John 3:16-18; 1 Peter 1:18-19) which task was completed fully and finally in His substitutionary propitiatory redemptive death (John 1:29, 10:15, 1 John 2:2; Romans 3:24-25, 5:8, 2 Corinthians 5:14; 1 Peter 2:24, 3:18). That His death was acceptable to the Father is evidenced in the resurrection of Jesus (Hebrews 1:3; Romans 1:4, 4:25; Matthew 28:6; Luke 24:38-39; Acts 2:30-31), which was literal and physical. He is therefore, the only Saviour of the lost (John 14:6; Hebrews 10:5-14; Acts 4:12). He also came to reign over the earth in</p>	<p>The focal point of the bible and God's redemptive plan of salvation is centered on Jesus. As a result we seek to make much of Christ in all that we teach and do. This is what distinguishes the character of HCS's education. Man's fallen condition affects every endeavour and can only be rectified through the work of Jesus Christ. We are Christ-centered in the desire to show that Jesus came to save those who are lost; not education, not a good environment, not the good choices of people. Education provides us a magnificent opportunity to impress upon students how all things were created through Christ and for Him and that in Him all things hold together (cf. Col 1:16-17)</p>

	<p>judgement and blessing (John 5:22-23; Matthew 25:31-46; Isaiah 9:6; Revelation 20). Until that appointed hour (Acts 1:7, 9) He is the ascended Lord (Acts 1:9; Luke 24:51) to be worshipped (Philippians 2:9-11) at the right hand of the Father, Advocate (1 John 2:1) and Intercessor (Romans 8:34; Hebrews 7:25, 9:24), and Head of His body, the Church (Ephesians 1:22, 5:23; Colossians 1:18).</p> <p>We teach that in fulfilment of prophecy, Christ came to give His life as a ransom for all in keeping with the eternal plan of God (Matthew 10:5-6, 12:18-20, 21:31, 43, 26:24-32; Acts 14:46-48; John 1:11; Acts 22:22-24; 1 Timothy 2:6). He is also the one through whom God will judge all mankind (John 5:22-23; Acts 10:42).</p> <p>We believe that justification is an act of God (Rom.8:33) by which He declares righteous only those who trust in Christ (Rom.3:21-26, 5:1-2), and that the believer can be declared righteous (Rom.3:20, 26) because our sins have been placed on Christ (Col.2:14, 2 Cor.5:21, Gal.3:13, 1 Pet.2:24) and Christ's perfect righteousness has been imputed to us (1 Cor.1:30, 2 Cor.5:21, Phil.3:4-9).</p>	
<p>8. We believe in the Holy Spirit who alone applies the benefits of Christ's redemption to sinners chosen for salvation, working in them new life, faith, repentance, and sanctification and joining them to Christ and to His church so that they may live godly lives in obedience to God.</p>	<p>We believe that the Holy Spirit is of one essence and substance with the Father and the Son in their Deity (Matthew 28:19; Acts 5:34, 28:25-26; 2 Corinthians 13:14) and that He thus is a person (John 14:17, 15:26, 16:7-8) possessing all the perfection and attributes of God (Psalm 139:7; Isaiah 40:13-14; Romans 15:13) having the capacities of intellect (1 Corinthians 2:10-13), will (1 Corinthians 12:11) and emotion (Ephesians 4:30).</p> <p>His work is evident in creation (Genesis 1:2), the incarnation (Matthew 1:18; Luke 1:35), the production of Scripture (2 Peter 1:20-21) and in the personal regeneration of every believer in Christ (John 3:5-7).</p> <p>Though the Holy Spirit has been omnipresent from all eternity, He came in a special sense and with unique purpose on the Day of Pentecost as</p>	<p>In regards to the gifts of the Spirit HCS teaches a cessationist position. That means that while we believe that God hasn't lost any of His ancient power, we don't believe that the sign gifts of tongues, words of knowledge, apostolic prophesy etc are still in operation today as they were in the early church. As a result these will not be taught or practiced at HCS.</p>

promised by the Father ([Acts 1:4](#)) and by the Son ([John 14:16-17, 15:26](#)).

We believe that in this age certain well-defined ministries of the Spirit are in clear operation toward both believer and unbeliever ([John 16:7-9](#)), and that it is the obligation of every Christian to understand, adjust to and enjoy the ministry of the Spirit.

In relation to believers, the Holy Spirit came to indwell the Body of Christ, at the Day of Pentecost ([Ephesians 3:4-5, 9, 11](#)) and the individual Christian ([1 Corinthians 6:19](#)). This individual indwelling is necessary to salvation ([Romans 8:9](#)) and provides eternal security ([Ephesians 1:13](#)), thus signifying a permanent residence within the believer ([John 14:15-17](#)).

He came to induce Christ-likeness in the believer's life ([Romans 8:29; 2 Corinthians 3:18](#)) through His control ([Ephesians 5:18](#)), instruct Apostles in the complete truth ([John 16:12-15; 14:25-26; 15:26; 1 John 2:20, 27; 1 Peter 1:12](#)) which is now inscripturated in the Bible as the full and final revelation of the Spirit for this age ([Hebrews 2:1-4; 2 Timothy 3:14-17](#)) and also came to impart gifts and graces to the believer for the work of the ministry ([1 Corinthians 12:11](#)) according to His sovereign will ([1 Corinthians 12:11](#)).

We believe that since the Church possesses all the truth in the Scriptures ([John 16:12-15](#)) that no further truth is either necessary or available, and thus that the gifts related to revelation and signs accrediting that apostolic revelation have ceased ([1 Corinthians 13:8-10; 2 Corinthians 12:12; Hebrews 2:1-4](#)). The only gifts in operation today are the non-revelatory gifts for the edification and equipping of the body ([Romans 12:6-8](#)).

In relation to unbelievers, the Holy Spirit came to bring conviction of sin ([John 16:7-9; Romans 3:23](#)), bring conviction of the necessary and freely available righteousness of God through faith in Christ ([John 16:7-9; Romans 3:21-26](#)), the only holy and righteous One ([Acts 3:14](#)), and bring

	<p>conviction of judgement (John 16:7-9), and that God's judgement on sin was suffered fully by Christ in His death on the cross (Romans 8:3-4). The Spirit further shows that if anyone does not take Christ as Saviour from coming judgement for sin, then Christ shall be the Judge of that one (John 5:22-23; Acts 17:31).</p>	
<p>9. We believe there is one holy and universal church which Christ, its Lord and Head gathers out of the whole human race. He defends and preserves this church by His Word and Spirit. All believers are to join themselves to His church wherever it is established in local assemblies of believers, submitting to His Word and discipline in their doctrine and conduct as exercised by the church through its elders.</p>	<p>We believe that God chose, before the foundation of the world, to set apart a people (the church) for His own pleasure and glory. His plans for His people will be completed at the coming of Christ. This being the case, we further believe and teach that there must be a fundamental unity between all Christians, which rises above denominational distinctive (John 17:20-23) since each believer is one with every other member of this great body (Romans 12:5) and is responsible to keep the unity the Spirit has made (1 Corinthians 12:12-13) in the bond of peace (Ephesians 4:3-6; Colossians 3:14-15).</p>	<p>HCS teaches that those saved by God's grace have a responsibility to place themselves in a local church, submit to its leadership and exercise their gifts for the good of others and the glory of God. Christ loved the church and gave His life for it – Christians too must love what He loves. That being said, we teach that ultimately it is the parent's responsibility before God, and not the church or the states job, to train up children.</p>