

Appendix B - Kuyper College Doctrinal Statement

I. Kuyper College affirms the following core confession in common with the early creeds of the church and with other evangelical Christians:

1. **God** - We believe that God has revealed himself through the creation, the events of redemptive history, the Scriptures and His incarnate Son, to be the living and true God, who is infinite, eternal, unchangeable, and perfect in His being, wisdom, power, holiness, justice, goodness, and truth. While He is one in essence, He nevertheless exists eternally in three persons, Father, Son, and Holy Spirit. He is the sovereign Creator who has made all things, who created the world out of nothing, and who by His providence sustains, rules over, cares for, and provides for all that He has made.
2. **Scripture** - We believe that the Bible, consisting of the Old and New Testaments, is the inspired, infallible, and inerrant Word of God, our final and sufficient authority in all matters of faith and practice.
3. **Humanity** - We believe that human beings, both male and female, are created in the image of God, as the crown of creation, to have fellowship with God and to rule, under God, over the world that God had made. However, our first parents, Adam and Eve, willfully rebelled against and disobeyed God. As a result of the fall, everyone is born both guilty and corrupt, and in need of salvation. Furthermore, the Bible affirms that God created people as male and female, that marriage is a covenantal relationship between a male and a female, and that marriage is the only proper context for sexual intimacy. In addition, singleness and celibacy are also given by God as a valid and equal calling for the Christian life.
4. **Jesus Christ** - We believe that Jesus Christ is the eternal Son of God, who became human, and who was, and continues to be, both fully divine and fully human in one person. He also saves His people from their sin and reconciles them to God by uniting them to His perfect life, sacrificial death, and bodily resurrection. Having ascended into heaven, from there He continues to intercede for His people and to rule over the church and world as Lord over all.
5. **The Holy Spirit** - We believe that the Holy Spirit is the third person of the Triune God, who regenerates sinners, indwells believers, enables them to grow in grace, to live godly lives, and who gives believers spiritual gifts to use to minister to the church and the world.
6. **Salvation** - We believe that Christians are justified by grace through faith on the basis of the finished work of Christ, who satisfied divine justice and removed the condemnation they deserved, so that they might live a life of gratitude to God for so great a salvation. In this state they are kept in Christ by the power of God.
7. **The Church** - We believe that God, by his Word and Spirit, creates one church consisting of both Old Testament and New Testament believers who are saved by grace through faith. God calls sinners out of the whole human race into the fellowship of Christ's body in which the Holy Spirit dwells. The church is called by Christ to offer acceptable worship to God, to serve Him by preaching the Gospel and making disciples of all nations, to provide daily pastoral care, and to relieve human distress and need.

8. **Prayer** - Following the teachings of the Lord's Prayer and other Scripture, we believe that, just as God speaks to us through the Scriptures, He has also given us the gift, privilege and responsibility of prayer so that we are to speak to the Father through the name of Christ and with the assistance of the Holy Spirit. Through prayer we draw near to God in communion and in confidence as His children; embrace a jealousy for God's name, will and kingdom; confess our sin; express gratitude and praise for His mercies; and offer our needs and desires to Him.
9. **Christ's Return** - We believe that Christ is ruling now over the church and the world through His Word and Spirit and that God's redemptive purposes will be completed when Christ one day returns to judge the living and the dead and to usher in the New Heaven and the New Earth.

II. While many Christians affirm the above truths, we affirm them from within the Reformed theological tradition developed and articulated within the confessions of the Protestant Reformation, and reflected in the following beliefs:

1. **The Sovereignty of God** - We affirm that God is sovereign over all and that there is nothing that takes place, either great or small, that is outside of God's control or purpose, including the application of salvation. We also affirm that grace is given by God himself, as understood in the classic Reformed concepts of total depravity, unconditional election, limited or definite atonement, irresistible grace and the perseverance or preservation of the saints.
2. **The Sacraments** - We believe that the Lord has given two sacraments to the church: baptism and the Lord's Supper. These sacraments (1) distinguish the church from the world, (2) are outward signs of what ought to be the inward reality of the people of God and (3) certify that God will be faithful to His covenant promises. Since we regard baptism as a sign of God's faithfulness rather than of personal faith, we believe it is biblical to apply baptism both to believers and to their children. Further, the Lord's Supper is a means of grace to strengthen and renew Christians for their journey of growing in Christ.
3. **Church Government** - We believe that the best way to promote unity within the church today is to encourage churches to be biblically ordered, actually connected to each other and mutually submissive. We believe this unity is best achieved in practice by establishing confessional churches organized according to the Presbyterian ("ruled by elders") form of government described in the New Testament.
4. **Spiritual Gifts** - We believe that with the giving of the Holy Spirit, God has equipped every member of the body of Christ with spiritual gifts of ministry which are to be used to strengthen the body and help it grow and mature. Specifically, the purpose of the gifts is to witness to the grace of God in Jesus Christ, to confirm the Word, to edify the church and to glorify God.
5. **Understanding of the Moral Law** - While we believe that no one can be justified by keeping the law and that it is wrong to attempt to do so, we also affirm that the law is nevertheless holy and just and good. Its proper purpose and use is (1) to convict of sin and

drive us to the grace of God in the Gospel, (2) to restrain sin in the church and world by educating the conscience, and (3) to instruct us how we ought to live a life of gratitude to God for the salvation freely offered in Christ.

6. **Christian Liberty or Liberty of Conscience** - We affirm that the written Word of God provides all that is necessary for faith and holy living, and that the consciences of Christians are to be bound only by the Word of God and not by human regulations. We also recognize that we are free to limit or even surrender our Christian liberty for the sake of a greater good, and that there may be times that we ought to do so.
7. **Principles of Worship** - As Christians who hold to a Reformed theological perspective, we believe that public worship is an essential component of Christian living. This takes place in the gathering together of believers according to the Scripture and by the empowerment of the Holy Spirit to hear the Word of God, to observe the sacraments and to respond to the Triune God in prayer, praise, song and the giving of offerings. Furthermore, we believe that God has given us the Lord's Day as a day of rest from our usual labors and a day when we can be physically and spiritually refreshed by rest and worship. Finally, we believe Reformed worship has both a tradition it observes and an openness to contemporary expression.
8. **Eschatology** - We believe that at the end of history, the dead will be raised, and believers will rise from the earth to welcome the descending Christ as he returns to judge all people. The unrighteous will suffer eternal and complete separation from God in hell. The righteous in Christ will enjoy the blessings of the presence of God forever and will live and reign with God forever in the New Heaven and New Earth. The creation will be set free from its bondage to decay and the whole earth will proclaim the glory of God. This position accommodates several traditional views of the millennial reign of Christ, including historic pre-millennialism, classic postmillennialism and a-millennialism.

In addition to subscribing to this basic statement of faith, and in those areas not covered by it, Kuyper College adheres to the tenets of the historic Reformed faith as expressed in the Heidelberg Catechism, the Belgic Confession, the Canons of Dort and/or the Westminster Confession of Faith and Catechisms.

III. Kuyper College is a Christian institution of higher education with a strong ministry focus that does not seek to be a local church, but to prepare students for global ministry within and through the church. Its purpose is to extend the kingdom of God by strengthening the church, having an active part in the evangelization of the whole world and seeking peace and justice in every area of human life. Since our educational mission requires our students to engage their world, in discharge of this mission we affirm the following:

1. **The Commitment to a Christian Worldview** - We are committed to fulfill our educational mission within the framework of a thoroughly biblical worldview which (1) recognizes that "the fear of the Lord is the beginning of wisdom," (2) acknowledges the Lordship of Christ over all of creation, and (3) affirms that all vocations are to be considered sacred and discharged to the glory of God.
2. **The Importance of Understanding our World** - We believe that God has called us to

assert the Lordship of Christ over all areas and aspects of His world. It is, therefore, important that students develop a Christian perspective on all activities and areas of learning that are part of God's creation.

3. **The need to interact with non-Christian thought** - Consistent with our mission to prepare our students for a lifetime of service, we believe that it is necessary for them to learn to study, engage and critically evaluate the thoughts, worldviews and activities of others, even when those rival viewpoints may be radically opposed to, and strongly critical of, our own beliefs and convictions.
4. **Our educational commitment** - Our educational commitment is to provide students with a depth, scope and quality of learning and experience that are based upon the teachings of Scripture as summarized in our doctrinal standards that promote the development of a Reformed worldview and that prepare them for a life of Christian ministry and service.