

Grace Christian School Policy on Marriage/ Sexuality Issues, Employee Conduct, and Biblical Authority

GRACE CHRISTIAN SCHOOL BIBLICAL MORALITY POLICY

GRACE CHRISTIAN SCHOOL (“GCS”) stands firmly upon the historical truth claims and moral foundations of Christianity. This includes, but is not limited to, the biblical definition of marriage, the attendant boundaries of sexuality and moral conduct, and the clear biblical teaching that gender is both sacred and established by God’s design. Parents or the legal guardians, who choose to enroll their children at GCS, are agreeing to support these and other basic biblical values derived from historical Christianity. Parents understand and agree that GCS will teach these principles and biblical values.

In addition, the Grace Christian Education Association (“GCEA”) Board of Directors urges parents to recognize their scriptural responsibility (Deuteronomy 6:1–9, Psalm 78:5, 6, Proverbs 22:6) to provide their children with a Christian education and to understand that the primary responsibility for this task rests with the parents (Ephesians 6:4). GCS was founded and continues to operate upon biblical values and the desire and commitment for Bible-believing Christian parents to enroll their children in an intentionally Christian environment. GCS will accept students who are willing to support the school’s philosophy of Christian education, student conduct requirements, and the school’s above-stated positions and whose parents are willing to allow their children to be educated and influenced in an intentionally Christian environment. Continued enrollment at GCS is contingent upon this same understanding and support by both the student and parents.

GCS is a religious institution providing an education in a distinct Christian environment, believing its biblical role is to work in conjunction with the home to mold students to be Christ-like. On occasions in which the atmosphere or conduct within a particular home or the activities of the student are counter to or in opposition to the biblical lifestyle the school teaches, the school reserves the right, within its sole discretion, to refuse admission of an applicant or discontinue enrollment of a current student. This includes, but is not necessarily limited to, living in, practicing, condoning, or supporting sexual immorality, including but not limited to, sex outside of marriage, homosexual acts, bi-sexual acts; gender identity different than the birth sex chromosomal level; promoting such practices; or otherwise the inability to support the moral principles of the school (Leviticus, 20:13a, Romans 1:27, Matthew 19:4-6).

GCS believes that every person is created in the image of God, that human sexuality reflects that image in terms of intimate love, communication, fellowship, subordination of the self to the larger whole, and fulfillment. God’s Word makes use of the marriage relationship as the supreme metaphor for His relationship with His covenant people and for revealing the truth that that relationship is of one God with one people. Therefore God’s plan for human sexuality is that it is to be expressed only in a monogamous lifelong relationship between one man and one woman within the framework of marriage. This is the only relationship that is divinely designed for the birth and rearing of children and is a union made in the sight of God, taking priority over every other human relationship. This is validated by Gen. 1:27–28; 2:18, 20, 23–24; Isa. 54:4–8; 62:5b; Jer. 3:14; Ezek. 16; Hosea 2; Mal. 2:14; Matt. 19:4–6; Mark 10:9; John 2:1–2, 11; 1 Cor. 9:5; Eph. 5:23–32; 1 Tim. 5:14; Heb. 13:4; and Rev. 19:7–8.

GCS believes that humanity's creation in the image of God included ability to choose between right and wrong. Thus individuals were made morally responsible for their choices. But since the fall of Adam, people are unable in their own strength to do the right. This is due to original sin, which is not simply the following of Adam's example, but rather the corruption of the nature of each mortal, and is reproduced naturally in Adam's descendants. Because of it, humans are very far gone from original righteousness, and by nature are continually inclined to evil. They cannot of themselves even call upon God or exercise faith for salvation. But through Jesus Christ the prevenient grace of God makes possible what humans in self effort cannot do. It is bestowed freely upon all, enabling all who will to turn and be saved. This is validated by Gen. 6:5; 8:21; Deut. 30:19; Josh. 24:15; 1 Kings 20:40; Ps. 51:5; Isa. 64:6; Jer. 17:9; Mark 7:21–23; Luke 16:15; John 7:17; Rom. 3:10–12; 5:12–21; 1 Cor. 15:22; Eph. 2:1–3; 1 Tim. 2:5; Titus 3:5; Heb. 11:6; and Rev. 22:17.

GCS believes that to follow the teachings of the Scriptures regarding marriage we must affirm that sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful. GCS abhors the trend to ignore God's laws of chastity and purity, and vigorously opposes public acceptance of sexual promiscuity and all factors and practices that promote it. GCS maintains a biblical view of human sexuality that makes the sexual experience, within the framework of marriage, a gift of God to be enjoyed as communion of a man and woman, as well as for the purpose of procreation. Sexual relationships outside of marriage and sexual relationships between persons of the same sex are immoral and sinful. The depth of the sinfulness of homosexual practice is recognized, and yet we believe the grace of God sufficient to overcome both the practice of such activity and the perversion leading to its practice. This is validated by Ex. 20:14, 17; 22:19; Lev. 20:10–16; Matt. 5:32; 19:19; Mark 10:11–12; and Luke 16:18.

Gender differentiation and male/female uniqueness are part of a divine design that God indelibly engraved upon creation. God gives our bodies to us for spiritual and relational purposes, as well as physical ones. It is His desire that the most fundamental distinctions we experience as human beings should remind us that our completeness is ultimately found in communion with Himself and others. For this reason, "The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him'" (Genesis 2:18). Personal fulfillment involves intimate fellowship and union with God, as exemplified by the ideal of Christ as the bridegroom and the Church as His bride (Ephesians 5:22-32; Revelation 19:7-9). Based on our biblical and theological study, there is no argument for a "third gender" among humans. Gender confusion and dysphoria are ultimately the biological, psychological, social and spiritual consequences of the human race's fallen condition. This state of depravity affects all persons individually and collectively. While society is at liberty to destigmatize or legitimize any behavior it chooses simply by reclassifying and renaming it, Christ-followers adhere to biblical boundaries. It is our Christian conviction that renaming them cannot normalize sin and its expressions. We call upon biblical Christians to continue to accept their role as witnesses who speak prophetically about the need for repentance and sanctification in every culture.

The Ministry of Teaching

Teachers, staff and school administrators at GCS are called by God to help raise up the young in the ways of faith. Jesus, the Savior, was also a teacher. He gathered his disciples and others around him and taught with such conviction and truth that the "many who heard him were astonished, saying, 'Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hand!'" (Mark 6:2). His apostles, likewise, were teachers and gave witness "with great power," through their words and their deeds, and "gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (Acts 4:33).

The ministry of teaching obligates the teacher to assist his or her students in understanding not only mathematics or physics, but how the order and discipline of mathematics or physics reveals the mind of God. It obligates one not only to instruct in geography and history, but to inculcate the faith by helping the students know that God created the mountains, the sea, the rivers, the deserts, the forests, the plains, and all the creatures that inhabit them, and to learn that human discoveries, empires, conflicts, and social movements are measured by the divinely ordained order. The ministry of teaching requires one not only to help students acquire skill in spelling, reading, grammar, and writing, but to understand that human language is a primary means by which students might explore the wonders of poetry and narrative and sacred Scripture itself—all of which indirectly or directly disclose salvation history. Regardless of the subject, true teachers minister to their students by helping them follow Paul’s admonition:

Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you. (Phil. 4:8–9).

Teachers at GCS must be ever mindful that they instruct not only through rational explanation of formal subject material but even more powerfully through word, deed, example, and shared experience. Simply put, they teach the faith by modeling the faith and by modeling faithfulness. This is why all teachers, even before their first meeting with students, must subscribe to the GCS’s Statement of Faith. This is why teachers are required to give a godly example, both at school and away. Teachers must teach truth and avoid falsehood. “Therefore, putting away falsehood, let everyone speak the truth with his neighbor, for we are members one of another. . . . Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear” (Ephesians 4: 25, 29).

Teachers minister to their students by providing them with faith experiences. They lead the youth in prayer, praise, and mercy. Paul urged Christians to “Let all bitterness and wrath and anger and clamor and slander to be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Ephesians 4:31–32). Teachers also model the Christian life by being active in their own church community and by serving as an intermediary assisting their students in becoming active in their respective church communities so that those students might be further nurtured in faith with their friends and family around them.

Statement on Marriage, Gender, and Sexuality

GCS believes that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen 1:26-27.) Rejection of one’s biological sex is a rejection of the image of God within that person.

GCS believes that the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor. 6:18; 7:2-5; Heb. 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt 15:18-20; 1 Cor 6:9-10.)

GCS believes that in order to preserve the function and integrity of GCS as Christian ministry, and to provide a biblical role model to the GCS families, it is imperative that all persons employed by GCS in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess. 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor. 6:9-11.)

GCS believes that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of GCS.

FINAL AUTHORITY FOR MATTERS OF BELIEF AND CONDUCT STATEMENT

The GCS Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible 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. For purposes of GCS's faith, doctrine, practice, policy, and discipline, our Board of Directors is GCS's final interpretive authority on the Bible's meaning and application.

SANCTITY OF HUMAN LIFE STATEMENT

GCS believes that all human life is sacred and created by God in His image. Human life is of inestimable worth in all its dimensions, including pre-born 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. (Ps 139.)

MARRIAGE POLICY STATEMENT

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, GCS will only recognize marriages between a biological man and a biological woman. Further, the Board of Directors, Head of School, and Staff of GCS shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of GCS shall only host weddings between one man and one woman.