

# Confession of Faith

We believe in the verbal and plenary inspiration of the text of the original manuscripts of the 66 books of the Old and New Testaments, which alone constitute the inerrant Word of God. We believe the Bible supports using a grammatical, historical method of interpretation in light of the progress of revelation. Thus, we believe that the Bible is the clear, sufficient, and supreme authority for all belief, life, and ministry.

We believe in the trinity of the Godhead: one immutable and omnipotent God, omniscient in all things past, present, and future, who eternally exists in three equal Persons: Father, Son, and Holy Spirit.

We believe in the deity, virgin birth, perfect humanity, sinless life, substitutionary death, bodily resurrection, and ascension of the Lord Jesus Christ. He is the only means of salvation from sin and the sole mediator between God and man.

We believe in the personality and deity of the Holy Spirit, through whose ministry believers today are regenerated, baptized into Christ and His body, indwelt, sealed, gifted, and empowered for service.

We believe that gifts of the Holy Spirit are given to build up the body of Christ. We believe that the sign gifts of the Spirit were given only for the apostolic era, providing revelation and authenticating the ministry of the apostles.

We believe that God created the universe (including mankind) in six literal, consecutive 24-hour days apart from the process of evolution. We believe that man was created in the image of God and retains that image after the fall. Therefore, we affirm the dignity of human life and affirm that all people are worth pursuing for the cause of Christ.

We believe that all human beings are totally depraved and guilty before God as a result of the fall of Adam. We commit acts of sin because we are sinners by nature.

We believe that the Triune God saves sinners by grace alone through faith in Christ alone. God secures their eternal salvation, having sovereignly elected them to be willing recipients of His grace in Christ, whose blood was shed for the remission of sins. We believe that salvation is demonstrated through good works that are part of a holy life. We believe that every Christian has the joyous responsibility of evangelizing sinners in obedience to Christ's Great Commission.

We believe that the universal Church is the body of Christ, comprised of all true believers from Pentecost until the Rapture. Jesus Christ is the sole head of the Church.

We believe that the local church is an assembly of immersed believers, led by pastors and served by deacons, independent and congregationally governed, in fellowship with other churches of like faith and order.

We believe that the local church is responsible to fulfill the Great Commission. It must observe the ordinances of believers' baptism and the Lord's Supper; foster true fellowship, prayer, and worship; edify and equip believers; and evangelize the world.

We believe that the only biblical mode of baptism is immersion; that baptism is for believers only; that it is a testimony of their identity by faith with Christ's death, burial, and resurrection; and that it is a prerequisite for local church membership.

We believe that the ordinance of the Lord's Supper is solely a memorial of Christ's death, and that the body and blood of Christ are not present in the bread and cup.

We believe in the priesthood of all believers and that we have direct access to God apart from any mediator except Christ. We respect the God-given capacity of individual soul liberty through which each person will give account for living by the dictates of his own conscience. We believe in the separation of church and state, and that believers must fulfill biblical responsibilities to each.

We believe that the Bible directs us to a life of holiness, requiring separation from worldliness and ecclesiastical apostasy unto God.



We believe in the personal existence of angels as created spirit beings. God's holy angels are ministering spirits. Satan and other fallen angels can influence believers, but believers cannot be demon possessed.

We believe in the pre-tribulational rapture and bodily resurrection of the Church at Christ's imminent coming. Believers will give account for their works at the Judgment Seat of Christ, which will follow the Rapture.

We believe in the distinction between the nation of Israel and the Church, the Spirit-baptized Body of Christ. The Church is not the collection of all believers of all times.

We believe that God will fulfill the biblical covenants made with the nation of Israel. Though they are now dispersed among the nations, they will be re-gathered in the land of Israel and saved as a nation at the premillennial coming of Christ to the earth. At that time, Christ will begin his Davidic rule over the world for 1,000 years and continue to reign in the eternal state.

We believe in the bodily resurrection and judgment of unbelievers after the millennial reign of Christ. We believe in the eternal existence and punishment of all unbelievers in the lake of fire and the eternal existence and blessedness of all believers in the new heavens and earth.

# Standards of Conduct

## Personal Holiness

Clarks Summit University believes that it has a responsibility to guide students in their spiritual, moral, and intellectual development so they will be servants for Christ. While we recognize that each believer is free to follow a biblically informed conscience in personal standards of conduct, we choose to limit our freedom in some areas in order to build up others in our campus community. We desire all those associated with Summit University to be characterized by the pursuit of godliness and biblical discernment in every area of life.

Philippians 4:8 instructs believers to be committed to whatever is “true, honorable, right, pure, lovely, and of good report.” Additional Scripture passages that speak to this issue are Psalm 1 and 101; Romans 12:1-2; 1 Corinthians 10:31; 2 Corinthians 10:4-5; and Ephesians 5:1-17. First Corinthians 8-10 direct us to evaluate whether our choices might harm a weaker brother or destroy our testimony to the unsaved. We want to foster a positive and godly community spirit on campus that assists students in preparation for effective ministry leadership. This includes a Christ-like spirit in speech, attitude, and conflict resolution.

Trustees, employees, and students choose to use media, technology, and literature in a way that is consistent with Christ-honoring discernment. We choose to avoid any activity that does not promote values consistent with biblical principles of righteousness and personal purity. For instance, we choose not to use alcoholic beverages, tobacco, or non-medicinal drugs. We refuse to be involved in occult practices. We will not be involved in gambling, worldly dancing, and immodest dress.

We affirm our commitment to these values annually in writing. Those who do not abide by the values or whose spirit is evidently unsympathetic toward the standards and ideals of the institution or who seem to be exerting any negative or harmful influence upon the school may be asked to leave.

## Ecclesiastical Cooperation and Separation

The spiritual unity of all true believers in the Lord Jesus Christ is a great and blessed teaching of Scripture. All who minister for Christ quickly learn that spiritual unity is challenging to implement in the practical realities of ministry life.

The church is the pillar and foundation of truth. The very nature of the biblical word “church” (“called out assembly”) implies both sanctification and separation. We believe that God has called all genuine believers to be positively identified as His true followers of God in true holiness.

As we equip our students for effective ministry leadership, we must help them understand the great value of wisely partnering with others to fulfill the Great Commission. Attendant to that is their responsibility to help them learn to identify unwise or unbiblical associations they should avoid.

We believe that God does not direct His church to partner with organizations that deny His Word or His holy purposes. We live in the last days, so we should not be surprised to find organizations that once confessed Christ but have turned from Him (apostasy). As a school, we do not partner with such organizations or ecumenical endeavors, and we guide our students to understand the error of such partnerships.

In addition, the Scripture teaches that it is sometimes wise and necessary to choose not to partner with other believers. Those who affirm the core doctrines of Christian orthodoxy, but who deny other truths of the faith, may not be qualified to become partners in fulfilling the Great Commission. At times, we choose to limit our partnerships to ensure the opportunity to preach the whole counsel of God.

## Marriage Policy

Our marriage policy is based on the model of God’s creative design, therefore we believe that marriage joins one man and one woman and is the only relationship in which sexual intimacy should be expressed.



## Divorce Policy

Clarks Summit University prepares graduates for a variety of ministries and careers in service to Jesus Christ. Because we expect all our employees to be involved in some way in mentoring students, we expect those who are married to show a strong, growing marital relationship worthy of imitation by students. Some employees represent Summit University by teaching or preaching in constituent churches. If such responsibilities are delineated in the employee's job description, we require that they have never been divorced nor married to someone who has been divorced. This would include roles such as the President, Vice Presidents, Trustees, and certain members of the Enrollment Management and Development departments. Faculty positions in the School of Bible and Theology, the School of Global Ministries, and Baptist Bible Seminary are typically filled by those with pastoral credentials or extensive local church leadership experience. Because those who teach in these schools model a pastoral style of teaching the Word of God and/or directly mentor students toward vocational ministry, we require that they have never been divorced nor married to someone who has been divorced. Positions of employment other than those specified may consider individuals who have been divorced, yet possess the needed spiritual and job related skills for those positions.

By signing this form, I agree with the Confession of Faith and agree to abide by the Standards of Conduct.

Employee Name: \_\_\_\_\_

Church Membership \_\_\_\_\_

Church Address: \_\_\_\_\_

Church City/State: \_\_\_\_\_

Employee Signature: \_\_\_\_\_ Date: \_\_\_\_\_