
BIBLICAL
FOUNDATIONS

NORTHRIDGE COMMUNITY SCHOOL

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THE PURPOSE OF THE NORTHRIDGE COMMUNITY SCHOOL

From the beginning The Northridge Community School has been foremost an unapologetically **Christian** school. We require a testimony of Christian faith from our staff and from both parents of every family admitted. As a **cooperative** school, each family is delegated an area of service both through our committee's and service jobs. This not only keeps costs down, but more importantly, it develops unity and common purpose within the families. We believe that this school exists to come alongside the parents in training their children. We are distinguished by the **like-mindedness**, especially in the sphere of biblical parenting.

The Northridge Community School's biblical role is to work in conjunction with the home to mold students to be Christlike. Of necessity, this involves the school's understanding and belief of what qualities or characteristics exemplify a Christlike life. The school reserves the right, within its sole discretion, to refuse admission of an applicant or to discontinue enrollment of a student if the atmosphere or conduct within a particular home or the activities of the student are counter to or are in opposition to the biblical lifestyle the school teaches. This includes, but is not necessarily limited to, participating in, supporting, or condoning sexual immorality, homosexual activity, or bisexual activity; promoting such practices; or being unable to support the moral principles of the school. (See Leviticus 20:13 and Romans 1:27)

The following are the foundations of our core beliefs:

FOUNDATION 1: STATEMENT OF FAITH

The statements below are what we consider to be unchanging and foundational doctrines of the Christian faith:

1. We believe the Bible to be the authoritative Word of God, inerrant, verbally inspired (literally God-breathed), and infallible in its original state; divinely preserved throughout the ages (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).
2. We believe there is one true God, manifested eternally in three distinct Persons: Father, Son, and Holy Spirit (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4).
3. We believe in the deity of Jesus Christ, the second person of the Trinity, who possesses all the divine attributes, and is coequal, coexistent, and co-eternal with the Father. We believe in Christ's virgin birth and that He is God incarnate (both God and man) who came to reveal the Father, redeem man, and rule over God's kingdom. Jesus accomplished man's redemption by His vicarious and atoning death on the cross. We believe Jesus to be the mediator between God and man who will return in Glory to judge all mankind (Luke 1:34-35; John 5: 26-29; 10:30; 14:9; John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24; 1 Timothy 2:5).
4. We believe the Holy Spirit is the third member of the Trinity possessing all the divine attributes with the Father and the Son. The Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ at the moment of conversion (John 14: 16-17; 1 Corinthians 12:13; Romans 8:29).
5. God created man in the image of Himself, and brought forth with His Word everything in the created universe. God created distinct individuals and maintains the identity and purpose of each, while also relating all into His divine will. Creation reveals God's omnipotence, infiniteness, diverseness, and uniqueness (Genesis 1:27; Genesis 2:7, 15-25; James 3:9).

6. We believe in the present ministry of the Holy Spirit who administers spiritual gifts to each believer for the purpose of equipping the saints and for the building up of the body of Christ (1 Corinthians 12:4-11, Ephesians 4:7).
7. We believe in the bodily resurrection of both the saved and the lost; the saved to eternal life and the lost to everlasting punishment (John 5: 28-29; Matthew 25:41).
8. We believe that all who put their faith in Jesus Christ are placed by the Holy Spirit into the spiritual body of believers known as the church, with Christ as its head. The purpose of the church is to glorify God by teaching the Word, by providing fellowship, and by fulfilling the Great Commission to reach the world for Jesus Christ (Matthew 28:19-20; John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).
9. We believe that man is a sinner and that the penalty for sin is eternal separation from the Father. We believe that eternal life is a free gift of grace bestowed upon each repentant sinner who responds in faith to the provision of salvation in Jesus Christ. Regeneration is instantaneous and is accomplished solely by the power of the Holy Spirit. Genuine regeneration will manifest itself by righteous attitudes, edifying conduct, and good works to the extent that each believer submits himself to the control of the Holy Spirit (Romans 3:23; 6:23; Ephesians 2:1-3).
10. We believe that the term "marriage" has only one meaning, and that is marriage sanctioned by God, which joins one man and one woman in a single, exclusive, covenantal union, as delineated in Scriptures (Genesis 1:27-28; Genesis 2:18-25; Exodus 20:14; Matthew 19:3-12; Romans 1:26-27; 1 Corinthians 6:9-20; Ephesians 5:22-33; Hebrews 13:4).

DOCTRINAL DISCUSSIONS WE AVOID

While we freely encourage discussion on the above-noted foundational topics, there are certain topics that are not discussed on campus or at school-sponsored events (e.g., in Chapel, through our Bible curriculum, etc.), given these are not as foundational to why we believe the school exists. Please use wisdom on what those topics may be, with humility looking out for others' interests, and understanding those topics and issues may change over time. Since these are not issues of sinful behavior and are not necessary in the biblical teaching of the school, we believe for the sake of unity and preference to one another these discussions should stay within the context of our family's church and home settings. As of the date of this Handbook, such topics include the following: mode of baptism, communion, gifts of the Holy Spirit, and the end times.

FOUNDATION 2: PHILOSOPHY OF EDUCATION

A true Christian education is the pursuit of Biblical wisdom and not just knowledge and facts. The foundation of education at The Northridge Community School is the firm conviction that the God of the Bible is the author and source of all knowledge, wisdom, and understanding. We believe that the goal of education is more than solely the impartation of information or specific skills. We seek to advance the whole child, helping them to "increase in wisdom, stature, and favor with all men", as Jesus did (Luke 2:52).

1. BIBLICAL BASIS

God's Word is the primary basis for all we do and teach. We believe that the school should have a God-centered curriculum in all subject areas, and that Biblical truth is the foundation of every subject. The precepts of God's Word set the absolute standard to which we are to train our children:

"See to it that no one takes you captive through philosophy and empty deception according to the tradition of men, according to the elementary principles of the world, rather than according to Christ (Colossians 2:8)."

2. ACADEMIC DISTINCTION

We strive to develop a love of learning that comes from mastering a subject through an excellent academic program, and have a curriculum that will challenge them to excellence and leadership. It is our purpose to

develop scholars that understand the Biblical source and origin of every subject they take. We seek to produce foundational skills necessary for success in life for whatever calling the Lord has for them:

“ . . . Let your life shine before men in such a way that they may see your good works, and glorify your Father who is in heaven (Matt. 5:16).”

3. PARENTAL RESPONSIBILITY OF BIBLICAL CHILD TRAINING AND DISCIPLINE

Parents should be actively teaching children in the home Biblical standards of conduct, discipline, respect, and honor, which enable their children to grow spiritually, intellectually, physically, and socially. We believe that the school should not usurp the discipline and training responsibilities of the home, but should reinforce the Godly standards of behavior that parents are exemplifying. Therefore, we strive to have the classroom be an extension of the Godly morals and Biblical principles parents are actively teaching at home.

“Bring them (children) up in the discipline and instruction of the Lord (Ephesians 6:4b).”

4. PARENTAL RESPONSIBILITY TOWARDS OUR ACADEMIC PROGRAM

We view the parent's academic role as one of support of our teachers. We ask that parents respect our teachers and our academic program through the timely completion of homeschool assignments. We desire that the parent and teacher work as a team to address and remedy any academic or behavioral struggles that arise. The introduction of concepts falls mainly upon the classroom instructors. However, learning is naturally accomplished in the home, where the understanding of many concepts can be broadened and deepened:

“Fix these words of mine in your hearts and minds...Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up (Deuteronomy 11:18-19).”

5. MENTOR TEACHER

The Northridge Community School faithfully seeks to employ teachers that are qualified, dedicated, “born again” Christian educators. Our teachers are also personally committed to upholding and furthering the purposes of the school. The role of a teacher as mentor places teachers as models of Biblical character as they serve to influence the minds of our children for Christ. Godly character is taught, encouraged, exhorted, and exemplified by the staff and families of our community. The character of Christ in His people should be faithful, steadfast, diligent, cheerful, loving, and caring. We believe that Holy Spirit governed character is the spiritual prerequisite for achievement in any calling:

“He who walks with wise men will be wise. (Proverbs 13:20a)”

6. ACADEMIC COMPONENTS

There are three primary components of our educational approach:

- a. **Teaching:** imparting basic concepts and information. Memorization and drill are key aspects in this segment of education. Foundational skills of mathematics and language arts are emphasized.
- b. **Training:** imparting the ability to utilize information, facts and figures. Practice, proficiency and efficiency are sought in this segment of learning. Reading Comprehension, Oral and Written Communication, and Critical Reasoning are emphasized, especially through mathematics, history, science, and Biblical studies.
- c. **Application:** acquainting the student with different forms of expression, so as to demonstrate understanding of intellectual and aesthetic ideals within a Christian perspective. Oral and Written Reports, Art/Craft Projects, Experiments and Labs across all subjects are emphasized.

It is our unique challenge, with 2 ½ days of instruction, to not only equip the children of our school with strong academic abilities, but also to awaken interest and kindle enthusiasm for learning. That is why we strive to maintain a student/teacher ratio in the classroom of **15:1**. The smaller class sizes and the multi-grade classrooms enable our teachers to develop relationships with our students that allow more personal assessment of each student's overall strengths and weaknesses.

FOUNDATION 3: PRINCIPLES OF GODLY CHARACTER

The following principles define what we mean when we speak of “like-mindedness” in our philosophy of parenting. We believe that parents should help illuminate for their children the fallen condition of their heart and its need for God’s life-changing influence. We believe that it is the requirement of parents to help develop a God-oriented moral conscience by instilling the following character qualities in their children:

1. OTHER-ORIENTED

We believe that an orientation towards loving and serving others is not only a command of Scripture, but an outflow of salvation. We strive to reinforce the preciousness of others and enhance a sense of unity at school. The school setting provides children with opportunities to be concerned with those around them and to live out a manner of life that reflects Christ:

“ . . . let each of you regard one another as more important than himself (Philippians 2:3b).”

2. MORAL INNOCENCE

We believe the school should aid in protecting the moral innocence of its student body. In other words, we believe children should be allowed to remain children as long as they can. When we speak of innocence, we refer to a worldly naivety, which we define as a lack of experience with that which is unholy but the world celebrates. Therefore, drug awareness, sex education, AIDS awareness, etc., will not be introduced by teachers at the school. We believe that it is the responsibility of the parents to evaluate their child’s readiness to be taught such concepts from a **Biblical** perspective. We further believe that a child, who has been introduced to these concepts at home from a Biblical perspective, should also be taught to show discretion in not introducing those concepts to other children of our community.

“ . . . be wise in what is good, and innocent to what is evil (Romans 16:19b).”

3. PRIORITY OF HUSBAND-WIFE RELATIONSHIP

Marriage is a covenant between one man and one woman. It is not merely a legal contract, but a lifelong commitment as God as a witness. As Ephesians 5: 32 states that, “this is a great mystery, but I speak concerning Christ and the church.” Its primary role is a reflection of the bond of Christ and the church. As Christians, this gives the role of marriage a greater importance than it does the culture around us. A Christian marriage should serve as a reflection of biblical unity, love, and permanence that exemplifies our Savior’s commitment to His bride, the redeemed church. The priority of this union in family life places the children as a part of the family, not the center of it. (Ephesians 5:22-33)

“For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband (Ephesians 5:31-33).”

4. RESPECT FOR AUTHORITY

The virtue of esteeming others should motivate Christian behavior. Our submission to authority means respecting and honoring those whom God has placed in authority over us.

“Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God (Romans 13:1).”

5. RESPECT FOR PARENTS

Showing respect to parents is pleasing to God. It is also basic to teaching them how to show respect for others.

“Honor your father and mother which is the first commandment with a promise, so that it may be well with you, and that you may live long on the earth (Ephesians 6:2, 3)

6. RESPECT FOR ELDERS

Training children to honor and respect age is training them to esteem those among us that are older, with humility and kindly patience. The use of titles of respect when addressing adults is one of several practical ways that we honor elders. Teachers and adults are to be addressed by Mr. or Mrs., or when appropriate, Sir and Ma'am. Also, parents and family are encouraged to be addressed with terms of endearment such as Mom, Dad, Grandpa, Grandma, Aunt, or Uncle.

‘You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD. (Leviticus 19:32)

7. RESPECT FOR PEERS AND SIBLINGS

We strive to help our children develop a genuine sensitivity to the feelings of others, an ability to be quick listeners, and a moral fortitude to treat others as they would want to be treated. We will encourage them to be happy when something wonderful happens to a classmate, such as when one receives an award or wins a game, and to be emphatic about the pain that we all experience in a fallen world.

“Be kindly affectionate to one another with brotherly love, in honor giving preference to one another (Romans 12:10).”

8. RESPECT FOR THE PROPERTY OF OTHERS

It is important to train our children to respect the property of others. From a moral perspective, the object owned is only valuable because the person who owns it is valuable to God, being created in the image and likeness of God. A child who does not understand this concept may fail to show appropriate respect for other's property because it seems worthless to himself.

“Let nothing be done through selfish ambition or conceit, but in lowliness of mind, let each esteem others better than himself (Philippians 2:3).”

9. RESPECT FOR GOD’S CREATION

We should respect nature because it was created by God. Nature, like man, has inherent value as a result of the creation process. It is man's duty to be a steward of creation, and that implies protecting and nurturing it.

“Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth (Genesis 1: 26).”

10. OBEDIENCE

Obedience should be done immediately, thoroughly, and with a good attitude. The child should also respond with a verbal acknowledgement of a request, such as ““Yes, Mr. Jones,” or “Yes, sir.” There are a variety of ways a child will be required to obey at school whether in the classroom or on the playground. Children should be taught at home that they are expected to comply respectfully and quickly by those in authority.

“Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world (Philippians 2:14-15).”

11. HUMILITY

Humility begins in our hearts. It shows through our attitude, our speech, and our actions toward our fellow man. Jesus taught His disciples humility by washing their feet. We prove our humility before God by our humility before men. “Me’ is a most exacting personage, requiring the best seat and the highest place for itself, and feeling grievously wounded if its claim is not recognized. Most of the quarrels among Christian workers arise from the clamoring of this gigantic ‘Me’: How few of us understand the true secret of taking our seats in the lowest place,” Hannah Whitall Smith, *Everyday Religion*, Moody Press, 1893.

“A man’s pride will bring him low, but the humble in spirit will retain honor (Proverbs 29:23).”

12. HONESTY

More than simply the absence of overt lying, honesty consists, of “an upright disposition” and a “moral rectitude of heart,” Noah Webster. The person who is honest is characterized by an integrity that refuses to deceive or defraud in any way, but rather is committed to justice and fairness in all dealings.

“Therefore, putting away lying, “Let each one of you speak truth with his neighbor,” for we are members of one another (Ephesians 4:25).”

13. MODESTY

The apostle Paul, in 1Timothy 2:9, affirmed the biblical standard for modesty when he reminded the women to: “adorn themselves in modest apparel, with propriety and moderation.” We should not attract undue attention to ourselves, but rather than be cause for stumbling, our dress should inspire a sense of virtue and honor. Attitudes toward life practices begin early. One cannot expect a child to acquire modesty at once when mature, but a part of maturing is the formation of personal convictions and the desire to please God in abiding by them.

“Even in your youthfulness, be a great example to those around you in your speech, conduct, love, faith, and purity (1Timothy 4:12).”

14. SIN AND BIBLICAL RESTORATION

At the Community School, it has always been the standard that staff, parent, and students to ask forgiveness of those whom they have sinned against. This is not merely saying “I’m sorry.” The Scriptures teach us to confess our sin specifically, and then in turn receive forgiveness. In cases where a person is sinned against due to personal property being stolen, damaged, or destroyed, restitution should also be made.

The following is from Peacemaker Ministries:

The Seven A’s of Confession

(Matt. 7:3-5; 1 John 1:8-9; Prov. 28:13)

- 1) Address everyone involved
- 2) Avoid if, but, and maybe
- 3) Admit specifically
- 4) Acknowledge the hurt
- 5) Accept the consequences
- 6) Alter your behavior
- 7) Ask for forgiveness

The Four Promises of Forgiveness

(Matt. 6:12; 1 Cor. 13:5; Eph. 4:32)

- 1) I will not dwell on this incident.
- 2) I will not bring this incident up and use it against you.
- 3) I will not talk to others about his incident.
- 4) I will not allow this incident to stand between us or hinder our personal relationship.

“If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother (Matthew 18:15-16).”

“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself, lest you also be tempted (Galatians 6:1).”

“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses (Matthew 6:14-15).”

“Speak to the children of Israel: ‘When a man or woman commits any sin which men commit in unfaithfulness against the LORD, and that person is guilty, then he shall confess the sin which he has committed. He shall make restitution for his trespass in full, plus one-fifth of it, and give it to the one he has wronged (Numbers 5:6-7)’”

CONCLUSION

As a school, we can only build upon the foundations that you have already laid at home in your child’s heart. We believe that the biblical foundations presented above are an integral part of the success and unique identity of the Community School. We further believe that God has used our commitment to these principles to greatly bless our families and our children. We are thankful and privileged to come alongside you as we “train up a child in the way they should go so (Proverbs 22:6).”

Rev. 1/15