



# SPH

## STATEMENT OF FAITH

### VISION

True Knowledge • Faith in Christ • Godly Character

### MISSION

Proclaiming the preeminence of Christ and engaging in the redemptive restoration of all things in Him through holistic education



# STATEMENT OF FAITH

As a confessionally Christian educational foundation, YPPH/YUPH is committed to the Reformed confessions and the tradition and practice of historic biblical Christianity. It, therefore, adheres to the following doctrines of faith. The YPPH/YUPH Statement of Faith, and the Standards of Conduct which follow, are a vital part of the YPPH/YUPH articles of incorporation, defining the identity of all YPPH/YUPH educational institutions and informing and guiding their decisions and actions. (Footnote 1)

Although there are many historic Reformed confessions and creeds that are good and helpful, YPPH/YUPH has selected one as a more detailed clarification of the doctrinal position of YPPH/YUPH and of the system of doctrine taught in Scripture: the Westminster Confession of Faith and Catechisms. (Footnote 2)

While the historic structure of confessions of faith commonly opens with either the doctrine of Scripture or the doctrine of God, YPPH/YUPH has chosen to begin with a core affirmation of the centrality, for all Christian belief and life, of the person and work and glory of Jesus Christ. The Scriptures clearly affirm, in many places and in many ways, that Jesus Christ is the centerpiece of the biblical story, of the promises of God, of the salvation of the elect, and of the blessed eternal hope. Colossians 1:11–23 is a most exalted and incisive description of the person and work and glory of the Son of God: from eternity past, through the creation and sustaining of all things, by his perfect obedience, atoning death, and glorious resurrection, to the hope of the reconciliation of all things at the end of the age, all according to the will and purpose of God the Father.

\*SEKOLAH PELITA HARAPAN IS A PART OF YAYASAN PELITA HARAPAN

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“May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.” —**COLOSSIANS 1:11–23**

The cornerstone of the YPPH/YUPH Statement of Faith, therefore, is:

Jesus Christ—

of one nature with God the Father,  
  
of whom all of the Scriptures speak  
and to whom they point,  
  
by whom all things were created,  
  
in whom all things hold together,  
  
in whom all the precious promises  
of God are fulfilled,  
  
by whose death on the cross our  
sins are forgiven and the elect are  
reconciled to God,  
  
the firstborn from the dead,  
  
the head of his church,  
  
the provision and power, by His  
Spirit, for our holiness in word and  
deed,  
  
the point of gospel witness,  
  
the eternal judge of the living and the  
dead,  
  
the reigning and returning Lord  
of heaven and earth and the new  
creation to come.

With Jesus Christ—crucified, resurrected, reigning, returning—as the heart of our confession and the confession of our hearts, we now lay out the tenets of that Confession:

## 1. THE BIBLE

The Bible, consisting of the 66 books of the Old and New Testaments, is the Word of God, a supernaturally-given revelation from God Himself through human authors, concerning Himself, His being, nature, character, will and purposes; and concerning man, his nature, need, duty and destiny. From beginning to end, the Scriptures teach about and point to Jesus Christ, the One in whom and through whom God's redemptive purpose for his creation is accomplished. The Scriptures of the Old and New Testaments, in their autographic texts, are the very words of God, by verbal and plenary inspiration through the Holy Spirit, and are, therefore, without error or misstatement in all matters which they address, including their doctrinal, moral and spiritual teaching and record of historical facts. They are without error or defect of any kind.

(Footnote 3)

## 2. THE TRIUNE GOD

There is one sovereign God, eternally existing and revealing Himself to us in three Persons: the everlasting Father, his only Begotten Son, the Lord Jesus Christ, and the Holy Spirit, the giver and renewer of life. The three Persons are of one substance, and each is personal, equal in power, glory, and honor. The unbegotten Father begets the Son and the Spirit proceeds from both the Father and the Son. The Trinity of God exists from eternity past in complete blessedness and self-sufficiency. In the Trinity, unity and diversity are both equally basic.

The triune God created the heavens and the earth ex nihilo (out of nothing) by His wisdom and spoken word and for His own glory. He sustains the whole creation by His sovereign power and with His gracious

provisions to the extent that “the heavens declare the glory of God.” There are thus two levels of reality: the Creator and the creation. The Creator-creature distinction preserves the incomprehensibility yet knowability of God and renders man’s knowledge of his Creator totally dependent on the Triune God’s voluntary condescension in self-revelation, as supremely manifested in the Scriptures. The Triune God uniquely exists as the One who is absolute, necessary and underived; all other things are by definition created and contingent. The distance between God and the creature implies that man’s knowledge of the Triune God can only be analogical, and never exhaustive, but can be true. As a personal God, he can be known personally by men and women made in his image. In addition, the communion and union within the Trinity provide the basis for the communion and union among people, who are created in God’s image. (Footnote 4)

### 3. GOD THE FATHER

This one true and living God is infinitely perfect both in his love and in his holiness. He is the Creator of all things, visible and invisible, and is therefore worthy to receive all glory and adoration. Immortal and eternal, he perfectly and exhaustively plans the end from the beginning, sustains and sovereignly rules over all things, and providentially brings about his eternal good purposes to redeem a people for himself and restore his fallen creation, to the praise of his glorious grace.

### 4. JESUS CHRIST

Our Lord Jesus was supernaturally conceived by the power of the Holy Spirit and born of a virgin—Mary, a lineal descendant of David. He lived and taught and wrought mighty works and wonders and signs exactly as is recorded in the four Gospels. He was put to death by crucifixion under Pontius Pilate. God raised from the dead Jesus, who had been nailed to the cross. The Lord Jesus after His resurrection showed Himself to be alive to His disciples, appearing unto

them during the space of forty days. After this the Lord Jesus ascended into heaven, and the Father caused Him to sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come.

The Father has given Him to be Head over all things to the Church and will one day put all things in subjection under His feet (**I Corinthians 15:24–28; Hebrews 2:5–8**).

The Lord Jesus, before His incarnation, existed in the form of God, was with God, and was God. From eternity to eternity He is a divine person possessing the nature and all the attributes of Deity, and should be worshiped as God by angels and men. “In Him

dwells all the fullness of the Godhead bodily” (**Colossians 1:19**). All the words that He spoke during His earthly life were the words of God. There is absolutely no error of any kind in them, and by the words of Jesus Christ the words of all other teachers must be tested.

At His incarnation and during His earthly life, the Lord Jesus did not cease to be God, but of His own choice laid aside the prerogatives of His divine glory, and took upon Himself the form of a servant and was made in the likeness of a human being. The Lord Jesus became in every aspect a real man, possessed of all the essential characteristics of human nature, yet without sin.

By His death on the cross, the Lord Jesus made a perfect atonement for sin, by which the wrath of God against sinners is appeased and the ground furnished upon which God deals in mercy with sinners. He redeemed us from the curse of the law by becoming a curse in our place. He who Himself was absolutely without sin was made to be sin on our behalf that we might become the righteousness of God in Him.

## 5. THE HOLY SPIRIT

The Holy Spirit is a divine person and is possessed of all the distinctively divine attributes. As the third person of the Trinity, He is God. The primary work of the Holy Spirit is to reveal God's truth in the Scriptures, to illumine the minds of humans to understand and believe God's plan of salvation, and to sanctify God's elect people. All of this primary work of the Holy Spirit is focused upon and centered in the person and work of Jesus Christ and Him alone. Therefore, a person cannot claim to have been filled with or be controlled by the Holy Spirit if the claimed experience is not centered on Jesus Christ and is without a Christ-focused Scriptural basis. The work of the Holy Spirit in the life of the believer is to glorify Jesus Christ. The proclamation of the gospel of Jesus Christ and the preaching of the written Word of God are the means by which the Holy Spirit brings people to salvation and sanctifies believers toward godly obedience and Christ-like character.

## 5. HUMAN BEINGS

Man, both male and female, was created in the image of God, after His likeness. Thus, man is to reflect in his life and work the character and the will of his Creator. Even though man fell into sin, he retains the image of God and is still accountable to Him, although that image of God in him has been broken and marred by sin.

The whole human race fell in the fall of the first man, Adam. All men, until they confess and believe in the Lord Jesus as their personal Savior, are lost, darkened in their understanding, alienated from the life of God through the ignorance that is in them, hardened in heart, and morally and spiritually dead through their trespasses and sins. They can neither see nor enter the kingdom of God until they are born again of the Holy Spirit.

## 7. SALVATION AND JUDGMENT

There is only one redemptive covenant of God, one plan of salvation, and one united people of God throughout the Bible and today and into eternity.

The Scriptures' teaching about God's salvation of his elect people is well summarized in those doctrines originally articulated in the **Synod of Dort of 1619**:

- ✔ Total depravity of mankind;
- ✔ Unconditional election by god;
- ✔ Definite or particular atonement by Jesus Christ (and, therefore, necessarily a "limited" atonement because it fully accomplished the salvation of all and only god's elect);
- ✔ Efficacious and, therefore, ultimately irresistible grace;
- ✔ The perseverance of the saints.

In union with Christ, the saved are justified on the simple and single ground of the shed blood of Christ, through the instrument of faith, which comes through the hearing of the Word of God. The saved are born again by the quickening, renewing, cleansing work of the Holy Spirit, through the instrumentality of the Word of God.

All those who in the present life receive Jesus Christ as their Savior and their Lord, and who confess Him as such before their fellow men, become children of God and receive eternal life. They become heirs of God and joint-heirs with Jesus Christ. At death their spirits depart to be with Christ in conscious blessedness, and at the second coming of Christ their bodies shall be raised and transformed into the likeness of the body of His glory and united with their spirits.

All those who in the present life do not trust in Jesus as their Savior and their Lord shall be raised from the dead and throughout eternity exist, soul and body, in a state of conscious, unutterable, endless torment and anguish.

## 8. THE CHURCH

The church is at the center of the purpose of the mystery of God, that is, that through Jesus Christ believing Jews and Gentiles together become one people of God, heirs together in the promise of Christ. For the glory of God, the church is the central and primary focus of Christ's coming and atoning work. It is the body and bride of Christ consisting of all the elect, those drawn by God to confess and trust in the Lord Jesus Christ.

It is the one covenant people of God, all those saved by the one gospel, including both Jewish and Gentile believers—both those who looked forward in faith to the fulfillment of God's promises in the Old Testament and those who have the full witness of the Scriptures regarding Jesus Christ crucified and resurrected, all together looking forward to the one blessed hope of the new creation in the world to come.

Church life is essential and central in the lives of believers, and they are called to serve in and through the church and to love their fellow believers. The church's calling is to nurture its members, in faith and obedience, and to witness to others, bringing the Gospel of Jesus Christ to the world. The members grow in grace in the Lord Jesus Christ as they learn together and actively participate in the church's worship, fellowship, and service. The attributes of the church are unity, holiness, and catholicity. The marks of the true church are (1) true proclamation of the Word of God, (2) proper administration of the sacraments, of which there are two: water baptism and the Lord's Supper, and (3) pastoral discipline for the purpose of restoring erring members and maintaining the church's purity, all to the glory of God. The main tasks of the church are (1) corporate worship in which the central part is the preaching of God's Word, (2) teaching and discipleship so that the members may become mature in their faith towards the attainment of Christ-likeness, and (3) the proclamation of the gospel in word and deed so that people may come to know Jesus Christ as their Savior and Lord.

## 9. THE RETURN OF CHRIST

At the end of the age, the Lord Jesus will come again to this earth, personally, bodily and visibly, to judge both the living and dead. Both the just and the unjust will be resurrected bodily—the unjust to judgment and eternal conscious punishment in hell, and the just to eternal blessedness in the presence of God and the Lamb, in the new heaven and the new earth, the eternal home of righteousness. The return of our Lord is the blessed hope of the believer, and in it God's purposes of grace toward mankind will find their consummation.

## 10. SATAN

There is a personal devil, a being of great cunning and power, described in Scripture as "the prince of the power of the air," "the prince of this world," and "the god of this age." He can exert vast power only so far as God permits him to do so. He shall ultimately be cast into the lake of fire and brimstone and shall be tormented day and night forever.

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FOOTNOTE 1: Pelita Harapan Education Foundation; Pelita Harapan University Foundation.

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FOOTNOTE 4: The Triune God: "The practical importance of the doctrine of the Trinity is that it requires us to pay equal attention, and give equal honor, to all three persons in the unity of their gracious ministry to us. All non-Trinitarian formulations of the Christian message are by Biblical standards inadequate and indeed fundamentally false, and will naturally tend to pull Christian lives out of shape." J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs*.

# POSITIONS ON SOME CONTEMPORARY ISSUES

## 1. CHRIST'S KINGDOM

In fulfillment of God's promise to rule and establish God's kingdom on earth (Genesis 1:28; Psalm 8:4–8; Matthew 6:10; Hebrews 2:6–9), Jesus Christ inaugurated His kingdom when He first came (Matthew 12:28; 11:12; Luke 8:1; 9:27), established it by His death and resurrection, and thus now reigns over and with His people until He fully manifests the kingdom on earth at His second coming. The kingdom of Christ is already realized but not yet fully manifested. Meanwhile, Christians should be ready and prepare themselves for the coming of Christ by witnessing to the reality of, and doing the works of, Christ's kingdom, by preaching the gospel and showing love and justice to all. The church—the one covenant people of God in all times and all places, including both Jewish and Gentile believers who live and have lived under the kingly authority of Christ—is called to bring the gospel message of salvation to all nations.

## 2. CREATION

The existence and nature of the creation are due to the sovereign wisdom and direct miraculous power of God. The origin of the universe, the origin of life, the origin of all kinds of living things, and the origin of humans cannot be explained adequately apart from reference to that intelligent exercise of power. A proper understanding of science does not require that all phenomena in nature must be explained solely by reference to physical events, laws and chance. Therefore, creation models which seek to harmonize science and the Bible should maintain at least the following: (a) God providentially directs His creation,

(b) He directly created at least at the above-mentioned points in the creation process, and (c) God directly created Adam and Eve (Adam's body from non-living material, and his spiritual nature immediately from God), the historical and actual parents of the entire human race. Among inadequate origin models are those which hold that (a) God never directly acted in creating nature and/or (b) humans share a common physical ancestry with earlier life forms. (See Footnote 5).

## 3. SPIRITUAL GIFTS AND THE CONTEMPORARY CHURCH

A person becomes a child of God through the regenerating work of the Holy Spirit who enables the person to repent and believe. Upon repentance and belief, he receives, and is baptized with the Holy Spirit as the gift of God. The baptism with the Spirit happens only once at the time of regeneration, true repentance and faith. This baptism is not distinct from, or subsequent to, regeneration. The baptism with the Spirit is demonstrated in the believer's growing obedience to Christ and in the putting to death of the sinful desires of human nature, and not by miraculous signs such as speaking in tongues, casting out demons, and miraculous healings. According to Scripture, the evidence of Christian maturity is fruit, not gifts (example: love, not speaking in tongues in I Corinthians 13). The gifts from the Spirit are those given to the believers according to the gracious and sovereign will of God, for the sole purpose only of the edification of the church, the body of Christ. They are neither a prerequisite to, nor a proof of, regeneration or sanctification.

During the foundational era of the Church (i.e., the time of Christ and the Apostles) God gave special manifestations of unusual and miraculous gifts as signs that witnessed to the validity of those appointed by God to bear new canonical revelation and also

signaled the beginning of Christ's ministry through the Holy Spirit. Since the times of authoritative revelation have ended with the completion of the Scriptures, we should not expect new similar periods of miracles. Although God in His sovereign grace can and does perform some miraculous acts today such as healing in answer to the prayers of His people, he does not give any individuals today the spiritual gift of performing miracles as He did to authenticate his authoritative spokesman in the Old and New Testaments. Also, there are no prophets today with a spiritual gift of prophecy which has authority from God. The people of God are guided today in an authoritative way by the Word of God, the Scriptures, as they are faithfully preached and taught and read and studied and by the Holy Spirit as He illumines the Word and gives wisdom.

There are some other spiritual gifts that were manifested in these earlier periods of miracles associated with periods of God's authoritative revelation, and the spread of that revelation, that are not repeated today, such as speaking in tongues. While there are those who have experienced something today that they believe is similar to the New Testament gift of speaking in tongues, they should not regard such an experience as a sign of some authoritative spokesman for God; the experience should not be understood or expected as a normative gift for Christians; and these experiences should not be sought in the life and worship of God's people. Any present day experience of this kind is never intended as normative for all believers, and any exercise of these experiences must never replace the primary and central ministry of the church, which is the preaching of the Word of God and the proclamation of the Gospel.

The preaching of the Word of God and the proclamation of the Gospel, not the practice of signs and wonders, are the means God uses to save people and sanctify believers. Signs and wonders do not save, do not transform the heart, can be imitated by Satan, may be fabricated by man, may be wrongly used as an indicator of superior faith and often distract believers from God's good and normative design and purposes.

Only the Spirit-enabled proclamation of the work of Christ on the cross and His resurrection is necessary for salvation, and only the Spirit-empowered preaching of the Word of God, prayer and participation in the sacraments of the church in the fellowship of believers are essential means for spiritual growth. (Footnote 6)

## 4. HUMAN DIGNITY

We believe and affirm that the God who created all things is the Giver and Sustainer of life. Human dignity and value are thus derived from the glorious God who creates humankind. We are called to foster the sanctity of life and the well-being of all people, protecting from harm the unborn and the weak, the poor and the vulnerable. We thus abhor the destruction of life through abortion on demand (since life begins at conception) and the increasing acceptance of euthanasia.

## 5. GENDER ISSUES

Humans as male and female were created by God in the image of God, equal in dignity, value, essence and human nature, but with distinctions in role and function, especially in the family. The nature of the Triune God Himself helps us to understand male and female as made in the image of God. There is one God in three persons—the Father, the Son, and the Holy Spirit—the same in substance, and equal in power and glory. Yet the three persons of the Trinity have somewhat different roles and functions (example: the Son does the will of the Father). We thus abhor the all too common abuse of women as if they were inferior to men and also deny the inappropriate blurring of distinctions between men and women, especially in their respective roles in the family.

We believe and affirm that marriage is ordained by God as a covenant and intended to be a life-long union and relationship between one man and one woman. It is God who gives meaning and purpose to marriage, which ultimately is to be for Christians a portrayal of the covenant relationship between Jesus Christ and

His church. We affirm that any sexual activity should only occur in the covenant relationship of marriage and that any sexual activity outside the covenant of marriage is condemned by God, including same gender sexual relationships. We do not believe that same gender marriage is a legitimate covenant relationship. God condemns as sinful the practice of homosexuality as well as the practice of adultery and fornication and other sexual sins, all of which may be forgiven in Christ where there is genuine repentance and faith. (Footnote 7)

## 6. CONFESSION

Confession before men is viewed as a tangible fruit of salvation and not as a qualifying condition for salvation.

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FOOTNOTE 5: “Knowing that God created the world around us, and ourselves as part of it, is basic to true religion. God is to be praised as Creator, by reason of the marvelous order, variety, and beauty of his works. Psalms such as Psalm 104 model this praise. God is to be trusted as the sovereign LORD, with an eternal plan covering all events and destinies without exception, and with power to redeem, re-create and renew; such trust becomes rational when we remember that it is the almighty Creator that we are trusting. Realizing our moment-by-moment dependence on God the Creator for our very existence makes it appropriate to live lives of devotion, commitment, gratitude, and loyalty toward him, and scandalous not to. Godliness starts here, with God the sovereign Creator as the first focus of our thoughts.” —J. I. Packer: *Concise Theology: A Guide to Historic Christian Beliefs*.

FOOTNOTE 6: “No modern spectacular experience, no matter how unusual or striking, can fundamentally add to the Bible. It may in fact be a counterfeit miracle ... or it may be a reiteration of biblical truth, yet still contaminated by sinful human reception; or it may contain information about the present situation; or it may be a confused mixture of truth and error. We test all such experience using the Bible as our infallible standard.” Vern Poythress: *What Are Spiritual Gifts?*

FOOTNOTE 7: See the “Danvers Statement” published in 1987 for a faithful and helpful Biblical statement on gender roles and relationships.

## CODE OF CONDUCT

YPPH/YUPH and its institutions are a community of Christians engaged in intentionally Christian education and committed to the principles of Christian living found in the Bible, believing that these biblical standards are vital to our individual and corporate relationships. Maintaining these standards contributes to the kind of atmosphere in which quality Christian education and spiritual nurture can best occur, and strengthens the testimony of YPPH/YUPH and its institutions within both Christian and secular communities. In this light, and given the clear biblical imperative for spiritual self-discipline, YPPH/YUPH and its institutions have established these “standards of conduct” to be observed and upheld by all members of the YPPH/YUPH institutions.

Consistent with the example and command of Jesus Christ, we believe that life within a Christian community must be lived to the glory of God, with love for God and for our neighbors. Being indwelt by the Holy Spirit, we strive to walk by the Spirit, “crucifying the flesh with its passions and desires” (Galatians 5:24). To this end, members of YPPH/YUPH and its institutions are not to engage in activities that Scripture clearly forbids. Such activities include, but are not limited to, dishonesty, thievery, fornication, adultery, homosexual practice, drunkenness and unscriptural divorce. Scripture also condemns other “deeds of the flesh” such as covetousness, jealousy, pride and lust—sins which the maturing Christian should put off, and replace with “fruit of the spirit”: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (e.g., Luke 10:27; Galatians 2:20, 5:14–24; Ephesians 2:3; 1Corinthians 6:9–10).

As a Christian organization, YPPH/YUPH and its institutions also recognize the responsibility of its boards, administrators, faculty and staff

to provide examples of maturing Christian character, conduct and attitude to its students and the community at large. Therefore, as maturing Christians, the entire YPPH/YUPH community will strive for the holiness of God (1 Peter 1:13–19), and love Him with all our heart, soul and mind (Matthew 22:37). In addition, we are called to love our friends and neighbors as ourselves and as God has loved us (Matthew 22:39; 1 John 4:7–11). We will achieve this calling by walking by the power of the Holy Spirit and avoiding sins clearly forbidden in Scripture (Galatians 5:16–21; 1 Corinthians 6:9–11; Ephesians 5:1–14). Also, we will pursue the fruit of the Spirit from our Lord and seek to live it out in our relationships with one another (Galatians 5:22–24).

When the Bible is not clear regarding a specific behavior, we will be guided by our desire to glorify God in our bodies as temples of the Holy Spirit (1 Corinthians 6:19–20), and will discern if any of our brothers or sisters in Christ would stumble in their faith (1 Corinthians 8; Romans 14). If our Lord is not glorified, or if another

Christian is harmed or offended by our behavior, or if our gospel witness is damaged by our behavior, then we will freely abstain from that activity, both on and off the campus of YPPH/YUPH institutions. We know that many behaviors are lawful, but not all are profitable (1 Corinthians 10:23–33).

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# CODE OF CONDUCT

YPPH/YUPH and its institutions are a community of Christians engaged in intentionally Christian education and committed to the principles of Christian living found in the Bible, believing that these biblical standards are vital to our individual and corporate relationships. Maintaining these standards contributes to the kind of atmosphere in which quality Christian education and spiritual nurture can best occur, and strengthens the testimony of YPPH/YUPH and its institutions within both Christian and secular communities. In this light, and given the clear biblical imperative for spiritual self-discipline, YPPH/YUPH and its institutions have established these “standards of conduct” to be observed and upheld by all members of the YPPH/YUPH institutions.

Consistent with the example and command of Jesus Christ, we believe that life within a Christian community must be lived to the glory of God, with love for God and for our neighbors. Being indwelt by the Holy Spirit, we strive to walk by the Spirit, “crucifying the flesh with its passions and desires” (Galatians 5:24). To this end, members of YPPH/YUPH and its institutions are not to engage in activities that Scripture clearly forbids. Such activities include, but are not limited to, dishonesty, thievery, fornication, adultery, homosexual practice, drunkenness and unscriptural divorce. Scripture also condemns other “deeds of the flesh” such as covetousness, jealousy, pride and lust—sins which the maturing Christian should put off, and replace with “fruit of the spirit”: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (e.g., Luke 10:27; Galatians 2:20, 5:14–24; Ephesians 2:3; 1Corinthians 6:9–10).

As a Christian organization, YPPH/YUPH and its institutions also recognize the responsibility of its boards, administrators, faculty and staff to provide examples of maturing Christian character, conduct and attitude to its students and the community at large. Therefore, as maturing Christians, the entire YPPH/YUPH community will strive for the holiness of God (1 Peter 1:13–19), and love Him with all our heart, soul

and mind (Matthew 22:37). In addition, we are called to love our friends and neighbors as ourselves and as God has loved us (Matthew 22:39; 1 John 4:7–11). We will achieve this calling by walking by the power of the Holy Spirit and avoiding sins clearly forbidden in Scripture (Galatians 5:16–21; 1 Corinthians 6:9–11; Ephesians 5:1–14). Also, we will pursue the fruit of the Spirit from our Lord and seek to live it out in our relationships with one another (Galatians 5:22–24).

When the Bible is not clear regarding a specific behavior, we will be guided by our desire to glorify God in our bodies as temples of the Holy Spirit (1 Corinthians 6:19–20), and will discern if any of our brothers or sisters in Christ would stumble in their faith (1 Corinthians 8; Romans 14). If our Lord is not glorified, or if another Christian is harmed or offended by our behavior, or if our gospel witness is damaged by our behavior, then we will freely abstain from that activity, both on and off the campus of YPPH/YUPH institutions. We know that many behaviors are lawful, but not all are profitable (1 Corinthians 10:23–33).