

PHANTOM RANCH

BIBLE CAMP



Phantom Ranch Bible Camp is owned and operated by the Midwest Bible Church in Chicago, IL, Roy Tanner, Executive Director. Phantom Ranch is open to all, regardless of race, color, nationality, or sex.

Our goal is to provide "Excellence in Christian Camping" to church groups, organizations, and outdoor education groups. Our facilities are available year-round for group rentals with several weeks in the summer and winter set aside for our own special programming for grades 3 through 12. In addition, the Phantom Ranch Adventure Trip Program is ready to meet the off-site needs of your group through the spring, summer, and fall months.

Phantom Ranch Bible Camp offers a unique program designed to give young people and adults the ultimate in Adventure Trips. The purpose is to provide a new insight and understanding of God's creation and His wonderful plan for man through His Son, Jesus Christ. Our mission is to provide planning, outfitting, and guides for your adventure trips so that the youth pastor/leader can spend valuable time meeting the needs of their youth.

STATEMENT OF PURPOSE

Phantom Ranch of the Midwest Bible Church is a year-round camping, retreat, and tripping facility where 111 acres of land are dedicated "To Know Christ And To Make Him Known." The purpose of the Ranch is to glorify God by helping individuals, church groups, and organizations share the Gospel, teach God's Word for living, and help campers enjoy His wonderful creation.

Our facilities are available year-round to church groups, organizations, and Outdoor Education Groups. The Ranch also sponsors Adventure Trips in the areas of hiking, rafting, canoeing, and rock climbing.

MISSION STATEMENT

The ministry of Phantom Ranch Bible Camp is to assist individuals, church groups, and organizations in sharing the Gospel of Christ, and teaching God's Work for daily living, while enjoying God's creation in our unique setting.

PHANTOM RANCH STATEMENT OF FAITH

1. **We** believe in the scripture of the Old and New Testaments as inspired by God and inerrant in the original writings and that they are of supreme and final authority in faith and life.
2. **We** believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.
3. **We** believe that Jesus Christ was begotten by the Holy Spirit and born of the virgin Mary and is true God and true man.
4. **We** believe that man was created in the image of God; that he sinned and thereby incurred physical death but also that spiritual death which is a separation from God; and all who reach moral responsibility become sinners in thought, word and deed.
5. **We** believe that the Lord Jesus Christ died for our sins according to the scriptures as a representative and substitutionary sacrifice and that all who believe in Him are justified on the grounds of His shed blood and resurrection.
6. **We** believe in the resurrection of the crucified body of our Lord in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.
7. **We** believe in "That Blessed Hope", the personal, pre millennial and imminent return of our Lord and Savior Jesus Christ.
8. **We** believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.
9. **We** believe in separation from all worldly practices and in wholehearted devotion to the cause of Christ as the only scriptural basis for a happy and useful Christian life.
10. **We** believe in the bodily resurrection of the just and the unjust.
11. **We** believe in Christian baptism in the immersion of water of a believer "in the name of the Father, Son and Holy Ghost," as a public testimony of ones salvation.
12. **We** believe that the Lord's Supper is a memorial service and the setting forth in a sacred and symbolic manner the death of the Lord Jesus on our behalf.
13. **We** believe that every one of the redeemed, once saved, is kept by God's power and is thus secure in Christ forever.
14. **We** believe that the gift of tongues in its public usage was primarily to be a sign to unbelieving Jews (1 Cor. 14:21); that historically tongues accompanied the expansion of the early church and then died out.