

# Calvary Academy - Doctrine

## OF THE SCRIPTURES

We believe that the Holy Bible, consisting of the Old and New Testament Scriptures, was written by men divinely inspired and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without mixture of error for its matter; that it reveals the principles by which God will judge us and therefore is, and shall remain to the end of the world, the true center of Christian unity and the supreme standard by which all human conduct, creeds, and opinion should be tried. We believe the authorized King James Version to be the preserved Word of God, that it is God's Word, faithful and true to the original autographs. The King James Version shall be the official and only translation used by this church. (II Timothy 3:15-17; Isaiah 8:20; II Peter 1:19-21; II Samuel 23:2; Acts 1:16, 3:21, 11:14, 17:11; John 5:38, 39; 10:35; Luke 12:47, 48; 16:29-31; Psalm 119:59, 60, 111; Romans 1:16, 3:1, 2; I Peter 1:10-12, 4:11; I Corinthians 1:10; Philippians 1:9-11, 2:1, 2, 3:16; I John 4:1, 6; I Thessalonians 5:21)

## OF THE TRUE GOD

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; that He is inexpressibly glorious in holiness and worthy of all possible honor, confidence, and love: that in the unity of the Godhead there are three persons – the Father, the Son, and the Holy Ghost—equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption. We believe that the Scriptures teach that God the Holy Spirit convicts the world of sin, of righteousness, and of judgment to come; and that He is the supernatural agent in regeneration; that He indwells each believer and seals them until the day of redemption; that He is the Divine Teacher who assists believers to understand and appropriate the Scriptures; and that it is the privilege and duty of all the saved to be filled with the Spirit. This filling of the Holy Spirit is evidenced by the life of the believer being controlled by the Holy Spirit in the daily living out of the precepts contained in the Scriptures.

We believe that the Scriptures teach that God is sovereign in the bestowal of spiritual offices and gifts. God uniquely uses evangelists, pastors, and teachers “for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ:”

We believe that the Scriptures teach that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing were temporary and were used for the confirmation of the Word of God. We believe that speaking in tongues was never the common or necessary sign of the baptism or the filling of the Holy Spirit; and that ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing. (Psalm 83:18; Hebrews 3:4; Romans 1:20; Exodus 15:11; Isaiah 6:3; I Peter 1:15, 16; Revelation 1:4, 5; 2:7, 4:6-8, 11; Mark 12:30; Matthew 10:37, 28:19; Jeremiah 2:12, 13, 10:10; John 3:5-7; 4:24, 5:7, 17, 10:30, 14:23, 15:26, 16:7-9, 17:5, 10; I Corinthians 2:10, 11, 12:4-6; I John 5:7; Acts 5:3-4; Philippians 2:5, 6; Ephesians 2:18; II Corinthians 13:14; Isaiah 53:4, 5; Hebrews 7:25; Titus 3:5)

## OF THE FALL OF MAN

We believe that man was created in innocence and holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice, being by nature utterly void of that holiness required by the law of God, positively inclined to evil, and therefore under just condemnation to eternal ruin without defense or excuse. (Genesis 1:27, 3:7; Isaiah 53:6; Exodus 15:11; Mark 12:30; Matthew 28:19; John 10:30; Ephesians 2:18; Romans 5:12; Ephesians 2:1-3)

## OF THE WAY OF SALVATION

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, Who, by the appointment of the Father, freely took upon Him our nature yet without sin; that being conceived by the Holy Spirit and born of the virgin Mary, He honored the divine law by His personal obedience and by His death made a full atonement for our sins; that, having risen from the dead, He is now enthroned in Heaven and, uniting in His wonderful person the most tender sympathies with divine perfections, and so He is in every way qualified to be the suitable, compassionate and all-sufficient Savior. (Ephesians 2:8; John 3:16; Isaiah 53:4, 5; Hebrews 7:25; Colossians 2:9; Hebrews 2:18)

## OF JUSTIFICATION

We believe that the great Gospel blessing, which Christ secures to such as believe in Him, is justification. We believe that justification includes the pardon of sin and the promise of eternal life in principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the redeemer's blood, by virtue of which faith His perfect righteousness is freely imputed to us of God; that justification brings us into a state of most

blessed peace and favor with God and secures every other blessing needful for time and eternity. (Romans 4:4, 5; Acts 13:39; Romans 5:1, 2; Romans 5:9)

#### OF THE FREENESS OF SALVATION

We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel. That rejection involves him in aggravated condemnation. (Isaiah 55:1; Romans 16:25, 26; John 5:40; John 3:19; Romans 3:24; Revelation 22:17)

#### OF GRACE IN REGENERATION

We believe that, in order to be saved, sinners must be regenerated or born again; that regeneration consists in giving a holy disposition by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; that its proper evidence appears in the holy fruits of repentance, faith, and newness of life. (John 1:16, 17; 3:3; II Corinthians 5:17; John 3:8; I Peter 1:22-25; Ephesians 5:9; Galatians 5:16-23; Titus 3:5-7)

#### OF REPENTANCE AND FAITH

We believe that repentance and faith are sacred duties and also inseparable graces. The regenerating Spirit of God works them in our souls, whereby being deeply convinced of our guilt, danger, and helplessness; and of the way of salvation by Christ; we turn to God with unfeigned contrition, confession, and supplication for mercy. At the same time we heartily receive the Lord Jesus Christ as our Prophet, Priest, and King; and rely on Him alone as the only and all-sufficient Savior. (Mark 1:15; Acts 2:37, 38; Acts 11:18; Romans 10:9, 10; Ephesians 2:8)

#### OF GOD'S PURPOSE OF GRACE

We believe that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, God's purpose comprehends all the means in connection with the end; that grace is the most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that grace utterly excludes boasting and promotes humility, love, prayer, praise, trust in God and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. (II Timothy 1:8, 9; II Thessalonians 2:13-17; Exodus 33:18, 19; II Timothy 2:10; II Peter 1:10, 11)

#### OF SANCTIFICATION

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, self-examination, self-denial, watchfulness, and prayer. We believe that the Scriptures teach the life of the saved should be separated. This separation would include all churches and or ministries that are not consistent with our church's Statement of Faith. This would also include separation in personal life from all worldly and sinful pleasures, practices, and associations as commanded of God. (I Thessalonians 4:3; I John 2:15-17, 29; Romans 8:5; Philippians 2:12, 13; II Corinthians 6:14-17)

#### OF THE PERSEVERANCE OF THE SAINTS

We believe that such only are real believers as repent of their sins and confess Jesus Christ as their Savior; that their perseverance attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto salvation. (John 3:3, 10:27-29; I John 2:19; Romans 8:28; Philippians 1:6)

#### OF THE HARMONY OF THE LAW AND THE GOSPEL

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; and that the one great end of the Gospel is to deliver them from this inability and to restore them, through a Mediator, to unfeigned obedience to the holy law and of the means of grace connected with the establishment of the visible church. (Romans 3:31, 7:12, 8:1-4, 7, 8; I Timothy 1:8, 9)

#### OF A GOSPEL CHURCH

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word; that its only Scriptural officers are bishops or pastors and deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus. We believe that the Scriptures teach that

the local New Testament church is the visible body of Christ. We believe the Scriptures teach the autonomy of the local church and that it is free from any fellowship, convention, or any other ties between churches. (Matthew 18:17, 28:20; I Corinthians 1:1-13, 11:2; Acts 2:41, 42; Romans 12:5; I Corinthians 12:27; Ephesians 1:23; Colossians 1:24, 2:19; II Corinthians 11:2; Revelation 19:7, 21:2, 22:17; Acts 15:19-21)

#### OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of a believer in water, in the name of the Father, and Son, and Holy Ghost to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior, it being testimony to our death to sin and resurrection to a new life. We believe that the Lord's Supper; in which the members of the church, by the use of bread and grape juice, are to commemorate together the dying love of Christ, is to be preceded always with solemn self-examination. (Acts 8:36, 39; John 3:22, 23; Matthew 28:19; Romans 6:3, 4; Acts 2:41, 42; I Corinthians 11:26-28)

#### OF THE LORD'S DAY

We believe that the first day of the week is the Lord's Day and is to be kept sacred to religious purposes by abstaining from all secular labor, except works of mercy and necessity; by the devout observance of all means of grace, both private and public; and by preparation for that rest which remaineth for all the people of God. (Acts 20:7; Psalm 118:24; Isaiah 58:13, 14; Hebrews 10:24, 25; Hebrews 4:3-11)

#### OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except only in things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the kings of the earth. (Romans 13:1-7; Matthew 3:22, 21; Acts 5:29; Matthew 23:10; Titus 3:1; I Tim 2:1, 2)

#### OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and that this distinction holds among men both in and after death. (Malachi 3:18; Romans 1:17; I John 5:19; Luke 16:25)

#### OF THE WORLD TO COME

We believe that the end of this age is approaching. We believe in "That blessed hope" – the personal, imminent return of our Lord and Savior Jesus Christ. We believe in the bodily resurrection of the just and of the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost. (I Peter 4:7; Acts 1:11; I Thessalonians 4:13 –18; Acts 24:15; Matthew 24:31-46; Revelation 22:11)

#### OF SATAN

We believe that the Scriptures teach that Satan is a fallen angel, the author of sin and enticed the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. (Job 1:6, 7; Isaiah 14:12-17; Matthew 4:2-11, 25:41; Revelation 20:10; I Peter 5:8)

#### OF HUMAN SEXUALITY

We believe the Scriptures teach that God has commanded that no intimate sexual activity should be engaged in outside of marriage between a man and a woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. (Genesis 2:24; 19:5, 13; 26:8, 9; Leviticus 18:1-30; Romans 1:26-32; I Corinthians 5:1; 6:9; I Thessalonians 4:1-8; Hebrews 13:4)

#### OF CREATION

We believe that the scripture teaches that God created the universe according to the Genesis account of Creation. We reject the theory of evolution, and all other theories that contradict the Scriptures. (Genesis 1-2; Ex. 20:11; John 1:3)

The Statement of Faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe; however, the foregoing statement of faith accurately represents the teaching of the Bible.