



## STATEMENT OF FAITH

(A) The Holy Scriptures. We believe the Old and New Testament Scriptures comprise the verbal, plenary, and inspired Word of God. The Scriptures are inerrant, infallible, and God-breathed and are, therefore, the final authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to man. The Scriptures shall be interpreted according to their normal grammatical historical meaning, and all issues of interpretation and meaning shall be determined by the director with counsel from the members of the board (hereinafter known as the leadership team). (2 Tim. 3:16-17; 2 Pet. 1:20-21)

(B) Dispensationalism. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life that define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely ordered stewardships by which God directs man according to His purpose. Three of these dispensations-the law, the church, and the kingdom-are the subjects of detailed revelation in Scripture. (Gen. 1:28; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; 3:2-10; Col. 1:24-25, 27; Rev. 20:2-10)

(C) The Godhead. We believe in one triune God, eternally existing in three persons-Father, Son, and Holy Spirit-each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. (Deut. 6:4; Matt 28:19; John 14:10, 26; 2 Cor. 13:14)

(D) The Father, the first member of the Godhead

(1) We believe that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace. Hence, He is the Creator of all things. He is the only absolute and omnipotent Ruler in the universe, sovereign in creation, providence, and redemption. (Gen. 1:1-31; Ps. 103:19; 145:8-9; 1 Cor. 8:6; Rom. 11:36; Eph. 3:9)

(2) We believe that His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator, He is Father to all men, but He is spiritual Father only to believers. (Rom. 8:14; 2 Cor. 6:18; Eph. 4:6)

(3) We believe that He has decreed for His own glory all things that come to pass. Thus, He continually upholds, directs, and governs all creatures and events. In His sovereignty He is neither author nor approver of sin, nor does He abridge the accountability of moral, intelligent creatures. (1 Chron. 29:11; Hab. 1:13; John 8:38-47; Eph. 1:11; 1 Peter 1:17)

(4) We believe that He has graciously chosen from eternity past those whom He would have as His own; He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own. (John 1:12; Rom. 8:15; Gal. 4:5; Eph. 1:4-6; Heb. 12:5-9)

(E) Christ, second member of the Godhead

(1) We believe that the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful men. (Isa. 7:14; 9:6; Luke 1:35; John 1:1-2, 14; 2 Cor. 5:19-21; Gal. 4:4-5; Phil. 2:5-8)



(2) We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice, and that our justification is made sure by His literal, physical resurrection from the dead. (Acts 2:18-36; Rom. 3:24-25; Eph. 1:7; 1 Pet 2:24; 1 Peter 1:3-5)

(3) We believe that the Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate. (Acts 1:9-10; Rom. 8:34; Heb. 9:24; 7:25; 1 John 2:1-2)

(F) Holy Spirit, third member of the Godhead

(1) We believe that the Holy Spirit, convicts the world of sin, of righteousness, and of judgment; and that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8- 11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13-14)

(2) We believe that the Spirit 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. (Eph. 1:17-18; 5:18; 1 John 2:20, 27)

(3) We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely uses evangelists, pastors, and teachers to equip believers in the church to do the work of the ministry. (Rom. 12:3-8; 1 Cor. 12:4-11, 28; Eph. 4:7-12)

(4) We believe that the sign gifts of the Holy Spirit, such as speaking in tongues and the gift of healing, was temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit. Ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, although God frequently chooses to answer the prayers of believers for physical healing. (1 Cor. 1:22; 13:8; 14:21-22)

(G) The Total Depravity of Man. We believe that man was created in the image and likeness of God; but that in Adam's sin the human race fell, inherited a sinful nature, and became alienated from God. Man is totally depraved and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26-27; Rom. 3:22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19)

(H) Salvation. We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, whose precious blood was shed on the cross at Calvary for the forgiveness of our sins. We believe that all sins, except blasphemy of the Holy Spirit, are forgivable. (Matt. 12:31-32; John 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19)

(I) The Eternal Security and Assurance of Believers.

(1) We believe that once a person is saved, he is kept by God's power and remains secure in Christ forever. (John 6:37-40; 10:27-30; Rom. 8:1, 38-39; 1 Cor. 1:4-8; 1 Pet. 1:4-5)

(2) We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. (Rom. 13:13-14; Gal. 5:13; Titus 2:11-15)

(J) The Church



(1) We believe that the church, which is the body and the espoused bride of Christ, is solely made up of born-again believers. (John 3:3-5; 1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22-23; 5:25-27)

(2) We believe that the establishment and continuance of local churches is clearly taught and defined in the New Testament. (Acts 14:27; 20:17; 28-32; 1 Tim. 3:1-13; Titus 1:5-11)

(3) We believe in the autonomy of the local church free of any external authority or controls, and any affiliations, societies, organizations, associations, or agencies this church affiliates with to further the objectives stated in the Purpose Statement are not authoritative in matters of church practice or belief. (Acts 13:1-4; 15:19-31; 20:28; Rom. 16:1, 4; 1 Cor. 3:9, 16; 5:4-7, 13; 1 Pet. 5:1-4)

(4) We recognize water baptism by immersion and the Lord's Supper as the scriptural ordinances of obedience for the church in this age. (Matt. 28:19-20; Acts 2:41-42; 8:36-38; 1 Cor. 11:23-26)

(K) Separation. We believe that believers should maintain a godly testimony and live in such a way that their lives do not bring reproach upon their Savior. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices, and associations, and to refrain from all immodest and immoderate appearances. We stand against any and all worldly philosophies that seek to destroy or undermine the truth of biblical Christianity. (Lev. 19:28; Rom. 12:1-2; 14:13; 1 Cor. 6:19-2; 2 Cor. 6:14-7:1; 2 Tim. 3:1-5; 1 John 2:15-17; 2 John 9-11)

(L) The Second Coming of Christ. We believe in that blessed hope, the personal, imminent return of Christ, who will rapture His church. At the end of the tribulation, Christ will personally and visibly return with His saints, to establish His earthly Messianic Kingdom, which was promised to the nation of Israel. (Ps. 89:3-4; Dan. 2:31-45; Zech. 14:4-11; 1 Thess. 1:10; 4:13-18; Titus 2:13; Rev. 3:10; 19:11-16; 20:1-6)

(M) The Eternal State.

(1) We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Matt. 25:46; John 5:28-29; 11:25-26; Rev. 20:5-6, 12-13)

(2) We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited to be glorified forever with the Lord. (Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 3:21; 1 Thess. 4:16-17; Rev. 20:4-6)

(3) We believe that the soul of unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment. (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6-7; Rev. 20:11-15)

(N) The Personality of Satan. We believe that Satan is a fallen angel, the author of sin and the avenue through which mankind fell into sin; 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; Isa. 14:12-17; Matt. 4:2-11; 25:41; Rev. 20:10)

(O) Creation. We believe that the Genesis account of creation is neither allegory nor myth, but a literal, historical account of God's creation of the universe in six literal, 24-hour days. We reject evolution, the



Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. (Gen. 1-2; Ex. 20:11)

(P) Civil Government. We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home, 2) the church, and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective biblically assigned spheres of responsibility under God. We believe that we must obey the state unless it requires us to act contrary to our faith, at which time we must obey God rather than the state. (Matt. 22:15-22; Acts 5:29; Rom. 13:1-7; Eph. 5:22-24; Titus 3:1-2; Heb. 13:17; 1 Pet. 2:13-14)

(Q) Human Sexuality.

(1) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between one naturally born man and one naturally born woman. We believe that any form of homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography is sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Rom. 1:26-29; 1 Cor. 5:1; 6:9; 1 Thess. 4:1-8; Heb. 13:4)

(2) We believe that the only scriptural marriage is the joining of one naturally born man and one naturally born woman for life. (Gen. 2:24; Rom. 7:2; 1 Cor. 7:10; Eph. 5:22-23)

(R) Family Relationships.

(1) We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home, and men are to be the leaders (pastors, elders, and deacons) of the church. Accordingly, only men are eligible for licensure and ordination by the church. (Gal. 3:28; Col. 3:18; 1 Tim. 2:8-15; 3:4-5, 12)

(2) We believe that God has ordained the family as the foundational institution of human society. The husband is to love his wife as Christ loves the church. The wife is to submit herself to her husband as the church submits to the headship of Christ. Children are a heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values through consistent lifestyle example and appropriate discipline, including scriptural corporal correction. (Gen. 1:26-28; Ex. 20:12; Deut. 6:4-9; Ps. 127:3-5; Prov. 19:18; 22:15; 23:13-14; Mk. 10:6-12; 1 Cor. 7:1-16; Eph. 5:21-33; 6:1-4; Col. 3:18-21; Heb. 13:4; 1 Pet. 3:1-7)

(S) Divorce and Remarriage. We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of perpetual adultery. Divorced and remarried persons or divorced persons may hold positions of service in the church and be greatly used of God for Christian service. Special consideration must be taken for the office of pastor, elder, or deacon. (Mal. 2:14-17; Matt. 19:3-12; Rom. 7:1-3; 1 Tim. 3:2, 12; Titus 1:6)



(T) Abortion. We believe that human life begins at conception and that the unborn child is a living human being. Abortion constitutes the unjustified, unexcused taking of unborn human life. Abortion is murder. We reject any teaching that abortions due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental wellbeing of the mother are acceptable. (Job 3:16; Ps. 51:5; 139:14-16; Isa. 44:24; 49:1, 5; Jer. 1:5; 20:15-18; Luke 1:44) (

U) Euthanasia. We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus we believe that an act or omission that, of itself or by intention, causes death in order to eliminate suffering constitutes murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment. (Ex. 20:13, 23:7; Matt. 5:21; Acts 17:28)

(V) Love. We believe that we should demonstrate love for others, not only toward fellow believers, but also toward those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the threat or use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. (Lev. 19:18; Matt. 5:44-48; Luke 6:31; John 13:34-35; Rom. 12:9-10; 17- 21; 13:8-10; Phil. 2:2-4; 2 Tim. 2:24-26; Titus 3:2; 1 John 3:17-18)

(W) Lawsuits Between or Among Believers. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe, however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (Matt. 18:15-17; 1 Cor. 6:1-8; Eph. 4:31-32)

(X) Missions. We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ, it is our task to spread the gospel to our community and the world at large and not wait for them to come to us. (Matt. 28:19-20; Mark 16:15; Luke 24:46-48; John 20:21; Acts 1:9; 2 Cor. 5:20)

(Y) Giving. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church and may choose to give to other Christian ministries. We believe that every Christian should give sacrificially and cheerfully to the support of the church, other ministries, the relief of those in need, and the spread of the Gospel. We believe that a Christian relinquishes all rights to direct the use of his/her offering once the gift has been made and is not entitled to be refunded his/her giving if he/she should leave the church or dissolve his/her relationship with The Armory Christian Academy or its leaders. (Gen. 14:20; Prov. 3:9-10; Acts 4:34-37; 1 Cor. 16:2; 2 Cor. 9:6-7; Gal. 6:6; Eph. 4:28; 1 Tim. 5:17-18; 1 John 3:17)

(Z) Mandates Regarding the Human Body. It is our sincerely held belief that a Christian must refrain from obeying or acquiescing to any mandate that he or she be marked in any way. The Bible says that in the end times, people will be coerced to take the mark of the beast. According to the Bible, the penalty for taking the mark of the beast is eternal damnation. As the Bible does not detail exactly what the mark of



the beast will entail or how coercion to take the mark will function, any marking or modifying process that is mandated by any person or entity regarding an individual's body, is rejected by this organization. (Rev. 13: 11-18; Rev. 14:9)

#### AUTHORITY OF STATEMENT OF FAITH

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. We do believe, however, that the foregoing Statement of Faith accurately represents the teachings of the Bible and is therefore binding upon all staff, students, and visitors of The Armory Christian Academy. All literature and media, whether print or electronic, used at The Armory Christian Academy shall not contradict the Statement of Faith, or it shall be taught explicitly that it is sinful and contrary to God's Word, the Bible.