

Academy At The Creek

Statement of Faith and Doctrinal Statement

About the Bible

We believe the Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of his will for the salvation of humanity and the Divine and final authority for Christian faith and life.

About God

We believe in one God, Creator of all things, infinitely perfect and eternally existing in three persons: Father, Son and Holy Spirit.

About Jesus Christ

We believe that Jesus Christ is true God and true man having been conceived of the Holy Spirit and born of the Virgin Mary. He died on the cross, a sacrifice for our sins according to the Scriptures. Further, he arose bodily from the dead, ascended into heaven, where at the right hand of the Majesty on High, he is now our High Priest and Advocate.

About the Holy Spirit

We believe that the ministry of the Holy Spirit is to glorify the Lord Jesus Christ, and during this age to convict men, regenerate the believing sinner, indwell, guide, instruct, and empower the believer for godly living and service.

About the Human Condition

We believe that man was created in the image of God but fell into sin and is, therefore, lost and only through regeneration by the Holy Spirit can salvation and spiritual life be Obtained.

About The Work of Christ

We believe that the shed blood of Jesus Christ and his resurrection provide the only ground for justification and salvation for all who believe, and only such as receive Jesus Christ are born of the Holy Spirit and, thus, become children of God.

About Baptism of the Believer and Lord's Supper

We believe that water baptism and the Lord's supper are ordinances to be observed by the Church during the present age. They are, however, not to be regarded as means of salvation.

About the Church

We believe that the true Church is composed of all such persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit and are united together in the Body of Christ of which He is the Head.

About Church Membership

We believe that only those who are, thus, members of the true Church shall be eligible for membership in the local church.

About Church Authority

We believe that Jesus Christ is the Lord and Head of the Church and that every local church has the right under Christ to decide and govern its own affairs.

About Human Sexuality

We believe that God has defined marriage as the union of one man with one woman before God, and that any sexual activity outside the confines of a marriage relationship, as so defined, is sin.

About the Return of Christ

We believe in the personal premillennial and imminent coming of our Lord Jesus Christ and that this "Blessed Hope" has a vital bearing on the personal life and service of the Believer.

About the Eternal State

We believe in the bodily resurrection of the dead; of the believer to everlasting blessedness and joy with the Lord; of the unbeliever to judgment and everlasting conscious punishment.

We Believe and Teach:

The Triune God: We believe in one God, eternally existing in three equally divine and distinguishable Persons: the Father, the Son, and the Holy Spirit. 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 knows 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 praise of his glorious grace. [Exodus 3:13-14; Isaiah 40:28; Psalm 90:2; John 1:1-3; 14:16-17; 2 Corinthians 13:14; 1 Peter 1:1-2]

Revelation: God has graciously disclosed his existence and power in the created order, and has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word. Moreover, this God is a speaking God who by his Spirit has graciously disclosed himself in human words: we believe that God has inspired the words preserved in the Scriptures, the sixty-six books of the Old and New Testaments, which are both record and means of his saving work in the world. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and without error in the original writings, complete in its revelation of his will for salvation, sufficient for all that God requires us to believe and do, and final in its authority over every domain of knowledge to which it speaks. We confess that both our finitude and our sinfulness preclude the possibility of

knowing God's truth exhaustively, but we affirm that, enlightened by the Spirit of God, we can know God's revealed truth truly. The Bible is to be believed, as God's instruction, in all that it teaches; obeyed, as God's command, in all that it requires; and trusted, as God's pledge, in all that it promises. As God's people hear, believe, and do the Word, they are equipped as disciples of Christ and witnesses to the gospel. [2 Timothy 3:16-17; 2 Peter 1:20-21; Titus 1:2, 9; Hebrews 6:18]

Humanity: We believe that God created human beings, male and female, in his own image. Adam and Eve belonged to the created order that God himself declared to be very good, serving as God's agents to care for, manage, and govern creation, living in holy and devoted fellowship with their Maker. Men and women, equally made in the image of God, enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church, and civic life. Adam and Eve were made to complement each other in a one-flesh union that establishes the only normative pattern of sexual relations for men and women, such that marriage ultimately serves as a type of the union between Christ and his church. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways. God ordains that they assume distinctive roles which reflect the loving relationship between Christ and the church, the husband exercising headship in a way that displays the caring, sacrificial love of Christ, and the wife submitting to her husband in a way that models the love of the church for her Lord. In the ministry of the church, both men and women are encouraged to serve Christ and to be developed to their full potential in the manifold ministries of the people of God. The distinctive leadership role within the church given to qualified men is grounded in creation, fall, and redemption and must not be sidelined by appeals to cultural developments.

We believe that all human life is sacred and created by God in his image. Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through natural death. We are therefore called to defend, protect, and value all human life. (Ps. 139)

The Fall: We believe that Adam, made in the image of God, distorted that image and forfeited his original blessedness—for himself and all his progeny—by falling into sin through Satan's temptation. As a result, all human beings are alienated from God, corrupted in every aspect of their being (e.g., physically, mentally, volitionally, emotionally, spiritually) and condemned finally and irrevocably to death—apart from God's own gracious intervention. The supreme need of all human beings is to be reconciled to the God under whose just and holy wrath we stand; the only hope of all human beings is the undeserved love of this same God, who alone can rescue us and restore us to himself.

The Plan of God: We believe that from all eternity God determined in grace to save a great multitude of guilty sinners from every tribe and language and people and nation, and to this end foreknew them and chose them. We believe that God justifies and sanctifies those who by grace have faith in Jesus, and that he will one day glorify them—all to the praise of his

glorious grace. In love God commands and implores all people to repent and believe, having set his saving love on those he has chosen and having ordained Christ to be their Redeemer.

The Gospel: We believe that the gospel is the good news of Jesus Christ—God's very wisdom. Utter folly to the world, even though it is the power of God to those who are being saved, this good news is Christological, centering on the cross and resurrection: the gospel is not proclaimed if Christ is not proclaimed, and the authentic Christ has not been proclaimed if his death and resurrection are not central (the message is that Christ died for our sins . . . [and] was raised"). This good news is biblical (his death and resurrection are according to the Scriptures), theological and salvific (Christ died for our sins, to reconcile us to God), historical (if the saving events did not happen, our faith is worthless, we are still in our sins, and we are to be pitied more than all others), apostolic (the message was entrusted to and transmitted by the apostles, who were witnesses of these saving events), and intensely personal (where it is received, believed, and held firmly, individual persons are saved).

The Redemption of Christ: We believe that, moved by love and in obedience to his Father, the eternal Son became human: the Word became flesh, fully God and fully human being, one Person in two natures. The man Jesus, the promised Messiah of Israel, was conceived through the miraculous agency of the Holy Spirit, and was born of the virgin Mary. He perfectly obeyed his heavenly Father, lived a sinless life, performed miraculous signs, was crucified under Pontius Pilate, arose bodily from the dead on the third day, and ascended into heaven. As the mediatorial King, he is seated at the right hand of God the Father, exercising in heaven and on earth all of God's sovereignty, and is our High Priest and righteous Advocate. We believe that by his incarnation, life, death, resurrection, and ascension, Jesus Christ acted as our representative and substitute. He did this so that in him we might become the righteousness of God: on the cross he canceled sin, propitiated God, and, by bearing the full penalty of our sins, reconciled to God all those who believe. By his resurrection Christ Jesus was vindicated by his Father, broke the power of death and defeated Satan who once had power over it, and brought everlasting life to all his people; by his ascension he has been forever exalted as Lord and has prepared a place for us to be with him. We believe that salvation is found in no one else, for there is no other name given under heaven by which we must be saved. Because God chose the lowly things of this world, the despised things, the things that are not, to nullify the things that are, no human being can ever boast before him—Christ Jesus has become for us wisdom from God—that is, our righteousness, holiness, and redemption.

The Justification of Sinners: We believe that Christ, by his obedience and death, fully discharged the debt of all those who are justified. By his sacrifice, he bore in our stead the punishment due us for our sins, making a proper, real, and full satisfaction to God's justice on our behalf. By his perfect obedience he satisfied the just demands of God on our behalf, since by faith alone that perfect obedience is credited to all who trust in Christ alone for their acceptance with God. Inasmuch as Christ was given by the Father for us, and his obedience and punishment were accepted in place of our own, freely and not for anything

in us, this justification is solely of free grace, in order that both the exact justice and the rich grace of God might be glorified in the justification of sinners. We believe that a zeal for personal and public obedience flows from this free justification.

The Power of the Holy Spirit: We believe that this salvation, attested in all Scripture and secured by Jesus Christ, is applied to his people by the Holy Spirit. Sent by the Father and the Son, the Holy Spirit glorifies the Lord Jesus Christ, and, as the “other” Paraclete, is present with and in believers. He convicts the world of sin, righteousness, and judgment, and by his powerful and mysterious work regenerates spiritually dead sinners, awakening them to repentance and faith such that they are justified before God by grace alone through faith alone in Jesus Christ alone. By the Spirit’s agency, believers are renewed, sanctified, and adopted into God’s family; they participate in the divine nature and receive his sovereignly distributed gifts. The Holy Spirit is himself the down payment of the promised inheritance, and in this age, he baptizes believers into the Body of Christ, indwells, guides, instructs, equips, revives, and empowers believers for Christ-like living and service.

The Church: We believe that the church is the body of Christ, of which Jesus Christ is the head. The members of the church are those who have trusted by faith the finished work of Christ. The nature of the church is both local and universal. The universal church (body of Christ) includes all true believers, permanently united by the baptism of the Holy Spirit with Christ from the day of Pentecost. The local church is an autonomous, visible, organized, functioning reality. It includes those who profess faith in the finished work of Christ and who have been baptized by immersion. Under the headship of Christ, the local church is led by Elders (Elder-Bishop-Pastor) who are supported by deacons, and functions in harmony with the affirmation of the congregants. The ordinances of the local church include baptism and the Lord’s Table. Appointed by Christ, they are public rites, visible signs of the saving truth of the gospel. Baptism by immersion is a single event that publicly marks the beginning of a believer’s union with Christ. The Lord’s Table is a repeated corporate event that marks the believer’s ongoing fellowship with Christ and other believers and that proclaims his death, burial, and resurrection until he returns. The local church is also tasked by Christ to care for and discipline members who become divisive, fall into doctrinal error, become unruly, or act immorally. Finally, the church is commissioned by Christ to glorify him through evangelism, discipleship, teaching, and God-centered worship.

End Times: We believe in the personal, glorious, and bodily return of our Lord Jesus Christ with his holy angels, when he will exercise his role as final Judge, and his kingdom will be consummated. We believe in the bodily resurrection of both the just and the unjust—the unjust to judgment and eternal conscious punishment in hell, as our Lord himself taught, and the just to eternal blessedness in the presence of him who sits on the throne and of the Lamb, in the new heaven and the new earth, the home of righteousness. On that day the church will be presented faultless before God by the obedience, suffering and triumph of Christ, all sin purged and its wretched effects forever banished. God will be all in all and his people will be enthralled by the immediacy of his ineffable holiness, and everything will be to the praise of his glorious grace.

Marriage, Gender, and Sexuality: We believe that God had ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption. Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and the church.

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. (Gen. 1:26-27) Rejection of one's biological sex is a rejection of the image of God within that person. We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Gen. 2:18-25); that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Cor. 6:18; 7:2-5; Heb. 13:4); and that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe that any form of sexual immorality is sinful and offensive to God (Matt 15:18-20; 1 Cor 6:9-10).

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking his mercy and forgiveness through Jesus Christ (Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11); and that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the beliefs of Creekside Church.

Statement of Faith: The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of humanity, is the sole and final source of all that we believe.

We believe that in order to preserve the function and integrity of Academy At The Creek and to provide a biblical role model to our families, students and the community, it is imperative that all persons employed by Academy At The Creek in any capacity, or who serve as volunteers, agree with, and abide by the principles set forth in this Doctrinal Statement.