

Grace Academy

A Ministry of Sovereign Grace Church



Student Handbook

2 Timothy 2:15

Be diligent to present yourself approved to God,
A worker who does not need to be ashamed,
Rightly dividing the word of truth.

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Purpose of the Handbook

Our standards of conduct are set to promote Christ-like behavior and to maintain an orderly system conducive to learning.

1 Corinthians 14:40 Let all things be done decently and in order.

Vision

Our vision at Grace Academy is to assist parents in fulfilling their Biblical mandate to train their children in the nurture and admonition of the Lord. We will provide academic instruction utilizing Classical tools of learning and a Biblical world view. We desire to graduate men and women who, as servants of Christ, are critical thinkers and able communicators who engage the culture with the claims of the gospel.

Mission

Grace Academy exists to assist Christian parents in the greater Springfield, MA area in their duty to train their children by providing academic instruction for children that is distinctly Christ-centered and Classical.

Purpose

Grace Academy is an integral part of the ministry of Sovereign Grace Church. Our purpose is to assist parents in the discipline and instruction of their children by reinforcing the moral and spiritual training that is initiated in the home. God holds parents, especially fathers, responsible for the proper training of their children.

Deuteronomy 6:4-9 "Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."

Ephesians 6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Grace Academy will not assume that responsibility, but will work harmoniously with parents to train their children in obedience to God. We must teach students not only how to make a living, but also how to live.

Philippians 1:21a For to me, to live is Christ.

Philosophy of Education

The focal point of all that is, has been, and ever will be, is the person of Jesus Christ. We believe that the education of our children begins with this reality. We desire our children to self-consciously live and move and have their being in Christ, as the Scriptures teach in Acts 17:28.

We believe God reveals Himself not only especially in His Word, but generally in every facet of His creation. All knowledge is therefore interrelated and teaches us about God's character, wisdom, and

power. Ultimate reality exists only in Him, the Creator and Sustainer of all things, and therefore truth can be understood ultimately only as it relates to Him as the Sovereign Lord over all. The Scriptures teach that the fear of the Lord is the beginning of wisdom and knowledge (Psalm 111:10; Proverbs 1:7; 9:10). We believe therefore that every aspect of our children's education needs to be intentionally grounded in this, our historic Christian faith.

We believe God has given parents, not the Church or the State, the responsibility of educating their children and teaching them to faithfully love and serve Him. We believe our role as educators is to be *in loco parentis*, "in the place of the parent." Our Board and staff view themselves as servants of parents who assist them in their Biblical obligation to educate their children in the Lord. Our school administration, academic instruction and discipline aim to be consistent with and supportive of Biblical teaching concerning the family and the authority of parents. We believe that fathers are the God-ordained heads of their households. Whenever possible, we desire that each father assume leadership in the education of his children. Our instructional format shall endeavor to maximize parental participation in the child's academic training.

We believe that Biblical discipline, the encouragement of an obedient child and the correction of a disobedient child, is a critical and necessary part of education. Under no circumstances will the misbehavior of one child be permitted continually to hinder the education of other children.

God commands us to love Him with all our heart, soul, strength, and mind (Matthew 22:37; Mark 12:30; Luke 10:27). We therefore believe that all instruction must encourage students to love God through their academic endeavors. Students must be challenged at all levels to do quality academic work because God is worthy of their best. Students must be taught to behave in a godly manner because God is holy and therefore commands that his children be holy (1 Peter 1:13-19). Parents and teachers should teach the children to do all they do "heartily, as unto the Lord" with the purpose of glorifying Him (Colossians 3:20-25).

We believe students should be provided an historically substantive and rigorous liberal arts education that draws deeply from the history and culture of Western Civilization. We employ proven Classical methods and curriculum that are modeled on the medieval Trivium. The Trivium is understood as an approach to instruction in which the tools of learning are imparted to students in stages that correspond with their natural pattern of cognitive development (grammar – the tool of knowledge, logic – the tool of reasoning, and rhetoric – the tool of communication). The goal of the Trivium is to educate students not in what to think primarily, but in how to think thoroughly, maturely and Biblically. After we have recovered the "lost tools of learning" received in a Classical education, students will be well equipped to live to the glory of God with hearts and minds which know and love that which is good, true, and beautiful. The tools of learning in combination with an active and Biblically guided exploration of the events, ideas, and people of the past will equip students to think clearly, reason persuasively, and speak precisely, to evaluate all human knowledge and experience in the light of Truth, and to do so with grace, humility, and wisdom.

We believe that a child's education should affirm and nurture the God-created differences between men and women and the respective God-ordained roles of men and women. Biblical masculinity should be cultivated in the lives of male students and Biblical femininity should be cultivated in the lives of female students. Behavioral expectations, classroom instruction, role-modeling, and school culture should encourage growth of the students into Biblical manhood and Biblical womanhood.

Objectives

1. To impart to students a Biblical worldview, by teaching all subjects as parts of an integrated whole, unified by the inerrant Word of God.
2. To encourage every student to honor, glorify, and enjoy God in all they do, to develop a love for life-long learning, and to strive for excellence in all endeavors, as his or her gifts allow.
3. To follow a Classical model of instruction by emphasizing grammar, logic, and rhetoric (the Trivium) in all instruction.
4. To cultivate in our parents a sense of responsibility for their child's education and a sense of ownership in the mission and vision of the school.
5. To embrace and cultivate Biblical principles concerning family, parenting, manhood, womanhood, and relational purity in every aspect of our school culture.
6. To present exemplary role models, through our staff and Board, of all the Biblical virtues, beliefs and behaviors we desire in our students.
7. To nurture students' appreciation of truth, goodness, and beauty while guiding them to live purposefully, compassionately, and intelligently in the service of God and man.
8. To provide an orderly and engaging atmosphere conducive to the attaining of these goals.

Curriculum

Based on the Trivium

Classical Education is an approach to education that is rooted in the ancient medieval concept of the Trivium, articulated by Dorothy Sayers in her essay, *The Lost Tools of Learning*. Sayers, a contemporary of C. S. Lewis, noted that children grow naturally through three stages, each one corresponding to the three elements of the Trivium: Grammar, Logic and Rhetoric. Each element of the Trivium is viewed as a tool of learning, and children equipped with each tool will know how to think and learn for themselves and thus be able to master any subject they approach.

The elementary years correspond to the Grammar stage of the *Trivium*. In the Grammar stage, students take in the core knowledge of each subject by memorizing the basic facts and fundamental rules related to that subject. In the middle school years, children grow into the Logic stage. At this age they are beginning to think abstractly and are able to relate and understand all the facts they have previously accumulated. They are therefore taught sound reasoning and critical thinking skills. The third stage of the Trivium is the Rhetoric stage, which corresponds to high school. This is the age when young people become more concerned about their appearance and how they express themselves. So, correspondingly, students in this stage are taught how to express themselves and communicate their ideas in an effective and eloquent manner, learning to be articulate, persuasive and creative in their written and oral communication.

Language-Focused

A Classical education focuses on the mastery of language skills: reading, writing, and speaking well. We promote the historically-proven method of reading instruction, namely phonics. Heavy emphasis is placed on formal spelling and grammar instruction, good penmanship, proper writing form, and intensive reading with the goal of making students masters of language. The study of Latin is an

integral part of the student's development of language skills.

Students read extensive amounts of quality literature. As soon as children can read they are immersed in the "Great Books." At the Logic and Rhetoric stages they read and analyze these books from a Biblical perspective and learn to engage the marketplace of ideas with a critically-thinking Christian mind.

The written and spoken word is emphasized as opposed to images (pictures, television, and video). While image-based methods may be employed as they are necessary, language-learning is our focus, requiring the mind to work actively instead of passively. Students are encouraged to develop a passion for reading and life-long learning.

Centrality of History

History is the organizing framework for the Classical curriculum. It ties together the subjects of literature, art, music, and science in a chronological manner. At Grace Academy, students are taught traditional history, the formal study events, nations, and individuals in the flow of God's providence (as opposed to "social studies"). History is taught chronologically and integrated with other disciplines whenever possible (e.g. medieval literature, art and music are taught while students study medieval history).

Although students study the history, literature, and cultures of many civilizations, particular attention is given to the culture and heritage of the West. As C. S. Lewis has written, "The educated man habitually, almost without noticing it, sees the present as something that grows out of a long perspective of centuries." By teaching students the history and literature of the Western civilization that has shaped them, they will be able to see and understand themselves and their own culture more clearly.

Admission Policy

Requirements for Admission - New Student

The Pastors and Deacons reserve the right to rule on the suitability for admission of all students requesting enrollment in Grace Academy. The following are guidelines which will be applied when reviewing students:

1. Both of the parents or the legal guardians of the child must agree with the purpose of the Christian school, religious emphasis, principles governing human relations and morality, doctrinal statement, disciplinary practices, and financial policy of Grace Academy.
2. The parents or legal guardians must agree to pay the required tuition to maintain their children's enrollment in the school.
3. All prospective students and their parents or legal guardians must be interviewed by the principal and/or representatives from the Pastors and Deacons.
4. All prospective students will meet with a learning center supervisor to determine their academic placement and suitability to function in our academic program.

Application Procedure

1. Parents submit required forms and application fee.
2. Grace Academy requests records from former school.
3. Grace Academy schedules placement testing for each student.

4. Student undergoes placement testing.
5. Grace Academy Admissions Committee reviews student records, placement test results
6. and makes placement recommendation to the Leadership Board.
7. Leadership Board decides to approve/deny admission and placement.
8. Notification letter is sent to parents of approval/placement or denial.
9. Upon approval letter, parents sign and return a copy of the Acceptance and Placement Form with all required payments.
10. Student is officially added to the Grace Academy school roster.

Age and Academic Criteria for Admission

- As a general rule a child should be five years old by August 31st to enroll in five-year-old kindergarten. However, actual admissions will be determined by the child's readiness to function and learn in the group classroom setting.
- A student will be admitted to grades 2-12 upon successful completion of the previous grade or placement testing for new students.
- Pre-K students should be at least three years old and fully potty trained before being accepted in the program.

Requirements for Admission - Re-enrolling Students

- Students who are presently enrolled in Grace Academy, who have successfully completed academic requirements and have demonstrated a willingness to cooperate with the purpose of the school, religious emphasis, doctrinal position, and disciplinary practices may be re-enrolled if all financial obligations are current.
- The parents or legal guardians must submit a re-enrollment Student Application Form along with the re-enrollment registration fee.

Academic Information

Bible Requirements

All students in 1st - 12th grades will be required to take Bible and receive a passing grade to be retained. High School students not receiving a passing grade will not receive credit towards graduation and must repeat the course.

Worship Requirements

All students enrolled in Grace Academy are sincerely encouraged to attend weekly services at their local church including Worship Services, Bible Study, and Youth Club meetings. Chapel services will be held monthly as part of the training of our students.

Christian Service Requirements

Service is an important part of a Christian education. The Scriptures command us in love to serve one another (Galatians 5:13), and to “*let your light shine before men so shine before men, that they may see your good works and glorify your Father in heaven.*” (Matthew 5:16) As followers of Jesus Christ, we should always strive to love and serve others. Consequently, all High School students are expected to experience at least two types of Christian Service per year. Alternative service opportunities may be allowed upon approval of the administration.

Annual Service Hour Requirements

Senior students must complete 4 hours per semester of service (8 hours per school year). Students may begin working on fall service hours during the summer and spring service hours during Christmas break. Service hours, beyond the requirements, may not be carried over from first to second semester. Documentation of Christian Service must be submitted to the High School office before the end of the semester.

Categories for Christian Service

Church – includes voluntary commitments such as Sunday school teacher, choir/worship, nursery worker, youth group planning committee, and participation in work days.

Missions – includes Vacation Bible School, summer work camps, and mission trips.

School – includes voluntary work as a classroom or office assistant for the school, or participation in school-sponsored workdays or events.

Community – options for Freshman and Sophomore students include service to neighbors, singles, disabled, or elderly in the form of yard work, assistance with moving, or baby-sitting without pay (service to a relative does not qualify for this program). Options for Junior and Senior students include voluntary service to approved community organizations or school-organized service projects, such as Springfield Rescue Mission, worship team, and March for Life.

Graduation Requirements

To graduate, a student must accumulate 22 credits during the ninth through twelfth grades. Students should anticipate spending four years in the senior high program. Seniors will not be permitted to march in the commencement exercises unless they have completed their academic requirements. The number of credits determines the high school student's class standing: 5½ = Sophomore, 11 = Junior, and 16½ = Senior

Homework

Homework is to be completed neatly, accurately, and on time. School work missed because of absences will be assigned as homework when the student returns. A day of grace for each day missed will be allowed to make up assignments. This grace period is for personal illnesses or family emergency absences only.

Grading K-12

	Grade	GPA			Grade	GPA
A+	98-100	4.33		D+	67-69	1.33
A	93-97	4.00		D	63-66	1.00
A-	90-92	3.67		D-	60-62	0.67
B+	87-89	3.33		F	Below 60	0.00
B	83-86	3.00		P	Passing	
B-	80-82	2.67		S	Satisfactory	
C+	77-79	2.33		U	Unsatisfactory	
C	73-76	2.00		N	Needs Improvement	
C-	70-72	1.67		INC	Failure ("F") because the student has not met the course requirements.	

Honor Roll

- Any student with a minimum of 83% in each subject and having received no Behavior Reports will be listed in the Honor Roll.
- Any student with a minimum of 95% in each subject and having received no Behavior Reports will be listed on the Honor Roll as having Highest Honors.

Reporting

The grading system is designed to give a true indication of student progress by being completely objective. Parents are notified of the child's progress during the four scheduled parent conferences that will take place after each marking period. Additional conferences may be held by parental request. Parents should contact the school office or send a note with the student to have the teacher call them and set up an appointment. Conferences WILL NOT be scheduled before the start of the day.

The progress report is to be signed by the parent and returned to the school within one week following issuance.

- The administration reserves the right to hold transcripts if tuition is owed.
- It is the policy of the school to not give transcripts to the student or family members.
- Transcripts will be sent to other schools or employment organizations upon request.

Testing Program

All students will be given standardized testing as required.

The SAT and ACT should be taken by seniors planning to continue their education beyond senior high school. Information may be obtained in the office.

Grace Academy Financial Policy

Books and Supplies

- Students will be responsible to preserve the books in good condition and return them at the end of the school year.
- Books that show excessive wear or abuse or are defaced in some way will be billed to the student's account at 100% of its replacement value if the book was assigned to the student when new.

Some books are designed for one student's use. These books will be identified at the beginning of the school year.

Tuition

1. Tuition costs will be published annually and distributed as part of the Student Application package.
2. Tuition will be paid in 11 equal payments.
3. The first payment is due on June 15 prior to the start of the school year, and the last payment is due on April 15 prior to the end of the school year.
4. A twenty-one (21) day grace period is given to pay the monthly tuition charges after which a \$30.00 late payment fee will be applied to the student's account.
5. A student will be dropped from the enrollment if the student's account is not current by August 1st. The registration fee will not be refunded.
6. Individuals who register late cannot be guaranteed a place in the school. Space, equipment and staff limitations will require that we limit the enrollment. Places in the school will be provided on first come first served basis for those who meet the basic requirements of school enrollment. It is very important that financial commitments be fulfilled as early as possible to secure a place in the school and allow us sufficient time for planning.
7. A fee of \$30.00 will be applied to the student's account for any returned check.
8. A student will be dropped from the enrollment if tuition is one (1) month in arrears without a satisfactory arrangement having been made with the administration.
9. A student may be reinstated when the student's account is made current within fifteen (15) days of being dropped for violating the financial policies.

Financial Aid

Grace Academy desires and plans to provide accessible Christian education. To this end, we endeavor to keep our tuition affordable. We also desire and plan to offer needs-based financial aid as our budget allows. If there is a financial need, we encourage you to discuss this with the administration.

Withdrawal

If a student intends to withdraw from Grace Academy, the student's parents must meet with the appropriate administrators. The steps listed below must be taken before withdrawal is official. A 10% penalty on the published tuition price is assessed for each student on an enrollment contract unless it is canceled in writing before July 15.

1. An exit conference must occur with the administration.
2. The family account must be paid in full including any fines and contract cancellation fees. There are no refunds of fees previously paid. Tuition for the school year is pro-rated as of the official withdrawal date.
3. Textbooks must be returned to teachers.
4. A transcript should be requested from the school office to be sent to the student's new school.
5. Parents must sign forms and releases.

Discipline Policy and Procedures

Purpose of the Discipline Policy

1. To seek establishment of Biblical principles in the philosophy of discipline.
2. To establish common understanding and accountability of acceptable behavior.
3. To provide communication among parents, students, and teachers.
4. To encourage students to take responsibility for their behavior.
5. To institute procedures to be taken against unacceptable behavior.

Philosophy of Christian Discipline

It is vital that a Christian school have a coherent, comprehensive statement of philosophy, policy, and procedures for Christian discipline, based upon the principles and standards of the Bible we recognize as the Word of God, our only authority for faith and practice.

The primary objective for a statement on the philosophy, policy, and procedures for Christian discipline is the correct and proper development of Christian character and discipleship in the lives of students entrusted to the Christian school. The secondary objective is the establishment and maintenance of a consensus of understanding and agreement among students, parents, faculty, staff, and administration for a faithful, consistent discipline in every aspect in which the Christian functions. Among the purposes of Christian discipline are the following major objectives for our students:

1. To learn how to love in a world of selfishness.
2. To develop spiritual sensitivity in a society of cruelty.
3. To develop faithfulness in a society of irresponsibility.
4. To develop obedience to God in a society of rebellion.
5. To develop holiness in a society of sin.

Discipline is both conceptual and behavioral. The Christian concept of discipline defined Biblically: as to be “little Christ” or Christ-like. Thus, the conceptual rationale for Christian discipline is obtained and derived from the teachings of Jesus and the Bible, specifically the commandments of God. The behavioral dimension in the meaning of discipline is the recognition of the stages of growth and development in children and young people and their individual characteristics, differences, and needs.

This rationale also includes the necessity for an understanding of Christian discipline for faculty and administration; that is, Christian adults who are charged with the responsibility to discipline students must be disciplined themselves to maintain Christ-like self-control, professional objectivity, and justice. This means that Christian adults are accountable to God for administering discipline for correction, not revenge; in love, not for personal reasons; consistently and impartially; in compassion and forgiveness; with understanding, care, and prayer for the spiritual, emotional, moral, and physical welfare of the student. All students are to respect the reasons, explanations, and expectations for any disciplinary policy, rule, or action as students are taught to respect God and authority.

Christian self-discipline is the “law of liberty.” Authority is authoritative, not authoritarian, and its purpose is to reveal God. Therefore, when discipline is administered, it should be in accord with God’s will and His nature.

There is a difference between the meanings of discipline and punishment. Discipline is based upon God’s standards and expectations, and punishment is the judicious means for achieving the ends of Christian self-discipline.

Discipline, penalties, sanctions, and punishment are essential for civil order, and for individual and public safety. Therefore, rules and regulations are required to provide guidelines for those who wish to do right. Enforcement is required for those who do not know or care to do what is right.

Biblical Principles

- Discipline is God’s requirement. Discipline is training (Proverbs 22:6). Discipline is necessary for learning (Proverbs 1:7).
- Discipline is accepting God’s commandments and doing them (II Timothy 2:15; John 15:14; James 1:22).
- Discipline is essential to society.

The powers, or authority, are ordained of God (Romans 13:1-4; Matthew 22:21).

- Discipline is a fundamental part of the “Great Commission” (Matthew 28:18-20).
- Discipline is in the best interest of the individual.
 - a) *Be sure your sin will find you out* (Numbers 32:23).
 - b) *The wages of sin is death* (Romans 6:23).
 - c) *Obey those who rule over you and be submissive, for they watch for your souls, as those who must give account* (Hebrews 13:17).
 - d) *Whoever loves instruction, loves knowledge; but he that hates correction is stupid* (Proverbs 12:1; 13:18, 24; 15:10; 23:13,14; Job 5:17,18; II Timothy 3:16,17).

- Discipline is for correction and not vindictive. It should be consistent, compassionate, and forgiving.
- Discipline is required of Christians.
 - a) *If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me* (Matthew 16:24; Luke 9:23).
 - b) *Whoever desires to save his life will lose it; but whoever loses his life for My sake will find it* (Matthew 16:25).
- Discipline is the law of love as see in:
 - a) The first and second commandment (Matthew 22:36-40).
 - b) The Golden Rule (Matthew 7:12).
 - c) *For whom the Lord love He chastens, and scourges every son whom He receives* (Hebrews 12:6-8; Revelation 3:19).
- Discipline is required of parents and children.
 - a) *Honor your father and your mother* (Exodus 20:12).
 - b) *Children, obey your parents in the Lord* (Ephesians 6:1-4).
 - c) *Submitting yourselves one to another in the fear of God* (Ephesians 5:21).

Standards

School classes, functions and services are private meetings held on private property according to the policies and procedures followed by the school and should not be considered open to the general public under all circumstances. The ministry leadership team reserves the right to remove any participant for any reason at the leadership's sole discretion.

A student may be dismissed or removed from any school function and/or asked not to return if he/she demonstrates by conduct or spirit that he/she is out of harmony with the school handbook, the spirit, or the policies of the school whether on or off property as determined at the sole discretion of the school leadership. Readmission considerations following dismissal/removal will be determined on a case-by-case basis

Parental support is an essential part of the educational process. If, at the sole discretion of the administration, a parent has failed to support the Administrator or ministry staff or the standards articulated in the school handbook, the administration reserves the right to deny the student continued enrollment in the school.

Discipline is the process of changing a student's wrong behavior into right behavior. The proper motivation for discipline is love. We are dedicated to training children in the program of study, activity, and living that is Christ-centered. Our goal is a student that manifests Christ-likeness of character in all of life's endeavors.

Colossians 1:28 *Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.*

General Rules

1. Students will show respect for all teachers and helpers. Students shall promptly obey teachers and willingly cooperate.
2. Do not disturb other students.
3. Negativity, complaining, and profane language is not allowed.
4. Defaced property is to be replaced at the student's expense.
5. Food must be eaten only in the designated lunchroom.
6. Fighting under any circumstances is not allowed.
7. Students will be assigned various responsibilities within the classroom and the building, according to a teacher's schedule.
8. Only in an emergency should a student have incoming or outgoing telephone calls.
9. Lockers will be assigned. Students are responsible to keep them clean and neat and they may be inspected at any time.
10. Sneakers or rubber-soled shoes must be worn on the gym floor at all times.

Prohibited Articles

The following are not permitted on church or school property. Tobacco in any form, alcoholic beverages, narcotics, gum, guns, knives, playing cards & inappropriate fad cards, tape recorders, video games, pornographic material, matches, lighters, magazines and books not related to class work (unless checked for content and approved by the student's teacher).

Electronic Devices

- Cameras, iPads, iPods, laptops, MP3 players, netbooks, etc. are not to be brought to school. There may be exceptions for High School Students. Grace Academy does not take responsibility for any damage that may occur with electronic devices brought to school.
- Cell phones are not allowed on school property during school hours while on campus. Violation of this policy will result in the cell phones being kept for the student in the office and returned at the end of the day.

Discipline Procedures

1. For minor infractions a teacher's note will be sent home to identify inappropriate behavior.
2. Major incidents of inappropriate behavior will result in a "Parent Alert/Behavior Report" being sent home. The parents will be expected to take disciplinary action. The slip will be returned to the school signed by both parents and the student the next regularly scheduled school day for the student to be admitted to class. If a Parent Alert/Behavior Report slip is returned with an objection from the parent, the child will not be readmitted to school until the objection is resolved.
3. Suspension or dismissal can result from repeated incidents of inappropriate behavior. The school administrator will prescribe such action.
4. All history of disciplinary action will be kept in the student's file.
5. Because the habits of punctuality are important, excessive tardiness will result in the following

disciplinary actions:

- a) Parents will be alerted, and the administration will become involved.
 - b) If tardiness continues to be a problem, more severe administrative action, including suspension will be pursued.
6. There comes a point during the year when the number of absences jeopardizes obtaining a proper amount of schooling. Therefore, excessive unexcused absences will provoke administrative action, including the possibility the student may be asked to repeat the year.
 7. The possession of pornographic material on school grounds will result in an indefinite suspension. Parents or legal guardians and the student must have an interview with the administration before their child will be readmitted to classes.
 8. The following violations of prohibited articles will result in expulsion:
 - a) Weapons or objects which cause injuries to others.
 - b) Possession of illegal drugs and/or drug paraphernalia.

Physical Contact / Immorality

Demonstrations of romantic involvement between students on church or school property is forbidden. Hand holding, embracing or any other contact that would contribute to undue familiarity will not be tolerated. This type of behavior will result in administrative action, suspension or expulsion. Behavior should be above reproach.

In accordance with and in recognition of Biblical commands, no immoral conduct will be tolerated. The Bible strictly forbids such conduct which includes **immoral actions** as well as advocating for sinful behavior. The following will not be tolerated in any form and will constitute grounds for expulsion: any actions or **identifying statements** concerning fornication, adultery, homosexuality, lesbianism, bisexuality, transgenderism, or pornography. (Gen 2:24; 19:5,13; 26:8-9; Lev 18:1-30; Rom 1:26-29; 1 Cor 5:1; 6:9; 1 Thes 4:1-8; Heb 13:4)

Definition of “**immoral action**” is: *Bodily contact, actively undertaken or passively permitted, between members of the same or opposite sex for the purpose of satisfying sexual desires and any bodily contact that a reasonable person would understand to demonstrate a propensity or interest to engage in an immoral or homosexual act.*

Definition of “**identifying statement**” is: *A statement that a student is a homosexual, bisexual, or otherwise immoral, or words to that effect or language or behavior that a reasonable person would believe is intended to convey the statement that a student engages in or has a propensity or intent to engage in immoral and/or homosexual acts.*

Homosexual conduct (acts or identifying statements) is incompatible with enrollment at Grace Academy and is a basis for dismissal.

Causes of Dismissal

The following reasons may be cause for dismissal of a student:

1. Parents or legal guardians will not cooperate with the administration of the school.
2. A child's conduct, attitude or lack of academic progress makes it inadvisable for the child to remain in school.
3. Tuition is one month in arrears without a satisfactory arrangement having been made with the

administration. A student may be reinstated when the student's account is made current within fifteen (15) days of being dropped for violating the financial policies.

Bullying

The school's objective is to create an atmosphere where all people will feel safe and loved, as Christ commanded (Mark 12:29-31). Bullying shall be defined as the repeated use by one or more students of a written, verbal or electronic expression (cyber-bullying), physical act or gesture, or any combination thereof, directed at a victim that:

1. Causes physical or emotional harm to the victim or damage to the victim's property;
2. Places the victim in reasonable fear of harm to himself or of damage to his property;
3. Creates a hostile environment at school for the victim;
4. Infringes on the rights of the victim at school; and
5. Substantially disrupts the educational process and the orderly operation of a school.

Reporting Bullying or Retaliation

1. Reports of bullying or retaliation may be made anonymously, provided that no disciplinary action shall be taken against a student solely on the basis of an anonymous report.
2. Reports can be made in writing, by phone, or in person to a staff member or principal.
3. Any staff member receiving a report of, or witnessing bullying or retaliation, shall immediately inform one of the principals.
4. The principal will then promptly investigate the incident(s) and:
 - a) talk with those involved;
 - b) inform the parents of the victim(s) and the perpetrator(s) the incident and the actions that will be taken;
 - c) pray with those involved, seeking God's intervention, guidance, and instruction;
 - d) develop a plan of restoration for both victim and perpetrator;
 - e) determine appropriate disciplinary actions in consultation with the Headmaster; and
 - f) notify the local law enforcement agency, if the incident requires criminal charges to be filed.
5. The principal may not disclose to a parent any student record information regarding an alleged victim or perpetrator if the student is not the parent's child.
6. The principal may disclose a report of bullying or retaliation to a local agency without the consent of a student or his/her parent. The principal shall communicate with law enforcement officials in a manner that protects the privacy of victims, student witnesses, and perpetrators to the extent practicable under the circumstances.
7. The principal may disclose student record information about a victim or perpetrator to appropriate parties as well as law enforcement in connection with a health or safety emergency, or if knowledge of the information is necessary to protect the health or safety of the student or other individuals. This provision is limited to instances in which the principal has determined there is an immediate and significant threat to the health and safety of the student or other individuals. It is limited to the period of emergency and does not allow for blanket disclosure of

student record information. The principal must document the disclosures and the reasons that the principal determined that a health or safety emergency exists.

8. A student or a parent may request a meeting with a principal about a bullying incident.
9. Retaliation against a person who reports bullying is prohibited.
10. A student who knowingly makes a false accusation of bullying or retaliation shall be subject to disciplinary action.
11. Whenever the evaluation of the Individualized Education Program team indicates that the child has a disability that affects social skills development or that the child is vulnerable to bullying, harassment, or teasing because of the child's disability, the IEP program shall address the skills and proficiencies needed to avoid and respond to bullying, harassment, or teasing.

Scriptural instruction in assemblies and/or chapels shall be given to all students, based on the following passages, but not limited to: Colossians 3:12-17, Ephesians 4:31-32; 5:1-2.

Hazing

The following are the Massachusetts General Laws regarding "hazing" and are in keeping with the Biblical principle of "loving your neighbor as yourself" (Matthew 19:19; 22:39; Galatians 5:14).

CH. 269, S.17. CRIME OF HAZING; DEFINITION; PENALTY

"Whoever is a principal organizer or participant in the crime of hazing, as defined herein, shall be punished by a fine of not more than three thousand dollars or by imprisonment in house of correction for not more than one year, or both such fine and imprisonment.

The term "hazing" as used in this section and in sections eighteen and nineteen shall mean any conduct or method of initiation into any student organization, whether on public or private property, which willfully or recklessly endangers the physical or mental health of any student or other person. Such conduct shall include whipping, beating, branding, forced calisthenics, exposure to the weather, forced consumption of any food, liquor, beverage, drug or other substance, or any other brutal treatment or forced physical activity which is likely to adversely affect the physical health or safety of any such student or other person, or which subjects such student or other person to extreme mental stress, including extended deprivation of sleep or rest or extended isolation.

Notwithstanding any other provisions of this section to the contrary, consent shall not be available as defense to any prosecution under this action. Added by St.1985, c.536; amended by St.1987, c.665."

CH.269, S.18. DUTY TO REPORT HAZING

"Whoever knows that another person is the victim of hazing as defined in section seventeen and is at the scene of such crime shall, to the extent that such person can do so without danger or peril to himself or others, report such crime to an appropriate law enforcement official as soon as reasonably practicable. Whoever fails to report such crime shall be punished by a fine of not more than one thousand dollars." Added by St.1985, c.536; amended by St. 1987, c.665.

Health

Health Records

In accordance with Massachusetts State Laws, the following must be on file at the school:

1. a photocopy of a current health insurance card.
2. an emergency medical form (completed annually).
3. an immunization record confirming all required immunizations.
4. a record of a physical exam, dated within a year of admittance, of preschool, kindergarten, fourth, seventh, and tenth grade students.

To be eligible to participate in a MIAA sport, the student must have a physical exam with MIAA clearance, dated within 13 months of the beginning of that sport, on file at the school. Grace Academy will disclose this information to all parties who need it to provide health care to the student, including, but not limited to teachers, staff, coaches, EMT personnel, and attending doctors or nurses.

Communicable Diseases

All communicable diseases must be reported to the nurse or the front office. Letters may be sent home to the parents of the students that have been exposed. Symptoms of the disease will be explained, as well as a treatment that should be used as a precautionary measure. Names of students will be kept confidential. If the condition warrants the student being absent from school, a physician's note may be required for the student to be permitted to return to the classroom.

Illness/Injury

If a student becomes ill or sustains an injury at any time of the school day, he must obtain a pass from the teacher and report to the school nurse or front office. Every effort will be made to try and assist the student to feel better and retain the student in school if at all possible. The nurse or the front office will contact a parent/guardian if the condition requires the student to be dismissed. These conditions include, but are not limited to: fever above 100 F, vomiting, diarrhea, probable communicable disease, or an inability to participate in academic endeavors. The student must follow the procedure for dismissal or disciplinary action could be taken. After collaborating with the parent/guardian and dismissal is agreed upon, arrangements will be made for the student's dismissal; however, no student will be permitted to walk home.

Every attempt will be made to contact the parent/guardian; however, it is the responsibility of the parent/guardian to communicate correct and up-to-date emergency medical information regarding medical conditions, emergency phone numbers, physician contact, etc.

Students must be fever free, without the aid of medication, for 24 hours before returning to school. In the unfortunate event of a serious injury or illness, a student's physician and/or 911 may be called by the school office.

Medications

Parents will be responsible for their own child(ren) should your child(ren) require any medications during school hours.

Medication will only be administered under express written permission from parents beforehand. Students will not be permitted to self-administer any medications. Medication is defined as any prescription, non-prescriptions, over-the-counter, or herbal remedies.

Students are not permitted to bring any medication to school at any time.

Dress Code

Pre-Kindergarten Dress Code

Our dress code is designed to ensure comfort, safety, and a focus on learning for all our young students.

General Guidelines

- Clothing should be comfortable and allow for easy movement
- All items should be clearly labeled with the child's name
- Clothing should be appropriate for the weather and season

Tops

- Clean t-shirts, polo shirts, or blouses
- Sweaters or light jackets for cooler days
- No shirts with inappropriate images or text

Bottoms

- Comfortable pants, shorts, or skirts
- Skirts and shorts should be at least fingertip length
- Leggings or tights may be worn under skirts

Footwear

- Closed-toe shoes with non-slip soles
- Velcro closures preferred for easy on/off
- No flip-flops or loose sandals

Accessories

- Small stud earrings are acceptable
- No necklaces or bracelets that may pose a safety risk
- Hats or caps may be worn outside but not in the classroom

Extra Clothing

Please provide a complete change of clothes in case of accidents

We appreciate your cooperation in adhering to this dress code to create a positive learning environment for all our pre-k students.

General K-12 Dress Code

Students are expected to be dressed neatly, appropriately and modestly at all times without excessive drawing attention to themselves.

The Word of God teaches that a Christian's appearance should accurately reflect the indwelling presence of the Holy Spirit. We are to adorn ourselves with a “meek and quiet spirit, which is in the sight of God of great price” (1 Peter 3:4) Titus 2:11-12 states, “For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.” It is the belief of this school that “denying ungodliness” involves not conforming to worldly dress (Romans 12:2) and serving as “an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.” (1 Timothy 4:12)

Since dress affects the development of attitudes toward learning, self, safety, peer relationships, and character building, extremes of any kind are to be avoided as they tend to distract from learning, draw undue attention to one's self, and lead to a poor Christian testimony. While the dress code is intended to be an inclusive, a fad or style may not be specifically mentioned. The spirit of the dress code is to be maintained at all times on the part of the student. Complete parental cooperation is expected and appreciated.

With this as our basic underlying premise, we have the following essential guidelines:

- No T-shirts be allowed as outer wear
- No over-sized clothing
- No cargo pants
- No jeans
- No sweat pants (exceptions only for gym class)
- No pajamas
- No clothing with any logos, pictures or messages
- No clothing to be worn inside out for concealing unacceptable messages or pictures
- Shoes or sneakers must be worn and must fit securely on the foot.
- No open-toed shoes, backless shoes, flip flops or sandals –are to be worn during school.
- No “Doo rags” and colored head bands and wristbands.
- No coats, jackets, hooded sweatshirts, caps and hats worn during school.
- No sleeveless blouses/dresses/shirts.
- Hosiery (e.g., socks, hose) should be worn at all times, hosiery should be plain (no design or texture, and a solid color that is a single-color matching either the shirt or the pants/skirt (no holes or patterns)
- Naturally applied cosmetics may only be worn by freshman through senior high students.
- Hair must be neat and clean.
- No unnatural coloring of the hair.

Administration and teachers reserve the right to pass judgment on any article of clothing current in style or fad and determine if it is appropriate. Students will not be admitted to class if they do not meet the dress code. **Students are expected to stay in dress code until they leave campus.**

Girls Dress Code

All girls, regardless of age, are expected to be young ladies and dress accordingly. 1 Timothy 2:9-10 states, “In like manner also, that the women adorn themselves in modest apparel, with propriety and moderation ... which is proper for women professing godliness, with good works.” In applying that principle, girls will be dressed within the following guidelines:

- Blouses/Dresses/Shirts – Black, Blue, Green, Grey, Pink, Red, White, Purple or Yellow plain **collared**, polo shirt, dress shirt, long or short sleeve. These will be loose fitting (NOT form fitting), modest neckline with only the top button (collar button) unbuttoned (no cleavage showing whatsoever); open backed, spaghetti straps, tank-tops, sleeveless, off-the-shoulder blouses or sweaters are not allowed.
- Jumpers/Shorts/Skirts/Skorts – Black, Navy or Tan; approximately knee length with slits no higher than the knee made of cotton, cotton blend or corduroy.
- Slacks/Pants – Black, Navy or Tan. Shorts can be cotton, cotton blend or corduroy.
- Sweatshirt/Sweaters – Black, Blue, Green, Grey, Pink, Red, White, Purple or Yellow. May be pullover or zippered – no hooded sweatshirts/sweaters outside of the official GA gear will be allowed in class.
- Hosiery (e.g., socks, hose) must be worn, hosiery should be plain (no design or texture, and a solid color that is a color matching either the shirt or the pants/skirt (no holes or patterns)
- Naturally applied cosmetics may only be worn by freshman through senior high students.
- Hair must be neat and clean. No unnatural coloring of the hair.

Boys Dress Code

Titus 2:6-8 states, “*Likewise exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.*” A young man's life, therefore, should reflect an attitude of self-control and prudence.

In applying this principle, boys will be dressed within the following guidelines:

- Shorts – Black, Navy or Tan knee length or longer made of cotton, cotton blend or corduroy. Shorts must be worn with a belt at the waist and belts must be through the loops.
- Slacks/Pants – Black, Navy or Tan. Shorts can be cotton, cotton blend or corduroy.
- Sweatshirt/Sweaters – Black, Blue, Green, Grey, Red, White, Purple, or Yellow. May be pullover or zippered – no hooded sweatshirts/sweaters outside of the official GA gear will be allowed in class.
- Shirts – Black, Blue, Green, Grey, Red, White, Purple, or Yellow plain collared, polo shirt, dress shirt, long or short sleeve with only the top button (collar button) unbuttoned.
- Hairstyle should be well kept and off the collar, ears, and eyebrows. Mustache and beards are permitted provided they are trimmed close to skin. No unnatural coloring of the hair.
- Socks with shoes or sneakers should be worn.
- A watch, ring, necklace (tucked into shirt), and medical identification items are the only acceptable jewelry (for boys).

Dress Down Day Dress Code

Throughout the school year dress down days are announced which allow for a more relaxed dress code. It is important that the students still adhere to the following standards:

T-shirts may be worn with pictures/logos but must be loose and modest (not tight fitting or sleeveless)
Jean pants/shorts and cargo pants/shorts are allowed but should not contain holes
Hoodies and sweaters may be worn with pictures/logos but must be loose and modest (not tight fitting)
Unacceptable messages/pictures, band names, movies, etc. are not allowed on any clothing.
Shoes must be always worn per the school safety policy (flip flops/sandals and crocs are not permitted)
Administration reserves the right to send a student home for any violation of dress code.

Graduation and Awards Night

- Girls will follow the Dress Code – no sneakers.
- Boys will wear shirt and tie, dress pants, and dress shoes – no sneakers.

Gym

For gym, both girls and boys will be expected to wear the following:

- Sneakers
- Socks
- Solid-color gym pants or knee-length shorts (NO yoga pants)
- Solid-color plain dark colored shirt. (Shirts will be available for purchase - Grace Academy Gym Shirt)

All gym clothing must be loose fitting. Students who do not have gym clothes will not participate in gym and will receive a failing grade for the class period missed.

Field Trips

Occasional field trips are scheduled throughout the year and are important for enlarging educational experiences. They are considered as class attendance and participation is required. If for some reason a student cannot go on a field trip, he will be required to be at school for the day. School attire will be required on field trips for all students unless it is specifically stated prior to such activities.

We reserve the right to pass judgment on any article of clothing or current style or fad, and determine if it is appropriate.

School Hours and Attendance

School Hours

Monday – Friday 8:00 a.m. - 2:25 p.m. Students should not arrive at the front of the building before 7:35 a.m. unless special circumstances are cleared with the office. Students/parents arriving after 7:55 a.m. will be required to sign in at the door stating the reason for their tardiness. Pick up time is 2:25 p.m.-2:30 p.m. at the front of the building. Excessive unexcused tardiness before and after school will result in a fee of \$20 for every offense over five per quarter.

If a student must leave school early, a written note from the parent/guardian (stating the reason) is to be presented to the teacher before classes begin in the morning with 24-hour notice given as much as possible. Parents should report to the office when picking up a student early. Students must be signed out when leaving school early.

Grace Academy operates a **closed campus**, that is, students must not leave school property during school hours.

All students must remain in school for the entire day. Exceptions are made for students in the 12th grade who have regularly scheduled work in the afternoon. To exercise this privilege, the student must obtain permission from the principal. A note stating the hours and place of employment will be required.

Attendance

Students are expected to attend school regularly. Absences are excused for the following reasons:

- Student illness
- Student has a medical appointment
- Death in the family
- Observance of a religious holiday
- Student has a court appearance

Any student absent from school will be required to **bring in a note from the parent** with a reason for the absence on the day the student returns to school. Excessive unexcused absences may result in disciplinary action. When a student is absent for 3 consecutive school days or more, the student must return with a doctor's certificate stating that the child is **not** carrying a communicable illness. The student will not be admitted to classes without this doctor's certificate. **Notes must be given to the learning center supervisor.**

Please note that if a parent is planning on additional time away for vacation of three days or more the school must be notified a month in advance with administrations approval. A fee of \$100 will be paid to the school for the additional work involved for the teachers in preparing the students work when they are away. All schoolwork for the time missed must be completed before the student leaves for vacation (with exceptions regarding material that must covered upon return, or tests taken). All schoolwork required will be at the school's discretion.

Communication

Inclement Weather

When school is closed for inclement weather, all events for that day, including practices or evening activities, will be canceled unless otherwise notified. Our school typically follows the same guidelines as the Springfield School System for cancellations; however, the closing of school will be confirmed on the Band app. No other notifications will be sent out regarding cancellations which is why it is imperative that parents check in frequently on the band app.

General Procedures

Parent Conferences

Parents are invited to make appointments to visit the school and to discuss their children's progress. Scheduled conferences will be made by the school. They will take place after each marking period. We recommend both parents or legal guardians be at all conferences, therefore, afternoon and evening appointments will be taken.

Fire Drills

Practice fire drills will be held periodically during the school year.

School Policy on Enrichment Studies

Enrichment Studies

The following subjects are considered Enrichment Studies: Physical Education, Art, Music, Home Economics, and Field Trips.

Physical Education

Physical Education is a required subject for all grades. Every student must participate unless excused by a physician. **Failure to participate in at least 2/3 of the Physical Education classes will result in a failing grade.** Each student will come prepared for gym class on its scheduled days.

Grading

All Enrichment studies except Field Trips will receive at least an "S" (Satisfactory) or "U" (Unsatisfactory) grade indication in Grades 3 and below, Grades 4 and above will receive a letter grade, unless otherwise specified.

Time Conducted

All enrichment studies will be conducted on regular school days and regular school hours. The only exception will be field trips which may require an early departure or late return.

School Policy on Extracurricular Activities

Extracurricular Activities

The following activities are considered extracurricular: Athletic Competitions, Academic Competitions, Talent Competitions, and Socials.

Participation

Attendance and participation is voluntary. Upon committing to participate in an extracurricular activity the student and parents will receive a letter stating specific requirements, costs and responsibilities from the staff member in charge of the activity.

Inter-Scholastic Competition

Inter-Scholastic athletic and fine arts competitions will be handled on a per case basis and fees charged

to cover costs for competitions.

Time Conducted

Extracurricular activities may or may not be conducted on regular school days and hours.

Graduation and Awards Nights

Participation

All students are required to attend High School graduation and Kindergarten graduation and Awards Nights.

Time Conducted

Graduation and Award Nights will **not** be conducted on regular school days and hours.

Principles Governing Human Relations and Morality

Family Relations

1. We teach 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 and deacons) of the church. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5,12)
2. We teach 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 the Scriptural leadership of her husband as the church submits to the leadership of Christ. Children are an heritage from the Lord. Parents are responsible for teaching their children spiritual and moral values and leading them through consistent lifestyle example and appropriate discipline, including Scriptural corporeal correction. (Genesis 1:26-28; Exodus 20:12; Deuteronomy 6:4-9; Psalms 127:3-5; Proverbs 19:18; 22:15; 23:13-14; Mark 10:6-12; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; Hebrews 13:4; 1 Peter 3:107)
3. We believe and teach that God “*hates divorce*” and intends marriage to last until one of the spouses dies. (Malachi 2:14-17; Matthew 19:3-12; Romans 7:1-3; 1 Timothy 3:2,12; Titus 1:6) However, because of the hardness of our hearts, God has allowed for divorce in two circumstances: 1) when a spouse has committed adultery (Matthew 19:3-12), and 2) when an unbelieving spouse abandons a believing spouse (1 Corinthians 7:12-17). In all other types of marital discord, the Scriptures exhort us to confess our sin, forgive one another, and be reconciled.

Sanctity of Human Life

We teach 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 of pregnancies due to rape, incest, birth defects, gender selection, birth or population control, or the physical or mental well-being of the mother are acceptable. (Exodus 21:22-25; Psalms 51:5; 139:14-16; Isaiah 44:24; 49:1,5; Jeremiah 1:5; Luke 1:44).

Human Sexuality

1. We teach 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 homosexuality, lesbianism, bisexuality, bestiality, incest, fornication, adultery, and pornography are 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. (Genesis 2:24; 19:5,13; 26:29; 1 Corinthians 5:1; 6:9; 1 Thessalonians 4:1-8; Hebrews 13:4)
2. We teach that the only legitimate marriage is the joining of one man and one woman. (Genesis 19:4-5; Mark 10:6-9; Romans 7:2; 1 Corinthians 7:10; Ephesians 5:22-23)

Statement of Faith

Scriptures

1. The Scriptures of the Old and New Testaments were given by inspiration of God, and are infallible and authoritative. They were inspired both verbally and plenary. The Scriptures in their original autographs are the very word of God, and are therefore without error and utterly reliable about fact and teaching. The Scriptures are also infallible in matters of history, geography, and science.
2. The Old Testament consists of: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.
3. The New Testament consists of: Matthew, Mark, Luke, John, Acts, Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, Jude, and Revelation.
4. All other apocryphal and religious writings are not to be included as Scripture.
5. The Scriptures form our only source of authority. There is no need to add to them by non-canonical apostles, prophets, revelations, visions, or dreams.
6. The whole Scripture, Old and New Testament, is totally sufficient for all matters pertaining to faith, practice, and doctrine. (Matthew 24:35; John 10:35; 2 Corinthians 11:3-4; Galatians 1:8-9; Ephesians 2:20-21; 1 Timothy 3:16; Hebrews 2:4; 2 Peter 1:21; Jude 3)
7. We hold to the "Chicago Statement on Inerrancy" which is stated in the Appendix.
8. The Dispensations.

We believe that the dispensations are stewardships by which God administers His purpose on the earth through man under varying responsibilities. We believe that the changes in the dispensational dealings of God with man depend on changed conditions or situations in which man is successively found with relation to God, and that these changes are the result of the failures of man and the judgments of God. We believe that different administrative responsibilities of this character are manifest in the Biblical record, that they span the entire history of mankind, and that each end in the failure of man under the respective test and in an ensuing judgment from God. We believe that three of these dispensations or rules of life are the subject of extended revelation in the Scriptures, viz., the dispensation of the Mosaic Law, the present dispensation of grace, and the future dispensation of the millennial kingdom. We believe that these are distinct and are not to be

intermingled or confused, as they are chronologically successive.

We believe that the dispensations are not ways of salvation nor different methods of administering the so-called Covenant of Grace. They are not in themselves dependent on covenant relationships but are ways of life and responsibility to God which test the submission of man to His revealed will during a particular time. We believe that if man does trust in his own efforts to gain the favor of God or salvation under any dispensational test, because of inherent sin his failure to satisfy fully the just requirements of God is inevitable and his condemnation sure.

We believe that according to the "eternal purpose" of God (Ephesians 3:11) salvation in the divine reckoning is always "by grace through faith," and rests upon the basis of the shed blood of Christ. We believe that God has always been gracious, regardless of the ruling dispensation, but that man has not at all times been under an administration or stewardship of grace as is true in the present dispensation. (1 Corinthians 9:17; Ephesians 3:2, 3:9, ASV; Colossians 1:25; 1 Timothy 1:4, ASV.)

We believe that it has always been true that "without faith it is impossible to please" God (Hebrews 11:6), and that the principle of faith was prevalent in the lives of all the Old Testament saints. However, we believe that it was historically impossible that they should have had as the conscious object of their faith the incarnate, crucified Son, the Lamb of God (John 1:29), and that it is evident that they did not comprehend as we do that the sacrifices depicted the person and work of Christ. We believe also that they did not understand the redemptive significance of the prophecies or types concerning the sufferings of Christ (1 Peter 1:10-12); therefore, we believe that their faith toward God was manifested in other ways as is shown by the long record in Hebrews 11:1-40. We believe further that their faith thus manifested was counted unto them for righteousness (Cf. Romans 4:5-8; Hebrews 11:7).

God

1. Initial Statement

There is but one God, the Maker, Sustainer, and Sovereign Ruler of all things, having in and of Himself all perfections, and being infinite in all of them. To Him all people owe the highest love, reverence, and obedience. (Deuteronomy 6:4; Isaiah 44:6-8; 1 Corinthians 8:4; Colossians 1:15-17; 1 Timothy 2:5; Hebrews 1:3.)

2. Trinity

- a) God is revealed as Father, Son, and Holy Spirit. These are the three persons of the Trinity.
- b) Each has personal attributes and distinction. There is no confusion of persons within the Godhead. Thus, we reject the heresies of Sabellianism, Modalism, Patripassianism, and Unitarianism which confuse the persons.
- c) In the Trinity, there is also no division of substance or essence. Thus, we reject Polytheism, Tritheism, Ditheism, Arianism, and Macedonianism.
- d) We receive the Nicene Creed in its statements concerning the doctrine of the Trinity as it sets forth Biblical doctrine against heretics. It states:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin

Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord and Giver of life; who proceeds from the Father and the Son; who with the Father and the Son is worshipped and glorified; who spoke by the prophets."

- e) We receive the Athanasian Creed in its statements concerning the doctrine of the Trinity as it sets forth Biblical doctrine against heretics. It states:

"Whoever wishes to be saved must, above all else, hold the true catholic faith. Whoever does not keep it whole and undefiled will without doubt perish for eternity. This is the true catholic faith, that we worship one God in three persons and three persons in one God. Without confusing the persons or dividing the divine substance. For the Father is one person, the Son is another, and the Holy Spirit is still another. But there is one Godhead of the Father and of the Son and of the Holy Spirit, equal in glory and coequal in majesty. What the Father is, that is the Son and that is the Holy Spirit: The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated; The Father is unlimited, the Son is unlimited, the Holy Spirit is unlimited; The Father is eternal, the Son is eternal, the Holy Spirit is eternal; And yet they are not three eternals but one eternal, just as there are not three who are uncreated and who are unlimited, but there is one who is uncreated and unlimited. Likewise, the Father is almighty, the Son is almighty, the Holy Spirit is almighty. And yet there are not three who are almighty but there is one who is almighty. So, the Father is God, the Son is God, the Holy Spirit is God. And yet there are not three Gods but one God. So, the Father is Lord, the Son is Lord, the Holy Spirit is Lord, and yet they are not three Lords but one Lord. For just as we are compelled by Christian truth to acknowledge each person by himself to be God and Lord, so we are forbidden by the Christian religion to say that there are three Gods or three Lords. The Father is neither made nor created nor begotten by anybody. The Son is not made or created, but is begotten of the Father alone. The Holy Spirit is neither made nor created nor begotten, but proceeds from the Father and the Son. Accordingly, there is one Father and not three Fathers, one Son and not three Sons, one Holy Spirit and not three Holy Spirits. And among these three persons none is before or after another, none is greater or less than another. But all three persons are coequal and coeternal, and accordingly as has been stated above, three persons are to be worshipped in one Godhead and one God is to be worshipped in three persons. Whoever wishes to be saved must think thus about the Trinity."

Matthew 28:19; John 1:14; 14:9-11; 15:26; 1:1; 1 Corinthians 8:6; 2 Corinthians 11:14; Galatians 4:6.

3. Person of the Father

- a) God the Father, the first person of the Trinity, is uniquely the Father of our Lord Jesus Christ. His Fatherhood is fundamental to the divine being and has always existed. See 2 Corinthians 1:3; 11:31; Galatians 4:4; Ephesians 1:3; Romans 15:6; 1 Peter 1:3. The Son is said to be "begotten of the Father" in John 1:14, 18; 3:16; Colossians 1:15; 1 John 4:9. The Father affirms this relationship in Matthew 3:17; 17:5; Luke 9:35; Hebrews 1:5-10. The Son also affirms this relationship in John 5:17-26; 8:54; 14:12; 17:5; Luke 2:49.

- b) God the Father, the first person of the Trinity, is also the father of the whole nation of Israel. This is stated in Exodus 4:22; Deuteronomy 32:6; Isaiah 64:8; Malachi 1:6; 2:10.
- c) God the Father, the first person of the Trinity, is also the father of all who believe in Christ as stated in John 1:12; Galatians 3:26; Ephesians 2:18-19; Romans 8:14-17; 1 John 3: 1; Ephesians 4:6.
- d) Some of the works of the Father include the determination of the decree Ps. 2:7-9; John 6:37-38; 17:4-7; election Ephesians 1:3-6; creation 1 Corinthians 8:6; sending the Son John 3:16; 5:37; 8:16; raising the dead John 5:21; 1 Corinthians 15:15; revelation Romans 1:2; judgment 1 Peter 1:17; disciplining of sons Hebrews 12:9; John 15:1-2.

4. Person of the Son

- a) The one Lord Jesus Christ is eternally begotten of the Father, true God from true God, begotten, not made or created in time. He was eternally pre-existent with the Father and the Holy Spirit. There was never a time when the Son did not exist. Through Him all things were made.
- b) He took upon Himself true human nature, both body and soul, by a virgin conception, yet without sin and without diminishing anything of the deity. He perfectly fulfilled the law, suffered, died upon the cross for the salvation of sinners, was buried, and rose again the third day. He ascended to the Father, at whose right hand He ever lives to make intercession for His people. He is the only Mediator, Prophet, Priest, and King of the Church and Sovereign of the universe.
- c) Any opinion which denies the Son's true deity and true humanity or the hypostatic union of His two natures is damnable heresy. Some of these heresies include: Arianism, which denies the true deity of Christ; Adoptionism, which denies the true deity; false Kenosis theory, which denies the deity, saying that Christ emptied Himself of the deity in the incarnation; Nestorianism, which makes two persons in Christ and denies the hypostatic union of the natures into one person; the false theory of peccability, which says that Jesus could have sinned, thus denying the perfect deity and perfect humanity, which was also condemned at the Council of Nicea with Arius' other views; Eutychianism and Monophysitism, which deny the true deity and true humanity and hypostatic nature of the two, making the nature of Christ a mixture of the two or a third something; Docetism, which denies the true humanity of Christ; and Apollinarism, which denies a rational soul in Jesus; Monothelitism, which denies Christ's human will.
- d) We accept the statements of the Nicene Creed as it set forth the Biblical doctrine of Christ.
- e) We receive the statements of the Chalcedonian Creed as it set forth the Biblical doctrine of Christ. It states:

"We, then, following the holy fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the virgin, Mary, the mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being by no means taken away by the

union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word, the Lord Jesus Christ; as the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy fathers has handed down to us."

- f) We receive the Athanasian Creed as it set forth the Biblical doctrine of Christ, stating:

"It is also necessary for eternal salvation that one faithfully believe that our Lord Jesus Christ became man. For this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is at once God and man: He is God, begotten before the ages of the substance of the Father, and He is man, born in the world of the substance of his mother, perfect God and perfect man, with reasonable soul and human flesh, equal to the Father with respect to his Godhead and inferior to the Father with respect to his manhood. Although he is God and man, he is not two Christs but one Christ: One, that is to say, not by changing the Godhead into flesh but by taking on the humanity into God. One, indeed, not by confusion of substance but by unity in one person. For just as the reasonable soul and the flesh are one man, so God and man are one Christ.... This is the true catholic faith. Unless a man believes -this firmly and faithfully, he cannot be saved."

Matthew 1:23; 3:17; 17:5; Luke 3:22; John 1:1,14; ch 8; Acts 3:22; Romans 8:34; 1 Corinthians 15:3-4; 2 Corinthians 5:21; Ephesians 1:22; Philippians 2:7; 1 Timothy 2:5-6; 3:16; Hebrews 1:2-3; 2:14; 4:15; 5:5-6; 7:26.

5. Person of the Holy Spirit

- a) The Holy Spirit is the third person of the Trinity. He possesses personality and is truly God. He proceeds from the Father and the Son.
- b) His works include creation, revelation, and inspiration.
- c) In the Old Testament, He worked indwelling some, enabling some for service, and restraining sin.
- d) He was agent in the virgin conception, anointing, filling, sealing, leading, & empowering of the Lord Jesus Christ. He was also involved with the Son and the Father in the work of the death and resurrection of the Lord Jesus Christ.
- e) His works in New Testament believers include regenerating, convicting, effectually calling, indwelling, baptizing, sealing, distributing gifts, filling, teaching, guiding, assuring, and interceding.
- f) The Holy Spirit distributes gifts to the Church and to each individual member of it as He wills. Some of the gifts of the Holy Spirit given to the early church were temporary, given for the establishment of the Church, for example apostles, prophets, gifts of miracle working and healing (i.e. faith healers), and discernment of spirits.
- g) The gift of tongues was a supernatural endowment of speech and understanding of a human language or languages previously unlearned by the recipient. It was given in apostolic times and in apostolic presence as a sign of judgment on unbelieving Israel, as a sign that God was about to cut off national Israel and graft in the Gentiles. Tongues in not angelic language nor non-cognizant prayer language, nor evidence of an experience subsequent to conversion

known as charismatic theology as the baptism or filling with the Holy Spirit.

Matthew 28:19; John 3:3-6; 14:16-17; 16:7-15; Acts 2:33; 5:3-4; Romans 8:26-27; 1 Corinthians 12:13; Ephesians 1:13; 5:18; Genesis 11:7; Deuteronomy 28:49; Isaiah 28:1 1; Jeremiah 5:15; Joel 2; Acts 2:8; 1 Corinthians 14:21; 2 Corinthians 12:12; Ephesians 2:20-21; Hebrews 2:4.

6. Creation

God created all things from nothing. Adam and Eve were created by God after His own image in perfect righteousness.

Genesis 1 & 2; 1 Corinthians 8:6; Revelation 4:1 1.

7. Providence

God from all eternity decreed all things that come to pass, and perpetually governs all creatures and events. However, He is in no way the author or approver of sin, nor does His decree in any way violate the responsibility and accountability of man for all his acts and failures to act.

Isaiah 46:10; Ephesians 1:11; Daniel 4:34-35.

Angels

1. We believe that God created an innumerable company of sinless, spiritual beings, known as angels. We believe that one, Lucifer, the highest in rank, sinned through pride, thereby becoming Satan. We believe that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purposes, while others who fell are reserved in everlasting chains under darkness unto the judgment of the great day.
2. We believe that Satan is the originator of sin, and that, under the permission of God, he, through subtlety, led our first parents, Adam and Eve, into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power.
3. We believe that Satan is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshipped; and that he who in the beginning said, "I will be like the most High," in his warfare appears as an angel of light, even counterfeiting the works of God by fostering false religious movements and false systems of doctrine.
4. Although Satan is the enemy of God, he is nevertheless under the divine control of God, and his evil is being used by God in the execution of His eternal purpose.
5. We believe that Satan was judged at the cross, though not then executed, and he, a usurper, now rules as the "god of this world." He is called "god" not because of his intrinsic nature or as if there is any other God besides the One, for that would be polytheism. Be he is called god by reason of the sway and influence he has over fallen humanity. Similarly, Jesus called mammon "lord" and apostle Paul called the belly "god."
6. The believer is to resist Satan by using the armor of God spoken of in Ephesians 6 and the epistles of James and Peter. The believer should not rebuke or revile Satan, as is the habit of false prophets.
7. At the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then cast into the lake of fire and brimstone where he shall be tormented day and night for ever and ever.

8. We believe, that a great company of angels kept their holy estate and are before the throne of God, from where they are sent forth as ministering spirits to minister for them who shall be heirs of salvation.

Isaiah 14:12-17; Ezekiel 28:11-19; 1 Timothy 3:6; 2 Peter 2:4; Jude 6; Genesis 3:1-19; Romans 5:12-14; 2 Corinthians 4:3-4; 11:13-15; Ephesians 6:10-12; 2 Thessalonians 2:4; 1 Timothy 4:1-3; 1 Corinthians 5:5; 1 Timothy 1:20; Job 1; Acts 2:23; Matthew 6:24; Philippians 3:19; Colossians 2:15; Revelation 20:13,10; Luke 5:10; Ephesians 1:21; Hebrews 1:14; Revelation 7:12; Jude 1:8-10; James 4:7-8; 1 Peter 5:8-9.

Man

1. Creation

Adam and Eve were the literal, historical parents of the entire human race. The account in Genesis, Chapters 1 & 2 is historical, not mythical or allegorical. Hence, evolutionary theory is contrary to the teaching of Scripture on creation.

2. Nature

- a) The Scriptural teaching that man was created in the image of God does not infer that the essence of God is corporeal or that God has a body. Rather the image of God in man refers to his spiritual aspects.
- b) We hold that man is a unit made up of material and immaterial aspects, body and soul, corporeal and spiritual. Thus we hold to a dichotomist view of man and reject trichotomy as unscriptural having its origins not in Scripture, but in Greek philosophy.

Hebrews 11:3; Ps. 33:6; Jeremiah 32:17; 1 Corinthians 15:39; Genesis 2:7; Ecclesiastes 12:7; Isaiah 10:18; Matthew 10:28; Luke 1:46-47; 8:55; 1 Corinthians 5:5; 7:34; 2 Corinthians 7:1; Romans 8:10; Ephesians 2:3; Colossians 2:5.

- c) Our first parents, Adam and Eve, by disobedience lost the rightness and innocence with which they were created and became corrupt.
- d) The imputation of Adam's sin is immediately transmitted to all of his posterity. All men sinned in him, whether realistically or federally, and are guilty of that sin. As a result they are all under its consequence which is eternal condemnation. Adam is also the seminal head of all men in that his corruption, which is a result of his fall, is transmitted to all men seminally and it becomes theirs.
- e) We reject any form of the mediate transmission of Adam's sin to his posterity. This view states that the guilt of Adam's sin is not ours, because we did not sin in him, but only that his corruption becomes ours, which is the cause of our first sin and guilt.
- f) All persons are born in a sinful state and condition called original sin which consists of both the immediately imputed guilt and the seminally transmitted corruption of Adam's first sin. We believe that the transmission of sin from parent to child is best explained in the traducian view of the origin of the soul rather than the creationist or pre-existence views. Through our parents both our material and immaterial parts, including the sinful nature, are transmitted from generation to generation.
- g) From this corrupt nature proceeds all transgressions. All persons are wholly inclined to evil, and continually, and are opposed to all that is spiritually good in the sight of God. Their minds, understandings, wills, affections, emotions, and moral capacities are corrupted, along with having the judgment of death in their bodies. Therefore, although completely

responsible and accountable to do so, man is unable of himself to repent of sin and believe on the Lord Jesus Christ.

- h) Because of the corrupt condition of man and original sin which is passed down to persons in their conception, we reject the theories of the "age of accountability" and "baptismal regeneration"
- i) The belief in the doctrine of original sin and man's total depravity by no means denies that a vast amount of virtue prevails toward mankind through fallen mankind by the common grace of God; yet man is essentially alienated from his Creator.

Genesis 3:11-13; Romans 5:12-21; Genesis 6:5; Jeremiah 17:9; Romans 3:10-18; 8: 6-8; Genesis 46:26 & Hebrews 7:1-10; Genesis 5:3; Ps. 51:5; Acts 17:26; 1 Corinthians 11:8; 1 Corinthians 15:22; Ephesians 1-2.

Election

1. Election is God's eternal choice of some persons to eternal life--not because of foreseen merit or faith in them, but because of His mercy in Christ.
2. Election is an eternal and internal decree having nothing to do with the will of the creature, but God's own good pleasure.
3. Those who have been predestined to be saved are called, justified, sanctified, and glorified in time.

Romans 8:30; Ephesians 1:11,14; 2:5,8,9; II Thessalonians 2:13; 2 Timothy 1:9.

Atonement

1. The death of the Lord Jesus Christ was a penal substitutionary atonement which absolutely secured the salvation of the elect.
2. God limited the extent of the atonement to the elect alone. This limitation by God's own design and decree is a limitation in its extent, not in its intrinsic worth or value, which is infinite.
3. The Lord Jesus Christ did not die either sufficiently or effectually for all men without exception. His blood was not shed for the damned.
4. We reject not only the concept of general or universal atonement, but also the governmental, moral-example, and ransom-to-Satan views of the death of Christ.

Matthew 1:21; 26:28; John 10:11,15; Romans 5:6-10; Ephesians 5:25-26; 2 Corinthians 5:18-21; Titus 2:15; Hebrews 9:12-14; 13:12 .

Effectual Calling And Regeneration

1. By His Word and His Holy Spirit, God calls us into fellowship with His Son Jesus Christ. In so doing, He implants new life in us, changing the whole man in all his parts from death unto life.
2. In regeneration, God, by the Holy Spirit, enlightens our minds, renews our wills, and imparts the gifts of faith and repentance necessary for the expression of that new life.
3. Regeneration is instantaneous.
4. In regeneration, man is totally passive.
5. Regeneration precedes the expression of faith and repentance called conversion.

6. The elect, once regenerate, do infallibly come to Christ in faith and repentance, yet ever so willingly.

John 3:3-8; Ephesians 4:23-24; Colossians 3:10; 2 Thessalonians 2:4.

Repentance

Repentance is a saving grace, and like all other gifts, comes from God. The repentant person, by the Holy Spirit, is convicted of the evil of his sin and humbles himself for it, with godly sorrow, hatred of it, self-abhorrence, and a purpose to endeavor to walk before God so as to please Him in all things. In repentance man is active, expressing the God-given gift. God does not repent for the sinner.

Luke 18:13-14; 24:46-47; Acts 2:37-38; 5:31; 20:21; 1 Thessalonians 1:9.

Faith

1. True faith is a saving grace by which we rest upon Jesus Christ alone for salvation as offered to us in the gospel; believe the word of God to be true, and seek to appropriate its teaching to ourselves. God does not believe for the sinner. Repentance and faith are the two gifts that when initially exercised constitute conversion.
2. True faith as defined above is distinguished from historical faith, i.e. mere assent to historical facts about God and Christ. It is also distinguished from temporary faith in that true faith produces good works, fruit of the Holy Spirit, and endures to the end.

Ephesians 2:8; Romans 4:3; 10:9-10, 17; Hebrews 11:6.

Justification

1. Justification is a forensic act of God's free grace whereby He pardons our sins and accounts us righteous in His sight. This is not based on anything we have done, but only on the righteousness of Christ imputed to us and received by faith alone.
2. Justification is a forensic act in that it is associated with the courts of justice. It concerns itself with the legal pronouncement of the judge that the person involved is thereby declared righteous. Thus, justification is a declaration of righteousness in a legal sense, and deals with our standing or relationship rather than our state or conduct.

Romans 3:20-30; 4:5; 8:33; Luke 18:13-14.

Sanctification

1. Those who are united to Jesus Christ are by regeneration renewed in their whole nature after the image of God, and set apart by God to share in His holiness. This is definite sanctification.
2. Because of the remaining effects of the former corrupt nature, there is a progressive aspect to sanctification, whereby the Holy Spirit, indwelling the believer, promotes true holiness of life. We reject the concepts of eradication of the sin nature, perfect holiness, and entire sanctification during our sojourn on earth in our mortal bodies.
3. On the other hand, we reject the concept that a person can be a Christian without any holiness or sanctification whatsoever, that Jesus can be one's Savior without also being one's Lord. Any justification without sanctification is no justification at all.

John 1 7:1 7; 1 Corinthians 1:2; 6:1 1; 2 Corinthians 3:18; 5:17; Philippians 2:12-23; 1

Thessalonians 5:23; Galatians 5:16-23; James 2; Hebrews 12:5-11; Ephesians 2:10; 1 Peter 1:2; 1 John 3:2.

Eternal Security and Perseverance

1. We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved, shall be kept safe forever.
2. We believe, however, that God is a holy and righteous Father and that He does not overlook the sin of His children. He will when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. Thus, those whom the Father chose, the Son substituted for, and the Spirit set apart will never totally or finally fall away from the state of grace, but will persevere to the end.

John 5:24; 10:28; 13:1; 14:16-17; 17:11; Romans 8:29; 1 Corinthians 6:19; Hebrews 7:25; 1 John 2:1-2; 5:13; Jude 24.

Assurance

We believe that it is the privilege, not only of some, but of all who are born again by the Holy Spirit, to be assured of their salvation from the very day they repent and believe on the Lord Jesus Christ. This assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word. This assurance excites within His children filial love, gratitude, and obedience.

Luke 10:20; 22:32; 2 Corinthians 5:1; 6-8; 2 Timothy 1:12; Hebrews 10:22; 1 John 5:13.

The Church

1. The Lord Jesus Christ is the Head of the Church, which is composed of God's elect in this age. The church was established on the Day of Pentecost and did not exist in the Old Testament period. The Church is new covenant in scope and design and is not to be confused with national Israel.
2. We believe the Church is both universal and local.
3. Christians are to gather in local churches, be committed to a local assembly of believers, and be under the established leadership of that church. To each local assembly God has given authority and responsibility for administering order, discipline, and worship. The officers in the Church are pastors and deacons.
4. We reject the concept of para-church organizations, which are not under the authority of a local church, because they circumvent, supplant, are autonomous from, and exercise authority over local churches with no Biblical mandate or warrant. They also rob local churches of their responsibilities, prerogatives, glory, and funds, and to a large extent are responsible for the Church's weakness.

Matthew 28:18; 16:17; Ephesians 1:22-23; 4:7-13; Revelation 1:13; 2:1; Jeremiah 32:31; Matthew

26:28; Luke 22:20; Acts 13:2-3; 14:23; 26-28; 15:22,32,33,35,36,40; 18:22-23; 20:17; Ephesians 4:11-14; Titus 1:5.

Baptism

1. Baptism is an ordinance of the Lord Jesus Christ obligatory for every believer, by immersion in water in the name of the Father, Son, and Holy Spirit. It is a symbol of union with Christ in His death, burial, and resurrection. It signifies the washing away of sins and is a prerequisite for church membership.
2. The usual mode of baptism is immersion, except in life threatening situations where charity would be expressed.
3. Baptism is to be administered by the pastor of the church with deacons assisting.
4. We reject infant baptism and any concept of baptismal regeneration.

Matthew 28:19; Acts 2:38,41; 22:16; Romans 6:3-4; 1 Corinthians 1:13; Colossians 2:12.

The Lord's Supper

1. The Lord's Supper is an ordinance of Jesus Christ to be administered with the elements of bread and "fruit of the vine," (See Lk 22:18; Mk 14:25) and to be observed by the Church until He returns. Its purpose is to commemorate Christ's death, to confirm the everlasting covenant in Christ's blood, and to strengthen union with Christ in His love, as well as union and communion with each other.
2. If there is unforgiveness between members, this should be removed before coming to the table.
3. The Lord's Supper is in no sense a re-sacrifice of Christ. Christ is spiritually present at the Lord's Supper. We reject the concepts of consubstantiation and transubstantiation.
4. This ordinance is to be administered exclusively by the pastor of the church, with deacons assisting.

2 Corinthians 11:23-26; Luke 22:19-20.

Evangelism And Missions

1. It is the duty of every church and every Christian to extend the gospel to all men everywhere and to make disciples, teaching them to observe all that Christ commanded.
2. As faith comes by hearing the word of God, we are to seek by methods sanctioned in Scripture to persuade men to seek Jesus Christ and His salvation. We reject all man-centered sales techniques in evangelism.

Matthew 28:19; Romans 10:14-17; 1 Corinthians 9:22.

The Lord's Day

1. On the Lord's Day, the first day of the week, Sunday, we are to give ourselves to the worship and service of God
2. All true worship must be produced by the Holy Spirit and be according to revealed truth in Scripture. It is the obligation of believers to worship God based upon deep reflection of the Godhead in His essence, attributes, and works, and not upon the whims of their emotions.

Matthew 22:37-38; John 4:23; Acts 20:7; Deuteronomy 6:4.

The State

1. Civil government is ordained of God and it is the duty of Christians to obey those who have the rule over them in all matters consistent with the teaching of Scripture.
2. Christians are also to pray for their rulers.

Matthew 22:21; Mk. 12:17; Luke 20:25; Romans 13:1-7; 1 Peter 2:13-17.

The Blessed Hope

We believe that, according to the word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking.

John 14:1-3; 1 Corinthians 15:51-52; Philippians 3:20; 1 Thessalonians 4:13-18; Titus 2:11-14.

The Tribulation

We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week during which the Church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble, which our Lord called the great tribulation. We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

Daniel 9:27; Revelation 6:1-19:21; Matthew 24: 15-21; Jeremiah 30:7.

The Second Coming of Christ

We believe that the period of great tribulation in the earth will be climaxed by the pre-millennial, visible, bodily, and personal return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God.

Deuteronomy 30:1-10; Isaiah 11:9; Ezekiel 37:21-28; Matthew 24:15-25,46; Acts 15:16-17; Romans 8:19-23; 11: 25-27; 1 Timothy 4:1-3; 2 Timothy 3:1-5; Revelation 20:1-3.

The Eternal State

We believe that at death the spirits and souls of those who, have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

We reject as heresy the doctrine of soul sleep, which teaches that at death man's conscious immaterial aspects are placed in a state of unconsciousness. We also reject as heresy the doctrine

of annihilationism, which teaches that all men damned will be annihilated and that there will be no eternal conscious punishment in Hell, and as such the damned escape eternal conscious punishment and torment as described by our Lord Jesus Christ and His apostles. The doctrine of Hell and the concept of eternal conscious punishment is held by orthodoxy as a main tenant of Christian doctrine.

Luke 16:19-26; 23:42; 2 Corinthians 5:8; Philippians 1:23; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15.

Appendix

Statement On Biblical Inerrancy

1. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
2. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms, obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.
3. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.
4. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.
5. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

Articles of Affirmation and Denial

Article I

We affirm that the Holy Scriptures are to be received as the authoritative Word of God.

We deny that the Scriptures receive their authority from the Church, tradition, or any other human source.

Article II

We affirm that the Scriptures are the supreme written norm by which God binds the conscience, and that the authority of the Church is subordinate to that of Scripture.

We deny that Church creeds, councils, or declarations have authority greater than or equal to the authority of the Bible.

Article III

We affirm that the written Word in its entirety is revelation given by God.

We deny that the Bible is merely a witness to revelation, or only becomes revelation in encounter, or depends on the responses of men for its validity.

Article IV

We affirm that God who made mankind in His image has used language as a means of revelation.

We deny that human language is so limited by our creatureliness that it is rendered inadequate as a vehicle for divine revelation. We further deny that the corruption of human culture and language through sin has thwarted God's work of inspiration.

Article V

We affirm that God's revelation in the Holy Scriptures was progressive.

We deny that later revelation, which may fulfill earlier revelation, ever corrects or contradicts it. We further deny that any normative revelation has been given since the completion of the New Testament writings.

Article VI

We affirm that the whole of Scripture and all its parts, down to the very words of the original, were given by divine inspiration.

We deny that the inspiration of Scripture can rightly be affirmed of the whole without the parts, or of some parts but not the whole.

Article VII

We affirm that inspiration was the work in which God by His Spirit, through human writers, gave us His Word. The origin of Scripture is divine. The mode of divine inspiration remains largely a mystery to us.

We deny that inspiration can be reduced to human insight, or to heightened states of consciousness of any kind.

Article VIII

We affirm that God in His Work of inspiration utilized the distinctive personalities and literary styles of the writers whom He had chosen and prepared.

We deny that God, in causing these writers to use the very words that He chose, overrode their personalities.

Article IX

We affirm that inspiration, though not conferring omniscience, guaranteed true and trustworthy utterance on all matters of which the Biblical authors were moved to speak and write.

We deny that the finitude or fallenness of these writers, by necessity or otherwise, introduced distortion or falsehood into God's Word.

Article X

We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original.

We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant.

Article XI

We affirm that Scripture, having been given by divine inspiration, is infallible, so that, far from misleading us, it is true and reliable in all the matters it addresses.

We deny that it is possible for the Bible to be at the same time infallible and errant in its assertions. Infallibility and inerrancy may be distinguished, but not separated.

Article XII

We affirm that Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.

We deny that Biblical infallibility and inerrancy are limited to spiritual, religious, or redemptive themes, exclusive of assertions in the fields of history and science. We further deny that scientific hypotheses about earth history may properly be used to overturn the teaching of Scripture on creation and the flood.

Article XIII

We affirm the propriety of using inerrancy as a theological term with reference to the complete truthfulness of Scripture.

We deny that it is proper to evaluate Scripture according to standards of truth and error that are alien to its usage or purpose. We further deny that inerrancy is negated by Biblical phenomena such as a lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel accounts, or the use of free citations.

Article XIV

We affirm the unity and internal consistency of Scripture.

We deny that alleged errors and discrepancies that have not yet been resolved vitiate the truth claims of the Bible.

Article XV

We affirm that the doctrine of inerrancy is grounded in the teaching of the Bible about inspiration.

We deny that Jesus' teaching about Scripture may be dismissed by appeals to accommodation or to any natural limitation of His humanity.

Article XVI

We affirm that the doctrine of inerrancy has been integral to the Church's faith throughout its history.

We deny that inerrancy is a doctrine invented by Scholastic Protestantism, or is a reactionary position postulated in response to negative higher criticism.

Article XVII

We affirm that the Holy Spirit bears witness to the Scriptures, assuring believers of the truthfulness of God's written Word.

We deny that this witness of the Holy Spirit operates in isolation from or against Scripture.

Article XVIII

We affirm that the text of Scripture is to be interpreted by grammatico-historical exegesis, taking account of its literary forms and devices, and that Scripture is to interpret Scripture.

We deny the legitimacy of any treatment of the text or quest for sources lying behind it that leads to relativizing, dehistoricizing, or discounting its teaching, or rejecting its claims to authorship.

Article XIX

We affirm that a confession of the full authority, infallibility, and inerrancy of Scripture is vital to a sound understanding of the whole of the Christian faith. We further affirm that such confession should lead to increasing conformity to the image of Christ.

We deny that such confession is necessary for salvation. However, we further deny that inerrancy can be rejected without grave consequences both to the individual and to the Church.

Statement on Hermeneutics

Article I

WE AFFIRM that the normative authority of Holy Scripture is the authority of God Himself, and is attested by Jesus Christ, the Lord of the Church.

WE DENY the legitimacy of separating the authority of Christ from the authority of Scripture, or of opposing the one to the other.

Article II

WE AFFIRM that as Christ is God and Man in One Person, so Scripture is, indivisibly, God's Word in human language.

WE DENY that the humble, human form of Scripture entails errancy any more than the humanity of Christ, even in His humiliation, entails sin.

Article III

WE AFFIRM that the Person and work of Jesus Christ are the central focus of the entire Bible.

WE DENY that any method of interpretation which rejects or obscures the Christ-centeredness of Scripture is correct.

Article IV

WE AFFIRM that the Holy Spirit who inspired Scripture acts through it today to work faith in its message.

WE DENY that the Holy Spirit ever teaches to any one anything which is contrary to the teaching of Scripture.

Article V

WE AFFIRM that the Holy Spirit enables believers to appropriate and apply Scripture to their lives.

WE DENY that the natural man is able to discern spiritually the Biblical message apart from the Holy Spirit.

Article VI

WE AFFIRM that the Bible expresses God's truth in propositional statements, and we declare that Biblical truth is both objective and absolute. We further affirm that a statement is true if it represents matters as they actually are, but is an error if it misrepresents the facts.

WE DENY that, while Scripture is able to make us wise unto salvation, Biblical truth should be defined in terms of this function. We further deny that error should be defined as that which willfully deceives.

Article VII

WE AFFIRM that the meaning expressed in each Biblical text is single, definite and fixed.

WE DENY that the recognition of this single meaning eliminates the variety of its application.

Article VIII

WE AFFIRM that the Bible contains teachings and mandates which apply to all cultural and situational contexts and other mandates which the Bible itself shows apply only to particular situations.

WE DENY that the distinctions between the universal and particular mandates of Scripture can be determined by cultural and situational factors. We further deny that universal mandates may ever be treated as culturally or situationally relative.

Article IX

WE AFFIRM that the term hermeneutics, which historically signified the rules of exegesis, may properly be extended to cover all that is involved in the process of perceiving what the Biblical revelation means and how it bears on our lives.

WE DENY that the message of Scripture derives from, or is dictated by, the interpreter's understanding. Thus, we deny that the "horizons" of the Biblical writer and the interpreter may rightly "fuse" in such a way that what the text communicates to the interpreter is not ultimately controlled by the expressed meaning of the Scripture.

Article X

WE AFFIRM that Scripture communicates God's truth to us verbally through a wide variety of literary forms.

WE DENY that any of the limits of human language render Scripture inadequate to convey God's message.

Article XI

WE AFFIRM that translations of the text of Scripture can communicate knowledge of God

across all temporal and cultural boundaries.

WE DENY that the meaning of Biblical texts is so tied to the culture out of which they came that understanding of the same meaning in other cultures is impossible.

Article XII

WE AFFIRM that in the task of translating the Bible and teaching it in the context of each culture, only those functional equivalents which are faithful to the content of Biblical teaching should be employed.

WE DENY the legitimacy of methods which either are insensitive to the demands of cross-cultural communication or distort Biblical meaning in the process.

Article XIII

WE AFFIRM that awareness of the literary categories, formal and stylistic, of the various parts of Scripture is essential for proper exegesis, and hence we value genre criticism as one of the many disciplines of Biblical study.

WE DENY that generic categories which negate historicity may rightly be imposed on Biblical narratives which present themselves as factual.

Article XIV

WE AFFIRM that the Biblical record of events, discourses and sayings, though presented in a variety of appropriate literary forms, corresponds to historical fact.

WE DENY that any event, discourse or saying reported in Scripture was invented by the Biblical writers or by the traditions they incorporated.

Article XV

WE AFFIRM the necessity of interpreting the Bible according to its literal, or normal, sense. The literal sense is the grammatical-historical sense, that is, the meaning which the writer expressed. Interpretation according to the literal sense will take account of all figures of speech and literary forms found in the text.

WE DENY the legitimacy of any approach to Scripture that attributes to it meaning which the literal sense does not support.

Article XVI

WE AFFIRM that legitimate critical techniques should be used in determining the canonical text and its meaning.

WE DENY the legitimacy of allowing any method of Biblical criticism to question the truth or integrity of the writer's expressed meaning, or of any other scriptural teaching.

Article XVII

WE AFFIRM the unity, harmony and consistency of Scripture and declare that it is its own best interpreter.

WE DENY that Scripture may be interpreted in such a way as to suggest that one passage corrects or militates against another. We deny that later writers of Scripture misinterpreted

earlier passages of Scripture when quoting from or referring to them.

Article XVIII

WE AFFIRM that the Bible's own interpretation of itself is always correct, never deviating from, but rather elucidating, the single meaning of the inspired text. The single meaning of a prophet's words includes, but is not restricted to, the understanding of those words by the prophet and necessarily involves the intention of God evidenced in the fulfillment of those words.

WE DENY that the writers of Scripture always understood the full implications of their own words.

Article XIX

WE AFFIRM that any preunderstandings which the interpreter brings to Scripture should be in harmony with scriptural teaching and subject to correction by it.

WE DENY that Scripture should be required to fit alien preunderstandings, inconsistent with itself, such as naturalism, evolutionism, scientism, secular humanism, and relativism.

Article XX

WE AFFIRM that since God is the author of all truth, all truths, Biblical and extra-Biblical, are consistent and cohere, and that the Bible speaks truth when it touches on matters pertaining to nature, history, or anything else. We further affirm that in some cases extra-Biblical data have value for clarifying what Scripture teaches, and for prompting correction of faulty interpretations.

WE DENY that extra-Biblical views ever disprove the teaching of Scripture or hold priority over it.

Article XXI

WE AFFIRM the harmony of special with general revelation and therefore of Biblical teaching with the facts of nature.

WE DENY that any genuine scientific facts are inconsistent with the true meaning of any passage of Scripture.

Article XXII

WE AFFIRM that Genesis 1-11 is factual, as is the rest of the book.

WE DENY that the teachings of Genesis 1-11 are mythical and that scientific hypotheses about earth history or the origin of humanity may be invoked to overthrow what Scripture teaches about creation.

Article XXIII

WE AFFIRM the clarity of Scripture and specifically of its message about salvation from sin.

WE DENY that all passages of Scripture are equally clear or have equal bearing on the message of redemption.

Article XXIV

WE AFFIRM that a person is not dependent for understanding of Scripture on the expertise of Biblical scholars.

WE DENY that a person should ignore the fruits of the technical study of Scripture by Biblical scholars.

Article XXV

WE AFFIRM that the only type of preaching which sufficiently conveys the divine revelation and its proper application to life is that which faithfully expounds the text of Scripture as the Word of God.

WE DENY that the preacher has any message from God apart from the text of Scripture.