

Kingdom Christian Academy

Statement of Faith:

Although KCA is an interdenominational institution, it is distinctly Christian. As such we believe in the cardinal and central precepts of Biblical Christianity that are shared among all Bible-believing Christians.

We believe the Bible to be the inspired, the only infallible, authoritative Word of God. We believe in a closed canon of Scripture. That is, we believe that the canon of Scripture ceased with the completion of the book of the Revelation and that no further “special revelation” has been given since that time. (*II Tim. 3:16,17; II Peter 1:19-21; Luke 21:33*)

We believe that there is one God, eternally existent in three Persons: Father, Son and Holy Spirit. (*Ex. 3:14; John 1:32-34; John 8:58*)

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and His personal return to power and glory. (*John 1:1-5, 14, 29, 14:1-4; 20:24-30; Isaiah 7:14; 53:1-12; Matt. 1:23; Mark 16:1-7; Luke 24:1-7; Acts 1:1-11; Col. 3:1; I Thess. 4:13-18; Rev. 22:20-21*)

We believe that for salvation of lost and sinful man, regeneration of the Holy Spirit is absolutely essential. (*John 3:1-17; Rom. 8:1-2, 14*)

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. (*Rom. 8:9-10; Gal. 5:19-26; I Thess. 4:3-8*)

We believe in the resurrection of the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. (*John 5:28-29; Rev. 20:4-6, 11-15*)

We believe in the spiritual unity of believers in our Lord Jesus Christ. We believe that the true Church has existed in an unbroken succession since its birth in the first century A.D. It has never ceased to exist and, therefore, has never been restored by any religious leader or organization. (*John 17:20-23; I John 2:7-11*)

Furthermore, due to our interdenominational position and our awareness that the Church, The Bride of Christ, is composed of saints from all denominations. We desire to have a doctrinal position that will not offend the Body, but will rather enhance the spiritual training of the Church regardless of individual denominational or non-denominational preferences. Therefore, we have seen that the following five doctrinal areas could lead to division among us, and they will be handled as stated:

Baptism: We support the scriptural teaching that baptism is a step of obedience by one who wishes to identify with the death, burial, and resurrection of Christ. Staff will be directed to avoid the controversies related to this doctrine.

Gifts of the Holy Spirit: We recognize that the Spirit gives gifts to men as He chooses. We also recognize the controversies associated with these gifts. Staff will be instructed to avoid these controversial areas.

Filling of the Holy Spirit: In this matter we will take a stand on Romans 8:9, which teaches that any person who does not have the Holy Spirit living within him is not of Christ. Therefore, to be born of God is to have His Spirit dwell within. We will go no further than this.

Eschatology: Here our teaching will be limited to Christ's statement in John 14, that He will come again. We will not go beyond this in terms of establishing a time table or sequences of events. We will not seek to establish a position relative to a tribulation or millennial period of time.

Eternal Security: We recognize the two major doctrinal positions on this matter and take no official position on this doctrine.