

Calvary Baptist Church

DOCTRINAL STATEMENT

The Holy Scriptures

We believe that all Scripture is given by divine inspiration of God and as originally written was verbally inspired, the product of Spirit-controlled men, and therefore is truth without any admixture of error. We believe that this divine inspiration extends equally and fully to both the Old and New Testaments. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions shall be tried, and is therefore sufficient for faith and practice (Mark 12:26,36; 13:11; Luke 24:27, 44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; I Cor. 2:13; 10:11; II Tim. 3:16; II Pet. 1:21).

The Godhead

We believe that God, the Supreme, Eternal, and Unchangeable One, has revealed Himself in three persons: the Father, the Son, the Holy Spirit; and that these three are one God (John 10:30) having precisely the same nature, attributes, and perfections, and worthy of the same worship, confidence and obedience (Mark 12:29; John 1:14; Acts 5:3-4; II Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6).

God the Father

We believe there is but one living and true God, Who is infinite in being and perfection; a most pure spirit; invisible; without body, parts or passions; immutable; immense; eternal; incomprehensible; almighty; most wise; most holy; most free; most absolute; working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering; abundant in goodness and truth; forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him; and with all, most just and terrible in His judgments; hating all sin; and Who will by no means clear the guilty (Deut. 6:4; I Cor. 8:4;

I Thess. 1:9; Jer. 10:10; Job 11:7-9, 26:14; John 4:24; I Tim. 1:17; Deut. 4:15;
Acts 14:11-15; James 1:17; Mal. 3:6; I Kings 8:27; Jer. 23:23-24; Ps. 90:2, 145:3;
Gen. 17:1, Rev. 4:8; Rom. 16:27; Isa. 6:3; Ps. 115:3; Ex. 3:14; Eph. 1:11; Prov. 16:4;
I John 4:8; 4:16; Ex. 34:6-7; Heb. 11:6; Neh. 9:32-33; Ps. 5:5-6; Nah. 1:2-3).

God the Son

We believe in the deity of Jesus Christ, that He was begotten of the Holy Spirit in a miraculous manner, born of the Virgin Mary, as no other man was ever born or can ever be born of woman, and is very God and very man. We believe that His death on the cross was substitutionary and representative, and sufficient payment for the guilt of all men. We believe that He was raised from the dead in bodily form and ascended back to heaven where He lives to make intercession for us (John 1:1,2,14, 10:30; Matt. 1:20-21; Col. 1:15; Rom. 5:6-8, 6:10,14,17,18; Matt. 28:5-7; Acts 1:9-11; Heb. 7:22-25).

God the Spirit

We believe that the Holy Spirit is a divine Person with God the Father and God the Son, and of the same nature; that He was active in the creation; that in His relation to the unbelieving world, He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness of the truth of the gospel in preaching and testimony; that He is the agent in the New Birth; that He seals,

endures, guides, teaches, witnesses, sanctifies, and helps the believer. We believe that He takes up His residence within the believer at the moment of salvation and thereby baptizes the believer into the body of Christ (I Cor. 6:19; John 14:16-17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; John 3:5-6; Acts 5:30-32; Eph. 1:13-14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Rom. 8:14; 8:16, 8:26-27).

Creation

We believe the Genesis account of creation and believe that all things listed therein came by direct creation of God and not by evolution (Gen. 1:1-2; Col. 1:16-17; John 1:3).

Man

We believe that Adam was originally created in the image and after the likeness of God in innocence and endowed with all the necessary power to remain in that perfect state. We believe that through the subtlety of Satan and by an act of Adam's own will, he voluntarily transgressed the law of God and fell from his original state. We believe that this resulted in spiritual death for Adam and all of his physical descendants, hence the entire human race. Thus we believe all men to be sinners by nature, but also by choice (Gen. 3:1-6, 24; Rom. 1:18,32; 5:12, 19).

Satan, or the Devil

We believe that God created an innumerable company of sinless, spiritual beings known as angels; that one, "Lucifer, son of the morning," sinned through pride, thereby becoming Satan. We believe in the personality of Satan, that he is the unholy god of this age, the author of all sin, and that he is destined to the judgment of an

eternal justice in the Lake of Fire (Isa. 14:12-17; Ezek. 28:11-19; I Tim. 3:6;

II Pet. 2:4; Jude v. 6; Matt. 4:1-3; II Cor. 4:4; Rev. 20:10).

Angels

We believe that God created an innumerable company of sinless, spiritual beings known as angels. We believe that a great company of the angels followed Satan 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 One." We believe that a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits for those who shall be heirs of salvation (I Tim. 3:6; II Pet. 2:4; Jude v. 9; Luke 15:10; Eph. 1:21; Heb. 1:14).

The Total Depravity of Man

We believe that man in his fallen state as a descendent of Adam is totally depraved. We believe that this state of total depravity means that man possesses a sinful nature and is therefore utterly indisposed, disabled, made opposite to all that is good, and wholly inclined to all evil. We believe that man is therefore incapable of pleasing God. We further believe that this depravity extends to every aspect of man's being: body, soul, will, mind, and heart; and the only method of recovery for man is through regeneration by the Spirit of God (Rom. 3:22-23, 5:12; Eph. 2:1-3, 12; Rom. 5:6, 8:7, 7:18; Col. 1:21; Gen. 6:5, 8:21; Rom. 3:10-12).

The Atonement for Sin

We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, Who by the appointment of the Father, freely took upon Him our nature yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust: Christ, the Lord, bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour (Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I John 4:10; I Cor. 15:3; II Cor. 5:21).

Grace in the New Creation (New Birth)

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus, that it is instantaneous and not a process, that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance, faith, and newness of life (John 3:3; II Cor. 5:17; I John 3:6-7; Acts 16:30-33; II Peter 1:4; Rom. 6:23; Eph. 2:1; Col. 2:13; John 3:8; I John 5:1).

Justification

We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin and gift of eternal life, on principles of righteousness; that justification is bestowed not in consideration of any works of righteousness which we have done, but that solely through faith in the Redeemer's blood, His righteousness is imputed to us (Acts 13:39; Isa. 53:11; Zec. 13:1; Rom. 8:1,5; 9:5:1).

We also believe that justification is an act of God's free grace, wherein He pardons all our sins, and accepts us as righteous in His sight only through the righteousness of Christ imputed to us and received by faith alone (Rom. 3:24-25, 4:6-8; II Cor. 5:19-21; Rom. 5:17-19; Gal. 2:16).

Faith and Salvation

We believe that genuine faith in the Lord Jesus Christ is the only condition of salvation. We believe the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life (Acts 16:31; John 6:47, 3:16).

The Local Church

We believe that a local church is a congregation of immersed believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His Word; and exercising the gifts, rights, and privileges invested in them by His Word. The leadership of the local church exists in pastors and deacons, whose qualifications and duties are clearly defined in the Scripture. We believe the true mission of the church is the faithful witnessing about Christ to all men as we have opportunity.

We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; that the one and only superintendent is Christ through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its

co-operation; and that on all matters of membership, of polity, of government, of

discipline, of benevolence, the will of the local church is final (Acts 2:41-42; I Cor. 11:2; Eph. 1:22-23, 4:11; Acts 20:17-28; Col. 1:18; Eph. 5:23-24; Acts 15:13-18).

The Ordinances

We believe that water baptism and the Lord's Supper are the only ordinances of the church, and that they are a scriptural means of testimony for the church in this age. We believe that Christian baptism is the immersion of a believer in water to show forth in a solemn and beautiful symbol our faith in the crucified, buried, and risen Saviour, our death to sin and resurrection to a new life, pre-requisite to the privileges of a church relationship. We believe that the Lord's Supper is the

commemoration of His death until He comes, should be preceded always by solemn self-examination, and taken only after one has been scripturally baptized in water (immersed) (Acts 8:26-39; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; I Cor. 11:23-28; Acts 2:41-42).

The Security of the Saints

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 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 saved forever. We believe, however, that God is a holy and righteous Father and that since He cannot 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 (John 5:24, 10:28, 13:1, 14:16-17, 17:11; Rom. 8:29; I Cor. 6:19; Heb. 7:25; I John 2:1-2, 5:12; Jude v. 24; I Pet. 1:5).

Sanctification

We believe that holiness is indispensable to salvation and all who are born again will pursue holiness (Heb. 12:14; I John 3:1-9; John 3:6).

The Final Lot of the Righteous and Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse; and this distinction holds among men both in and after death, in the everlasting felicity of the saved; and the everlasting conscious suffering of the lost.

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 and

separation from the presence of the Lord and from the glory of His power

(Luke 16:19-26, 23:42; II Cor. 5:8; Phil. 1:23; II Thess. 1:7-9; Jude v. 6-7,

Rev.20:11-15; Mal. 3:18; Gen. 18:23; Rom. 6:17-18; I John 5:19; Rom. 7:6; 6:23; Prov. 14:32; Luke 6:25; Matt. 25:34-41; John 8:21).

Civil Government

We believe that civil government is of divine appointment for the interest and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience and the coming Prince of the Kings of the earth

(Rom. 13:1-7; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt. 22:21; Acts 5:20, 4:19-20; Dan. 3:17-18).

Visible, Pre-millennial, Pre-tribulational Return of Christ

Second Coming

(John 14:3; Acts 1:11; I Thess. 4:16; James 5:8; Heb. 9:28)

Change of Believers, both Dead and Alive

(I Thess. 4:13-18; I Cor. 15:42-53; Phil. 3:20-21)

Millennial Reign

(I Cor. 15:25; Isa. 11:4-5; 32:1; Ps. 72:8; Rev. 20:14, 20:6)

The Throne of David

(Luke 1:32; Isa. 9:6-7; Acts 2:29-30)