

Calvary Baptist Church Statement of Faith

Part 1—The Scriptures

We believe in the authority and sufficiency of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally (the actual words) and plenary (each and every word) inspired (breathed out by God) and is the product of Spirit-moved men, and therefore is infallible (incapable of error) and inerrant (free from error) in all matters of which it speaks.

We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried.

Support: 1 Thess. 2:13; 2 Tim. 3:16-17; 2 Pet. 1:19-21

Part 2—The Godhead (the nature or essence of God)

We believe there is one and only one living and true God, an infinite Spirit, the Maker and supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Tri-Unity consisting of the Father, the Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in all their work.

Support: Exod. 20:2, 3; 1 Cor. 8:6; Rev. 4:11

Part 3—The Person and Work of God the Father

We believe that God the Father, God the Son, and God the Spirit are equal in essence and glory. We also believe that in the administration of the Godhead, the Father is first, the Son second, and the Holy Spirit is third. The Father is an infinite, personal spirit. He is both the source and the goal of all things. He is sovereign in creation, providence and redemption. The Father sent both the Son and the Spirit. The Father is the head of the Son and will ultimately receive the Kingdom from the Son. The Father graciously gave His elect to the Son in eternity past and draws them to the Son in time. The Son taught that believers should direct their prayers to the Father.

Support: 1 Cor. 8:6; Eph. 2:18; John 4:24; Phil. 2:11; 1 John 4:10; John 14:26; 1 Cor. 11:3; 1 Cor. 15:24; John 17:6, 24; John 6:44; Matt. 6:8-9

Part 4—The Person and Work of Jesus Christ

Jesus Christ of Nazareth is both God and man. He is the Creator of heaven and earth. To His eternal divine person He added a complete human nature through the incarnation. He was conceived of the Holy Spirit and born of the virgin Mary. The Lord Jesus Christ was completely sinless and died as a substitutionary sacrifice to atone for the sins of the human race. Jesus arose bodily from the tomb, appeared to witnesses, ascended into heaven, and remains each believer's High Priest and Advocate before God the Father. He is the Head of the church. He, along with the Father, sends the Spirit to all believers.

Support: John 1:1; 1 Tim. 2:5; Col. 1:13-17; John 1:14; Matt. 1:18-25; Is. 53:1-12; Luke 24:1-7; 1 Cor. 15:3-8; Acts 1:2, 9-11; Heb. 4:14-16; Eph. 5:23; John 14:26; 15:26

Part 5—The Person and Work of the Holy Spirit

The Holy Spirit is eternally God, a person sharing in every divine attribute. The Holy Spirit convicts unbelievers. He regenerates, sanctifies, indwells, fills, and is the seal of all whom the Father chooses. He produces spiritual fruit in every believer and illuminates to them the spiritual significance of Scripture. As the Church began, He specifically attested the apostolic ministry with signs and miracles which ceased with the death of the apostles and the completion of the Scriptural canon. Speaking in tongues has never been a necessary sign of Spirit baptism or Spirit filling. After the Church is removed, He will continue to regenerate all who trust in Christ as their Savior and Messiah.

Support: Rom. 8:9; Intellect (1 Cor. 2:10-13), Emotions (Eph. 4:30), and Will (1 Cor. 12:11); Omniscience (1 Cor. 2:10, 11), Omnipresence (Ps. 139:7-10), Omnipotence (Luke 1:35), Truth (1 John 5:6); John 16:8-11; John 3:6; 2 Thess. 2:13; John 7:37-39; Eph. 5:18; Eph. 4:30; Rom. 8:29-30; Gal. 5:22-23; I John 2:20, 27; Heb. 2:3-4; 1 Cor. 12:28-30; 2 Thess. 2:6-7

Part 6—The Devil, or Satan (the Adversary)

We believe in the reality and personality of Satan, the Devil; and that he was created by God as an angel but through pride and rebellion became the enemy of his Creator; that he became the unholy god of this age (the rebellious heart and culture of fallen man) and the ruler of all the powers of darkness and is destined to the judgment of an eternal justice in the Lake of Fire.

Support: Matt. 4:1-11; 2 Cor. 4:4; Rev. 20:10

Part 7—Creation

1) We believe the Biblical account of the creation of the physical universe, angels, and humanity; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God in six twenty-four hour days without any evolutionary process; that Adam and Eve were created by a direct work of God and not from previously existing forms of life; and that all people are descended from the historical Adam and Eve, first parents of the entire human race.

Support: Gen. 1; 2; Col. 1:16, 17; John 1:3

2) In light of God's creative design, we believe that the Bible teaches that marriage is the joining of one man and one woman and that sexual intimacy is to be expressed only within the bonds of a Biblically defined marriage. Any other form of marriage or sexual intimacy is immoral and a perversion of God's gracious will.

Support: Gen. 2:18, 24, 25; Matt. 19:4-6; 7:2; 1 Cor. 6:19, 20; 7:1-5; Eph. 5:22-33; Heb. 13:4

3) Men and women equally bear God's image; however, gender-specific roles differ. The Bible teaches that these gender-specific roles exist within the family and the church.

Support: Eph. 5:22-32; 1 Pet. 3:1-7; 1 Tim. 2:12-14; Titus 2:1-8

Part 8—The Fall of Humanity into Sin

Sin is any lack of conformity to God's standard and moral character in attitude, thought, desire, or action. The center of sin is autonomy. Creation included mankind and the spirit beings, all of which were created in untested holiness. Satan and the demons rebelled against God before Adam fell into sin. All of humanity voluntarily sinned in Adam, and because of his sin the curse was pronounced upon creation. Every human is a sinner by nature and practice and totally unable to regain their former position and are without excuse before God. All who persist in their sin and unbelief will experience death and eternal condemnation from God.

Support: John 1:1-3; Ezek. 28:11-19; Gen. 3:9-19; Eph. 2:3; Rom. 1:28-32; 5:12-21; 6:21, 23;

Part 9—The Doctrine of Salvation

1) **Salvation (Rescue):**

A sinner cannot earn salvation in any way; for this reason we believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatorial offices of Jesus Christ, the Son of God, Who, by the appointment of the Father, voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice 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/cross; 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 Savior.

We believe that faith in the Lord Jesus Christ is the only condition of salvation. Repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith.

Support: Jonah 2:9; Eph. 2:8; Acts 15:11; Rom. 3:24, 25; John 3:16; Matt. 18:11; Phil. 2:7, 8; Heb. 2:14–17; Isa. 53:4–7; 1 John 4:10; 1 Cor. 15:3; 2 Cor. 5:21; 1 Peter 2:24

2) **Grace and the 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 by our sovereign God 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.

Support: John 3:3; 2 Cor. 5:17; 1 John 5:1; Acts 16:20–33; 2 Peter 1:4; Rom. 6:23; Eph. 2:1, 5; Col. 2:13; John 3:8

3) **Justification:**

We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed, not in consideration of any work of righteousness which we have done, but solely through faith in the Redeemer's shed blood.

Support: Rom. 3:24; 4:5; 5:1, 9; Gal. 2:16; Phil. 3:9

4) **The Security of the Saints:**

We believe that all who are truly born again are kept by God the Father for Jesus Christ. We believe that all who are truly born again are sealed with the Holy Spirit.

Support: Phil. 1:6; John 10:28, 29; Rom. 8:35–39; Jude 1:1; Eph. 1:13

Part 10—The Doctrine of Sanctification

- 1) We believe that immediate, positional sanctification is that act of God whereby believers are, at the time of regeneration, eternally set apart as belonging to Him by redemption, thereby being placed in the family of God as children, joint heirs with Jesus Christ.
- 2) We believe that progressive sanctification is the process by which, according to God's will we are made partakers of His holiness; that it is begun at regeneration; that it is a continuing process in the saint as the Holy Spirit applies the Word of God to the life. Believers are responsible to put off sinful practices and thinking, renew their minds through the Scriptures and put on Christlikeness through the power of the Spirit.
- 3) We believe that ultimate sanctification will be the allotted share of every believer when soul and spirit are united with the resurrection body, complete and entire, at the catching away of the saints. Then we will be free from every trace or effect of sin and rebellion.

Support: Rom. 8:14-17; Heb. 10:10-14; John 17:17; Phil. 2:12-13; Phil. 3:20-21; 1 Thess. 5:23

Part 11—The Doctrine of the Church

- 1) **The Church:** The body of Christ is composed of believers and began at Pentecost. It is distinct from Israel. A local church is a congregation of immersed believers who have covenanted together to unite under the leadership of male pastors (elders, bishops) and the service of deacons for the purposes of worshipping God, edifying believers, observing the ordinances of Christ, and evangelizing the world. Its administration under Christ and His Word is self-governing and congregational. Each believer has direct access to Christ and is personally responsible to discern and obey His will as revealed in the Scriptures.
- 2) **Church Ordinances:** We believe that Christian baptism is the single immersion of a believer in water into the name of the Father, and Son, and Holy Spirit to show forth in a solemn and beautiful emblem our identification with the crucified, buried, and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be

performed under the authority of the local church; and that it is prerequisite to the privileges of church membership. We believe that the Lord's Supper is the commemoration of His death until He comes, and should be preceded always by solemn self-examination. We believe that the Biblical order of the ordinances is baptism first and then the Lord's Supper, and that participants in the Lord's Supper should be immersed believers.

Support: 1 Cor. 11:2; Acts 20:17-28; 1 Tim. 2:12; 3:1-13; Titus 1:5-9; Acts 2:41-42; Rom. 6:3-5; Col. 2:12; 1 Cor. 11:23-28; Matt. 28:18-20

Part 12—Separation

We believe in the Biblical doctrine of separation which encompasses three things: (1) the separation of the local church from all affiliation and fellowship with those who deny the foundational truths of "the faith once for all delivered to the saints"; (2) the separation of the individual believer from all worldly practices that may dishonor the Savior; and (3) the separation of Church and State.

Support: 2 Cor. 6:11-7:1; 2 Tim. 3:1-5; Jude 1:3; Rom. 12:1-2; Titus 2:11-15; Luke 20:35

PART 13—CIVIL GOVERNMENT

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

Support: Rom. 13:1-7; 2 Sam. 23:3; Exod. 18:21, 22; Acts 23:5; Matt. 22:21; Acts 5:29; 4:19, 20; Dan. 3:17, 18

Part 14—ISRAEL

We believe in the sovereign selection of Israel as God's eternal covenant people, that she is now dispersed because of her disobedience and rejection of Christ, and that she will be regathered in the Holy Land and, after the completion of the church, will be saved as a nation at the second advent of Christ.

Support: Gen. 13:14-17; Rom. 11:1-32; Ezek. 37

Part 15—The Doctrine of Future Events

1) Rapture and Subsequent Events:

- a) We believe in the pretribulational rapture of the church, an event that can occur at any moment, and that at that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation.
- b) We believe that the Tribulation, which follows the rapture of the church, will be culminated by the premillennial return of Christ in power and great glory to sit upon the throne of David and to establish His Kingdom upon this earth.

2) **The Righteous and the Wicked:**

- a) We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified by faith in our Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His sight; while all such as continue in stubborn unrepentance and unbelief are in His sight wicked and under the curse; and this distinction holds among all people both in and after death, in the everlasting joy of the saved and the everlasting conscious suffering of the lost in the Lake of Fire.

Support: 1 Thess. 4:13–18; 1 Cor. 15:42–44, 51–54; Phil. 3:20, 21; Dan. 9:25–27; Matt. 24:29–31; Luke 1:30–33; Isa. 9:6, 7; 11:1–9; Acts 2:29, 30; Rev. 20:1–4, 6; Mal. 3:18; Gen. 18:23; Rom. 6:17, 18; 1 John 5:19; Rom. 7:6; 6:23; Prov. 14:32; Luke 16:25; Matt. 25:34–41; John 8:21; Rev. 20:14, 15.