

ARTICLE 11-THE MISSION WORK OF THIS CHURCH

SECTION 11.01-DEFINITION OF A MISSION WORK

- A. This church shall be committed to the accomplishment of the Great Commission of the Lord Jesus Christ, to preach the Gospel to every creature and to the work of making disciples of all nations. This church shall be committed to the establishment and growth of sister churches of like faith.
- B. An effort to fulfill this obligation to this commission, which effort is supported by this church but which is beyond the scope of her immediate local ministry, shall be referred to as a mission work. Such a mission work may be an individual or a project or an organization.
- C. Mission works are required to be of like faith and practice.

SECTION 11.02-STANDARDS REQUIRED OF ALL MISSION WORKS

- A. Mission works are considered as extensions of the office of pastor as regards the standards of personal qualifications and accountability.
- B. The church shall only support those mission works which are in sympathy with her doctrinal position and with both the practices and standards of her ecclesiastical separation
 - 1. No mission work shall be considered for support which is not in active opposition to and separated from: worldliness, modernism, liberalism, evolution, humanism, ecumenism, interdenominationalism, neo-orthodoxy, new-evangelicalism, compromise or cooperative evangelism, and the charismatic movement.
- C. Each mission work shall maintain periodic contact with this church and shall reaffirm its acceptance and adherence to the standards required of all mission works.

SECTION 11.03-CONSIDERATION OF A MISSION WORK FOR SUPPORT

- A. The pastor, or his appointed representative, shall evaluate any suggested mission work which is proposed for support and he shall determine the doctrinal position and the practices of this mission work.
- B. The pastor may submit for support only those works which he has determined to have met the requirements of this constitution. This submission for support may be made at any regular congregational meeting.

SECTION 11.04-FUNDING OF THE MISSION PROGRAM

- A. Each year the church will make a Faith Promise Commitment, which total of commitments will determine the annual missions budget. The Faith Promise Commitments are funds given as an offering, above and beyond the tithe.
- B. The annual missions budget will operate from the 1st Sunday in November through the last Sunday in October.
- C. The total of the annual Faith Promise Commitment shall not be exceeded by the addition of any new mission work

SECTION 11.05-REVIEW AND CONTINUATION OF SUPPORT OF A MISSION WORK

- A. Each mission work shall be considered for continued support at the annual congregational meeting.
- B. Supported mission works who are in continued harmony with the Statement of Faith of this church and reaffirm their acceptance and adherence to the standards required of all mission works will continuously be supported warranted the annual Faith Promise Commitment provides sufficient funds for mission work to be supported.
- C. Supported mission works who are known to be in disharmony with the Statement of Faith of this church and or fail to reaffirm their acceptance and adherence to the standards required of all mission works shall immediately have their support suspended.
 - 1. The particular mission work in question shall be contacted by the pastor, or his appointed representative, and give opportunity either to correct the deviation in doctrine or the improper practice or to prove the allegations to be untrue.
 - 2. If the allegations are proven to be untrue, all held funds and all support shall be reinstated with no loss to the mission work,
 - 3. If the allegations are true, the congregation shall be informed and the support is to be permanently terminated. All held funds shall be returned to the church mission budget.

ARTICLE 2-STATEMENT OF FAITH

SECTION 2.01-STATEMENT OF FAITH

The following comprise of the Scriptural beliefs of Calvary Baptist Church and its members.

A. The Holy Scriptures.

1. We believe the Old Testament and New Testament to be the verbally and plenary inspired Word of God. The Scriptures are inerrant, infallible and God-breathed and, therefore, are the final authority for faith and life. The sixty-six books of the Old and New Testaments are the complete and divine revelation of God to Man. The Scriptures shall be interpreted according to their normal grammatical-historical meaning, and all issues of the interpretation and meaning shall be determined by the pastor. The King James Version of the Bible shall be the official and only translation used by Calvary Baptist Church. (2 Tim 3:16-17; 2 Pet 1:20-21)

B. Dispensationalism.

1. We believe that the Scriptures interpreted in their natural, literal sense reveal divinely-determined dispensations of rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather are divinely-ordered stewardships by which God directs man according to His purpose. Three of these dispensations – the law, the church, and the kingdom – are the subjects of detailed revelation in Scripture. (Gen 1:28; 1 Cor 9:17; 2 Cor 3:9-18; Gal 3:13-25; Eph 1:10; Eph 3:2-10; Col 1:24-27; Rev 20:2-6)

C. The Godhead.

1. We believe that there is one, and only one, living and true God, Who is an infinite, intelligent Spirit, Whose name is JEHOVAH, 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-Father, Son, and Holy Spirit-each co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections, and executing distinct and harmonious offices in the work of redemption. (Deut 6:4; Matt 28:19; John 14:10,16; 2 Cor 13:14)

D. The Person and Work of Christ.

1. We believe that the Lord Jesus Christ, the eternal Son of God became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the virgin Mary, in order that He might reveal God and redeem sinful men. (Isa 7:14; Isa 9:6; John 1:1-2,14; 2 Cor 5:19-21; Gal 4:4-5; Phil 2:5-8)
2. We believe that the Lord Jesus Christ accomplished our redemption through His blood and death on the cross as a representative, vicarious, substitutionary sacrifice; and, that our justification is made sure by His literal, physical resurrection from the dead. (Acts 2:18-36; Rom 3:24-25; Eph 1:7; 1 Pet 1:3-5; 1 Pet 2:24)

3. We believe that our Lord Jesus Christ ascended to Heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate. (Acts 1:9-10; Rom 8:34, Heb. 9:24; 7:25; 1 John 2:1-2)

E. The Person and Work of the Holy Spirit.

1. We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; and that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption. (John 16:8-11; Rom 8:9; 1 Cor 12:12-14; 2 Cor 3:6; Eph 1:13-14)
2. We believe that He is the divine Teacher who assists believers to understand and appropriate the Scriptures and that it is the privilege and duty of all the saved to be filled with the Spirit. (Eph 1:17-19; Eph 5:18; 1 John 2:20,27)
3. We believe that God is sovereign in the bestowal of spiritual gifts to every believer. God uniquely equips believers to be evangelists, pastors, teachers and other gifts taught in the Scripture in order that they can do the work of the ministry, thus functioning effectually within the body of Christ. (Rom 12:3-8; 1 Cor 12:4-11,28; Eph 4:7-12)
4. We believe that the sign gifts of the Holy Spirit, such as speaking in tongues were temporary. Speaking in tongues was never the common or necessary sign of the baptism or filling of the Holy Spirit. Ultimate deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection, though God frequently chooses to answer the prayers of believers for physical healing. (I Cor 1:22; 13:8; 14:21-22)

F. The Total Depravity of Man.

1. We believe that man was created in the image and likeness of God, under the law of his Maker; but by voluntary transgression fell from that holy and happy state, and that in Adam's sin by consequence the entire human race fell, inherited a sinful nature, and became alienated from God. Man is totally depraved, and, of himself, utterly unable to remedy his lost condition. (Gen. 1:26-27; Rom. 3:10-12, 22-23; 5:12; 6:23; Eph. 2:1-3; 4:17-19)

G. Salvation.

1. We believe that salvation is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ, 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 and the shedding of his precious blood on the cross of Calvary made a full atonement for our sins; He is in every way qualified to be a suitable, compassionate, and all sufficient Savior. (John 1:12; Eph 1:7; Eph 2:8-10; 1 Pet 1:18-19; 1 John 1:9)

H. The Eternal Security and Assurance of Believers.

1. We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand march which distinguishes them from superficial professors; that a special providence watches over their welfare; and that they are kept by God's power through faith unto salvation and are thus secure in Christ forever. (John 6:37-40; Rom 8:1, 38-39; 1 Cor 1:4-8; 1 Pet 1:4-5)
2. We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion to the flesh. (Rom 13:13-14; Gal 5:13; Titus 2:11-13)

I. The Church

1. We believe that the New Testament Church is a local church congregation of born-again, baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word, which is the body and the espoused bride of Christ. (1 Cor 12:12-14; 2 Cor 11:2; Eph 1:22-23; Eph 5:25-27)
2. We believe that the only scriptural and ordained officers of the church are bishops or elders or pastors and deacons, and that the establishment, continuance, and qualifications for officers of the local church are clearly taught and defined in the New Testament Scriptures. (Acts 14:27; Acts 20:17, 28-29; 1 Tim 3:1-13; Titus 1:5-11)
3. We believe in the autonomy of the local church free of any external authority or control. (Acts 13:1-4; Acts 20:28; Rom 16:1, 4; 1 Cor 3:9, 16; 1 Cor 5:4-7, 13; 1 Pet 5:1-4)
4. We recognize scriptural baptism and the Lord's Supper as the scriptural ordinances of obedience for the church in this age. We believe that Christian baptism is the immersion in water of a believer in the name of the Father, and of the Son, and of the Holy Ghost, to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Savior representing the effect of our faith in our death to sin and the resurrection to a new life; that baptism is a prerequisite to the privileges of a church relation and to the Lord's Supper, in which the members of the church, by the sacred use of the unleavened bread and the fruit of the vine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination. (Matt 28:19-20; Acts 2:41-42; Acts 8:36-38; Rom 3:3-5; 1 Cor 11:23-26)

J. Separation.

1. We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord. God commands His people to separate from all religious apostasy, all worldly and sinful pleasures, practices and associations, and to refrain from all immodest and immoderate appearances, piercings, and bodily markings. (Lev 19:28; Rom 12:1-2; 2 Cor 6:14-7:1; 2 Tim 3:1-5, 1 John 2:15-17; 2 John 9-11)

K. The Resurrection and Return of Christ.

1. We believe that Christ arose bodily the third day according to the Scriptures and that He ascended to the right hand of the throne of God; that He alone is our merciful and faithful High Priest in things pertaining to God. We believe in that blessed hope, the personal and imminent return of Christ, Who will rapture His church prior to the seven-year tribulation period. The dead in Christ shall rise first and that the living saints shall be caught up together with them to meet the Lord in the air. At the end of the seven-year Tribulation, Christ will personally and visibly return with His saints, to receive from God His throne of His father David; and that Christ shall reign a thousand years in righteousness until He hath put all enemies under His feet; and that God shall then make a new Heaven and a new earth. (Ps 89:3-4; Dan 2:31-45; Zech 14:4-11; Matt 28:6-7; Luke 1:32; Acts 1:9-11; 1 Thess 1:10; 1 Thess 4:13-18; Titus 2:13; Rev 3:11; Rev 19:11-16; Rev 20:1-6)

L. The Eternal State.

1. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting damnation. (Matt 25:46; John 5:28-29; John 11:25-26; Rev 20:5-6)
2. We believe that the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul and body are reunited to appear before the judgment seat of Christ and to be glorified forever with the Lord. (Luke 23:43; 2 Cor 5:8; Phil 1:23; Phil 3:21; 1 Thess 4:16-17; Rev 20:4-6)
3. We believe that the souls of the unbelievers remain, after death, in conscious punishment and torment until the second resurrection, when with soul and body reunited, they shall appear at the Great White Throne Judgment, and shall be cast into the Lake of Fire, not to be annihilated, but to suffer everlasting conscious punishment and torment. (Matt 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess 1:7-9; Jude 6-7; Rev 20:11-15)

M. The Personality of Satan.

1. We believe that Satan is a fallen angel, the author of sin and the cause of the Fall of Man; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire. (Job 1:6-7; Isa 14:12-17; Matt 4:2-11; Matt 25:41; Rev 20:10)

N. Creation.

1. We believe that God created the universe in six literal, 24-hour periods. We reject evolution, the Gap Theory, the Day-Age Theory, and Theistic Evolution as unscriptural theories of origin. (Gen 1-2; Ex 20:11)

O. Civil Government.

1. We believe that civil government is divinely appointed for the interest and good of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience and the Prince of the kings of the earth. We believe that God has ordained and created all authority consisting of three basic institutions: 1) the home; 2) the church; and 3) the state. Every person is subject to these authorities, but all (including the authorities themselves) are answerable to God and governed by His Word. God has given each institution specific Biblical responsibilities and balanced those responsibilities with the understanding that no institution has the right to infringe upon the other. The home, the church, and the state are equal and sovereign in their respective Biblically assigned spheres of responsibility under God. (2 Sam 23:3; Acts 5:29; Rom 13:1-7; Eph 5:22-24; 1 Tim 2:1-2; Heb 13:17; 1 Pet 2:13-14)

P. Human Sexuality.

1. We believe that human sexuality is ordained of God, God created mankind and made them male and female and commanded them to be fruitful, and to multiply, and to replenish the earth. We believe that sexual intimacy and intercourse is restricted exclusively by Scripture to a married couple, being male and female, thus all sexual activity is only to be between the husband and his wife, the wife and her husband. We believe that acts of immorality such as fornication and adultery are condemned by Scripture. We believe that same-sex intimacy and intercourse, referred to by various terms as homosexuality, lesbianism, bisexuality, sodomy, intersexuality, or gay are forbidden by Scripture and are plainly identified as an abomination in the sight of God. We believe that other bestiality, incest, rape, pedophilia, fornication, adultery, and other sexual abnormalities, deviations, and perversions are forbidden by the clear precepts of Scripture. We believe that pornography through verbal or visual means, whether printed or otherwise conveyed is forbidden by Scripture, and should never be found among believers. We believe that God disapproves of and forbids any attempt to alter one's gender by surgery or appearance. (Gen 1:27-28; Gen 2:24; Gen 19:5, 13; Gen 26:8-9; Lev 18:1-30; Rom 1:26-29; 1 Cor 5:1; 1 Cor 6:9; 1 Thess 4:1-8; Heb 13:4)
2. We believe that the only Scriptural marriage is the joining of one man and one woman. (Gen 2:24; Rom 7:2; 1 Cor 7:10; Eph 5:22-23)

Q. Family Relationships.

1. We believe that marriage is the foundation of the family unit. We believe 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 of the church. Accordingly, only men are eligible for licensure and ordination by the church. (Gal 3:28; Col 3:18; 1 Tim 2:8-15; 1 Tim 3:4-5)
2. We believe 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 headship of Christ. Children are a 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 corporal correction. We further believe that spousal abuse, child abuse and elder abuse, whether verbal or physical, are without excuse and are sins in the eyes of God; and that, in the event of such abuse, no believer is required to place his or her well-being or the well-being of his or her children in jeopardy, but should instead seek intervention by the church in such cases. (Gen 1:26-28; Ex 20:12; Duet 6:4-9; Ps 127:3-5; Prov 19:18; Prov 22:15; Prov 23:13-14; Mark 10:6-12; 1 Cor 7:1-16; Eph 5:21-33; Eph 6:1-4; Col 3:18-21; Heb 13:4; 1 Pet 3:1-7)

R. Divorce and Remarriage.

1. We believe that God disapproves of and forbids divorce and intends marriage to last until one of the spouses dies. Divorce and remarriage is regarded as adultery except on the grounds of fornication. Although divorced and remarried persons or divorced persons may hold positions of service in the church and be greatly used of God for Christian service, they may not be considered for the offices of pastor or deacon. (Mal 2:14-17; Matt 5:32; Matt 19:3-12; Rom 7:1-3; 1 Tim 3:12; Titus 1:6)

S. Abortion.

1. We believe 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. (Job 3:16; Ps 51:5; Ps 139:14-16; Isa 44:24; Isa 49:1,5; Jer 1:5; Jer 20:15-18; Luke 1:44)

T. Euthanasia.

1. We believe that the direct taking of an innocent human life is a moral evil, regardless of the intention. Life is a gift of God and must be respected from conception until natural death. Thus we believe that an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes as murder contrary to the will of God. Discontinuing medical procedures that are extraordinary or disproportionate to the expected outcome can be a legitimate refusal of over-zealous treatment. (Ex 20:13; Ex 23:7; Matt 5:21; Acts 17:28)

U. Love.

1. We believe that we should demonstrate love for others, not only toward fellow believers, but also toward both those who are not believers, those who oppose us, and those who engage in sinful actions. We are to deal with those who oppose us graciously, gently, patiently, and humbly. God forbids the stirring up of strife, the taking of revenge, or the

threat or the use of violence as a means of resolving personal conflict or obtaining personal justice. Although God commands us to abhor sinful actions, we are to love and pray for any person who engages in such sinful actions. (Lev 19:8; Matt 5:44-48; Matt 22:37-40; Luke 6:31; John 13:34-35; Rom 12:9-10, 17-21; Rom 13:8-10; 1 Cor 13; Phil 2:2-4; 2 Tim 2:24-26; Titus 3:2; 1 John 3:17)

2. Titus 3:2 To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

V. Lawsuits between Believers.

1. We believe that Christians are prohibited from bringing civil lawsuits against other Christians or the church to resolve personal disputes. We believe the church possesses all the resources necessary to resolve personal disputes between members. We do believe however, that a Christian may seek compensation for injuries from another Christian's insurance company as long as the claim is pursued without malice or slander. (1 Cor 6:1-8; Eph 4:31-32)

W. Missions.

1. We believe that God has given the church a great commission to proclaim the Gospel to all nations so that there might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to all nations and not wait for them to come to us. (Matt 28:19-20; Mark 16:51; Luke 24:46-48; John 20:21; Acts 1:8; 2 Cor 5:20)

X. Giving.

1. We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, is obligated to financially support his local church. We believe that God has established the tithe as a basis for giving, but that every Christian should also give other offerings sacrificially and cheerfully in support of the church, the relief of those in need, and the spread of the Gospel. We believe that giving is a grace in which the Christian ought to abound through the growth of personal giving; and that as the believer gives so shall be his or her reaping. We believe that a Christian relinquishes all rights to direct the use of his tithe or offering once the gift has been made. (Gen 14:20; Prov 3:9-10; Acts 4:34-37; 1 Cor 16:2; 2 Cor 9:6-7; Gal 6:6; Eph 4:28; 1 Tim 5:17-18; 1 John 3:17;)

SECTION 2.02-AUTHORITY OF STATEMENT OF FAITH

The statement of faith does not exhaust the extent of our faith. The Bible itself is the sole and final source of all that we believe. The Authorized Version of 1611, commonly known as the King James Version of the Bible, is acknowledged to be the preserved Word of God and is the sole and final authority for all matters and questions of faith and practice for this congregation. We do believe, however, that the foregoing statement of faith accurately represents the teaching of the Bible, and therefore, is binding upon all members. All literature used in the church shall be in complete agreement with the statement of faith.

SECTION 2.03-COVENANT

Covenant (as defined in Seventh Edition Black's Law Dictionary)

Covenant: A formal agreement or promise. In a contract.

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Savior and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote her prosperity and spirituality; to sustain her worship, ordinances, discipline and doctrines; to give to her a sacred preeminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the expenses of this church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintance; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage and drugs for non-medical purposes; and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and in distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rule of our Savior to secure it without delay.

We, moreover, engage that when we remove from this place we will as soon as possible unite with some other church of like faith and practice, where we can carry out the spirit of this covenant and the principles of the Word of God.