

Article III

Doctrinal Statement

Calvary Baptist Church adheres to the core beliefs of the 1905/06 “Basis of Union” of the Convention of Atlantic Baptist Churches contained in Appendix A. More particularly, this church specifically affirms the following doctrinal items which are to be interpreted according to the respective passages of the Word of God referred to under each section.

1. The Divine Authority and Plenary Verbal Inspiration of the Whole Canonical Scriptures

By the Scriptures, or Holy Bible, we mean the collection of sixty-six books from Genesis to Revelation that comprise the Old and New Testaments.

We affirm the following:

a) The Holy Scriptures have their authority from God alone, and are given to us by divine inspiration. They are the only perfect, entirely trustworthy, infallible, inerrant, and sufficient standard of faith and practice.

b) The books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and such that the Bible, as originally written, does not only contain the Word of God but is the very Word of God.

c) When all the facts are known, the Scriptures in their original autographs, when properly interpreted, will be shown to be wholly true in everything that they affirm, whether having to do with doctrine or morality or with the social, physical or life sciences.

Mark 12:26-36; John 16:12-13; Acts 1:16, 2:4; 1 Corinthians 2:13; 2 Timothy 3:16-17; 2 Peter 1:21.

2. The Trinity of the Godhead

There is one true and living God. He is an infinite Spirit, self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful. He is the creator, preserver and sovereign of the universe; he is inexpressibly glorious in holiness, and worthy of all honour, confidence and love. The Godhead eternally exists in three persons, the Father, the Son, and the Holy Spirit; and that these are one God, having precisely the same nature, attributes and perfections, who execute distinct but harmonious offices in the great work of redemption, and are worthy of precisely the same homage, confidence and obedience.

Genesis 1:26, 3:22, 11:6-8; Isaiah 63:8-10; Matthew 28:19-20; Mark 12:29; John 1:1-4; Acts 5:3-4; 2 Corinthians 13:14; Hebrews 1:1-3; Revelation 1:4-6.

3. The Deity, Humanity and the Virgin Birth of our Lord Jesus Christ

We believe in the essential deity, humanity and the virgin birth of our Lord Jesus Christ, the Son of God, and that all the Scriptures from first to last centre around him, his person and work, his sacrificial death upon the cross, bodily resurrection, triumphant ascension and his coming again. He is Saviour of all who believe and is at present the intercessor of all his people at the right hand of the Father, and is to be the judge of all men.

Isaiah 7:14; Matthew 1:18-23; Luke 1:35; John 5:39; Acts 17:2-3, 18:28, 26:22-23, 28:23.

4. The Personality, Deity and Present Mission of the Holy Spirit

The Holy Spirit is a divine personality, the third person of the Trinity who is now, throughout this age of grace, here present in the true Church, having been sent for the expressed purpose of revealing Christ Jesus to the members of the Church, that they may be comforted, instructed, and built up in their most holy faith, and to the world that sinners might be convicted of sin, of righteousness, and of judgment.

John 7:38-39, 14:16-17, 15:26, 16:13-15; Acts 1:8, 2:1-4.

5. The Personality of Satan

We believe that Satan exists, is an evil personality, the originator of sin, the arch-enemy of God and man. We believe he is destined to final defeat at the hands of God's Son and will suffer eternal punishment in hell.

Genesis 3:15; Job 1:6-12; John 8:44; 2 Corinthians 11:13-15; Ephesians 6:12-16; Revelation 20:1-3, 7-10.

6. The Fall and Total Depravity of Man

Man, originally created in the image and after the likeness of God, fell from his high and holy estate through voluntary disobedience, by eating the forbidden fruit, and in consequence, the threatened penalty of death was then and there inflicted, so that he totally lost all spiritual life, becoming dead in trespasses and sins, and subject to the power of the devil. The spiritual death of man and the total corruption of human nature, has been transmitted to the entire human race, the man Christ Jesus alone excepted; and hence every child of Adam is born into the world with a sinful nature.

Genesis 1:26, 2:17, 6:5; Psalm 14:1-3, 51:5; Isaiah 64:6; Jeremiah 17:9; John 3:6, 5:40, 6:53; Romans 5:12-19; Ephesians 2:1-3; 1 Timothy 5:6; 1 John 3:8.

7. Salvation by Grace through Faith

The great gospel blessing which Christ secures to those who believe in him is justification. Justification includes the pardon of sin, and the gift of eternal life. It is bestowed not in consideration of any works of righteousness which we have done, but solely by grace through faith in the Redeemer's blood. In justification, Christ's righteousness is imputed unto us as the sole basis of our acceptance before God.

Acts 13:39; Romans 5:1; Ephesians 2:8-9; Titus 2:11-14.

8. The Atonement by the Blood of Christ

Our redemption has been accomplished solely by the atoning sacrifice for our sin on the cross by the blood of our Lord Jesus Christ, who was made to be sin, a sacrifice acceptable to God and effectual for every sinner who receives Him. His atonement was the voluntary substitution of himself in the sinner's place. The purpose of the atonement was not merely to set us an example by his death as a martyr, but to take our punishment and to satisfy the wrath of God.

Leviticus 17:11; Matthew 26:28; John 1:12; Romans 5:6-9; 2 Corinthians 5:21; Galatians 3:13; Ephesians 1:7; 1 Peter 1:18, 19, 2:24.

9. Repentance

Repentance necessarily accompanies saving faith. In repentance the sinner, having seen his or her sin, being moved by the energy of the Holy Spirit, is led to grieve for and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ, he or she lovingly returns to God to walk in the way of His commandments. True repentance is the gift of God to every believer and is to be practiced throughout the entire Christian life.

Acts 2:37-38, 5:31, 20:21; 2 Corinthians 7:9-10; 2 Timothy 2:25

10. Regeneration by the Holy Spirit

Owing to the universal depravity and death in sin, no one can see or enter the kingdom of God unless born of the Spirit, whereby he or she becomes a new creation. Regeneration is solely a work of God's supernatural grace, and it results in spiritual light and life where there was once darkness and death.

John 3:5-8; Galatians 6:15; Titus 3:5; James 1:18; 1 Peter 1:23; 1 John 5:1.

11. Biblical Separation

Believers are to be separated unto God in which they acknowledge his lordship over their lives, and all believers are to be separated from the world system that opposes him, defiles his children, and opposes his revelation in the Bible. Biblical separation does not mean isolation; while we are not to be of the world, we are to be in the world acting as salt and light and proclaiming the gospel of Jesus Christ to those around us. All believers should live in such a manner as not to bring reproach upon their Saviour and Lord. Separation from all religious apostasy, and all sinful pleasures, practices and associations is commanded by God.

Romans 12:1-2, 14:13; 2 Corinthians 6:14-7:1; Galatians 5:19-26; Colossians 3:5-17; 1 Thessalonians 1:9-10; 2 Timothy 3:1-5; Titus 2:11-14; 1 John 2:15-17; 2 John 9-11.

12. Sanctification

Members of the Body of Christ are fully sanctified in their standing and position by the one offering of the blood of Christ, and are one with Christ in the eyes of God. As to their state, however, they are progressively sanctified and are to pursue such sanctification by the study of the Word, self-examination, watchfulness and prayer, through the blood of Christ and the in-working presence and power of the Holy Spirit.

John 17:11-19; Romans 15:16; 1 Corinthians 6:11; Galatians 5:16-25; Ephesians 4:22-24, 5:25-27; Hebrews 2:11 10:10, 13:12; 1 Peter 1:2; 1 John 1:7-9; Jude 1.

13. Baptism with the Holy Spirit

When the Holy Spirit came upon the whole body of believers on the day of Pentecost, it was the fulfillment of the announcement made by John the Baptist and the promises of Christ to his own during

his earthly ministry. At this time the disciples were individually endowed with power to witness concerning Christ, and collectively baptized into one body, which was the formation of the Church, which is his Body (Matthew 3:11; Mark 1:8; Luke 3:16, 24:46-49; John 1:33, 14:16-17, 26; 15:26-27, 16:7-15; Acts 1:4-5,8, 2:1-4, 37).

Since the time the Gospel went to the Gentiles in the house of Cornelius, when the believing Gentiles received the Holy Spirit without delay, tarrying, praying, laying on of hands, or any other condition, save faith; all who believe in Christ are born of the Spirit, sealed by the Spirit, anointed by the Spirit, indwelt by the Spirit, and with the Holy Spirit baptized into the Body of Christ (John 3:3-6; Acts 10:44, 11:18; Romans 8:9-15; 1 Corinthians 3:16, 6:19-20, 12:12, 23; 2 Corinthians 1:21-22; Galatians 4:6; Ephesians 1:13, 4:30; 1 John 2:20-27, 5:1).

The New Testament distinguishes between being indwelt by the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (compare Acts 2:4 with 4:8-31; Ephesians 1:13-14 with 5:18). There is one baptism with the Spirit, and it is into the Body of Christ, but there are many fillings.

14. The Unity of the True Church in the Mystical Body of Christ and the Local Church

The Church of Christ is composed of all believers, that is all who are united by the Holy Spirit to the risen and ascended Son of God. By the same Spirit we are all baptized into one Body, whether we be Jew or Gentile, thus being members one of another and knit together in love (Romans 12:5; 1 Corinthians 12:12-27; Ephesians 4:3-10; Colossians 2:19).

However, a local church is an assembly of baptized believers, called out from the world, separated unto the Lord Jesus, voluntarily associated and joined together for the ministry of the Word and Spirit, the mutual edification of its members, the propagation of the faith and the observance of the ordinances. The local church is an autonomous, independent body, which gives visible expression on earth of the universal Church, exercising its own divinely awarded rights, precepts and privileges under the direct lordship of Christ, the great head of the church. Its officers are elders (at times called pastors or overseers) and deacons.

Matthew 28:19-20; Acts 2:41-42, 13:1-3, 14:23,27, 15:3-4, 22-23; Romans 16:4-5; 1 Corinthians 4:17, 12:4-11, 16:1-2; Ephesians 1:22-23, 4:11, 5:23-24; Colossians 1:18; 1 Timothy 3:1-13; 1 Peter 5:1-4.

15. Missions

It is the obligation of the saved to witness by life and by word the truths of Holy Scriptures and to seek to proclaim the gospel to all mankind.

Matthew 28:19-20; Mark 16:15; Luke 24:46-48; Acts 1:8; 2 Corinthians 5:19.

16. Future Things

At a day and hour known only to God, our Lord Jesus Christ shall come again personally, bodily, visibly, gloriously, to establish his kingdom of righteousness and peace. We believe in the resurrection of all persons, judgment to come, and in the eternal blessedness of the redeemed and the eternal punishment of the unsaved.

Isaiah 26:19; Daniel 12:2; Zechariah 14:4-11; John 5:28-29; 1 Thessalonians 4:13-18; 2 Peter 2:9; Revelation 20:5-15, 21:8, 22:11.

17. Biblical Teaching Concerning Manhood and Womanhood

Men and women are equal before God by creation and by redemption and equal bearers of the image of God. Roles, responsibilities and ministries must be seen in the light of this absolute equality of dignity and value and relationship to God. Having said that, we also believe that there are distinctions in masculine and feminine roles that are ordained by God as part of the created order. Thus, this church endorses and affirms the Danvers Statement contained in Appendix B of these Articles. Church government, practice and teaching shall be guided by the affirmations of the Danvers Statement which we believe originate in and are consistent with the whole of the Scriptures.

Genesis 1-3; 1 Corinthians 11:3-16; Galatians 3:26-29; Ephesians 5:21-33; 1 Timothy 2-3; Titus 2:1-8; 1 Peter 3:1-7;

18. Concerning the Family

Marriage was intended by God at creation to be a permanent, monogamous and heterosexual union. God demands chastity before marriage and fidelity within marriage. Within the context of mutual submission of all believers one to another, husbands are to love their wives, treat them with respect, and serve them sacrificially; wives are to honour their husbands and support their leadership; children are a blessing from God and are to be reared by godly example and biblical training.

It is the privilege of Christian parents to present their children in dedication to the Lord before the church that they may be made the subject of united and solemn prayer (Mark 10:13-16; Luke 18:15-16).

Deuteronomy 6:7; Psalms 127:7; Proverbs 13:24, 22:6; Genesis 2:24; Mark 10:6-9; 2 Corinthians 12:14; Ephesians 5:22-33; Hebrews 13:4; 1 Peter 3:1-7.

19. Ordinances

The ordinances of Baptism and the Lord's Supper ought to be duly observed by the church.

Baptism: The Church shall encourage the practice of baptism by immersion upon profession of faith, believing this to be the teaching of the New Testament. Baptism by immersion is a symbol and proclamation of the believer's death to sin and his resurrection in newness of life in Christ Jesus. (Matthew 28:19-20; Acts 2:38, 8:12).

The Lord's Supper: We believe that our Lord and Saviour clearly prescribed for his believing disciples the solemn rite of the Lord's Supper as a memorial of the Lord's death, to be kept by his disciples until he comes again, according to his promise and the Father's revealed plan.

Luke 22:19-20; 1 Corinthians 11:23-28.