

# ***Calvary Baptist Church***

***142 3<sup>rd</sup> Street \*Manila, Ar\* (870) 561-3141***

## **VISION AND PURPOSE**

Calvary Baptist Church exists for the following three purposes:

1. We exist for God as a worshipping community. Our first purpose is the corporate worship of God by the gathered community of believers. By corporate worship, we declare the worthiness of God, our love for Him, and our desire to honor, obey, and serve Him.
2. We exist for each other as a caring and disciplining community. Our second purpose is the mutual care, nurturing and disciplining of each other as fellow members of God's family. With the word of God as our authority and with the Holy Spirit as our source of power, we will seek to care for each other and to constantly be striving to develop into fully devoted followers of Christ.
3. We exist to demonstrate to the community the truth of Jesus Christ. Our third purpose is to evangelize and serve a world that is both lost and hurting. By evangelism, we mean that the entire process by which individuals are led into a saving relationship with Jesus Christ as their Lord and Savior. By service, we mean acts of kindness and compassion to both our immediate community and the world regardless of their acceptance or rejection of our message. We also recognize our responsibility to be salt and light in a world that is both decaying and growing increasingly darker. We must be ready to serve as a conscience to the world by demonstrating the love

and righteousness of God through both word and deed.

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**Mission Statement:**

To communicate the good news of Jesus Christ to unchurched persons with passion, creativity, and reverence in order to build disciples who are fully devoted to Him.

**8 Core Values:**

1. We believe lost people matter to God, and therefore matter to the church.
2. We believe that full devotion to Christ and His cause is normal for every believer.
3. We believe everything we do should be immersed in prayer.
4. We believe worship is the highest calling of the Christ follower.
5. We believe authentic loving relationships should permeate every aspect of church life.
6. We believe the church should be culturally relevant while maintaining Biblical integrity.
7. We believe that all saved people have been called to some form of Christian service.
8. We believe God takes great delight when His children enjoy life's journey.

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## **Associational Affiliation**

Calvary Baptist Church is associated with the District Baptist Missionary Association of Jonesboro, the Baptist Missionary Association of Arkansas, and the Baptist Missionary Association of America.

The district association has its annual meeting in October, the state association meets in November, and the national association meets each year in April. Regardless of church size, three member on the local, state, and national level may represent each church.

### **What is the Baptist Missionary Association of America (BMA)?**

The BMA of America is an aggressive, missions-oriented group of Baptists whose supreme goal is to send glorious light of the gospel of Christ to a world groping in spiritual darkness.

### **What doctrinal issues separate BMA Baptists from other Baptists?**

It is not so much the substance of our doctrinal statement as it is its emphasis, particularly on the inspiration and inerrancy of Scriptures and on the primacy of the local church. BMA Baptists lay heavy stress on local church authority, autonomy, and equality.

Our beliefs about the church shape the denominational structure.

Representation in associational meetings is equal, with each church having the same number of messengers without regard to the size of the church's membership or the amount of her financial contributions. Each local church is free to support the various denominational enterprises as she chooses without coercion from the association or loss of votes.

### **Where does BMA Baptist come from?**

Remember our mission? It is to send the light. “The Light” speaks of the faith of BMA churches – what we believe, The Bible. “Send the Light” speaks of the function of BMA churches – what we practice, missions.

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## **DOCTRINAL STATEMENT**

### **I. GOD**

A. There is one living and true God, the creator of the universe (Exod. 15:11; Isa. 45:11; Jer. 27:5). He is revealed in the unity of the Godhead as God the Father, God the Son, and God the Holy Spirit, who are equal in every divine perfection. (Exod. 15:11; Matt. 28:19; II Cor. 13:14).

A. God the Father is the supreme ruler of the universe. He providentially directs the affairs of history according to the purposes of His grace (Gen. 1; Ps. 19:1; Ps. 104; Heb. 1:1-3).

B. God the Son is the Savior of the world. Born of the Virgin Mary (Matt. 1:8; Luke 1:26-35), He declared His deity among men (John 1:1-4, 18; Matt. 9:6) died on the cross as the only sacrifice for sin (Phil. 2:6-11), arose bodily from the grave (Luke 24:6-7, 24-26; I Cor. 15:3-6), and ascended back to the Father (Acts 1:9-11; Mark 16:19). He is at the right hand of the Father, interceding for believers (Rom. 8:34; Heb. 7:25) until He returns to rapture them from the world (Acts 1:11; I Thess. 4:16-18).

C. God the Holy Spirit is the manifest presence of deity. He convicts of sin (John 16:8-11), teaches spiritual truths according to the written word (John 16:12-15), permanently indwells believers (Acts 5:32; John 14:16, 17, 20, 23), and confers on every believer at conversion the ability to render effective spiritual service (I Peter 4:10-11).

## II. THE SCRIPTURES

- B. The Scriptures are God's inerrant revelation, complete in the Old and New Testaments, written by divinely inspired men as they were moved by the Holy Spirit (II Tim. 3:16; II Peter 1:21).

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Those men wrote not in words of human wisdom but in words taught by the Holy Spirit (I Cor. 2:13).

- C. The Scriptures provide the standards for the believer's faith and practice (II Tim. 3:16-17), reveal the principles by which God will judge all (Heb. 4:12; John 12:48), and express the true basis of Christian fellowship (Gal. 1:8-9; II John 9-11).

## III. CREATION

- A. The World – God created all things for His own pleasure and Glory, as revealed in the biblical account of creation (Gen. 1; Rev. 4:11; John 1:2-3; Col. 1:16)
- B. The Angels – God created an innumerable host of spirit beings called angels. Holy angels worship God and execute His will; while fallen angels serve Satan, seeking to hinder God's purpose (Col 1:16; Luke 20:35-36; Matt. 22:29-30; Ps. 103:20; Jude 6).
- C. Man – God created man in His own image. As the crowning work of His own image. As the crowning work of creation, every person is of dignity and worth and merits the respect of all other persons Ps. 8; Gen. 1:27; 2:7; Matt. 10:28-31).

## IV. SATAN

Satan is a created being rather than a personification of evil (John 8:44). He with his demons opposes all that is true and godly by blinding the

world to the gospel (II Cor. 4:3-4), tempting saints to do evil (Eph. 6:11, I Peter 5:8), and warring against the Son of God (Gen 3:15; Rev. 20:1-10).

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### **V. DEPRAVITY**

Although man was created in the image of God (Gen 1:26-2:17), he fell through sin and that image was marred (Rom 5:12; James 3:9). In his unregenerate state, he is void of spiritual life; is under the influence of the devil, and lacks any power to save himself (Eph 2:1-3; John 1:13). The sin nature has been transmitted to every member of the human race, the man Jesus Christ alone being excepted (Rom. 3:23; I Peter 2:22). Because of the sin nature man possesses no divine life and is essentially an unchangeably deprave apart from divine grace (Rom. 3:10-19; Jer. 17:9).

### **VI. SALVATION**

A. The Meaning of Salvation – Salvation is the gracious work of God whereby He delivers undeserving sinners from sin and its results (Matt. 1:21; Eph. 2:8-9). In justification He declares righteous all who put faith in Christ as Savior (Rom. 3:20-22). Giving them freedom from condemnation, peace with God, and full assurance of further glorification (Rom. 3:24-26).

B. The Way of Salvation – Salvation is based wholly on the Grace of God apart from works (Titus 3:5; Eph. 2:9). Anyone who will exercise repentance toward God and faith in the Lord Jesus Christ will be saved (Acts 16:30-32; Luke 24:27; Rom. 10:17)

C. The Provision of Salvation – Christ died for the sins of the whole

whole world (John 1:29; 3:16; I John 2:1-2). Through His blood, atonement is made without respect of persons (I Tim. 2:4-6). All sinners can be saved by this gracious provision (Heb. 2:9; John 3:18)

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### **VII. DIVINE SOVEREIGNTY AND HUMAN FREEDOM**

God's sovereignty and man's freedom are two inseparable factors in the salvation experience (Eph. 2:4-6). The two Bible truths are in no way contradictory, but they are amazingly complementary in the great salvation so freely provided. God, in His sovereignty purposed, planned and executed salvation in eternity, while man's freedom enables him to make a personal choice in time, either to receive this salvation and be saved, or to reject it and be damned (Eph. 1:9-14; John 1:12-13).

### **VIII. SANCTIFICATION**

All believers are set apart unto God (Heb. 10:12-14) at the time of their regeneration (I Cor. 6:11). They should grow in grace (II Peter 1:5-8), by allowing the Holy Spirit to apply God's Word to their lives (I Peter 2:2). Conforming them to the principles of divine righteousness (Rom. 12:1-2; I Thess. 4:3-7) and making them partakers of the holiness of God (II Cor. 7:1; I Peter 1:15-16)

### **IX. SECURITY**

All believers are eternally secure in Jesus Christ (John 10:24-30; Rom. 8:35-39). They are born again (John 3:3-5; I John 5:1; I Peter 1:23), made new creatures in Christ (II Cor. 5:17; II Peter 1:4), and indwelt by the Holy Spirit (Rom. 8:9; I John 4:4), enabling their perseverance in good works

(Eph. 2:10). A special providence watches over them (Rom. 8:28; I Cor. 10:13), and they are kept by the power of God (Phil. 1:6, 2:12-13; I Peter 1:3-5; Heb. 13:5).

## **X. CHURCH**

A. The nature of the Church – A new testament church is a local congregation (Acts 16:5; I Cor. 4:17) of baptized believers in Jesus Christ (Acts 2:41).

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who are united by covenant in belief of what God has revealed and in obedience to what He has commanded (Acts 2:41-42).

B. The Autonomy of the Church – She acknowledges Jesus as her only head (Eph. 5:23; Col. 1:18), The Holy Bible as her only rule of faith and practice (Isa. 8:20; II Tim. 3:16-17), governing herself by democratic principles (Acts 6:1-6; I Cor. 5:1-5) under the oversight of her pastors (Acts 20:28; Heb. 13:7, 17, 24).

C. The Perpetuity of the Church – Instituted by Jesus Christ during His personal ministry on earth (Matt. 16:18; Mark 3:13-19; John 1:35-51). True churches have continued to the present and will continue until Jesus returns (Matt. 16:18; 28:20).

D. The ordinances of the Church – Her two ordinances are baptism and the Lord's Supper.

1. Baptism, the immersion in water of a believer as a confession of his faith in Jesus Christ (Matt. 28:19; Rom. 6:4) is prerequisite to church membership and participation in the Lord's Supper (Acts 2:41-42)

2. The Lord's Supper is the sacred sharing of the bread of

communion and the cup of blessing by the assembled church (Acts 20:7) as a memorial to the crucified body and shed blood of Jesus Christ (Luke 2:19-20; I Cor. 11:23-26)

(a). Both ordinances must be administered by the authority of a New Testament church (Matt. 28:18-20; I Cor. 11:23-26)

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E. The Officers of the Church – Pastors and Deacons are the permanent officers divinely ordained in a New Testament church (Phil. 1:1). Each church may select men of their choice to fill those offices under the leading of the Holy Spirit (Acts 6:1-6; 20:17-18).

1. Pastors (elders, bishops) are authorized to oversee and teach the churches under the Lordship of Jesus Christ (Acts 20:28; Heb. 13:7, 17, 24; I Peter 5:1-4). Each church is responsible to follow them as they follow Christ (I Cor. 11:1; I Thess. 1:6; Heb. 13:17) and to provide a livelihood for them that they might fulfill their ministries (I Tim. 5:17-18; Phil. 4:15-18). Pastors are equal in the service of God (Matt. 23:8-12).

2. Deacons (ministers, servants) are servants of the churches and assistants to the pastors, particularly in benevolent ministries. Each church may select her own deacons according to her needs, and no church is bound by the act of another church in that selection (Acts 6:1-6).

F. The Ministry of the Church – Her mission is evangelizing sinners

by preaching the gospel (Matt. 28:19; Luke 24:45-47), baptizing those who believe (Acts 2:41; 8:12; 35-38), and maturing them by instruction (Matt. 28:20; Acts 2:42) and discipline (Matt. 18:17-18; I Cor. 5:1-5).

G. The Fellowship of the Church – She is free to associate with the true churches in the furthering of the faith (II Cor. 11:8; Phil. 4:10, 15, 16), but is responsible to keep herself from those who hold doctrines or practices contrary to the Holy Scriptures (Gal. 1:8-9; I John 2:19). In association with other churches, each church is equal and is the sole judge of the measure and method of her cooperation (Matt. 20:25-28). In all matter of polity and practice, the will of each church is final (Matt. 22:21).

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### **XII. CIVIL AUTHORITY**

Human government was instituted by God to protect the innocent and to punish the guilty. It is separate from the church, though both church and state exercise complementary ministries for the benefit of society (Matt. 22:21).

Christians should submit to the authority of the government under which they live. Obeying all laws which do not contradict the laws of God, respecting officers of government, paying taxes, rendering military service, and praying for the welfare of the nation and its leaders (I Peter 2:13, 17; I Tim. 2:12).

They should vote, hold office, and exercise influence to direct the nation after the principles of Holy Scripture.

Civil authority is not to interfere in matters of conscience or disturb institutions of religion (Acts 4:18-20), but should preserve for every citizen the free exercise of his religious convictions.

Churches should receive no subsidy from the government, but they should be exempt from taxation on property and money used for the common good through worship, education, or benevolence.

### **XIII. LAST THINGS**

A. Return – Our Risen Lord will return personally in bodily form to receive His redeemed unto Himself. His return is imminent (I Thess. 4:13-17; Rev. 22:20).

B. Resurrection – After Jesus returns, all of the dead will be raised bodily, each in his own order; the righteous dead in “the resurrection of life” and the wicked dead in “the resurrection of damnation” (John 5:24-29; Rev. 20:11-15).

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C. Judgments – Prior to the eternal state, God will judge everyone to confer rewards or to consign to punishment (Matt. 25:31-46; II Cor. 5:10; Rev. 20:11-15).

D. Eternal States – Heaven is the eternal home of the redeemed (John 14:1-3), who in their glorified bodies (I Cor. 15:51-58), will live in the presence of God forever (I Thess. 4:17) in ultimate blessing (Rev. 21, 22).

Hell is the place of eternal punishment and suffering (Luke 16:19-31) for the devil, his angles (Matt. 25:14), and the unredeemed (Rev. 20:10-15).

### **XIII. ADDENDUM**

Note: The following statements are not to be binding upon the churches already affiliated with this association, or to require adoption by churches petitioning this body for privileges of cooperation, to be a test of fellowship between brethren or churches. However, they do express the preponderance

of opinion among churches of the Baptist Missionary Association of America.

1. We believe in the pre-millennial return of Christ to earth, after which He shall reign in peace upon the earth for a thousand years (Rev. 20:4-6).
2. We believe the Scriptures to teach two resurrections; the first of the righteous at Christ's coming; the second of the wicked at the close of the thousand year reign (I Thess. 4:13-17; Rev. 20:6, 12-15).
3. We endorse the New Hampshire Confession of Faith as a representative compendium of what Baptist have historically believed through the centuries. This confession was consulted and

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provided a pattern and a guide for the formulation of these doctrinal statements. As there are several versions and editions, we refer particularly to the edition in J.E. Cobb's Church Manual third edition, published by the Baptist Publications Committee of Texarkana, Texas.

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## **Statement on Marriage, Gender, and Sexuality**

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God.

(Gen 1:26- 27.) Rejection of one’s biological sex is a rejection of the image of God within that person.

We believe that the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God. (Matt

15:18-20; 1 Cor 6:9-10.)

We believe that in order to preserve the function and integrity of [the organization] as the local Body of Christ, and to provide a biblical role model to the [the organization] members and the community, it is imperative that all persons employed by [the organization] in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality. (Matt 5:16; Phil 2:14-16; 1 Thess 5:22.)

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11.)

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.)

Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of [the organization].

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### **Marriage Policy**

Because God has ordained marriage and defined it as the covenant relationship between a man, a woman, and Himself, [the Church] will only recognize marriages between a biological man and a biological woman. Further, the [pastors/ministers/clergy] and staff of [the Church] shall only participate in weddings and solemnize marriages between one man and one woman. Finally, the facilities and property of [the Church] shall only host weddings between one man and one woman.

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## **Calvary Baptist Ordinances of the Church**

In the Old Testament, God gave Israel a great number of ceremonies, feast, and sacrifices. But to the church, Christ has given just two ordinances or rites. The two ordinances are baptism (Matt. 28:19-20) and the Lord's Supper (I Cor. 11:17-34).

A. Baptism – Baptism is a means by which a newly saved individual Can publicly identify himself with Christ his Savior (Matt. 10:32-33; Mark 8:38; 10:38-39; I Cor. 10:2; Rom. 6:1-10). The word baptism is translated from the verb “baptize,” which means “to dip”, “immerse”, or “submerge”. This is why we baptize by immersion: because it is the meaning of the word and the practice of the New Testament.

### **B. The Importance of Baptism**

1. Christ was baptized (Matt. 3:16). The meaning of Christ's

baptism was different from a believer's baptism, yet there is a feeling that we follow the Lord when we are baptized (I Peter 2:21).

2. The Lord approved of His disciples' baptizing (John 4:1).
3. Christ commanded that people be baptized (Matt. 28:19; Acts 2:38; 10:47-48; 22:10-16).
4. The early church baptized converts (Acts 2:38, 41; 8:12-13, 36, 38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5; 22:16). The early church never conceived of a believer remaining un-baptized.
5. The New Testament uses the ordinance to picture important Theological truths (Rom. 6:1-10; Gal. 3:27; I Peter 2:1).

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6. Only those who professed faith in Christ as Savior and had been baptized were members of the local churches (Rom. 1:7; I Cor. 1:2; Phil. 1:1; Col. 1:2).
7. The question is sometimes asked, "should believers only be baptized, or should infants also be baptized?" The New Testament records no infant baptisms. Baptism was reserved for those who understood the gospel and received God's gift of salvation. The answer to that question is clearly seen in the fact that the order in Scripture is always believe first and then be baptized. (Matt. 3:2-6; 28:19; Acts 2:37-38; 8:36-37; 16:14-15, 34). The New Testament makes it clear that baptism is the initiatory right into the body of believers. Therefore, it should only be done to believers.
8. The age of children is never mentioned in any passage that

mentions household baptism. But it is said, that all who were baptized in those households believed (Acts 16:14-15; 30-34; I Cor. 1:16). This would then exclude infants.

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**The Lord's Supper**

Christ instituted the Lord's Supper the night before His crucifixion. At the Passover meal, He used the bread and the cup to symbolize His life and death, and He commanded His followers to observe the Lord's Supper until He returned. It was a backward look to the cross and a forward look to His return.

### **The Significance of the Lord's Supper**

1. It is a remembrance of Christ (I Cor. 11:24-25; Luke 22:19). It recalls His life and His death.
2. It is a proclamation of His death (I Cor. 11:26).
3. It is an assurance of Christ's Second Coming (Matt. 26:29; I Cor. 11:26)
4. It is a time of fellowship with Christ and His people (I Cor. 10:21).

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### **The Requirements of the Lord's Supper**

1. Regeneration: only believers can partake of the Lord's Supper (Matt. 28:19-20; Acts 2:41-42)
2. Fellowship with a local church; unrepentant believers under Discipline were excluded from the Lord's Supper (I Cor. 5:11-13; 1:2, 18, 20; II Thess. 3:6, 11-15).
3. A personal confession of sin before partaking (I Cor. 11:27-32)
4. There is no specific command as to the frequency of the observation. Paul says "as often as" the church observes the

Lord's supper it remembers Jesus until he comes (I Cor. 11:26)

5. We practice what is known as "closed communion". This means that we invite only members of our church to partake of the Lord's Supper. We realize that there are different interpretations of Scripture concerning this observance, but it is our conviction to observe it in this manner.

We will partake of the Lord's Supper once each quarter of the year.

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### **Our Church Covenant**

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 Spirit, we do now in the presence of God, and this assembly, most solemnly and 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 its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and

regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealing, 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, pornography, and illegal drugs; 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 one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules 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 order, where we can carry out the spirit of this covenant and the principles of God's word.

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## **Church Government**

The government of Calvary Baptist Church functions under the headship of Christ and is rested with its membership being both autonomous and democratic. The general leadership of the church is entrusted to the senior pastor who is aided by the deacons (spirit filled men) of the church. This group is to bring appropriate recommendations to the body for their consideration.

## **Staff**

Senior Pastor

God in His infinite wisdom placed restrictions on who could serve in the position of pastor or under shepherd. One such restriction is that he must be a man. In a world of much compromise this area has been used to cause confusion and separation in the Lord's churches. A simple study of I Tim. 3 will reveal the truth of our position, as well as a guideline for the qualifications of a senior pastor. We are not attempting to lessen the importance of women; we are simply following the instructions laid down in Holy Scripture.

Being by God's appointment and divine calling the under shepherd of this family of god, and being directed by the leadership of the Holy Spirit, the senior pastor is responsible to take the position of leadership. The position of senior pastor demands that he is to be the directing force in leading to the fulfilling of the purposes and vision of Westside Baptist Church.

He shall be called on an indefinite call.

He, as the under shepherd, is to be a standing non-voting member of all church organized ministry teams and boards.

It requires a 75% majority vote to call or dismiss a senior pastor. After a motion and a second is made to dismiss a senior pastor it must lay over two weeks before being voted on by the body.

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The senior pastor is to have recommending authority into the calling of any paid staff members, and has the authority to dismiss such staff if he feels it is in the best interest of the church.

### **Other Paid Staff**

All staff positions must be brought before the body for their consideration. All staff positions shall be accompanied with a detailed job description, and recommended funding, to inform that person of their duties.

We require all employees to sign a statement affirming that they agree with our organization's statement of faith

## **Deacon Board**

### **Qualifications and expectations for the office of deacon:**

We believe that the position of deacon is an extremely important office in the church and while it is a noble thing to desire to hold such an office (I Tim. 3:1), it should never be approached lightly or without prayerful consideration.

Therefore, in order to facilitate the process by which deacons are nominated, the following description of the qualifications and expectations for the office of deacon has been provided. This description is intended for the use of those who nominate deacons and also for prospective deacons as a means of evaluating themselves. It is divided into a section on scriptural qualifications and our own church expectations.

This description makes no claim to be either complete or free from errors. It is simply our best attempt to provide a means for evaluating and appointing those who will serve our church as deacons. Therefore, it is a guide rather than an inflexible list of requirements.

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### **Scriptural Qualifications:**

The term deacon in the New Testament church was borrowed from a similar office in the Jewish Synagogue. The word deacon means servant. The basic duty of the deacon according to the New Testament is the general oversight and care of the church. Deacons who fulfill their office faithfully are to be treated with respect and are to be supported.

The overriding model of Biblical leadership is that of servant hood (Luke 22:26).

Two passages of scripture are particularly helpful in identifying the qualifications of deacons. They are I Tim. 3:1-7, and Titus 1:5-9. In evaluating both others and ourselves according to these qualifications, let us remember that Jesus is the only one who has fulfilled these qualifications perfectly. The key is that the deacon must be growing in the areas mentioned in these passages. In other words, the deacon must be growing more self-controlled, more hospitable, etc. In addition, there ought not be any glaring weaknesses in any of these areas.

In light of this, the scriptural qualifications of a deacon are:

Must be above reproach	Not quarrelsome
Husband of one living wife	Gentle
Temperate	Not a lover of money
Self-controlled	Manages his family well
Respectable	A good reputation outside the church
Hospitable	Loves what is good
Able to teach Scripture	Just
Not overbearing	Devout
Not quick tempered	Not a new convert
Not violent	

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### **Calvary Baptist Guidelines:**

The New Testament is relatively silent on detailed specifics regarding the actual duties and responsibilities of a deacon. It also has relatively little to say regarding a detailed form of church government. In light of this, it is our belief that each church has a large measure of freedom to determine how to

best govern itself based on their particular local needs and situations, as well as the leading of the Holy Spirit.

The deacon body, then in a sense takes a step back and “oversees” the big picture of everything that is going on at Calvary Baptist. The deacon body is both the support and the accountability structure for the senior pastor. In its “protective role”, the deacon body is constantly taking the “spiritual temperature” of the church. It makes sure we are staying doctrinally pure and deals with major policy issues that need to be addressed.

Organizationally, it stands at the top of the organizational chart, but spiritually it may best be pictured as standing guard over the church, protecting her from the plans of the evil one.

In light of this obvious crucial role for the deacons, it is expected that they will be men of prayer who are deeply committed to their own spiritual formation. Who the deacon is, is becoming their most important responsibility.

In terms of specific requirements and expectations, these are somewhat obvious. The deacon must be a member of Calvary Baptist Church and “sold out” to the vision of the church. They must be actively involved in the strategies of the church with a proven track record of faithfulness. They must be financially supporting the church, which we define as giving at least a tithe (10% of their family income).

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Deacons are selected once a year, for a two-year term, with the maximum of six years service before a required one-year hiatus. Nominations are accepted in the fall of each year and potential deacons are interviewed and then presented to the church where a 75% vote of affirmation is required for each one.

The number of active deacons is not to exceed a total of seven, based upon the Biblical example found in Acts 6:3.

The deacon body shall not meet any less than once each month, with the senior pastor being notified of all such meetings.

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**Membership**

**Qualifications:**

This church shall consist of baptized believers in Christ who accept the scriptures as their authority in all matters of doctrine and conduct. Baptism is to be understood as the immersion of the believer in water by a church of like faith and order upon the believer's profession of faith.

**Admission:**

Persons may be received into membership:

1. By letter from another church of similar faith and practice
2. By statement of Christian experience and baptism
3. On profession of faith and subsequent baptism.

After a candidate has made known their desire to unite with Calvary Baptist Church, and having received a vote of welcome, shall, after having read and accepted the doctrines, ministries, and policies that expresses the direction and goals of Calvary Baptist Church, be added automatically to the membership role with all rights and privileges.

**Duties and Privileges:**

1. To attend the regular corporate gatherings of the church (Heb. 1:24-25).
2. To identify, develop and utilize one's spiritual gifts and abilities and to seek a place of service within the church (Rom. 12:4-6).
3. To give regularly, generously, and cheerfully a portion of one's income for the support of the church and its ministries (Matt. 6:19-21; II Cor. 9:7).

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4. To continually seek to care for one another by acts of kindness and compassion, bearing one another's burdens and by seeking to restore in love those who have fallen into sin (John 13:34-35; Gal. 6:1-2).

5. To seek and maintain harmony and unity in the church even in the event of possible disagreements (Eph. 4:3).
6. To seek to live a consistent and exemplary Christian lifestyle at all times (Eph. 4:1).

### **Dismissal:**

A member may be dismissed to the fellowship of another church of like faith and order by a letter of recommendation, upon approval of the members.

### **Grievances:**

All cases of grievances between members shall be dealt with in accordance with the directives laid down in the 18<sup>th</sup> chapter of Matthew, and no public complaint shall be heard, until this course has been pursued. Charges, when made, shall be in writing, signed by at least two members in good standing, and submitted to the church council for leadership and guidance.

### **Discipline:**

If any member shall conduct himself/ herself in a manner which, in the studied opinion of the pastor and the church council, is not in harmony with scriptural principles, and for which he/ she does not show evidence of repentance, he/ she shall be interviewed and counseled by the pastor and the church council, after the manner clearly indicated in the word of God (Matt. 18:15-17; Gal. 6:1). The restoration of the erring member and the purity of the church shall be the sole purposes, and love the sole motivating force of these interviews.

If, however, the member should choose to continue in his/ her unrepentant condition, the church body shall terminate his/her membership.

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Nothing in the above is to be construed or interpreted to authorize any breach of confidentiality between pastor and member without a proper waiver thereof.

### **Final Authority for Matters of Belief and Conduct**

The statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of [the organization]'s faith, doctrine, practice, policy, and discipline, our [minister/executive committee/board of directors] is [the organization]'s final interpretive authority on the Bible's meaning and application.

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**Membership Meetings**

1. The church shall meet the first Sunday night of each month for her monthly business meeting. The monthly minutes and financial report will be presented at this time.
2. The church may conduct general business at any called service of the church.

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**Weekly Services**

**Worship:**

Sunday: We have worship services at 11:00 A.M. and 6:00 P.M. each Sunday.

Sunday morning is designed to meet the needs of the lost and un-churched with the emphasis being focused on evangelism. This service presents our members with a wonderful opportunity to invite their lost and un-churched friends and relatives. Hopefully all that attend will receive a blessing from these services.

Sunday night is a time of worship, praise, and Bible study. We will gather in the sanctuary to enjoy worship through song and an insightful study of the truths of God's word.

Wednesday: We meet at 6:30 P.M. for our Wednesday night Bible study and youth Bible classes. All ages are encouraged to attend this fellowship and study time.

**Classes:**

Sunday school begins at 10:00 A.M. each Sunday morning. There are classes for all ages.

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## MINISTRIES

Calvary Baptist Church has established the following ministries to better administer to the needs of the church.

### **Education**

The ministries of education in our church are to develop our people into spiritual, mature, well-informed followers of God. It is our belief that our Lord and our students desire our leaders to be the best they can be. Those who would hold positions of leadership must meet the following requirements:

1. Accept the doctrinal statement of the B.M.A. of America.
2. To study and incorporate these beliefs into their teaching.
3. To be faithful in attendance (at least 3 out of 4 weeks and on time).
4. Supportive of the policies and ministries of Westside Baptist Church.
5. Each candidate for a position is to be interviewed by the pastor and or Education Committee.
6. Literature other than B.M.A. must be presented to the pastor and or education committee.

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7. That each teacher takes a responsible role to make his or her class pleasant, interesting, and informative.
8. That teacher notify their assistant or the superintendent if they are going to be absent.
9. To be ever growing in knowledge, taking advantage of opportunities to improve their abilities through personal readings, Bible studies, and seminars.
10. Failure to meet the above guidelines could lead to a forfeiture of one's position.

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## **Financial Support**

We do not shy away one iota from teaching clearly, regularly, and assertively on the importance of financial support of our church and the financial integrity each believer is supposed to show. Money and possessions and giving to God's work are a constant and emphasized theme throughout the scriptures. If God considers it important, then so do we.

Let's do a little Bible study on giving and possessions:

1. I Chronicles 29:14-17
2. Matthew 6:19-21, 25-34
3. Luke 6:38
4. Mark 12:41-44; II Samuel 24:24; II Corinthians 8:2
5. Luke 16:10-11
6. I Corinthians 16:2
7. II Corinthians 9:7

What about the "T" word?

1. Abraham commenced it (Gen. 14:18-20; Heb 7:4)
2. Jacob continued it (Gen. 28:22)
3. Moses confirmed it (Lev. 26 & 27)
4. Malachi commanded it (Mal. 3:10)
5. Jesus commended it (Luke 11:42)
6. Paul provided for it (I Cor. 9:13-14, 16:2)

We think tithing (giving 10% of ones income) is a good beginning point for believers, as a practical means for regularly and systematically giving to God's work. Everyone gives a percentage of his income. If, at the end of the year, it comes out at less than 10%, how do we justify that? Here are the suggested guidelines we offer to the church. (We would hope that this becomes the norm for those who are committed to the ministry at Westside Baptist Church):

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1. Take financial control of your lives. Do whatever it takes, get whatever counseling you need, institute whatever budgeting program you have to, in order to learn and to live within your means. A debt controlled life is not honoring to God.
2. Give 10% of your income to the ministry of Westside Baptist Church. Make it the first check you write each month. Live on 90% of your income. If that is completely impossible today, develop a plan that will bring you to that point in a certain period of time.
3. Consider 10% the beginning point for faithful giving. Determine to increase your percentage giving as your income increases. Consider the dollars over the 10% to be “fun money” to be used for whatever ministry God places on your heart.
4. Enjoy with guilt free abandonment the earthly pleasures (things, toys, vacations, etc.) that God may graciously grant you after you have been faithful to Him.

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## **Music Ministry**

“Speaking to yourself in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord.” (Eph. 5:19)

Heartfelt praise and worship through the gift of music is an avenue God can use to enrich lives, energize His church, and evangelize the masses. At Westside Baptist, music is more than simply lines and spaces. Music is ministry! Music is people! Music is an outreach tool and spiritual spark for the redeemed!

At Calvary Baptist, we encourage everyone to use their talents for the Lord.

God is blessing us with people who do a wonderful job singing as well as playing the instruments. We have folks who love sharing Christ through song and music.

We would like to encourage each and everyone to become involved in this area of ministry.

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## **Youth Ministry**

Our youth ministry refers to students who are moving into the seventh grade and have not graduated from high school. While this age group represents what is normally known as a Youth Group, at present it will cover all ages.

**Purpose:** To develop and provide an atmosphere of learning that will aid in the spiritual as well as social growth of our young people through various activities.

**Aim:** To help lead young people in a personal relationship with God and His people by showing them that it is both fun and fulfilling to be involved in church related programs.

**Structure:** The student ministry will consist of a Youth Director and any committees they feel will aid in effectively ministering to our youth. The planning and implementation of programs will be their responsibility.

Calvary Baptist Church offers Sunday School Classes for all ages. These classes begin at 10:00 A.M. each Sunday. The age requirements for each class are broken down as follows:

1. Pre-school through Kindergarten
2. First through Third Grades
3. Fourth through Sixth Grades
4. Seventh through Twelfth Grades

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Sunday night and Wednesday night classes are offered to all ages combined into two groups. These groups consist of Pre-school through Fifth grades and Sixth through Twelfth grades. Sunday night services begin at 6:00 P.M. and Wednesday night services begin at 7:00 P.M. These classes will enhance our knowledge of our Lord and Savior Jesus Christ through Bible Study and activities with special Christ-centered itineraries incorporated throughout the year.

## **Vacation Bible School:**

Vacation Bible School is one of the most anxiously awaited events of the year for children. It is usually conducted in a weekly night time format. Youth workers and adults combine their efforts to provide a quality program of Bible study, missions, music, crafts, refreshments, and recreation for children ages three through high school. VBS is a valuable opportunity to conduct intensive Christian training with our children. It also serves as an effective outreach to children throughout our community.

The week is closed out in grand style on the last evening with a closing program and graduation.

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## **Church Camp:**

Our church camp facilities, provided by the Jonesboro District BMA, are located in Smithville, Arkansas.

Because of the good turn out for camp each year the ages have been split to make room for everyone who wants to attend.

The Junior's Camp meets the first week in June and the Teen's Camp begins the following week. The fee is set each year by the camp planning committee and information is mailed out to each church early enough to allow for registration. The fees cover meals and lodging while at the camp.

The camp offers classes, worship services, and organized fun activities such as swimming, softball, ping-pong, volleyball, and special events.

Our sponsors volunteer to accompany the students to provide supervision. Our church provides transportation to and from the camp. The camp begins on Monday and ends at noon on Thursday.

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## **Men's Brotherhood**

There is a need for closer fellowship among the men of the Lord's church, thus the Men's Brotherhood was organized to answer that need.

Presently our men are meeting the first Saturday of each month at 8:00 A.M. in the fellowship hall for prayer followed by breakfast.

Whether you are a guest of our church or a member, we invite you to join us for this special time of fellowship.

The District Brotherhood (composed of men from several churches in the Jonesboro district) meets monthly. These meetings provide further opportunities for fellowship with other Christian men. There is always a wonderful meal before the spiritual part of the service.

Our Men's Brotherhood cooperates with other Brotherhood organizations to provide financial support for special projects voted upon in local or state meetings. We plan special events such as fishing trips and camp outings

during the year, which gives everyone a great opportunity to bring family and friends.

There are no membership dues or requirements in this organization. Any member may be part of this fellowship. Non-members, women, and guests are welcome to attend and participate in our Brotherhood activities.

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### **WMA**

The Women's Missionary Auxiliary is a group of women authorized by Missionary Baptist churches on the local, district, state and national levels, banded together to encourage each other in their Christian growth and to aid in the ministries of their church and her associations through personal ministry and youth auxiliaries. She seeks to actively help the churches of the Baptist Missionary Association of America to carry the gospel to every corner of the world through local missions projects, personal and corporate evangelism, Christian education, and benevolence. She seeks to serve as an advocate for the needs of local, state, interstate, and foreign missionaries to the churches of the Baptist Missionary Association of America.

The Auxiliary is an organization designed to provide a scriptural avenue of service to women who wish to use their talents and resources to magnify the Lord. Women who are interested in spiritual growth through Bible study, support and promotion of worldwide missions, evangelism, benevolence, and Christian fellowship will find unlimited opportunities in the Women's Missionary Auxiliary.

The WMA meets in the fellowship hall of our church once per month. Any woman member may be a part of this fellowship. Non-members and guests are welcome to attend and participate in the WMA activities.

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## **Outreach Ministry**

The Outreach Ministry at Calvary Baptist Church consists of a group of devoted, dedicated members whose goal is to share the Gospel of Jesus Christ through cards, letters, phone calls, witnessing, and prayer. This group of “Salt and Light” members reach out into our surrounding community to tell others of the Good News of our Lord and Savior Jesus Christ. They also strive to uplift and encourage members of our own congregation through guidance from the Holy Spirit, so that we may all be in one accord as we lift up our praises to God the Father and God the Son.

The Outreach Ministry enjoys a fellowship meal following the morning services each third Sunday of the month. Immediately following the meal we join together in prayer and proceed into the community to share the gospel of Christ and provide spiritual encouragement.

## **Food Pantry and Clothes Closet Ministry**

This provides essential needs for the surrounding community in need of clothes or non-perishable food.

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## **Nursing Home Ministry**

This ministry allows us the opportunity to share the Gospel of Christ in our local nursing home as well as encouragement for the residents and staff. We will meet at 3:00 PM on Sunday afternoons as scheduled by the Activities Director of Manila Nursing Center.



## **Nursery:**

“Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God” (Mark 10:14)

Jesus loves children. He demonstrated His love for children by taking time from His busy schedule for them. Calvary Baptist Church follows the example of the Lord. Calvary Baptist loves children and seeks to provide a pleasant environment for them. It is our wish to make your child as happy and comfortable as possible while in the nursery.

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## **Facilities Development**

Our church facility is located at 142 3<sup>rd</sup> Street in Manila, Ar. It houses our main sanctuary, nursery, fellowship hall, offices, and classrooms, with a parsonage adjacent to the main facility.

If for any reason this body of believers ceases to function as a church, we the members of Calvary Baptist Church would like to strongly encourage that all proceeds from the sale of the church property be donated to the BMA of America, as approved March 13, 2005, in our regular business meeting.

### **Facility Use Policy**

#### **Purpose Statement**

The church's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The church desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

But facility use will not be permitted to persons or groups holding, advancing, or advocating beliefs or practices that conflict with the church's faith or moral teachings, which are summarized in, among other places, the church's constitution and bylaws. Nor may church facilities be used for activities that contradict, or are deemed inconsistent with, the church's faith or moral teachings. The pastor, or his official designee, is the final decision-maker concerning use of church facilities.

This restricted facility use policy is necessary for two important reasons. First, the church may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be

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used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the church present a consistent message to the community, and that the church staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used by groups or persons who express beliefs or engage in practices contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices of the persons or groups using its facilities.

Therefore, in no event shall persons or groups who hold, advance, or advocate beliefs, or advance, advocate, or engage in practices that contradict the church's faith use any church facility. Nor may church facilities be used in any way that contradicts the church's faith. This policy applies to all church facilities, regardless of whether the facilities are connected to the church's sanctuary, because the church sees all of its property as holy and set apart to worship God. (Col 3:17.)

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**\*\*All scripture noted in this handbook will be referenced and interpreted with the guidance of our Lord from the King James translation of the Holy Bible\*\***