

The Confession of Faith

of

Calvary Independent Baptist Church

Post Falls, Idaho
Clarified October 2021

I. GOD

We believe that there is one, and only one, true and living God; that He is absolute in nature, perfect in attributes, holy in character, sovereign over all things, the maker and supreme ruler of heaven and earth; that He was pre-existent to and creator of all things (add); that He is infinite in wisdom, marvelous in power, and amazing in love; that He is holy, righteous, and true, worthy of all confidence and love; that He unites in Himself the infinite, the eternal, and the Almighty Three – God the Father, and God the Son, and God the Holy Spirit; that the three individual persons of the Godhead exist in the same Divine nature, essence and being; and that they are coexistent and coequal in every Divine attribute, each one executing distinct but harmonious offices in the great work of redemption.

Gen. 1:1; Deuteronomy 4:39; Mk. 12:29; Gen. 17:1; Matthew 5:48; Isa. 6:3; I Chron. 29:11-12; Psalm 103:19; Rom. 11:33-34; Matthew 19:26; Psalm 19:9; I Jn. 5:7; Ex. 3:14; Gen. 1:26; and Jn. 4:24.

II. THE DIVINE TRINITY

GOD, THE FATHER.

We believe that God, the Father, is the first person set forth in the Divine Trinity; that He is almighty, merciful, and just; that He is holy, righteous, and true; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience and omnipresence; and that He, in harmony with His Divine office, loves, provides, and protects, thus exercising providential watch-care over the sons of men, and especially a fatherly care over the children of God.

Matt. 28:19; Matt. 19:26; Ps. 19:9; Isa. 6:3; Ps. 100:5; Prov. 15:3; Ps. 139:1-6; Ps. 103:13; Matt. 6:25-30; Matt. 10:29-31 and Matt. 7:11.

GOD, THE SON

We believe that God, the Son, is the second person set forth in the Divine Trinity; that He is Very God of Very God; that He is almighty, merciful, and just; that He is holy, righteous, and true; the Creator; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience, and omnipresence; that God, the Father, through the Holy Spirit, is actually and eternally His Divine Father, and Mary, is actually and innocently His human mother; ie. that He was virgin born; and that He, now glorified; and in harmony with His Divine office, mediates, seeks, and saves, thus exercising the mediatorial office of redemption.

Jn. 1:1-3, 14 and Isa. 9:6; Matt. 28:18; Jn. 8:15-16; II Cor. 5:21; Heb. 13:8; Phil. 2:6; Jn. 2:23-25; Matt. 28:20; Lk. 1:35 and 2:7-14; I Tim. 2:5-6; Lk. 19:10; and Jn. 3:16.

GOD, THE HOLY SPIRIT.

We believe that God, the Holy Spirit, is the third person set forth in the Divine Trinity; that He is almighty, merciful, and just; that He is holy, righteous, and true; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience, and omnipresence; that He restrains the world, the flesh and the devil; that He witnesses to the Truth, convicts the lost, magnifies the Christ, and testifies to the righteous judgment of God; that He seeks to glorify the Father and the Son, but not Himself; and He, in harmony with His Divine office, comforts, teaches, testifies, guides, regenerates, empowers, sanctifies, and anoints, thus exercising the quickening role in the works of saving the lost and in a supervising role in the life of the saved.

Jn. 14:16-17 and 26; Jn. 15:26; Jn. 16:7-13; Heb. 9:13-14; I Pet. 4:14; I Cor. 2:10-12; Ps. 139:7-12; II Thess. 2:6-7; Jn. 3:6,8; Eph. 1:13-14; Acts 1:8; I Pet. 1:2; and Isa. 61:1.

III. THE DEVIL

We believe that Satan is an actual person, and not an imaginary influence; that he once enjoyed high heavenly honors and glorious heavenly privileges; that he, through pride, ambition, and self-will attempted to betray the Almighty and brought upon his head the judgment of God; that he operates today as the god of this world and the prince of the power of the air; that he is an inventor of evil, an arch-deceiver, and the father of all lies; that he is the greatest enemy, the mightiest tempter, and the most relentless accuser of the saints; that he is a defeated creature, and that he shall eventually be cast into the lake of fire, the place of eternal punishment, prepared for the devil and his angels.

Job 1:6-12 and Job 2:1-7; Ezek. 28:12-19; Isa. 14:12-17 ; II Cor. 4:4 and Eph. 2:2; II Thess. 2:7-11 and Jn. 8:44; I Pet. 5:8 and Gen. 3:1-6 and Rev. 12:10; and Rev. 13:1-10 and II Cor. 11:13-15; Jn. 14:30; and Eph. 2:2; Rev. 20:10 and Matthew 25:41.

IV. THE HOLY BIBLE

We believe that the Holy Bible is the written Word of God, the Scripture; that it is the full, the final, and the complete revelation of God's will to man; that it has God, the Holy Spirit, for its author and is truth without any admixture of error for its matter; that it was written by holy men of old under the immediate and direct inspiration of the Holy Spirit; that it is verbally and plenary inspired and the only authority for faith and practice, that each of its sixty-six books are relevant for every generation, that it reveals the principles by which God will judge us and is, therefore, the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions shall be tried, and that God has preserved His Word in the Textus Receptus and the Massoretic Text, and He will preserve His Word pure for every generation. The only Bible which we use in our services is the Authorized, King James Version.

Ps. 119:89; II Tim. 3:16-17; Rev. 22:18-19; Jn. 17:17; Jn. 3:32-34; II Pet. 1:20-21; I Pet. 1:10-12; Zeph. 1:1; Ps. 19:7-11; Ex. 20:3-17; Ps. 1:2; Jn. 12:48; Matthew 24:35 and Rom. 15:4.

V. CREATION

We believe that the Genesis record of creation is literal, and not allegorical or figurative; that God personally created the heaven and the earth; that the days of Genesis 1 are twenty-four hour days; that He miraculously brought forth all original matter out of nothing; that He fashioned all organic forms as specific creations subject to limited changes within the species; that He ordained each species to bring forth after its kind; that He finally "formed man out of the dust of the ground," not by any process of evolution but by direct action, and "breathed into his nostrils the breath of life and man became" immediately "a living soul;" that He created man in the image and likeness of Himself; that life begins at conception; that His every creative act was complete and perfect in itself; and that not one of His creations was conditioned upon antecedent changes naturally wrought during interminable periods of time.

Gen. 1:1 and John 1:1-3 and Heb. 11:3; Gen. 1:21, 24-27; and Gen. 2:7; Col. 1:16-17; Gen. 1:5.

VI. THE FALL OF MAN

We believe that man, originally created in holiness and associated with God in innocence, did, by his own free will and voluntary transgression of the Lord's command, fall from the original state in which he was created, and, as a consequence, became a sinner, spiritually dead, alienated from God, bringing upon himself and all his posterity just condemnation; and that he is now, by virtue of his fallen nature, utterly void of holiness, positively inclined to evil, and actually condemned to eternal ruin, without defense or excuse; that all Adam's posterity are dead in sin because of our descendance from Adam. We believe that God's law was designed to prove to sinners their need of God's grace and salvation.

Gen. 1:26-27 and Eccl. 7:29; Gen. 3:16-17; Ezek. 18:4; Rom. 5:12; Rom. 3:10-18; Rev. 21:8, and II Tim. 1:8-9.

VII. THE FLOOD

We believe that God caused a flood of waters to cover the entire planet for the purpose of destroying wicked man, that only those eight people and the animals in the ark that God commanded Noah to build were saved alive; that all of the various races of man are descendants of Noah.

Gen. 6:17; Gen. 7:19-20; I Pet. 3:20.

VIII. SALVATION BY GRACE

We believe that the saving grace of God is elective and saving; that it embraces the personal triune, and redemptive ministry of God the Father, and God the Son, and God the Holy Spirit; that it comprehends all of the labors put forth by the Almighty in the interest of perfect righteousness and the salvation of the lost soul; that it encompasses foreknowledge, foreordination, and predestination; that it, and it alone, saves even unto the uttermost all who repent toward God and believe on the Lord Jesus Christ; and that salvation thus wrought is wholly by grace, "the free gift of God," requiring neither culture nor works in any form to secure it or to keep it.

Eph. 2:8-9; Tit. 3:3-7 and I Pet. 1:2-5; Rom. 8:28-30; Heb. 7:25 and Acts 20:20-21; Rom. 6:23; Rom. 11:6; Rom. 5:20; Rom. 3:23-25; and Rom. 4:1-5

IX. REGENERATION

We believe that in order to be saved lost sinners must be regenerated, or born again; it is also called "the new birth;" we believe that regeneration is a re-creative act, far beyond comprehension, wrought in the believer's heart by the direct personal ministry of the Holy Spirit; that it is instantaneous and miraculous, being neither evolutionary, cultural, nor religious; that it embraces the Divine acts of cleansing the heart from all inward sins and of pardoning the soul of all outward guilt, in connection with the work of begetting a new creature in Christ Jesus; that the dead sinner is made to live through this new birth, becoming thereby a regenerated spirit, possessing eternal life, the gift of God; that it is the actual impartation of the Divine life, not a mere transformation of the human life; and that the proper evidence of regeneration appears in the holy fruit of repentance towards God and faith in the Lord Jesus Christ; that regeneration is the cause of faith and not vice versa.

Jn. 3:3-5 and 7; II Cor. 5:17; Jn. 3:8 and Jn. 3:16; Jn. 1:12-13; Tit. 3:5-7; Eph. 2:1, 5 and Rom. 6:23; Matthew 7:16-18 and James 2:17-20.

X. REPENTANCE AND FAITH

We believe that repentance and faith are solemn and inseparable requisites of salvation; that they are inseparable graces wrought in the heart of God's elect by the quickening Holy Spirit; and that the sinner, believing the scriptures, and being convicted of sin, righteousness and judgment to come; having his understanding enlightened by the Holy Spirit so that he is able to cast himself upon the truth thus believed, does actually repent, displaying a changed or new heart, turning to God in unfeigned contrition, confession, and supplication, surrendering himself wholeheartedly to Jesus Christ as Lord, immediately receiving Him as personal and all-sufficient Saviour and openly confessing Him before all men.

Acts 20:21; and Mark 1:15; Acts 11:18 and Eph. 2:8 and Jn. 6:44; Jn. 16:8-11; Matthew 3:1-2,8; Acts 3:19; Lk. 13:3; and Lk. 18:9-14; Rom. 10:10, and II Tim. 2:24-26

XI. THE BLOOD ATONEMENT

We believe that the lost sinner is guilty and already under just condemnation; that he is by nature an alien to God and because of sin, condemned to die; that atonement for sin was effected through the mediatorial office of the Son, Who by Divine appointment, freely took upon Himself our nature, yet without sin; that He, through obedience during His earthly walk, personally honored the Divine Law and the covenant within the God-head, by keeping the law, and through His death on the cross, actually satisfied the penalty of the offended Law by suffering in the sinner's stead; that He, through His obedience and sacrificial death, made full and vicarious atonement, or covering, for sin on behalf of God's elect; that he died, the just for the unjust, bearing our sins in His body on the tree; and that He, through the shedding of His blood on the cross of Calvary, made provision, on behalf of His elect for their cleansing, for pardon, for peace, and for reconciliation to God.

Isa. 53:6; Rom. 6:7; I Tim. 2:5-6 and Heb. 2:17 and II Cor. 5:21; Matthew 5:17-18 and I Pet. 2:24; Heb. 10:10-12; I Pet. 3:18; Rev. 1:5; Isa. 55:7; Jn. 14:27; Matthew 11:28; Rom. 3:25; I Jn. 1:7; Lev. 17:11; and Heb.

XIII. SANCTIFICATION

We believe that sanctification is a Divine work of grace; that it is not a state of sinless perfection attained through a "second blessing" or through a special "baptism of the Holy Ghost"; that it is an act of grace by which the believer is separated unto God and dedicated unto His righteous purpose; in it we become more like the Lord Himself; ie. Holy; that by it we enter into Divinely appointed privileges and thus become larger partakers of His holiness; we also believe that there is a practical sanctification which it is a progressive work begun in regeneration and carried on in the life of every believer by the presence and the power of the Holy Spirit and the Word of God; and that it is nurtured only by Heaven's appointed means, especially by the Holy Spirit, the Word of God, and the saved through his self-examination, obedience, self-denial, watchfulness, and prayer; that because of sanctification believers are called God's "saints" or "sanctified ones."

I Thess. 4:3 and 5:23; Rom. 15:16 and Jeremiah. 1:5; Rom. 12:1-2.

XIII. THE SECURITY OF THE BELIEVER

We believe that salvation, wrought by grace, is everlasting; that the saved need fear no evil; that the saved are kept by the power of God; that the believer in Christ Jesus shall not be brought into judgment at the great white throne; that no one can lay anything to the charge of God's elect; that they are securely held in both the hand of the Father and the Son; and that the age-old Baptist doctrine "once in grace always in grace" is heavenly and gloriously true.

Jn. 3:16; Jn. 3:36; Phil. 1:6 and I Pet. 1:5; Jn. 5:24 and Rom. 8:1; Jn. 10:27-29 and Rom. 8:31-33 and Rom. 8:35-39 and II Tim. 1:12.

XV. THE LORD'S RETURN

We believe that Christ Jesus is coming back to earth again; that His return shall be personal, audible, visible, and bodily; that it shall mark the advent of the "day of the Lord" and usher in the millennium; and that He shall in that day turn the tables on Satan, take up the throne of His Father David, put down all His enemies, rule with a rod of iron, triumph over sin, and give the world an example of righteous government during His thousand years of personal reign on earth. We believe that the many promises made to Abraham, Isaac, and Jacob concerning a land of inheritance have not yet been fulfilled and that Christ will make good on these promises when He returns in glory to save Israel and establish His Millennial Kingdom. We also believe in the imminent return of Christ for his saints, at which time the living saints will be translated. Being thus imminent, it will naturally occur prior to the time of Jacob's trouble – the seven year-long tribulation.

Job 19:25-26; and Isa. 9:6-7 and Zech. 14:4; and Lk. 1:31-33; Matthew 25:31-34; Rev. 19:11-21 and Acts 1:11 and Rev. 1:7; II Pet. 3:10; Rev. 20:4-6; Rev. 19:20 and Rev. 20:1-3; I Cor. 15:25-27; Ps. 2:9 and Rev. 12:5 and 19:15; Rom. 11:26, I Thess. 4:13-18.

XVI. THE RESURRECTION

We believe that Christ Jesus arose bodily from the grave at sundown Saturday night, that is, prior to daybreak Sunday morning; that His miraculous emergence from the tomb forecasted a like bodily resurrection for every descendant of Adam; that the dead in Christ shall rise first, and they shall be given glorified bodies like His; that they and those that are alive in Christ shall be caught up to meet the Lord in the air; that the wicked shall rise at the close of the millennium; and that they shall be brought before the great white throne judgment and there face the Judge of the quick and the dead.

Matthew 28:6; Lk. 24:1-12; I Cor. 15:12-22; I Thess. 4:13-18; Rev. 20:5-6; Dan. 12:2; I Sam. 2:6; Isa. 26:19; Hosea 13:14; and Isa. 25:6-8. Rev. 20:11-15.

XVII. INDIVIDUAL REWARDS

We believe that reward and salvation are not one and the same thing; salvation is the gift of God and rewards may be granted by God for service. We believe that the Lord shall reward His own; that He Himself

shall descend from Heaven with a shout; that the dead in Christ shall rise first; that a solemn separation shall take place between the righteous and the wicked; that the blood-washed and Holy Spirit-begotten shall be caught up to meet Christ in the air, soon to be rewarded according for the deeds done in the body; and that the righteous shall forever be with the Lord, their Saviour. We believe that the wicked are children of the devil; that they are rebels against God; that they reject the free offer of salvation through Christ; that they, as a consequence, are hell bound, being under a death sentence; and that they shall spend eternity in the lake of fire which burneth with fire and brimstone where the Dragon, the Beast, and the False Prophet shall ever be.

I Cor. 3:11-15; I Thess. 4:16-18; II Cor. 5:10 and 13:47-50; I Cor. 3:8; Rev. 20:10-15; and Rom. 6:23.

XVIII. THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked. We believe the righteous are they who, because they have been regenerated, believe in Christ Jesus; they are the justified by faith, and sanctified by the Holy Spirit and the Word; that the righteous are heirs of God and joint-heirs with the Lord Jesus Christ; and that eternal life, the gift of God is their eternal possession. We believe that the wicked are they who do not believe on, or trust, Christ Jesus for salvation from sin; they are condemned because of their unbelief and corrupted by the god of this world; that they spurn the privileges of God's grace, choosing the life of sin and rebellion because it is their nature to do so; and that eternal damnation is the inescapable portion of the unjust.

Mal. 3:16-18 and Jn. 3:6; Rom. 3:22, 24 and 4:3 and 1:17; Rom. 8:1-7; and Rom. 6:23; II Cor. 4:4; Rev. 21:8 and Matthew 23:37 and Prov. 29:1 and Matthew 25:41. Rom. 8:10-17; Jn. 5:24; Jn. 10:26-28; Jn. 3:18.

XIX. THE CHURCH

We believe that a New Testament church, according to Divine purpose and plan, is a visible, local, organized body; that it is composed of baptized believers associated together by a covenant of faith and fellowship in the Gospel; that its authority has been given to it by God alone, not from any human state or government; that its New Testament validity continues as long as it remains true to the essential principles of New Testament doctrine; that the church is a sovereign, independent, democratic body; that its ministry is blessed with the presence and leadership of the Holy Spirit and the light and revelation of the Written Word; that its work should be to edify, strengthen and equip its members, enabling it, through them, to properly evangelize the world; that it is a self-governing body and is the sole judge, under the limitations of the Scriptures, of the measure and method of cooperation; that it is the only ecclesiastical tribunal the Lord has on earth; that its judgment concerning membership, missions, benevolence, cooperative alignments, and support is final; that it was personally founded by Christ Jesus during His ministry on earth; that it is subject to His laws and is the custodian of His ordinances; that the perpetuity of our faith, our doctrine and practices, ordinances and ordinations, has been accomplished through the Holy Spirit's planting and preserving local Baptist churches down through the centuries even until now.

We also believe that the Biblical term "the church," without designating an assembly in a specific location, often speaks of the Lord's churches in a corporate sense, or as the institution of the church – that the many churches collectively, of a particular age, region or of all time make up the church. "The church" is not synonymous with the kingdom of God, the family of God, or the elect. Only those saved and baptized individuals who have joined themselves to a local body of baptized believers are said to be in "the church" (compare I Corinthians 15:9 and Galatians 1:13 with Acts 9:31). The church of Matthew 16 and the promise of church perpetuity was not for any one particular local assembly, but of the church in this corporate sense. Ephesians 3:21.

Matthew 28:19-20; I Cor. 1:1-3; Acts 2:41-42; Matthew 16:18-19 and 18:15-17; Acts 1:8 and 13:1-4; I Tim. 3:15; Mk. 3:13-14.

XX. ORDINANCES

We believe that baptism and the Lord's supper are ordinances personally set in the church by the Lord Jesus Christ. We believe that baptism is the burial of a believer in water by the authority and instruction of the church; that it symbolizes the death and the burial and the resurrection of the Lord Jesus Christ; that it also typifies the believer's death to sin, the burial of his old nature, and his resurrection unto a new life; and that it is administered in the name of the Father, and of the Son, and of the Holy Spirit. We believe the Lord's supper is a memorial act and administered by the authority and instruction of the church; that it symbolizes the broken body and the shed blood of the Son of God; that its observance points to the crucified Lord on Calvary and forward to the returning Lord in glory. We believe that these ordinances are not sacraments, but are symbols, pointing to the world's only Saviour. We practice closed communion and use unfermented wine. We serve the Lord's Supper to our church members only.

Matthew 26:26-29 and 28:19; Rom. 6:3-5 and Acts 10:47; I Cor. 11:23-26.

XXI. CHURCH ADMINISTRATION

We believe that the churches of God and the state should be kept completely separate; that civil officers should be prayed for, conscientiously honored, and obeyed when it comes to their God-given responsibilities; that diligence should be had in seeking the will of God in all church matters; that pastors and deacons should be duly authorized and brought to understand the sacred duties devolving upon them; that the Lord's Day, the first day of the week, should be honored by both saint and sinner; that Bible teachings should be constantly and consistently fostered by God's churches; that members should be deliberately and prayerfully voted into the fellowship of the body; that sinful church members should be prayerfully and Scripturally disciplined by the church; and that church letters should be granted to churches of the same faith and practice.

Rom. 13:1-8; Acts 14:23 and Acts 6:1-6; Acts 2:42; Rev. 1:10; Matthew 18:15-17; Acts 15:19-27 and 18:27 and Rom. 16:1-2 and Matthew 28:19-20.

XXII. CHURCH COOPERATION

We believe that it is the privilege and the right of local churches to cooperate with each other in carrying out the commission of the Lord; that such cooperation is righteously effected only when the principles of Christ are preserved in the work fostered; and that all associated endeavors of local churches should be carried on in such a way as to preserve the autonomous integrity of each local body in all matters of faith and practice.

II Cor. 8:1-6, 16-24; II Jn. 1-4; Matthew 16:18-19 and Acts 15:19-27.

XXIII. CHURCH FINANCE

We believe God's plan of finance for the church is tithes and offerings; that the tithe belongs unto the Lord, and it is the obligation and privilege of each Christian to pay his tithe and give his offering unto the Lord through the church; that he is to give of his increase upon the first day of the week; this giving is to be done with a cheerful, willing and systematic spirit; and that such monies will enable the church to carry out the commission of our Lord. The church, as custodian of God's monies, should use it wisely.

Lev. 27:30; Gen. 28:22; Matthew 23:23; Mal. 3:10; Prov. 3:9; II Cor. 9:6-8; I Cor. 16:2; I Cor. 9:13-14.

XXIV. MISSIONS

We believe that missions is the sole responsibility of the New Testament Baptist church, and each church in particular; it is not the responsibility of any other organization; that missionaries are men Divinely called and then ordained and sent out by the local church; that it is the responsibility of God's churches to support God-called missionaries and not extra-Scriptural organizations; and that missionaries are to preach the gospel, win the lost to Christ, baptize them, and organize churches of like faith and order. The local New Testament church is the only authorized organization to carry out the commission of our Lord.

Matthew 28:18-20 & Mk. 16:15; Lk. 24:46-49; Jn. 17:18; Acts 1:8; Acts 13:1-4; Rom. 10:13-17.

XXV. Marriage and Divorce

We believe that marriage was ordained by God at the time of Creation and was confirmed in the New

Testament by the Lord Jesus Christ. Marriage is only to be between one man and one woman. It is not lawful for any man to have more than one wife, or for any woman to have more than one husband. It is an honorable and lifelong commitment and covenant. Married couples should seek to please their Lord, honoring His Biblical instructions, by remaining married for life; they should not seek to be loosed from this lifelong commitment. Christians should marry only believers in the Lord, thereby ensuring that they are equally yoked. Men and women closely related by blood should not marry. We believe that marriage is a solemn and binding commitment between one man and one woman regardless of the authority conducting or sanctioning the marriage ceremony.

Gen. 2:21-24; Deut 7:1-4; Lev. 18:6-18; Matt. 19:5; I Cor. 5:1-2; I Cor. 7:12-14; II Cor. 6:14; Heb. 13:4.

CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, 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 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 ordinances, discipline and doctrines; to give it a sacred preeminence over all institutions of human origin; 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 throughout all nations.

We also engage to maintain family and secret devotions; to bring our children up in the nurture and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment avoiding as much as possible all sin and worldliness; and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and 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 rules of our Saviour 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 order, where we can carry out the spirit of this covenant and the principles of God's Word.

Constitution

ARTICLE I. NAME

We, the members of Calvary Independent Baptist Church of Post Falls, Idaho, do ordain and establish the following articles and constitution to which we voluntarily submit ourselves.

This organization shall be called "Calvary Independent Baptist Church of Post Falls, Idaho."

ARTICLE II. OBJECT

It is the purpose of this church to promote the evangelization of the unsaved at home and abroad, to administer the ordinances as the Bible directs, and to seek the spiritual growth of God's people through a diligent teaching of the Scriptures and godly example.

ARTICLE III. GOVERNMENT

This church shall be informal in ritual. Its government is vest in the body of baptized believers of which the church is composed. It is subject to the control of no other ecclesiastical body, and no denominational, conventional, or associational representatives shall ever sit in judgment or council over its affairs.

ARTICLE IV. MEMBERSHIP

Any person confessing faith and trust in the Lord Jesus Christ, following their baptism by immersion in water, may be accepted into the membership of the church.

Any person coming from another Scriptural Baptist church, which has not turned away from the historic Baptist doctrines nor accepted any baptism but Scriptural Baptist immersion, may be received as member upon promise of a letter from that church.

Any person to whom Scriptural baptism has been administered by the authority of a pure and orthodox Baptist church may be received upon statement of his or her experience and faith in Christ.

Any person who has been Scripturally excluded from this or any other recognized Baptist church, may be received following acknowledgment to the offended church and restoration thereunto, if possible.

ARTICLE V. DOCTRINE

This church receives the Scriptures as its authority in all matter of faith and practice. The specific points of our doctrine are outlined in our church Statement of Faith.

Only the King James Version of the Bible will be used for preaching and teaching. The Received Text of the Greek New Testament and the Massoretic Hebrew Text of the Old Testament may be used for investigation of the original languages.

Doctrinally, this church will not cooperate with or support in any way any ecumenical movement, Neo-Evangelicalism, Neo-Orthodoxy, Modernism, or Liberalism. This includes missionaries, schools, fellowships, associations, denominations, or any other kind of religious society.

ARTICLE VI. SUPPORT

The church shall be supported by the free-will tithes and offerings of its membership according to the teaching of the bible. The support of the church includes a fixed salary paid to the pastor commensurate with his needs and the ability of the church to pay, and all other official salaries which the church may establish at any time. It will also include all supplies for the officers and the various departments of the church organization. Utilities and maintenance of the church property such as building repairs and improvements and the care of the church grounds, and all improvements of the facilities shall be included in the support of the church. It will also be a policy of the church to encourage personal giving to missions above the regular tithe of the membership in special offerings to missionary causes around the world.

ARTICLE VII. OFFICERS

The elected officers of the church shall be: pastor, deacons, clerk, treasurer, Sunday school superintendent, and assistants to these offices if the need should arise. If there are no members qualified for these offices according to the By-Laws, or if there is no spiritual need, the church is not required to have each office filled at all times.

ARTICLE VIII. MEETINGS

Meetings of the church shall be held each Sunday according to the regular schedule. Mid-week services shall be held each Wednesday evening, the time to be announced by the pastor. Special meetings may be called at any time by the pastor for business reasons. Special evangelistic meetings and meetings for fellowship or for missionary purposes may be had at any time the pastor and church think advisable.

ARTICLE IX. PROPERTY RIGHTS

Only the church as a body shall have the right to purchase and own property in the name of the church. The individual members, as such, shall have no material shares in the assets of the church, and they no claim to title to any of the real property owned by the church.

ARTICLE X. AMENDMENTS

The Constitution of the church may be amended by a two-thirds vote of the members present at any

regularly called meeting, provided that notice of the proposed amendments have been given to some previous regularly scheduled meeting at least two weeks in advance.

By-Laws

ARTICLE I. QUALIFICATIONS OF OFFICERS

All officers shall meet the standards upheld by the Bible and recorded primarily in I Timothy 3 and must at all times recognize the authority of the pastor as set forth in God's Word as being the under-shepherd of Christ.

ARTICLE II. THE PASTOR

The pastor shall have charge of the spiritual welfare of the congregation. He shall act as moderator in the business meeting of the church. He shall be an ex-officio member of all committees and shall have the right to call any committee together, or the entire church, at any time. He shall also have authority to purchase supplies for the church up to the value of \$1,000.00 per month without bringing the matter before the church.

ARTICLE III. PASTOR AS MODERATOR OF BUSINESS MEETINGS

Without the pastor's knowledge and consent, no meeting of the church for business purposes shall be considered lawful. All meetings of whatever nature, must be under his direction or with his approval. Should the nature of business to come before the assembly be such as would involve the person of the pastor thereby disqualifying him to act in an impartial manner as moderator, he shall have two weeks notice of that meeting and he shall call upon some other member to act in his stead. Also in the event of his absence, he shall have authority to appoint someone to act as moderator.

ARTICLE IV. QUALIFICATIONS AND DUTY OF DEACONS

The church may select from the male members to serve as deacons men who qualify according to the teachings of the Bible for such office. The term of office as deacon shall be considered permanent, but it may be concluded by volunteer resignation or by a majority vote of the church as it shall be deemed necessary for the benefit of the church. Any action to remove a deacon from office shall be announced at least two weeks before action shall be taken. It shall be the duty of the deacons to visit the sick, to prepare and distribute the elements of the Lord's Supper, and to cooperate with and assist the pastor as he may require in the work of the church.

ARTICLE V. DEACONS AND CHURCH PROPERTY

The deacons shall have the care and upkeep of the church property, but shall have no power to buy, sell, mortgage, lease or transfer any such property without the specific vote of the church authorizing such action. They shall be the legal signatories of the church body when it is necessary to sign in behalf of the church, papers pertaining to property rights, promissory notes, and/or any document which may require the signature of the church. Such signatures when duly authorized by the church shall constitute the legal subscription of the entire membership.

ARTICLE VI. CLERK

The clerk shall keep a record of the proceedings of the church, posting a copy in the church and giving a copy to the pastor, and shall have charge of all documents, papers, and letters except as otherwise provided for. All documents, papers and records are open to church members. He shall keep a register of the month and shall make reports as the church may require. This office shall be recognized as the official secretary on all documents requiring the signature of the secretary/clerk concerning all official business of the church.

ARTICLE VII. TREASURER

The treasurer shall receive and deposit in the bank (to be chosen by the church) all money of the church not otherwise directed. he shall keep a strict account of all receipts and disbursements. The treasurer will keep individual tithe and offering records when asked to by the individual. At the beginning of each year, the treasurer will provide the individual with a written statement of this tithes and offerings and will destroy alls tithe and offering records at the beginning of each year.

ARTICLE VIII. MEETINGS

The regular meetings of the church shall be as follows: Sunday School, Morning and Evening Worship, and prayer and Bible studies each Wednesday evening.

Communion services shall be held at least once each year, or as often as pastor and church feel lead to observe it.

Business meetings shall be conducted as often as needed. At such meeting a quorum shall consist of 20% of the resident members.

No member under the age of 18 shall have the privilege of voting in legal matters, and no member shall vote who has been absent from the services of the church for four consecutive weeks out of the previous six months without due cause in the opinion of the church.

ARTICLE IX. COMMITTEES

Committees may be chosen by the church, either appointed by the pastor or nominated form the floor, to act in an advisory capacity on any phase of the church work.

ARTICLE X. FINANCIAL SUPPORT OF THE CHURCH

It shall not be the policy of this church to promote suppers, sales, parties, or any other projects for the support of its work. It is our firm and solemn obligation to provide spiritual needs as opposed to that which are carnal.

ARTICLE XI. GRIEVANCES

If the occasion arise, private grievances between members shall be adjusted according to the principles given in Matthew 18:15-17. If a member fails to give satisfaction in relation to the charge preferred against him or her or perversely refuses to appear before the church when cited, the hand of fellowship may be withdrawn by a two-thirds vote of the qualified voters present. Such a person shall thereby cease to be a member of this church.

Any gross public sin shall be dealt with according to the principles of this article with due consideration of our Christian admonition given in Galatians 6:1 to first help such an one.

ARTICLE XII. PULPIT COMMITTEE

If at any time the church should become pastorless, a pulpit committee consisting of at least three consistent and faithful members shall be elected to assist the church in securing another pastor. It shall be their duty to have someone fill the pulpit at all times and especially invite preachers to come before the church in view of a call. They must have full support of the church in such matters so necessary to the advancement of the cause of Christ. The services of the committee will terminate when the candidate makes his acceptance of the call to the church public.

ARTICLE XIII. CALL OF A PASTOR

When it becomes the duty of the church to call a pastor, a meeting for such purpose should be announced far enough in advance for every resident member to know about it in time to make plans to be present. This time shall not be shorter than one full Lord's Day. When the church assembles for such purpose, the first thing in order shall be to select a moderator for the meeting, who, upon assuming the chair, shall direct the congregation in regular order and by secret ballot in making the call. The vote shall consider only one candidate at a time. Three individual members shall declare the results to the church. Such call shall require at least a two-thirds majority vote of all the members present. No member shall participate in

such election who has willfully or negligently and without valid excuse been absent from the regular meetings of the church for four consecutive weeks out of the previous six months without due cause in the opinion of the church.

ARTICLE XIV. DISSOLUTION OF CHURCH

If in the providence of God this church should vote to disband, all property and funds shall, following the payment of all current debts, be given to a sister Baptist church, by two-thirds vote of the attending membership. The guide for making this determination shall be the Confession of Faith attached to this document.

ARTICLE XV. OUTSIDE SPEAKERS

As spiritual overseer of the church, only the pastor, if the church has one, shall have authority to invite speakers or missionaries to minister to the congregation. They should all be in basic agreement with the statement of faith and policies of this church.

No one will be permitted to lead the congregation in devotion by preaching, singing, or prayer that is not in basic agreement with the church.

ARTICLE XVI. ORDINANCES

We practice two ordinances. The only baptism recognized as Scriptural shall be orthodox Baptist immersion. The policy of the church on the Lord's Supper shall be strict closed communion, using unfermented wine and unleavened bread.

ARTICLE XVII. AMENDING THESE BY-LAWS

The By-Laws may be amended by a two-thirds majority vote of the members present at any regular business meeting of the church. Any amendment to the By-Laws must be submitted in writing to the pastor and read to the church at least two weeks before being presented to the church for its acceptance or rejection.