

An aerial photograph of rolling green hills, likely a golf course, with a dense line of trees in the background. A central text box is overlaid on the image.

Calvary
Community
Church

Discipleship Guidelines

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Introduction to the Discipleship Ministry

The Lord has commanded His church to make disciples of all nations. He has promised His presence and authority in helping us fulfill this commission (Matthew 28:18-20). As believers, we are to entrust what we have learned “to faithful men, who will be able to teach others also.” (2 Timothy 2:2)

The word “discipleship” is not found anywhere in the Bible. However, the word “disciple” is used over 250 times in the New Testament. The Greek term translated “disciple” (*matheteuo*) means “learner,” “pupil,” or “follower.”

When we hear the word “disciple,” we might typically think of the “Twelve Disciples.” But they were not the first and only disciples. Discipleship was an integral part of the ancient Greek and Roman culture. Great thinkers and philosophers and other important people would always have “disciples” (e.g. Aristotle and Plato). A disciple was someone who devoted himself to spending time with a master or teacher, learning and following his way of life for the ultimate purpose of teaching others what he had learned. So when Jesus came on the scene, it was normal and natural for Him to have disciples; people who committed themselves to spending time with Him, learning and following His way of life for the ultimate purpose of being able to pass on the truth they had learned to others.

The discipleship ministry is designed to teach a believer how to follow Christ. We are commanded to be disciple of our Lord Jesus Christ, and should grow to the point where we can reproduce what we have learned in others. Discipleship is much more than just gaining knowledge and doing an assigned lesson. Discipleship is becoming personally involved in someone else’s life. It is modeling and teaching Christlikeness in every area of life. It is doing what the Apostle Paul said in 1 Cor. 11:1, “Be imitators of me, just as I also am of Christ.” It is encouraging and challenging one another to apply the things that are learned. It is building relationships! (Cf. 1 Thessalonians 2:7-12) This requires a commitment that will take time and prayer. It will mean

having to deny yourself. Jesus emphasized this as one of the costs of following Him. (Mark 8:34-38)

The curriculum used for discipleship ministry is divided into three phases. The first phase is **Calling the World to See the Glory of Christ**. It is an introduction to discipleship. It is designed to introduce a person to Jesus Christ through the gospel and to help them become followers of Christ.. This phase will cover some of the basics that are necessary to help them embrace the claims of Christ (evangelism) and grow as a Christian (edification). God has used this simple study through the years to draw many men and women to our Savior. The goal of this phase is to confess Christ publicly, be baptized publicly, and be publicly received into the membership of the local church.

The second phase is **Cultivating the Hearts of Worshipers to Savor the Glory of Christ**. In this second phase are three dimensions of cultivating the heart. They are *Growing in the Knowledge of Christ*, *Participating in the Power of Christ*, and *Manifesting the Character of Christ*. *Growing in the Knowledge of Christ*, is simply learning biblical doctrine, having a deepening understanding of gospel truth. Learning solid doctrine is foundational for the Christian walk. But knowledge with personal application is simply not what it means to be a disciple of Jesus. Paul says in Philippians 4:9 that “the things which you have learned and received and heard and saw in me, these do...” Growth as a disciple, then, means that as they grow in the knowledge of Christ, it will affect what they do and who they are.

The second dimension of cultivating the heart is *Participating in the Power of Christ*. It is spiritual formation. It is learning to walk in line with the gospel, practicing the spiritual disciplines. Paul again tells us in Colossians 1:9-10, “And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God.” As they gain spiritual wisdom and understanding, they are empowered to walk in a manner worthy of the Lord. They participate in the power of Christ, and are pleasing to God.

The third dimension is *manifesting the character of Christ*. In other words, it is developing character that is transformed by the gospel, renewal into the image of Christ. In 2 Corinthians 3:18, Paul says, “And we all, with unveiled face, beholding the glory of the Lord, are being transformed

into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” Hand in hand with learning to walk in line with the gospel is manifesting Christ-like character. This is the goal of the second phase.

The goal of the third phase is reproduction. (2 Timothy 2:2) It is Commissioning servant-leaders to spread the glory of Christ. After a disciple has grown and matured, they are ready to invest what they have learned into someone else. This whole process might take one year or several years, depending on each individual’s growth; but the goal of each disciple is to get to the point where they can be a reproducer for Christ, where they will be a servant-leader, shaped by the gospel, ready to spread the glory of Christ.

Discipleship Ministry Statement of Philosophy

Our Foundation is God's Word

The Bible is foundational in our ministry to change lives and help Christians grow in the grace and knowledge of our Lord Jesus Christ. The Word of God is living and active (Heb. 4:16), and in it, God has given us everything we need for life and godliness (2 Pet. 1:3). The Holy Spirit's power in the life of a believer who obeys the Word of God is sufficient to bring every need and help to persevere through the trials of life. (2 Timothy 3:16; Philippians 4:13)

Our Vision is to Fulfill the Great Commission

As a church body, our primary purpose for existing is to glorify Christ by "making disciples." When a person becomes a disciple, he or she is then expected to make a disciple. This is why the "multiplication process" is foundational for this ministry. Discipleship ministry begins with calling the world to see the glory of Christ. God commands us to make "disciples," and every discipler is expected to have this mandate of God before them continually. (Matthew 28:18-20)

Disciple making is best defined as learning to be a follower of our Lord Jesus Christ. All believers are to be involved in the disciple making process. It is the commitment of a discipler to meet with two or three believers on a regular basis. It is to encourage one another and hold one another accountable to becoming "doers of the Word, and not hearers only" (James 1:22-26) in every area of our lives including, but not limited to:

- *Learning how to worship God devotedly and entirely with awe, humility, and wonder.*
- *Learning how to live a life of personal holiness, rooted in faithful, fervent prayer and Christian self-denial.*
- *Learning how to build meaningful and loving relationships that extend beyond the walls of our church.*
- *Learning how to connect with others of different ages, races, social and economic positions.*
- *Learning to serve God and others with our spiritual gifts in a place of ministry within the church.*
- *Learning to share with every friend, loved one, and nation the hope found in Jesus Christ.*

Our Attitude is Humility as a Servant of Christ

The mark of a servant of Christ is the ability of a believer to “not only look to (our) own interests, but also to the interests of others.” (Philippians 2:4) Disciples are believers who desire to serve others and are committed to learning how they may “decrease, so that Christ may increase” in their lives and the lives of their disciples. (Matthew 16:24-26) They are willing to take on the awesome responsibility, with the help of God, to shepherd and minister to their disciples. By setting this example, these disciples will in turn minister “one to another.”

The Elements of Discipleship

Relationship (1 Thessalonians 2:7-8)—Establishing a relationship with a person is the first step in effective discipleship. A relationship must be built by spending time together (quality time and quantity time). It is rare for someone to have spiritual influence on another person’s life without taking time to listen, to care, or just have fun with that person. Jesus spent many hours developing relationships with His disciples, which formed the foundation for the powerful influence He had on them. Generally, the people who have the biggest impact on us are those who reach out and care for us, and therefore earn the right to have spiritual input in our lives. The bottom line is people won’t care how much you know until they know how much you care. Building relationships is the key to affecting change in people’s lives.

Practical Suggestions for building relationships:

- Remember what you were like when you were a new Christian. We are called to serve one another, as good stewards of the manifold grace of God. (1 Peter 4:10). We are to be dispensers of grace to others.
- Show interest in the things that they are interested in. Strike a common goal or interest with your disciple.
- Ask a lot of questions.

Teaching (Matthew 28:20; 2 Timothy 2:2)—Effective discipleship involves instruction. Jesus was continually teaching His disciples. Paul’s letters to the many different churches he planted are filled with instruction. Both Jesus and Paul’s instruction covered two basic topics: doctrine (what you know) and character (who you are and what you do; cf. 1 Timothy 4:16). Instruction that helps people become spiritually mature focuses on biblical principles they need to know, spiritual disciplines they need to do, and character qualities they need to be. In other words, they need to be growing in the knowledge of Christ, participating in the power of Christ, and manifesting the character of Christ.

Practical Suggestions for teaching:

- Focus more on application, less on instruction.
- Spend more time questioning and interacting with the students rather than preaching and teaching to them.
- Keep it loosely structured instead of highly structured.
- Make it fun, fresh, and exciting, not dull, predictable, and boring. Be humble and open. If you do not know an answer to a question your disciple asks you, tell him that you do not know but you will find out and get back to him.

Encouragement (Hebrews 10:24-25)—A third element of effective discipleship is encouragement. Encouragement carries with it the idea of stimulating and motivating someone to do something. Many times instruction is useless unless it is followed up with encouragement. People must be stimulated and motivated to apply what they have been taught (i.e. biblical doctrine, spiritual disciplines, and character qualities). This is usually referred to as “accountability.” Kenneth Boa explains accountability this way, “Wise leaders don’t wait for a crisis to establish accountability. Accountability relationships cannot be imposed; they must be invited. The onus

is on leaders to establish structures and relationships that harness their sin and unleash their potential. We must seek out godly people of mature character and give them permission to ask us the tough questions. This requires risk on our part. It requires honesty and vulnerability – risky things that leaders are often skittish about. However, as anyone who has suffered the consequences of a fall will tell you, an ounce of prevention is worth a pound of cure.”

The best way to hold someone accountable is by asking him or her the tough questions. On several occasions Jesus asked His disciples tough questions to hold them accountable to the truth that they had received (cf. Mark 8:29; John 21:15-17).

Practical Suggestions for holding a person accountable:

- Maintain the delicate, divine balance of confronting and comforting, exhorting and encouraging, warning and wooing. Sometimes you’ll need to encourage your disciple, but other times you’ll need to admonish him. Puritan minister John Bunyan said it this way: “People must be encouraged with the promises of God and admonished with the threats of God.”
- Affirm them in their victories and reaffirm your love and care for them in their defeats. Empathize with them in their struggles letting them know it is common to believers. (Romans 15:1,7; 1 Cor. 10:13).
- Remember that confronting someone proves that you love them, whereas allowing them to continue in sin is the most unloving thing you can do.

Example (1 Corinthians 4:16; 11:1)—A discipler must provide an example for his disciples to follow. Paul exhorted others to imitate or mimic him. He was such a godly example that he could tell believers to follow him as he followed Christ. He also challenged believers to be that same kind of example to others (cf. 1 Timothy 4:12). Paul knew that hypocrisy halts the process of discipleship. Godly principles cannot be transferred to others if they are not lived out in front of them. It is true that actions speak louder than words, and people learn far more from watching you live than by listening to you talk. Archbishop Tillotson put it this way: “To give children good instruction, and a bad example, is but beckoning to them with the head to show them the way to heaven, while we take them by the hand and lead them in the way to hell” (cited by J.C. Ryle in *The Duties of Parents*, pp.30-31).

Practical Suggestions for being a godly example:

- Make it your top priority to cultivate your own personal relationship with the Lord. Ministry is simply an overflow of a person's walk with God.
- Create opportunities to live life together. Never go anywhere alone.
- Let them see and hear from you how you are handling trials in your life.

Prayer (John 17:6-19; Colossians 1:9-12)—Both Jesus and Paul faithfully and fervently prayed for their disciples. They didn't pray flippant, trite "bless and be with" prayers, but prayed passionately for the spiritual maturity of those they discipled. A discipler must learn to talk to God about those he discipled as much as he talks to his disciples about God. John Calvin said, "Let not pastors and ministers of the word, therefore, think that they have fully discharged their duty, when they have exhorted and taught, if they do not also add prayer." (Calvin's Commentaries, vol. 8; Isaiah). Another man has stated, "The judgment is inescapable that the minister who does not pray for those to whom he is called to minister is, indeed, no minister at all. He is proud, conducting his labors as though he can succeed without God's power. He is cold and lacking in compassion toward the flock, not realizing what is the deepest need of his people, namely, the blessing of the Lord. God forbid that we should sin against the Lord in ceasing to pray for his people." (Bradford, *Intercessory Prayer*, p.17). The most effective way to help someone else grow spiritually is to pray for him or her.

Practical Suggestions for praying:

- Keep an organized, updated prayer list. This will be both a reminder for you to pray for your disciple and to follow up on his prayer need in the future.
- When someone asks you to pray for something, don't just say, "I'll pray for you," but pray with him or her immediately.

Qualifications and Description of the Discipleship Ministry

Qualifications for Discipleship

As a discipler, you will be expected to complete the following qualifications:

- *Agree with the Doctrinal and Philosophical Statement of the church. Any differences in conviction should be noted on your doctrinal questionnaire before turning them in to the church. Minor differences are not significant, but must be noted.*
- *Been disciplined at this church body or have multiplied themselves by making disciples in a local church.*
- *Faithfully attend Worship Service at the church (small groups and a home fellowship group are highly encouraged).*
- *Prayerfully become a member of Calvary Community Church.*
- *Show a basic understanding of biblical and theological truth by passing a doctrinal questionnaire.*

A disciple will be expected to complete the following qualifications:

- *Faithfully attend Worship Service at the church (evening service and a home fellowship group are highly encouraged).*
- *Demonstrate a commitment to be disciplined by meeting consistently with his or her discipler. Evaluation will be made by the discipler to determine whether or not the individual is ready to be disciplined.*

Accountability

Being a discipler is a great responsibility for which the Lord will hold you accountable. Your commitment entails the following responsibilities:

- *Understanding and applying the biblical material being taught, in your life.*
- *Demonstrating love and compassion to your disciple and holding him or her accountable to:*
 - *Preparation and study time for each meeting.*
 - *Regular weekly attendance. If your disciple fails to meet with you, it is important that you call him immediately to find out what happened.*
 - *Achieved personal goals he or she has shared and asked you to hold him accountable*
- *Assistance is available from the pastors to resolve difficult problems through biblical counseling.*

The Design of the Ministry

The design of discipleship is not to increase Bible knowledge alone. Discipleship and maturity is more than transmitting facts to another person or persons. This ministry is designed to assist the discipleship maturity process in a number of ways:

- *It gives the disciple opportunity to discover for him or herself truth from the Word of God.*
- *It assists the disciple in developing a regular disciplined reading and study of the Word of God.*
- *It ensures regular contact with another person with whom an open relationship can be developed. This relationship includes prayer and sharing of trials, victories, and mutual encouragement.*
- *It provides, through the discipler, a model in the Christian life that is essential to developing qualities of growth.*
- *It can develop confidence in the disciple; having seen it modeled by his or her discipler, to go on and disciple someone else themselves.*

Specific Goals to Work and Pray For

- *To lead the disciple to acknowledge (confess) their faith publicly. (If they have not done so already)*
 1. *To give them assurance of their salvation.*
 2. *To follow Christ's directive in being baptized.*
- *To exemplify application of biblical principles of Christian living in one's daily life style.*
 1. *The Word of God: daily reading, studying, and applying.*
 2. *Memorization of the Word.*
 3. *To manifest a consistent prayer life.*
 4. *To practice evangelism as a way of life.*
- *To build Christian character (faithfulness, patience, love, giving, etc.)*
- *To become part of the local body*
 1. *To see the need and to become faithful in attending the meeting of this local church (Worship service, small groups and home fellowship groups).*
 2. *To accept some ministry responsibility in an area of service.*

A Suggested Description of the Ministry

- *Meet together once a week for about 90 minutes.*
- *Your meetings should include these three areas*
 - *Fellowship and sharing – 20 minutes.*
 - *The goal is to get to know and build strong relationships.*
 - *Control direction of conversation by asking questions.*
 - *Identify needs.*
 - *Evaluate progress.*
 - *Memory review and discussion of lesson – 50 minutes.*
 - *Go over memory verses.*
 - *Prepare for each lesson by developing a lesson plan.*
 - *Know the point and purpose of each lesson.*
 - *Ask questions to stimulate thought.*
 - *Prayer – 20 minutes*

Build Your Relationship

For example:

- *Get to know them (birth date, phone number, job, hobbies, classes, friends, etc.)*
- *Once a month, do something extra (shopping, dessert, crafts, sports, etc.), be creative.*
- *Participate in ministry together.*

A Biblical Example of Discipleship

According to Matthew 28:19-20, the primary task of the church is to “make disciples.” Making disciples involves calling people to faith and repentance (evangelism) and then training them to be like Christ (edification). Once a person responds to the gospel message through repentance and faith, he or she must then be taught how to daily and practically live out his commitment to Jesus Christ.

Therefore, any ministry that desires to be faithful to our Lord’s commission to “make disciples” must have a healthy balance between evangelism and edification, between gospel proclamation and gospel transformation. Likewise, it must be the priority of any faithful minister to not only lead men and women to Christ, but also to train them. The apostle Paul commanded Timothy, one of his disciples, to “do the work of an evangelist” (2 Timothy 4:5). Paul modeled in his relationship with Timothy how to “do the work of a discipler.” Paul was both a passionate evangelist and a passionate discipler. Throughout his epistles to the churches, Paul gives an example of how he disciplined those he had led to Christ. In fact, his letters are in themselves an example of his style of discipleship.

This is seen very clearly in his letters to the Thessalonians. In them, Paul demonstrates the **priorities** of a faithful discipler, the **goals** of a faithful discipler, and the **character** of a faithful discipler. These three aspects combined form a model for any minister’s style of discipleship.

Priorities of a Faithful Discipler

Priorities are those things that are most important for biblical discipleship. Without these foundational principles, discipleship is ineffective and impossible. The following three priorities formed the basis for Paul’s discipleship relationship with the Thessalonians.

Prayer

From the very beginning of his first letter (1:2) to the very end of his second letter (3:16), Paul mentions how often he prays for the Thessalonians. He admits that he prays for them earnestly “night and day” (1 Thessalonians 3:10), and commands them to “pray without ceasing” (1 Thessalonians 5:17) because it is has to be the pattern of his own prayer life.

Paul not only writes about how much he prays for them, but also includes what he prays for them. He does not simply offer up to God shallow prayers, but rather he offers up to God deep, significant. In his first letter, he asks God to accomplish several things in the Thessalonians: He asks God to cause their love for one another and all men “to increase and abound” (3:12), to “establish their hearts unblamable in holiness” (3:13) so they would be ready for the coming of Christ, to “sanctify them entirely,” to “preserve completely” their spirit and soul and body, and to cause them to be “without blame at the coming of our Lord Jesus Christ.” (5:23). In his second letter, Paul prays that God would “count them worthy of their calling, and fulfill every desire for goodness and the work of faith with power” so that God would be glorified in them (1:11-12). He also prays that God would “comfort and strengthen their hearts in every good work and word” (2:17), as well as “continually grant them peace in every circumstance.” (3:16).

Paul has a desire to see the Thessalonians grow in their relationship with Christ. However, this intense commitment to come alongside them and assist them in the process of sanctification is rooted in total dependence on God. At the close of his first letter, Paul reminds his disciples that “faithful is He who calls you, and he also will bring it to pass.” (5:24). Paul realizes that God was completely responsible for their salvation and He is also completely responsible for their sanctification. He knows he can preach, teach, encourage, exhort, and admonish until he is “blue in the face,” but only God can change his disciples. His prayers demonstrate this understanding that he is completely incapable in and of himself to bring growth and maturity to his converts. He realizes that ultimately, they are not his disciples, but Christ’s. If the faithful discipler is to be utterly dependant upon God in discipleship, prayer must be his priority.

The Word of God

Paul knows that God causes people to grow into maturity by the Holy Spirit through His Word. Throughout his letters to the Thessalonians, Paul affirms that the basis of his ministry among them was the Word of God. He reminds them how he had “proclaimed to them the gospel of

God” (1 Thessalonians 2:9), and how they had received it as “the word of God, which also performs its work in those who believe” (1 Thessalonians 2:13). Paul’s relationship with the Thessalonians was initiated by the presentation of the gospel “in power and in the Holy Spirit and with full conviction” (1 Thessalonians 1:5), and he maintains his relationship with them on the basis of the Word of God (1 Thessalonians 4:15). He continually points them back to the traditions and commandments, which they had previously received from him, and exhorts them to keep obeying them (1 Thessalonians 4:1; 2 Thessalonians 2:15; 3:4,6). Paul also acknowledges that his authority is the Word of God (1 Thessalonians 4:2). He understands that he has no authority apart from Scriptures and that it is only the Word that would bring true, lasting change in the lives of the Thessalonians. Therefore, the Word is Paul’s primary tool for discipleship. If the faithful discipler is to effect eternal change in his disciples, the Word of God must be his priority.

A Godly Example

Paul’s basis of discipleship is not simply to pray and to preach and teach the Word, but also to impart his own life (1 Thessalonians 2:8). He knows that he could not just tell the Thessalonians what to do without showing them how to do it. He understood that hypocrisy not only hinders, but completely halts the process of discipleship. This is because we teach what we know, and if we are a hypocrite we will not teach sincerity and devotion to Christ. Therefore, Paul is an example of everything he preaches. In both letters he reminds them of how holy and blameless he lived while he was with them (1 Thessalonians 2:10; 2 Thessalonians 3:7-9). Paul recognizes that to be an effective discipler, his life has to be one worthy of imitation (2 Thessalonians 1:7). If he could not back up his message with a godly life, his preaching would be in vain and his efforts to make godly disciples would be futile. If the faithful discipler is to be a worthy example to be followed, a godly life must be his priority.

Goals of a Faithful Discipler

After determining the priorities of discipleship, a faithful discipler must establish goals consistent with the Word of God. Discipleship without goals lacks purpose and direction. Disciplers must know exactly what they are striving for and the disciple must know exactly what is expected of him or her. In his letter to the Thessalonians, Paul expresses two primary goals for his disciples. These goals control everything he says and does in his discipleship.

Growing Faith

Paul's first goal is for the Thessalonians to grow in faith or in other words, their commitment to God. He writes how he longs to be with them so he can "complete what is lacking in their faith" (1 Thessalonians 3:10). When he could not go to them, he sent Timothy instead "to strengthen and encourage them as to their faith" (1 Thessalonians 3:2). He gives thanks to God and rejoices because their "faith is greatly enlarged" (2 Thessalonians 1:3). Paul is not concerned with superficial, external growth (nor numerical growth), but is deeply concerned that his converts grow in grace and in the knowledge of our Lord Jesus Christ. The goal of the faithful discipler is mature faith in his disciples.

Worthy Walk

Paul's second goal flows naturally out of the first. The result of increasing faith is a life that is pleasing to God. In his letters, Paul admits that the specific reason for all his exhortation and encouragement is that the Thessalonians would consistently "walk in a manner worthy of the God who calls them into His own kingdom and glory" (1 Thessalonians 2:12). He states this instruction is for the specific purpose of teaching them how "to walk and please God," and then begs them to "excel still more" towards this goal (1 Thessalonians 4:1,10). His ultimate goal is that they would live in such a way that the name of Jesus Christ would be glorified in them and through them (2 Thessalonians 2:14). The faithful discipler must have as his purpose to see his disciples walk worthy of their calling, striving to live their entire lives to bring pleasure and glory to God.

Character of a Faithful Discipler

In developing a style of discipleship, a person can have the proper priorities and goals, but as we said before, if these are not applied with a proper character, the discipleship process is hindered and eventually halted. In Paul's discipleship style, he combines proper priorities and goals with a godly character. His writings demonstrate the attitude and actions of a faithful discipler.

Attitude

Paul's **gratitude** for his disciples is one of the most recurring themes throughout his letters to the Thessalonians (1 Thessalonians 1:2; 2:13; 3:9; 2 Thessalonians 1:3; 2:13). He continually expresses to them how thankful to God he is for them and even commands them to be thankful as well (1 Thessalonians 5:18). The faithful discipler must be truly grateful for his disciples and regu-

larly express his appreciation for them and tell them how thankful he is to God for what God is doing in and through them.

Paul was **bold**. Despite having already been mistreated and even while facing present persecution, Paul claims to have “the boldness in our God to speak to them the gospel of God amid much opposition” (1 Thessalonians 2:2). The faithful discipler cannot be intimidated by people, situations, or circumstances, but will boldly do and say what he knows he must.

Paul’s ministry to his disciples was **sincere**; it was purely motivated. He states that his “exhortation does not come from error or impurity or by way of deceit...not as pleasing men but God... For we never came with flattering speech...nor with a pretext of greed...nor did we seek glory from men” (1 Thessalonians 2:3-6). He was aware that He who entrusted him with the ministry of the gospel was the same One who examined the motives of his heart. Since he knew God was his ultimate witness, Paul’s motive for discipleship was to please and glorify God. This must be the sincere motivation of the faithful discipler.

Paul’s powerful boldness was controlled by deep **humility**. He did not assert his authority as he could have as an apostle (1 Thessalonians 2:6), but instead made himself vulnerable to his disciples and admitted his own struggles and need for God’s sustaining grace and strength. His humility is best demonstrated by his requests for prayer (1 Thessalonians 5:25; 2 Thessalonians 3:1-2). A faithful discipler must not arrogantly set himself over his disciples, but model transparency to them.

Paul’s confrontational style of discipleship was beautifully balanced with **gentleness**. He dealt with the Thessalonians “as a nursing mother tenderly cares for her own children” (1 Thessalonians 2:7). The faithful discipler will cherish his disciples and treat them with the tenderness of a mother.

Paul was **affectionate**. Paul was pleased to not only impart the gospel to his disciples, but his very life because they had become “very dear” to him (1 Thessalonians 2:8). He was not embarrassed to express the love he had for them, and told them often how eager he was to see them again (1 Thessalonians 2:17). It was this “fond affection” that compelled him in his discipleship. The faithful discipler must truly love his disciples and eagerly desire to spend time with them.

It was Paul’s habit to not only work night and day (1 Thessalonians 2:9) but to pray night and day as well (1 Thessalonians 3:10). He was willing to **sacrifice** time, money, sleep, and energy for the

sake of his disciples. He endured “labor and hardship” in order to not be a burden to them and to demonstrate his great love for them (1 Thessalonians 2:9). The faithful discipler must be willing to sacrifice everything for those he disciples.

Paul was deeply **concerned** for the spiritual well being of the Thessalonians. He longed to return to Thessalonica to see them again. But when Satan hindered him from going, he “could endure it no longer,” and he sent Timothy to check up on them (1 Thessalonians 3:2). Paul was concerned that his labor among them had been in vain because they had fallen away from the faith. He literally had no comfort or rest until he found out from Timothy that their faith had remained steadfast (1 Thessalonians 3:7). The faithful discipler must have this kind of concern for his disciples.

Paul admits that he could never **thank** God enough for the Thessalonians, and for all the joy he had received from having a part in their lives (1 Thessalonians 3:9). Paul declares them to be his “glory and joy” and his crown of victory in which he will glory in the presence of God (1 Thessalonians 2:19-20). In fact, Paul’s very existence was determined by how well his disciples were doing. He states that he could “really live” if he knew they were standing firm in the Lord (1 Thessalonians 3:8). The faithful discipler’s entire existence will be powerfully affected by the spiritual state of his disciples.

Even though Paul’s personality was marked by boldness, the attitude that tempered his admonishment was **patience**. He is able to command his disciples to “be patient with all men” (1 Thessalonians 5:14) because he himself had treated them with patience. The faithful discipler must always be patient with his disciples.

Actions

Paul says that he treated the Thessalonians “as a father would his own children” (1 Thessalonians 2:11). Therefore, all of his actions toward them are characteristic of a godly father. He exhorts and instructs (1 Thessalonians 4:1), urges (1 Thessalonians 4:10), corrects (2 Thessalonians 2:1-3), admonishes, encourages, helps (2 Thessalonians 2:15), confronts (2 Thessalonians 3:12-15), and commands (2 Thessalonians 3:6,12).

He is wise in dealing with the varied needs of particular people. He does not simply rebuke everyone, but 1 Thessalonians 5:14 admonishes the unruly, encourages the fainthearted, helps the weak, and is patient with all men (1 Thessalonians 5:14). Paul knows whether a disciple needs to be comforted or confronted in order to motivate him to repentance and righteousness.

The faithful discipler must have a fatherly affection to his disciples. Like a father delights to see his children come to maturity, a faithful discipler must demonstrate wise, concerned, loving, sensitive, and responsible actions toward their disciples so that they would be pleasing to God and “walk in a manner worthy of the God who calls them into his own kingdom and glory” (1 Thessalonians 2:12). He must diligently study his disciples to know how to best stimulate them to love and good deeds. He must believe in his disciples, constantly affirm them during the training process, and take joy in them as well. Ultimately, the faithful discipler must be committed to do whatever it takes to help his disciples grow up to be the men and women God desires them to be, men and women like Jesus Christ.

Our Doctrinal Position

Preamble

The following statement of faith is not intended to define our boundaries of fellowship. Some Christians will certainly differ with some of what is set forth here. Such Christians are nevertheless welcome to fellowship together with us. Our basis for fellowship is a biblical confession of the lordship of Jesus Christ, and the absence of a scandalous lifestyle.

This statement of faith does represent the doctrinal understanding of the leadership of Calvary Community Church, and it is our intention that the teaching and preaching at Calvary Community Church reflect this understanding.

Apostles' Creed

We believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son, our Lord. Jesus Christ was conceived by the Holy Spirit, and was born of a virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades, and on the third day He rose again from the dead. He ascended into Heaven, where He sits at the right hand of God the Father Almighty. From Heaven He shall come to earth again to judge the living and the dead. We believe in the Holy Spirit, one holy Christian church, the communion of all true saints, the forgiveness of sins, the resurrection of the body, and the gift of everlasting life.

Summary Statement

We believe the Bible to be the only inerrant Word of God. It is our only authoritative rule for faith and practice.

We believe that there is one God, eternally existent in three Persons; Father, Son and Holy Spirit. He is omnipotent, that is, He is all-powerful. He is omnipresent, that is, He is present throughout Creation but not limited by it. He is omniscient, that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character. We believe

the God we serve is holy, righteous, good, truth, loving, omnipotent and omniscient. He is the Creator, Sustainer, and Governor of everything that has been made.

We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son as Creator and Redeemer.

We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.

We believe that salvation is by grace through faith alone, and that faith without works is dead.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and lost; those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation.

We believe in the spiritual unity of all believers in our Lord Jesus Christ.

Complete Statement

THE SCRIPTURES

The Scriptures teach and we believe that the Old and New Testaments are the divine revelation of God¹, and thus constitute the Word of God. Men chosen by God wrote the Bible under the guidance and enabling of the Holy Spirit.² Therefore, every word of the original documents is God-breathed³ (this is commonly called verbal plenary inspiration). Therefore the whole of Scripture is both inerrant and authoritative for the faith of the believer. We also believe that the Scriptures

¹ 1 Timothy 5:18

² 2 Peter 3:15,16

³ 2 Timothy 3:16

are sufficient and, in conjunction with the Holy Spirit and the caring body of Christ, are entirely adequate for every spiritual or emotional problem, and are in no need of any supplement from secular psycho-therapies. We further believe that the Scripture is the fresh and present voice of Christ by which He communicates through the Holy Spirit to His people. Therefore, no current revelatory, prophetic word is necessary.⁴

THE GODHEAD

God is glorious.⁵ His glory consists in the overwhelming and overflowing beauty which stems from the sum total of all His attributes working together in perfect harmony. He is infinite, self-existent Spirit, unchangeable in His nature, omnipotent, omniscient, omnipresent, holy, righteous, good, love and truth.⁶ God existed eternally as three distinct, yet inseparable persons known to us as the Father, the Son and the Holy Spirit.⁷ These three are one as to their nature, essence and attributes.⁸ Each is equally worthy of worship, trust and obedience.⁹ Each of these divine persons has a distinct function in the execution of God's purpose of the ages.¹⁰

The Father: The Scriptures teach that God the Father is the ultimate source of all things.¹¹ His Fatherhood relationship to the Son denotes their equality of nature, while at the same time it expresses the subordination of the Son to the Father in the execution of the divine purpose.¹² He also has a Fatherhood relationship to spirit beings, thus expressing His authoritative headship.¹³ He now forgives the sins of believers, entering a Fatherhood relationship with them through their spiritual birth, by which He indwells them, thus making them partakers of the divine nature, and calling them His born ones.¹⁴ The Father is the one who sent the Son as His gift into the

⁴ 2 Timothy 3:16,17; 1 Corinthians 10:6-12; 1 Tim 3:14,15; 2 Pet 1:3,4,20,21; Psalm 19:7-14; Hebrews 4:12,13; 3:7; Matthew 4:4

⁵ Exodus 15:11; Psalm 145:5

⁶ Ephesians 1:11; Isaiah 57:15; John 4:24; James 1:17; Revelation 4:8; Isaiah 46:10; Psalm 139:1-6; 2 Timothy 4:8; Matthew 19:17; 1 John 4:8-16; John 14:6

⁷ Psalm 2:2; Habakkuk 1:12; Psalm 2:7; Isaiah 63:10

⁸ Deuteronomy 6:4; Mark 12:29; John 10:30; Matthew 28:19

⁹ 2 Corinthians 13:14

¹⁰ 1 Corinthians 8:6; 12:4-6; John 16:7; 15:26; 1 John 1:9

¹¹ 1 Corinthians 8:6

¹² John 1:1,2

¹³ Job 1:6

¹⁴ 1 John 3:9; Ephesians 4:6; 2 Peter 1:4

world.¹⁵ The Father in partnership with the Son, sent the Holy Spirit to be resident in the world on the Day of Pentecost.¹⁶

The Son: The Scriptures teach that the second person of the Triune God is the Son whose name is the Lord Jesus Christ.¹⁷ In the incarnation He became a man through the miracle of His divine conception and virgin birth¹⁸ without change in His deity.¹⁹ While on earth He lived a sinless life²⁰, died a propitiatory death for His people²¹, was buried and arose bodily from the grave the third day.²² He then ascended bodily into heaven and is presently fulfilling His intercessory and mediatorial ministry.²³ He has promised to rapture the Church to meet the Lord in the air, so that they will always be with Him.²⁴ After the Tribulation He will return to earth and institute His Millennial reign.²⁵

The Holy Spirit: The Scriptures teach that the Holy Spirit is the third person of the Godhead, co-eternal and co-equal with the Father and the Son.²⁶ The Holy Spirit was co-agent in creation, the divine author of the revelation of God, and the divine agent in the supernatural conception of the humanity of the Son.²⁷ He became resident in the world on the Day of Pentecost as a result of being sent by the Father and the Son.²⁸ Since that time He is the co-witness through the believer concerning Christ; He takes the things of Christ and glorifies Him.²⁹ He convicts the unsaved of

¹⁵ John 3:16

¹⁶ John 14:26; 15:26

¹⁷ John 1:1,2; Romans 9:5; 2 Peter 1:1,2; 2 Peter 1:16,17

¹⁸ John 1:14; Luke 1:31-35; 1 Timothy 3:16; Hebrews 2:14

¹⁹ Philippians 2:6-8

²⁰ Hebrews 4:15

²¹ 2 Corinthians 5:14,15

²² 1 Corinthians 15:1-4

²³ Acts 1:9-11; Hebrews 7:25; Romans 8:34; 1 Thessalonians 5:1-10; 2 Thessalonians 2:1-3; Daniel 9:24-27

²⁴ 1 Thessalonians 4:17

²⁵ Matthew 24:29-31; Luke 1:32; Revelation 20:4

²⁶ Acts 5:3-4; Hebrews 9:14; Matthew 28:19

²⁷ Job 26:13; 2 Peter 1:21; Luke 1:35; Matthew 1:18

²⁸ John 14:26; 15:26

²⁹ John 15:26; 16:13-14

their need of Christ, then regenerates, baptizes, indwells, and seals those who respond by believing.³⁰ He is the anointer or divine teacher of the believer whom He seeks to lead into spiritual maturity through the knowledge of Christ, and to empower through His filling ministry.³¹

The Motive of God: God not only is glorious, He loves His glory with infinite intensity³² and therein lies His righteousness.³³ For God to be righteous, He must love what is best; therefore His ultimate loyalty must be to the maintenance and manifestation of His own glory. In other words, all that God does, He does for His own name's sake.³⁴ God created humanity for His glory³⁵; God redeems sinners for the praise of His glory³⁶; God empowers Christians to live for His glory, both individually³⁷ and corporately³⁸; and God's ultimate goal for His people is that they might see and enjoy His glory forever.³⁹ His ultimate will or plan for history is that "the earth will be filled with the knowledge and the glory of God as the waters cover the sea".⁴⁰ But God's unswerving zeal for His own glory does not mean that God is unconcerned about man's welfare. No, God's mercy and grace toward undeserving sinners is the apex of His glory.⁴¹ And the greatest possible good for man is to see God face to face, just as He is⁴² and to behold the beauty of the Lord.⁴³ In fact, God's absolute faithfulness to His own glory manifests itself in God's absolute faithfulness to His covenant promises (His glory is at stake in whether He keeps His word or not) and thus it becomes the ultimate ground of our assurance.⁴⁴

³⁰ John 16:6-11; 3:5; 1 Corinthians 2:12-13; Romans 8:9; 1 Corinthians 6:19; Ephesians 4:30

³¹ 1 John 2:20,27; 1 Corinthians 2:10-12; Ephesians 5:18

³² Isaiah 48:9-11

³³ Romans 9:14,15; Exodus 33:18,19

³⁴ Ezekiel 36:20-23

³⁵ Isaiah 43:7,21

³⁶ Ephesians 1:5-6,12,14; Romans 3:26; 15:7

³⁷ 1 Corinthians 10:31; 1 Peter 4:11

³⁸ Ephesians 3:10

³⁹ John 17:24

⁴⁰ Hebrews 2:14, cf. Numbers 14:21

⁴¹ Romans 9:22-23

⁴² 1 Corinthians 13:12; 1 John 3:2

⁴³ Psalm 27:4

⁴⁴ Psalm 143:1,11; Daniel 9:14-19

The Sovereignty of God: The God of the Bible is the creator of the whole visible and invisible universe and He is the sovereign ruler of it. From all eternity, He freely and unchangeably, in His most holy wisdom, ordained whatsoever comes to pass. To use the words of Paul, God does "all things according to the counsel of His will"⁴⁵, having sovereign control of all events from the events of rulers and nations⁴⁶ to the flight of a sparrow.⁴⁷ In particular, God's sovereignty is worked out in the area of salvation. To ensure that the salvation of sinners abounds to the praise of God's glory, God saves His people by grace alone apart from works, lest anyone should boast.⁴⁸ The sovereignty of God's grace is seen in God's unconditional election of His people out of the mass of sinful humanity for salvation⁴⁹, the glorious atonement of Christ which actually accomplishes the salvation of God's people⁵⁰, the irresistible grace of God's effectual call⁵¹ and the regenerating work of the Holy Spirit⁵² which enable and move a person to respond to the gospel of Christ in saving faith, and God's persevering in grace with His saints so that His people will in fact persevere to the end and be saved.⁵³

MAN

Adam was created in the image and likeness of God immediately and apart from any process of evolution.⁵⁴ Adam, by a personal disobedience to the will of God, became a sinner⁵⁵, guilty, depraved in nature and subject to Satan's power.⁵⁶ This guilt, sin nature and depravity has been transmitted to the entire human race⁵⁷ so that man is a sinner by nature, choice and practice, and

⁴⁵ Ephesians 1:11

⁴⁶ Daniel 4:25,32,34-35

⁴⁷ Matthew 10:29

⁴⁸ Ephesians 2:8-9

⁴⁹ Romans 8:29; 9:6-23; Ephesians 1:4

⁵⁰ 1 Peter 3:18

⁵¹ Romans 8:30; 1 Peter 2:9

⁵² Jeremiah 31:31-34; Ezekiel 36:26ff; John 3:4; Titus 3:5

⁵³ 1 Peter 1:5; Jude 1; John 10:28-30; Philippians 1:6

⁵⁴ Genesis 1:26-27

⁵⁵ Genesis 3:5-7

⁵⁶ Ephesians 2:2-3; 2 Corinthians 4:3-4

⁵⁷ Romans 5:19; Psalm 51:5

is guilty before God, possessing within himself no means of recovery or salvation.⁵⁸ Since man was created for Christ⁵⁹, he can find no real purpose or meaning in life until he comes to have a living relationship to Jesus Christ.

SALVATION

Salvation is by the grace of God through His free gift which is neither merited nor secured in part or in whole by any virtue or work of man.⁶⁰ The sole ground or basis of salvation is the death of our Lord Jesus Christ on the cross. He became personally separated from the Father when the Father made the Son's soul an offering for sin. Thereby the God who is outraged by sin was propitiated.⁶¹ Because of Christ's infinite character, His death on the cross was a sufficient redemption for all men⁶², but is efficient for His elect from every "tribe, tongue, people and nation".⁶³ The single condition whereby the value of these propitiatory, redemptive and reconciliatory works of the cross may be applied to the individual is by a personal faith in the crucified and risen Son of God.⁶⁴ In salvation, the believer is called, regenerated, baptized, forgiven all sin, justified, made eternally secure and endowed with every spiritual blessing.⁶⁵

Election: We believe that God, under no obligation whatsoever to provide salvation for anyone, before the foundation of the world unconditionally elected certain individuals for salvation. His election was not based on any foreseen act or response on the part of those chosen, but was based solely on His own good pleasure and sovereign will. We do not believe that God elected others to hell but passed by them, leaving them to their preference, which is self-glorification, sin and a Christless life. We also believe that by effectual calling the elect are convicted and regenerated thus enabling them to exercise saving faith.⁶⁶ Those who are given the gift of repentant faith are

⁵⁸ Romans 3:10-12

⁵⁹ Colossians 1:16

⁶⁰ Ephesians 2:8-9

⁶¹ Isaiah 53:10; Romans 6:10; 1 John 2:2

⁶² 2 Peter 2:1; Romans 3:24

⁶³ Revelation 5:9

⁶⁴ Acts 16:31; Ephesians 2:8-9

⁶⁵ Titus 3:5; Romans 3:24; 5:1; Ephesians 1:3, 13-14

⁶⁶ Matthew 1:21; Ephesians 1:4; Acts 13:48; Romans 9:11-17, 22, 23; 2 Corinthians 4:4, 5; Acts 16:31; John 1:12, 13; 6:44; 3:3; 16:7-11

united with Christ, justified and forgiven of all sins, adopted, made eternally secure and blessed with every spiritual blessing.⁶⁷

Perseverance: The biblical doctrine of the Perseverance of the Saints has two parts: (1) God will so work with His people in His grace that they will inevitably persevere to the end and be saved.⁶⁸ Thus no true child of God, born of the Holy Spirit, will ever be lost.⁶⁹ True believers are eternally secure because God has ordained that they be eternally secure and so will work as to bring it to pass. (2) It is equally true, however, that no person will be saved without persevering to the end. Being saved includes persevering to the end in faith and obedience.⁷⁰ Future and final perseverance is the ultimate evidence of past participation in Christ. Those who make some kind of beginning in the Christian faith but do not continue give evidence that they never really had saving faith.⁷¹ The means God uses to bring about our perseverance are His magnificent promises⁷² which will be ours if we persevere, and His terrifying warnings which will come true if we fall away.⁷³ God causes His people to persevere by giving them a deep longing for His promises and a healthy fear of His threats through His Spirit and through the exhortation, admonition, and encouragement of His people.⁷⁴

Obedience of Faith: The attitude of the human heart that most glorifies God is faith. Faith is the wholehearted turning to God in heartfelt assurance⁷⁵ that God will keep His promises to those who set their hope on Him⁷⁶ and that to seek after God will result in our eternal benefit.⁷⁷ Faith glorifies God because it magnifies His power, wisdom, grace and faithfulness to work for us the good that we cannot do for ourselves. Saving faith is of such a dynamic quality that it inevitably

67 2 Peter 1:1; Ephesians 1:3, 5; 2:8; Acts 11:18; Romans 6:3-6; 5:1; Colossians 2:13; Romans 8:34-39

68 1 Peter 1:5; Jude 1; John 10:28-30; Philippians 1:6

69 Romans 8:29-30

70 Mark 13:13; Colossians 1:22-23; Hebrews 3:14; 12:14

71 1 John 2:19; Hebrews 3:14; 6:4-9

72 2 Peter 1:3-4

73 Hebrews 10:26ff

74 Hebrews 3:12-13; 10:23-24

75 Hebrews 11:1

76 Romans 4:20-21

77 Hebrews 11:6

produces "the work of faith"⁷⁸, that is, works of love. Saving faith inevitably "works through love"⁷⁹. Faith without works is not saving faith.⁸⁰

Pursuit of Joy in God: The chief end of man is to glorify God by enjoying Him forever. Because God's mercy to His people is the apex of His glory, enjoying the benefits of that mercy in faith honors and glorifies God. The faith that glorifies God is a happy, hearty trust. Therefore, joy in God is essential to honoring God (as C.S. Lewis states, "Joy in God is a Christian duty"). If faith earnestly believes that "God rewards those who seek Him"⁸¹ and if obedience flows from faith, then all obedience must be a pursuit of God's reward and of joy in God. This follows the example of Jesus "who for the joy set before Him endured the cross, despising the shame"⁸². All people instinctively long to be happy and filled with joy. The Christian is the one who by the grace of God has discovered that God is the only source of satisfying and enduring joy. Thus God is honored as the only one who can fully meet our needs. In the wisdom of God, the glory of God and the eternal joy and well-being of His people always coincide. Therefore, to pursue one is to pursue the other.

Head and Heart: In the Christian life, emotions are crucial and thinking is crucial. God is not honored by either an unfeeling, joyless, loveless intellectualism or by an unthinking, uncritical emotionalism. Both are needed—minds that are gripped by the truth of God acquired through the serious and rigorous study of Scripture, and hearts that are on fire with intense emotions of love for God and His glory, awe of His majestic holiness, gratitude for His mercy, fear of His wrath. In the final analysis, what God wants most is our hearts. That was the problem with the Pharisees—they honored God with their lips but their hearts were far from Him.⁸³ One of Jesus' most chilling threats was to professing believers who had no emotions toward God. They were neither hot nor cold—they were lukewarm. And Jesus promised to spit them out of His mouth.⁸⁴ But the way God longs to reach our hearts is through our minds. It is through the truth of Scripture that

⁷⁸ 1 Thessalonians 1:3; 2 Thessalonians 1:11

⁷⁹ Galatians 5:6

⁸⁰ James 2:14

⁸¹ Hebrews 11:6

⁸² Hebrews 12:2; cf. the example of Moses in Hebrews 11:25-26

⁸³ Matthew 15:3

⁸⁴ Revelation 3:15-16

we become transformed people through the renewing of our minds.⁸⁵ This truth comes through the discipline of careful reading of the text⁸⁶ seeking to find the author's intended meaning. The role of the Holy Spirit is not to add anything to the text but to make the heart of the reader humble so that he or she will welcome and embrace the truth.⁸⁷ In other words "The heart is crucial, through the head."

THE CHURCH

The Church is a spiritual body begun on the Day of Pentecost, into which all true believers of this dispensation are baptized by the Holy Spirit.⁸⁸ Accompanying this baptism is the giving of spiritual gifts which are used for the edification of the Church.⁸⁹ The exalted Christ is the only Head of the Church.⁹⁰ The local church is to practice the ordinances of water baptism and the Lord's Supper. Baptism, an act of obedience not a basis of salvation, is by immersion in water "in the name of the Father, and the Son, and the Holy Spirit." It is obligatory on the believer and is a sign of identification with Christ in His death, burial and resurrection, and is a prerequisite for membership.⁹¹ The Lord's Supper is a commemoration of the death of Christ until He comes.⁹² The officers of the local church are pastors (the term is used interchangeably with bishop and elder) and deacons.⁹³ The local churches have the responsibility of worship of the Father and of the building up of themselves in love through the teaching and preaching of the Gospel and through the functioning of each member of the body by means of their gift.⁹⁴

Although the three ministry priorities of Calvary Community Church (worship, nurture and outreach) are all crucial and are all intertwined, nevertheless, worship stands at the top of the pyramid. The ultimate end for which God created man is to see God's glory and worship Him fully.

⁸⁵ Romans 12:2

⁸⁶ Ephesians 3:4

⁸⁷ 1 Corinthians 2:4

⁸⁸ 1 Corinthians 12:13; Acts 1:5; 11:15-17

⁸⁹ 1 Corinthians 12:1-14; Ephesians 4:7-13

⁹⁰ Ephesians 1:22; 5:23,24

⁹¹ Matthew 28:19; Acts 8:35-39; 1 Peter 3:21

⁹² 1 Corinthians 11:26

⁹³ 1 Timothy 3:1-13; Titus 1:6-9; Acts 20:17,28

⁹⁴ Matthew 28:20; Ephesians 4:11-16; Hebrews 10:25

Worship is the motive and the goal of all our deeds of love done to fellow believers (nurture) or to unbelievers (outreach). Seeing and being captivated by the glory of God makes us long to align ourselves with God’s purposes of love. And the goal of our loving others is to build believers and unbelievers alike into people with greater and greater capacities and desires to praise the glory of God’s grace.

SPIRITUAL GIFTS AND THE BAPTISM OF THE HOLY SPIRIT

We believe that the moment the believer rests his faith in Christ, he is baptized with the Holy Spirit and becomes a functioning member of the body of Christ.⁹⁵ As a result of this baptism, the Holy Spirit imparts a spiritual gift⁹⁶, the Lord Jesus Christ assigns a ministry for which that gift is to be utilized⁹⁷, and God the Father guarantees supernatural effects as the believer fulfills that ministry.⁹⁸

We believe some of the gifts given in the church during the ministry of the Apostles were directly related to the founding of the church and the completion of the New Testament, and are thus no longer given—such as, the gift of prophecy, the gift of tongues, the gift of knowledge, and the gift of healing.⁹⁹ We believe, however, that God continues to work supernaturally among His people. For example, those who have a debilitating sickness are to call for the elders, who are to pray and expect supernatural healing as a part of their present-day ministry.¹⁰⁰

SPIRIT BEINGS

The Scriptures teach that prior to the creation of the material universe, the triune God created a great host of varied spirit beings.¹⁰¹ The holy angels serve God as His messengers, and minister to those who are the elect among the human race.¹⁰² Lucifer, the highest Cherubim, fell by sin-

⁹⁵ 1 Corinthians 12:13

⁹⁶ 1 Corinthians 12:4

⁹⁷ 1 Corinthians 12:5

⁹⁸ 1 Corinthians 12:6

⁹⁹ Hebrews 2:2-4; 1 Corinthians 13:8-12

¹⁰⁰ James 5:13-16

¹⁰¹ Job 38:4-7; Colossians 1:16,17

¹⁰² Hebrews 1:14

ning against the most high God and took with him a large number of angels.¹⁰³ Satan is the author of sin and the one who brought about the fall of Adam and Eve.¹⁰⁴ Satan is the enemy of God, the accuser of God's people and is constantly active in opposing the works and people of God.¹⁰⁵ Satan was judged at the cross¹⁰⁶, and his ultimate destiny is the Lake of Fire.¹⁰⁷

FUTURE EVENTS

We believe and teach that the study of eschatology is to have primarily an ethical affect on the people of God.¹⁰⁸ This effect is manifested in a heart that longs for the appearance of our blessed hope¹⁰⁹, a spirit that seeks to encourage the brethren with these truths¹¹⁰, and holy lives that reflect the values of the knowledge that this present world is passing away and will give way to eternity.¹¹¹ Although it is difficult to organize and interrelate the biblical references to many eschatological events (i.e. resurrections and the various judgments, etc.), there are several overarching facts which are transparently clear and agreed upon by most evangelicals.

We believe and teach that personal conscious being is not interrupted by physical death.¹¹² For the believer his soul/spirit is ushered immediately into the presence of Christ at physical death.¹¹³ The souls/spirits of the unregenerate at physical death also continue, but in conscious torment until the day of judgment.¹¹⁴ All men will experience a bodily resurrection, the saved to eternal life and overwhelming joy, and the unsaved to eternal separation and everlasting punishment.¹¹⁵

¹⁰³ Isaiah 14:12-14; Ezekiel 28:14; Revelation 12:7

¹⁰⁴ Genesis 3:5

¹⁰⁵ Revelation 12:11; 1 Peter 5:8

¹⁰⁶ John 12:31; John 16:11

¹⁰⁷ Revelation 20:7,10

¹⁰⁸ e.g. 1 John 2:28-3:3; 2 Peter 3:10-14

¹⁰⁹ Titus 2:13

¹¹⁰ 1 Thessalonians 4:16-18

¹¹¹ 2 Peter 3:11-14

¹¹² e.g. Luke 16:19-31

¹¹³ e.g. 2 Corinthians 5:1-8

¹¹⁴ e.g. Revelation 20:13-15

¹¹⁵ e.g. Daniel 12:2-3; Matthew 25:31-46; John 5:19-29; 2 Thessalonians 1:6-11

We believe and teach that the Lord Jesus Christ will return in glory as King of Kings and Lord of Lords.¹¹⁶ His second coming is presented in the New Testament as being near or imminent, although its timing is unknown to men.¹¹⁷ The two elements of His Final coming, normally designated as Rapture and Revelation, are most often mentioned side-by-side without clear distinctions in New Testament contexts.¹¹⁸

Within the broader spectrum of orthodox teaching on last things, we believe and teach that although significant spiritual dimensions of the Kingdom have been inaugurated in conjunction with the first coming of Christ¹¹⁹, the King will return again to fulfill God's many promises regarding the nation of Israel. Christ will come to earth to occupy the throne of David¹²⁰ and establish His Messianic Kingdom for a thousand years on the earth.¹²¹ The Kingdom itself will be the fulfillment of God's promise to Israel.¹²² After the closing of the millennium¹²³, the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved¹²⁴ and replaced with a new earth wherein only righteousness dwells.¹²⁵ Following this, the saints will enjoy forever fellowship with God and one another.¹²⁶ Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the Kingdom to God the Father¹²⁷ that in all spheres the Triune God may reign forever and ever.¹²⁸

116 Acts 1:11

117 e.g. Mark 13:33-37; 1 Thessalonians 5:1-11

118 e.g. 1 Thessalonians 2:19; 2 Thessalonians 2:1,8; 2 Timothy 4:1; Titus 2:13

119 Colossians 1:13

120 Matthew 25:31; Luke 1:31-33; Acts 1:10,11; 2:29-30

121 Revelation 20:1-7

122 Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17

123 Revelation 20:7-15

124 2 Peter 3:10

125 Ephesians 5:5; Revelation 20:15,21-22

126 John 17:3; Revelation 21:22

127 1 Corinthians 13:24-28

128 1 Corinthians 15:28

Recommended List of Material

Appendix A

Phase One: Calling the World to See the Glory of Christ

Title/Author	Topic
Investigating the Claims of Christ/CCC	Gospel
Publicly Confessing Christ/CCC	Baptism
Belonging to the Family of Christ/CCC	Church Membership
Learning to Share Christ/CCC	Evangelism
Cultivating New Habits of the Heart/CCC	New Believers

Phase Two: Cultivating the Hearts of Worshipers to Savor the Glory of Christ

Title/Author	Topic
Introduction to Bible Doctrine/CCC	Basic Bible Doctrine
Spiritual Formation I/CCC	Sonship
Stewardship I (Home, Society)/CCC	Stewardship
Introduction to Redemptive History/CCC	Biblical & Historical Theology
Gospel Centrality/CCC	Spiritual Formation
Stewardship II (Church, World)/CCC	Stewardship

Phase Three: Commissioning Servant-Leaders to Spread the Glory of Christ

Title/Author	Topic
Discipler Training/CCC	Discipleship
Philosophy of Ministry/CCC	The Purpose and Nature of the Church
House Fellowship Leader Training/CCC	House Fellowships
Deacon Training/CCC	Church Leadership
Elder Training/CCC	Church Leadership

Discipler's Monthly Evaluation

Appendix B

Your Name:	Evaluation for:
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(month)

Disciple's Name:	Date:
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Discipler's Preparation

Yes

No

1. Did you pray consistently for your disciple each week?
2. Did you see or call him/her to encourage each week?
3. Did you prepare for each session by:
 - a. Memorizing the verse(s)?
 - b. Completing the lesson booklet?
 - c. Making a lesson plan?

Discipleship Meeting

1. Did you meet each week?
2. Have they completed the lessons?
3. Did they memorize the verses?
4. Did you pray with your disciple each week?
5. How far have you gotten in the study booklet?

Lesson _____ of _____

Discipleship Effects

- 1. Have you received any answered prayer for your disciple?
- 2. Has your disciple received any answered prayer?
- 3. Is your disciple active in church?
- 4. Is your disciple building relationships with other believers?

<u>Yes</u>	<u>No</u>

Discipleship Needs

Questions/Problems/Comments:

5. Can a true believer lose their salvation? Explain your answer from Scripture.

7. Explain the importance of reading and studying the Word.

8. Explain the importance of prayer.

9. Explain, with Scripture, the personhood of the Holy Spirit.

10. Do you believe that the gifts of prophecy, tongues, knowledge and healing are evidenced today? Why or why not?

11. How do you understand the inspiration and inerrancy of Scripture?

12. What is your belief concerning the sufficiency of Scripture?

13. What does the Bible say about the fall of man?

14. Explain the tri-unity of God.

15. Explain how Christ is both fully God and fully man.

16. How would you explain the importance of the resurrection of Jesus Christ?

17. Why was Christ's death on the cross absolutely necessary?

18. What is the importance of the local church to a believer? Are you a member of Calvary Community Church?

19. Please indicate the number of times you attend each of the following per month:

Corporate Worship service:

Small groups during the week:



CALVARY
COMMUNITY CHURCH