



DOCTRINAL STATEMENT

The elders of Calvary Memorial Church recognize that any doctrinal statement is but a fallible human attempt to summarize and systematize the riches of an infallible, divine revelation. But this in no way detracts from the importance of such a statement. The affirmations which follow carefully specify our theological position with regard to the major biblical doctrines, and thus provide a framework for worship and instruction. They also provide a foundation for unity and a protection against theological error. While it is not necessary for each member to be in absolute personal agreement with every detail of doctrine stated here, this doctrinal statement represents the teaching that will be received and directs the ministry philosophy that will be followed. Therefore, harmonious respect for these truths is expected.

The Holy Scriptures

We teach that the Bible is God's written revelation to mankind (humanity), and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God. (1 Corinthians 2:7-14; 2 Peter 1:20-21)

We teach that the Word of God is an objective revelation, inspired in every word, absolutely without error in the original documents, infallible, authoritative and God-breathed. We teach and practice the grammatical, historical, literary interpretation of Scripture. (1 Thessalonians 2:13; 1 Corinthians 2:13; 2 Timothy 3:16)

We teach that the Bible constitutes the only infallible rule of faith and practice for the Christian. (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21)

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit superintended the human authors so that, through their individual personalities and different styles of writing, they composed and recorded God's Word to mankind without error in the whole or in the part. (Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:20-21)

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the grammatical, historical literary method of interpretation under the enlightenment of the Holy Spirit. (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20)

God

We teach that there is but one living and true God, an infinite, all-knowing Spirit, perfect in all His attributes, One in essence, eternally existing in three Persons (the Trinity) – Father, Son and Holy Spirit– each equally deserving worship and obedience. (Deuteronomy 6:4; Isaiah 45:5-7; Matthew 28:19; John 4:24; 1 Corinthians 8:4; 2 Corinthians 13:14)

God the Father

We teach that God the Father, the first person of the Trinity, orders all things according to His own purpose and grace. He is the Creator of all things. As the only absolute and omnipotent Ruler in the universe, He is holy and sovereign in creation, providence, and redemption. His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator, He is Father to all people, but He is Spiritual Father only to believers. He has shown His gracious love for the world by the pleasures and blessings enjoyed in life and especially by His offer of the Gospel to all people. (Genesis 1:1-31; Psalm 103:19; 145:8-9; John 3:16; Romans 8:14; 11:36; 1 Corinthians 8:6; 2 Corinthians 6:18; Ephesians 3:9; 4:6; 1 Timothy 2:4; 2 Peter 3:9)

We teach that the Father has decreed for His own glory all things that come to pass. He orchestrates the details of His decree both by active empowerment of good and passive allowance of evil. He continually upholds, directs, and governs all creatures and events. In His sovereignty He is neither author nor approver of sin, nor does He abridge the accountability of moral, intelligent creatures. (1 Chronicles 29:11; Isaiah 46:9-11; Habakkuk 1:13; John 8:38-47; Romans 9; Ephesians 1:11; 1 Peter 1:17)

He has graciously chosen from eternity past those whom He would have as His own. He saves from sin all those who come to Him and He becomes, upon adoption, Father to His own. He commended His love to us, His children, “in that while we were yet sinners, Christ died for us.” (John 1:12; Romans 5:8; 8:15; Galatians 4:5; Ephesians 1:4-6; Hebrews 12:5-9)

God the Son

We teach that Jesus Christ, the Second Person of the Trinity, possesses all the divine essence and attributes, and in these He is co-equal and co-eternal with the Father. (John 8:58; 10:30; 14:9)

We teach that God the Father created “the heavens and the earth and all that is in them” according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation. (John 1:3; Colossians 1:15-17; Hebrews 1:2)

We teach that in the incarnation (God the Son becoming a man) Christ never ceased to have all the attributes of Deity, either in degree or kind. In His incarnation, the eternally existing Second Person of the Trinity accepted all the essential characteristics of humanity and so became the God-man. As the God-man, Jesus Christ is fully God and fully human in indivisible oneness. (Micah 5:2; John 5:23; 14:9-10; Philippians 2:5-8; Colossians 2:9)

We teach that our Lord Jesus Christ was virgin-born and that He was God incarnate. We teach that the purpose of the incarnation was to reveal God, redeem people, and rule over God’s kingdom. (Psalm 2:7-9; Isaiah 7:14; 9:6; Matthew 1:21-25; Luke 1:26-35; John 1:1, 14, 29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19)

We teach that, in the incarnation, the Second Person of the Trinity laid aside the independent use of His divine attributes and took on an existence appropriate to a servant, while never divesting Himself of His divine attributes. (Philippians 2:5-8)

We teach that our Lord Jesus Christ is absolutely sinless. He was sinless in His birth – meaning that He is in no way involved or represented in the original sin of Adam. He was sinless in both character and conduct during His earthly life and was thus God’s spotless Lamb, “without blemish,” fully qualified to make atonement for the sins of all who place their faith and trust in Him. (Luke 1:35; 2 Corinthians 5:21; 1 Peter 1:18-19; 2:22-23)

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive. (John 10:11-18; 17:9-12; Romans 3:24-25; 5:8; 1 Peter 2:24)

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and ultimately the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God. (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18)

We teach that our justification is made sure by Christ’s literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest. (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1)

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus’ bodily resurrection is also the guarantee of a future resurrection life for all believers. (John 5:26-29; 14:19; Romans 4:25; 6:5-10; 1 Corinthians 15:20,23)

We teach that Jesus Christ will return to receive the church, which is His body, unto Himself at the Rapture and, returning with His church in glory, will establish His millennial kingdom on earth. (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20)

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind, both believers and unbelievers. (Matthew 25:31-46; John 5:22-23; 1 Corinthians 3:10-15; 2 Corinthians 5:10; Revelation 20:11-15)

We teach that the Lord Jesus Christ is the sole “Mediator between God and men,” the head of His body the church, and the coming universal King who will reign forever. (Isaiah 9:6; Luke 1:31-33; Acts 17:30-31; Ephesians 1:22; 5:23; Colossians 1:18; 1 Timothy 2:5)

God the Holy Spirit

We teach that the Holy Spirit is a divine person, eternal, possessing all the attributes of personality and deity, including intellect, emotions, will, eternity, omnipresence, omniscience, omnipotence, immutability and truthfulness. In all the divine attributes He is co-equal with the Father and the Son. (Psalm 139:7-10; Isaiah 40:13-14; Malachi 3:6; Matthew 28:19; John 16:13; Acts 5:3-4; 28:25-26; Romans 15:13; 1 Corinthians 2:10-13; 12:4-6, 11; 2 Corinthians 13:14; Ephesians 4:30; Hebrews 9:14; Jeremiah 31:31-34 with Hebrews 10:15-17)

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation, the incarnation, the revelation, and the work of salvation. (Genesis 1:2; Matthew 1:18; John 3:5-7; 2 Peter 1:20-21)

We teach that a unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ to initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment, glorifying the Lord Jesus Christ, and transforming believers into the image of Christ. (John 14:16-17; 15:26; 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22)

We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the body of Christ. The Holy Spirit also indwells, sanctifies, instructs, comforts, empowers for service, and seals unto the day of redemption all believers. (John 3:3-8; 14:16-17; Romans 8:9; 1 Corinthians 12:13; 2 Corinthians 3:6; Ephesians 1:13)

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit. (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20,27)

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies Christ by implementing His work of redeeming the lost and building up believers in the most holy faith. (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18)

We teach that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today. We teach that apostleship, speaking in tongues, and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were not intended to be characteristic of the lives of post-apostolic believers. (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 3:5; 4:7-12; Hebrews 2:1-4)

Creation

We teach that God created the heavens and the earth out of nothing by His Word. He spoke all things into existence in six literal days, not by any process of macro-evolution over millions of years. (Genesis 1-2; Exodus 31:17; Psalm 33:6; 2 Peter 3:5)

Man (Mankind, Humanity)

We teach that the first man and woman (Adam and Eve) were directly and immediately created by God in His image and likeness. They were created free of sin, with a rational nature, intelligence, volition, self-determination, and moral responsibility to God. (Genesis 2:7; 15-25; James 3:9)

We teach that God's intention in the creation of mankind was that we should glorify God, enjoy God's fellowship, and live in the will of God, and by these accomplish God's purpose for humanity in the world. (Isaiah 43:7; Colossians 1:16; Revelation 4:11)

We teach that in Adam's sin of disobedience to the revealed will and Word of God, the innocence of humanity was lost. Thereby, humans incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. Though humans are not as bad as they could be and may do good from a human perspective, all apparent goodness still falls below God's standard. Therefore, with no recuperative powers to enable them to recover themselves, all people were and are hopelessly lost. Salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ and the regeneration of the Holy Spirit. (Genesis 2:16-17; 3:1-19; John 3:1-8, 36; Romans 3:23; 6:23; 14:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; Titus 3:5; Hebrews 11:6; 1 John 1:8)

We teach that because all people were represented in Adam, a nature corrupted by Adam's sin has been transmitted to all people of all ages, Jesus Christ being the only exception. Every person is thus a sinner by nature, by choice, and by divine declaration. (Psalms 14:1-3; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-21)

We teach that, though sin distorted the image of God in humans, human life is still precious and sacred in God's sight, beginning at conception and extending to death. Therefore, we teach that abortion and euthanasia are sinful. (Genesis 9:5-6; Psalm 8; 139; Jeremiah 1:5; James 3:9)

Salvation

We teach that salvation is wholly of God by grace through the work of the Spirit on the basis of the redemption of Jesus Christ, the merit of His sacrificial death, and not on the basis of human merit or works. Everyone is responsible, however, to respond to God's gift as God commands. (John 1:12; Acts 17:30; Ephesians 1:7; 2:1-10; Titus 3:5; 1 Peter 1:18-19)

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous and accomplished through the instrumentality of the Word of God, when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruit worthy of repentance, as demonstrated in righteous attitudes and conduct. Good works will be salvation's proper evidence and fruit. This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ. Such a conformity is climaxed in the believer's glorification at Christ's coming. (John 3:3-8; 5:24; Romans 8:17, 29; 1 Corinthians 6:19-20; 2 Corinthians 3:18; Ephesians 2:1-5; 5:17-21; Colossians 3:16; Philippians 2:12b; Titus 3:5; 1 Peter 1:3; 2 Peter 1:4-10; 1 John 3:2-3)

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies. (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2)

We teach that sovereign election does not contradict or negate the responsibility of every individual to repent and trust Christ as Savior and Lord. Nor does sovereign election negate the responsibility of Christians to proclaim the Gospel to all peoples since no one is saved apart from the Gospel. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive. (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; 6:37-40, 44; Acts 13:48; Romans 9:22-23; 10; 2 Thessalonians 2:10-12; James 4:8; Revelation 22:17)

We teach that the unmerited favor that God grants to sinners is not related to any initiative of their own or to God's anticipation of what they might do on their own, but is solely of His sovereign grace and mercy. (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2)

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love. This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ and the Scriptures. (Matthew 11:25-28; Romans 9:11-16; 2 Timothy 1:9)

Justification

We teach that justification before God is an act of God by which He declares righteous those who, through faith in Christ, repent of their sins and confess Him as sovereign Lord. This righteousness is apart from any virtue or human work and involves (1) the placing of our sins on Christ who paid the punishment for those sins in His death and (2) the imputation of Christ's righteousness to us. By this means God is both "just and the justifier of the one who has faith in Jesus." (Isaiah 55:6-7; Luke 13:3; Romans 2:4; 3:20-26; 4:6; 8:33; 10:9-10; Acts 2:38; 3:19; 11:18; 1 Corinthians 1:2, 30; 6:11; 12:3; 2 Corinthians 4:5; 5:21; 7:10; Philippians 2:11; Colossians 2:14; 1 Peter 2:24)

Sanctification (Positional and Progressive)

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This positional sanctification has to do with the believer's standing before God. We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the believer's life (practice, attitude, etc.) grows in obedience to the Word of God. The believer is thereby able to live a life of increasing holiness in conformity to the will of God, becoming more like our Lord Jesus Christ. (John 17:17, 19; Acts 20:32; Romans 6:1-22; 1 Corinthians 1:2, 30; 6:11; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2)

In this respect, we teach that every saved person is involved in a daily conflict – the new creation doing battle against the flesh – but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle, nevertheless, stays with the believer all through this earthly life and is never completely ended while on this earth. All claims to the eradication of sin in this life are unscriptural, but the Holy Spirit does provide for victory over sin. Biblical progressive sanctification involves dependence upon God and a disciplined effort towards godliness. Some of the means which the Holy Spirit uses to mature believers are: the Word of God, the people of God, prayer, and trials. (John 17:17; Galatians 5:16-25; Ephesians 4:22-24; Philippians 2:12-13; 3:12; Colossians 1:9-12; 3:9-10; 1 Timothy 4:7-8; Hebrews 10:24-25; 1 Peter 1:14-16; 1 John 3:5-10)

Eternal Security and Perseverance

We teach that all true believers cannot lose their salvation, but by the power of God will be kept in Christ forever. We also teach that all true believers will endure in the faith to the end of their lives in evidence of their true salvation in Christ. The coexistence of these truths means that eternal security is not a license to sin that presumes upon God's grace. Rather, perseverance in the faith is the visible outworking of progressive sanctification, which has both human and divine aspects. (John 6:37, 39, 44; 10:27-30; Romans 6:15-22; 8:35-39; 13:13-14; 1 Corinthians 1:7-8; 2 Corinthians 13:5; Galatians 5:13; Philippians 1:6; 2:12-13; 1 Peter 1:3-5; 5:10; 2 Peter 1:10; 1 John 2:19)

Separation from Sin

We teach there can be no compromise with sin. The believer must, by the power of the indwelling Holy Spirit, strive to be holy as God is holy and separate from sin. This does not mean that the believer is to isolate himself from the world, but that he is to be separate and holy in the world without being conformed to the world. (Romans 12:2; 1 Peter 1:16)

The Church

We teach that all who trust in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church, the bride of Christ, of which Christ is the head. This universal manifestation of the church was formed on the day of Pentecost and will be completed at the coming of Christ for His own at the Rapture. (Acts 2:1-21, 38-47; 1 Corinthians 12:12-13; 15:51-52; 2 Corinthians 11:2; Ephesians 1:22; 4:15; 5:23-32; Colossians 1:18; 1 Thessalonians 4:13-18; Revelation 19:7-8)

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers. The church is distinct from Israel, a mystery not revealed until the first coming of Christ. We teach that salvation for God's people in the Old Testament was by grace through faith in the coming of God's promised Messiah. (Isaiah 42:1-7; Isaiah 53; Matthew 16:18; Luke 2:21-38; John 10:16; 1 Corinthians 10:32; Ephesians 2:11-3:6; 5:32)

We teach that, as a part of the universal church, each individual believer is responsible to unite with other believers in a local assembly. This manifestation of Christ's body is the local church, wherein believers organize and associate for the purpose of worship, edification, fellowship and other ministry. (Acts 2:42-47; Hebrews 10:24-25)

We teach that the one supreme authority for the church is the Lord Jesus Christ and that His guidelines for church life are found in the Scriptures. The biblically designated officers serving under Christ are elders (males, who are also called bishops, pastors, and pastor-teachers) and deacons, both of whom must meet biblical qualifications. Elders are to lead and rule as servants of Christ and have His authority in directing the church. The congregation is to submit to their leadership. Deacons are to assist the elders in performing ministries of the local church. (Acts 6:1-7; 20:28; 1 Corinthians 11:3; Ephesians 1:22; 4:11; Colossians 1:18; Hebrews 13:7, 17; 1 Timothy 3:1-13; 5:17-22; Titus 1:5-9; 1 Peter 5:1-5)

We teach that the purpose of the church is to glorify God by building itself up in the faith, by instruction of the Word, by fellowship and prayer, by keeping the ordinances and by communicating the gospel to the entire world. All saints are called to the work of service in these various ministries according to their gifts. (Matthew 28:19; Luke 22:19; Acts 1:8; 2:38-47; 1 Corinthians 15:58; Ephesians 3:21; 4:12-16; 2 Timothy 2:2, 15: 3:16-17; 4:2; 1 John 1:3; Revelation 22:12)

We teach that God has given the church spiritual gifts to accomplish His work in the world. God gives pastors and teachers for the equipping of the saints for the work of the ministry. God gives all saints (believers) unique spiritual abilities to minister for the common good and edification of the church. We teach that women possessing leadership and teaching gifts are not to use those in publicly teaching men or exercising authority over men. (Romans 12:5-8; 1 Corinthians 12:3-31; Ephesians 4:7-12; 1 Timothy 2:11-14; 1 Peter 4:10-11)

We teach there were two categories of gifts given the early church. Miraculous gifts of divine revelation, apostleship, speaking in tongues, and signs, wonders, and miracles were given in the apostolic era for the purpose of confirming the authenticity of the apostles' message. Because that function is complete, those gifts did not continue beyond the apostolic era. The second and permanent category of gifts includes the teaching and ministering gifts that were given to equip believers for edifying one another and evangelizing the lost. (Romans 12:6-8; 1 Corinthians 12-14; 2 Corinthians 12:12; Hebrews 2:3-4; 1 Peter 4:10-11)

We teach that though many of the signs, wonders, and miracles of the apostolic age related to direct, immediate healing, God still can and does heal today. He hears and answers the prayer of faith according to His own perfect will for the sick, suffering, and afflicted. (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15)

Ordinances

We teach that two ordinances (regular ceremonies) have been committed to the local church: water baptism and the Lord's Supper. (Acts 2:38-42)

Water baptism is a testimony of faith in Jesus Christ as one's Lord and Savior. This baptism of a believer is an outward, symbolic testimony reflective of an inward reality of salvation. Water baptism involves obedience to Christ's command that all believers should be baptized. This ordinance symbolizes the cleansing of the soul from sin by the blood of Christ. We teach that immersion of believers presents the clearest picture of our union with Christ and we practice that mode of baptism. (Matthew 28:19-20)

We teach that the Lord's Supper is the commemoration and proclamation of Christ's death until He comes and should be preceded by solemn self-examination. We teach that the elements of communion are representative of the flesh and blood of Christ 1 Corinthians 11:23-32)

We teach that neither baptism nor the partaking of the Lord's Supper has any merit in helping a person obtain eternal life.

Marriage, Gender, and Sexuality

We teach that God wonderfully and immutably creates each person as male or female. These two distinct, complementary sexes together reflect the image and nature of God (Genesis 1:26-27). Rejection of one's biological sex is a rejection of the image of God within that person.

We teach the term “marriage” has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Genesis 2:18-25). We believe that marriage between one man and one woman, for life, uniquely reflects Christ’s relationship with His Church (Ephesians 5:21-33). We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Corinthians 6:18; 7:2-5; Hebrews 13:4). We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

We teach that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, or use of pornography) is sinful and offensive to God (Matthew 15:18-20; 1 Corinthians 6:9-10).

We teach that in order to preserve the function and integrity of Calvary Memorial Church as the local Body of Christ, and to provide a biblical role model to its members and the community, it is imperative that all persons employed by this church in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22).

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

We teach that every person must be afforded compassion, love, kindness, respect, and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Calvary Memorial Church.

Holy Angels

We teach that angels are created beings and are therefore not to be worshipped. They are a higher order of creation than humanity and are created to serve and worship God. (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:8-9)

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall and by introducing sin into the human race by his temptation of Eve. (Genesis 3:1-15; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 12)

We teach that Satan is the open and declared enemy of God and humanity. We teach that he is the prince of this world who has been defeated through the death and resurrection of Jesus Christ, and that he shall be eternally punished in the lake of fire. (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 4:1-11; 25:41; Romans 16:20; Revelation 12:9-10; 20:10)

Last Things (Eschatology)

God has revealed truths concerning the end of time to comfort believers and encourage them in holiness and hope. (1 Thessalonians 4:13-5:11; 2 Peter 3:8-18; 1 John 2:28-3:3)

Death

We teach that physical death involves no loss of our immaterial consciousness, that the soul of the redeemed passes immediately into the presence of Christ. We teach that there is a separation of soul and body, and that, for the redeemed, such separation will continue until the Rapture when our soul and body will be reunited to be glorified forever with our Lord. Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ. (Luke 23:43; 1 Corinthians 15:35-44, 50-54; 2 Corinthians 5:8; Philippians 1:21-24; 3:21; 1 Thessalonians 4:13-17; Revelation 6:9-11)

We teach that all humanity will be resurrected bodily: the saved to eternal life, and the unsaved to judgment and everlasting punishment. (Daniel 12:2; John 5:28-29; 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14; Revelation 20:13-15)

We teach that the souls of the unsaved at death are kept under punishment until they are united with a resurrected body for final judgment. They shall appear at the Great White Throne Judgment and shall be cast into hell, the lake of fire, and cut off from the life of God forever. (Daniel 12:2; Matthew 25:41-46; Luke 16:19-26; John 5:28-29; 2 Thessalonians 1:7-9; Revelation 20:11-15)

The Rapture of the Church

We teach “the blessed hope”, the personal and imminent return of our Lord Jesus Christ in the clouds to receive His church before the seven-year tribulation. (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:15-5:11; Titus 2:13)

The Tribulation Period

We teach that following the removal of the church from the earth, the righteous judgments of God will be poured out for a seven-year period and climaxed by the physical return of Christ in glory to the earth. At that time the Old Testament and tribulation saints will be raised, and those alive on earth at Christ’s return will be judged. (Jeremiah 30:7; Daniel 9:24-27; 12:1-3; Matthew 24:15-44; 25:31-46; John 14:1-3; 1 Thessalonians 4:13-18; 2 Thessalonians 2:7-12; Revelation 6-19; 20:4-6)

The Second Coming and the Millennial Reign

We teach that after the tribulation period, Christ will physically return to earth and establish His kingdom for a thousand years. During this time the resurrected saints will reign with Christ over Israel and all the nations of the earth. This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world. (Ezekiel 37:21-28; Daniel 7:17-27; Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30; Revelation 19:11-16; 20:1-7)

We teach that this kingdom will be the fulfillment of God’s promises to restore Israel to the land which they forfeited through disobedience. We teach that this time of our Lord’s reign will be characterized by peace, righteousness, and long life, and will be brought to an end with the release of Satan. (Deuteronomy 28:15-68; Isaiah 11; 65:17-25; Jeremiah 31:31-34; Ezekiel 36:22-38; 37:21-28; Zechariah 8:1-17; Matthew 21:43; Romans 11:1-29; Revelation 20:7)

The Judgment of the Lost

We teach that after the thousand-year reign of Christ, Satan will be released. Though Satan will deceive the nations and gather them to battle against the saints, his army will be devoured by fire from heaven. Satan will be thrown into the lake of fire and brimstone where he will be tormented for all eternity. (Matthew 25:41; Revelation 20:7-10)

We teach that the unsaved of all ages will be physically resurrected to be judged by Christ at the Great White Throne judgment. They will be committed to an eternal, conscious punishment in the lake of fire. (Matthew 25:41; John 5:22; Romans 14:10-13; Revelation 20:11-15)

Eternity

We teach that at the close of the millennium, the saved will enter the eternal state of glory with God. The heavens and the earth will be destroyed and replaced by new heavens and a new earth that are unstained by sin, wherein the saints will dwell forever with God. (Ephesians 5:5; 2 Peter 3:10-13; Revelation 21-22)