

Part 2

Current

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, through faith alone and not on the basis of human merit or works (*John 1:12; Ephesians 1:7; 2:8-10; 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 (*John 3:3-7; Titus 3:5*). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (*John 5:24*), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (*1 Corinthians 6:19-20; Ephesians 2:10*), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faith in the Word of God (*Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10*).

Revised

Salvation

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of his shed blood, through faith alone and not on the basis of human merit or works. *John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19*

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 and saves (*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 man to repent (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and trust Christ as Savior and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11; 2 Thessalonians 2:10-12; Revelation 22:17).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, 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 (*Romans 9:11-16*). 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 (*Matthew 11:25-28; 2 Timothy 1:9*).

Election

Election, or predestination, is the act of God by which, before the foundation of the world, he chose in Christ those whom he graciously regenerates and saves.

Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2

Sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord.

Isaiah 55:6-7; Ezekiel 18:23, 32; 33:11; Luke 13:3; John 3:18-19, 36; 5:40; Acts 2:38; 3:19; 11:18; Romans 2:4; 9:22-23; 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; 7:10; Philippians 2:11; 2 Thessalonians 2:10-12; Revelation 22:17

The unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will but is solely of his sovereign grace and mercy.

Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2

God's election is not based on random or fatalistic choices, rather he exercises his sovereignty in harmony with his other attributes, such as his omniscience, justice, holiness, wisdom, grace, and love.

Romans 9:11-16

We teach that the biblical position on election does not minimize a believer's responsibility to evangelize, but intensifies that privilege (Romans 10:14). We teach that sovereign election and man's responsibility are both taught in Scripture.

The biblical position on election does not minimize a believer's responsibility to evangelize but intensifies that privilege. We teach that both sovereign election and human responsibility are taught in Scripture.

Romans 10:14

Divine Sovereignty

Human Responsibility

Eph. 1:4 - Just as He chose us in Him before the foundation of the world. Eph. 1:11 - In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will. John 15:16 - You did not choose Me, but I chose you and appointed you that you should go and bear fruit.

Ez. 33:11 - "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?" 1 Peter 3:9 - But is longsuffering toward us, not willing that any should perish but that all should come to repentance.

John 6:44 - No one can come to Me unless the Father who sent Me draws him. Acts 13:48 - Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed. Rom. 9:18 - Therefore He has mercy on whom He wills, and whom He wills He hardens

1 Timothy 2:4 - Who desires all men to be saved and to come to the knowledge of the truth. Matt. 23:37 - How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! 1 Peter 2:1 - But there were also false prophets among the people, ... even denying the Lord who bought them, and bring on themselves swift destruction.

Sovereign Election

Human Responsibility

Ephesians 1:4 - "Even as he chose us in him before the foundation of the world." Ephesians 1:11 - "In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will." John 15:16 - "You did not choose me, but I chose you and appointed you that you should go and bear fruit."

Ezekiel 33:11 - "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel?" 2 Peter 3:9 - "[The Lord] is patient toward you, not wishing that any should perish, but that all should reach repentance." 1 Timothy 2:4 - "Who desires all people to be saved and to come to the knowledge of the truth."

John 6:44 - "No one can come to me unless the Father who sent me draws him." Acts 13:48 - "And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed."

Matthew 23:37 - "How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!" 2 Peter 2:1 - "But false prophets also arose among the people... even denying the Master who bought them, bringing upon themselves swift destruction."

Romans 9:18 - "So then he has mercy on whomever he wills, and he hardens whomever he wills."

Regeneration

Regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous and is accomplished solely by the power of the Holy Spirit 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 in righteous attitudes and conduct.

Ezekiel 36:26-27; John 1:13; 3:3-8; 5:24; Ephesians 2:1-5; Titus 3:5; James 1:18; 1 Peter 1:3

Faith and Repentance

Salvation is by grace through faith alone. However, saving faith is never solitary; it never operates alone. Saving faith activates repentance and leads to life-change. When we are united with Jesus by faith, his death, burial, and resurrection become ours, so we have died to sin in order to rise to newness of life. We are no longer devoted to evil, to Satan, or to this world's system, but to God. We bear the fruit of the Spirit to his glory and refuse to use our liberty as an opportunity to sin.

Ephesians 2:1-10; Mark 1:15; Galatians 5:5, 13; Titus 2:11-14; 1 Peter 1:13-23

Justification

We teach that justification before God is an act of God (Romans 8:33) by which He declares man righteous. This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation (credit to one's account) of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (Romans 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

Justification

In justification, God graciously declares us righteous by faith, apart from any virtue or work. Justification involves the imputation (credit to one's account) of our sins to Christ and the imputation of Christ's righteousness to us. In this God is "just, and the justifier of the one who has faith in Jesus."

Romans 3:20, 26; 4:6; 8:33; 1 Corinthians 1:30; 2 Corinthians 5:21; Colossians 2:14; 1 Peter 2:24

By justification, God sets apart (sanctifies) every believer, declares us holy, and identifies us as saints. In this sense, justification and sanctification are similar. This aspect of sanctification is positional and instantaneous; it has to do with the believer's standing, not his present walk or condition.

Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2

Sanctification

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. The Holy Spirit enables the believer to obey the Word of God and, through faith, grow in holiness and conformity to the will of God and the likeness of Christ. The believer is commanded to "put off" the old lifestyle and with a renewed mind, "put on" the new lifestyle. (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23; Ephesians 4:22-24).

In this respect, we teach that every saved person is involved in a daily conflict - the new creation in Christ doing battle against the selfish desires of the flesh (self - 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. All claims to the eradication of sin in this life are unscriptural (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; James 1:14-15; 1 Peter 1:14-16; 1 John 1:9; 1 John 3:5-9).

Progressive sanctification is also a work of the Holy Spirit by which the state of the believer is brought closer to the positional standing the believer enjoys through justification. The Holy Spirit enables the believer to obey the Word of God and, through faith, grow in holiness and conformity to the will of God and the likeness of Christ. The believer is commanded to be filled with the Spirit by "putting off" the old lifestyle and with a renewed mind, "putting on" the new lifestyle.

John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; Ephesians 5:18; 1 Thessalonians 4:3-4; 5:23; Ephesians 4:22-24; Colossians 3:9-10

In this respect, every saved person is involved in a daily conflict - the new creation in Christ doing battle against the selfish desires of the flesh (self - 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. All claims to the eradication of sin in this life are unscriptural.

Romans 7:13-25; Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; James 1:14-15; 1 Peter 1:14-16; 1 John 1:9; 1 John 3:5-9

All believers are kept by God's power and are secure in Christ forever.

John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24

Security

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40;10:27-30; Romans 5:9-10;8:1, 31-39; 1 Corinthians 1:4-8; Ephesians4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from apostasy, and worldly and sinful practices is commanded of us by God (Romans 12:1-2, 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that as the Christian walks in the Spirit, the Spirit's fruit will be exemplified in his life (Romans 12:1, 2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10; Galatians 5:22, 23).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is a mystery not revealed until this age (Ephesians 3:1-6; 5:32), and is distinct from the nation of Israel but is the same as spiritual Israel (Romans 9:6-7; Galatians 6:16).

The Church

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1 Corinthians 12:12-13; 2 Corinthians 11:2; Ephesians 1:22; 4:15; 5:23-32; Colossians 1:18; Revelation 19:7-8

There is one universal (or catholic) Church, which is invisible and consists of all the elect who have been, are, or will be gathered into the body of Christ by the power of the gospel. The invisible Church is universal under the gospel and will continue for eternity as the bride of Christ; he is the Head thereof.

Isaiah 59:21; Matthew 28:19-20; Acts 2:1-21, 38-47; Romans 15:9-12; 1 Corinthians 1:2; 12:12-13; 2 Corinthians 11:2; Ephesians 1:10, 22-23; 4:15; 5:23-32; Colossians 1:18; Revelation 7:9; 19:7-8

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

The visible Church is the organized church on earth. The establishment and flourishing of local churches is clearly taught and defined in the New Testament Scriptures and believers are directed to associate themselves together in local assemblies. Local assemblies are visible expressions of a universal fellowship with actual biblical authority and responsibilities.

Acts 14:23, 27; 20:17, 28; 1 Corinthians 5:4-7; 11:18-20; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Peter 5:1-4; Hebrews 10:25

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as founded in the Scriptures. The biblically designated leaders serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that these leaders rule as servants of Christ (1 Timothy 5:17-22) and, under the authority of the Scriptures, direct the church. The congregation is to submit to their leadership (Hebrews 13:7, 17), while everyone (including leaders) is to likewise submit to one another in the fear of God (Ephesians 5:21; 1 Peter 5:5).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture with the goal of restoration (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

The one supreme authority for the church is Christ. Church leadership, gifts, order, discipline, and worship are all appointed and directed by the Scriptures. Elders (also called bishops, pastors, and pastor-teachers), who must meet biblical qualifications, are the biblically designated leaders serving under Christ and over the assembly. Elders rule as servants of Christ and, under the authority of the Scriptures, direct the church. The congregation submits to and honors their leadership, while everyone (including leaders) submits to one another in the fear of God. Qualified deacons (men and women) also serve the church as unto the Lord.

Acts 20:28; 1 Corinthians 11:3; Ephesians 1:22; 4:11; 5:21; Colossians 1:18; 1 Timothy 3:1-13; 5:17-22; Titus 1:5-9; Hebrews 13:7, 17; 1 Peter 5:1-5

The church is marked by intentional discipleship and mutual accountability of all believers to each other, as well as the need for progressive confrontation of unrepentant members with the goal of restoration.

Matthew 18:5-22; 28:19-20; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; 2 Timothy 2:2; Titus 1:10-16

We teach the autonomy of the local church (Titus 1:5). We teach that it is Scriptural for Bible-believing churches to cooperate with each other for the presentation of propagation of the faith. Each local church should be the sole judge of the measure and method of its cooperation (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to line up with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12) and He also gives spiritual abilities to each member of the body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

The purpose of the church is to glorify and worship God by building itself up in the faith, by instruction of the Word, by prayer and fellowship, by keeping the ordinances, and by advancing and communicating the gospel to the entire world.

Matthew 28:19; Luke 18:1-6; 22:19; Acts 1:8; 2:38-42, 47; Ephesians 3:21; 4:13-16; 2 Timothy 2:2, 15; 3:16-17; James 5:13-16; 1 John 1:3

God calls all his people to service and equips them with spiritual gifts. He gives spiritual leaders for the purpose of equipping the saints for the work of the ministry, and he also gives spiritual abilities to each member of the body of Christ.

Romans 12:5-8; 1 Corinthians 12:4-31; 15:58; Ephesians 4:7-12; 1 Peter 4:10-11; Revelation 22:12

We teach that God hears and answers the prayer of faith for the weak, sick, suffering, and afflicted in accordance with His own perfect will (Luke 18:1-6; John 5:7-9; 2 Corinthians 12: 6-10; James 5:13-16; 1 John 5:14-15).

We teach that two ordinances have been committed to the local church: water baptism and the Lord's Supper (Acts 2:38-42). Believer's baptism is the solemn and beautiful testimony picturing the cleansing from sin and proclaiming commitment to Christ (Acts 2:38,41-42; 22:16). We teach that baptism itself does not save, but is an act of obedience following conversion (Acts 3:19; 16:30, 31; 1 Corinthians 1:17; Ephesians 2:8-9). Baptism by immersion best pictures the cleansing from sin through the work of Christ (Titus 3:5).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

Two ordinances have been committed to the local church: water baptism and the Lord's Supper. Baptism is the solemn and beautiful testimony picturing the cleansing from sin, new life in Jesus, and identification with God's people. We teach that baptism itself does not save, but is an act of obedience following conversion. Baptism by immersion best pictures the cleansing from sin through the work of Christ.

Acts 2:38, 41-42; 3:19; 16:30, 31; 22:16; 1 Corinthians 1:17; Ephesians 2:8-9; Titus 3:5

The Lord's Supper remembers and proclaims the death of Jesus until he comes. It is never to be received flippantly but gratefully, with love and respect for our brothers and sisters. The elements of communion are simultaneously a representation of the flesh and blood of Christ, and actual participation with the risen Christ who is present in a unique way.

Matthew 26:26-27; 1 Corinthians 10:16; 11:28-34

Angels

Holy Angels

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

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 (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race through the temptation and fall of man (Genesis 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20) and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

Angels

Holy Angels

We teach that angels are created beings and are not to be worshiped. Although presently they are a higher order of creation than man, they are created to worship God and to serve God's people.

Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9

Fallen Angels

Satan is a created angel who 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 through the temptation and fall of man.

Satan is the open and declared enemy of God and man. Jesus defeated the prince of this world through his life, death, resurrection, ascension, and his soon return. Satan, and the other fallen angels, will be eternally punished in the Lake of Fire.

Genesis 3:1-15; Matthew 4:1-11; 25:41; Romans 16:20; 2 Corinthians 11:3; 2 Peter 2:4; 1 John 3:8; Revelation 12:1-14; 20:10

Eschatology

We teach that Jesus is coming again personally and bodily to this earth (1 Thessalonians 4:13-18, Acts 1:11, Matthew 24:26-27). The time of Christ's return is known only to the Father (Mark 13:26,32-33). Anyone who denies the "blessed hope" of Christ's anticipated return has been deceived by false teaching (2 Peter 3:3-10).

We teach that just as Christ rose bodily from the dead, so both believers and unbelievers will experience a future bodily resurrection (1 Corinthians 15:20-23, 35-49, 1 Thessalonians 4:14-18, John 6:39, 2 Corinthians 4:13-14, Revelation 20:11-15).

Believers are raised to eternal life.

Unbelievers are raised to judgment (2 Thessalonians 1:7-10, John 5:28,29).

Eschatology

We teach that the same Lord Jesus Christ, who submitted himself to God's judgment for our sakes and removed the curse of sin from us, will return to judge the living and the dead. He will cast all his enemies into everlasting condemnation and take all his chosen ones into everlasting joy and glory. The time of Christ's return is known only to the Father. Anyone who denies the "blessed hope" of Christ's anticipated return has been deceived by false teaching.

Matthew 25:31-46; Mark 13:26, 32-33; Luke 21:28; Romans 8:22-25; Philippians 3:20, 21; 1 Thessalonians 4:13-18; 2 Thessalonians 1:6-10; Titus 2:13, 14; 2 Peter 3:3-10

Just as Christ rose bodily from the dead, so both believers and unbelievers will experience a future bodily resurrection. Believers are raised to eternal life and reward; unbelievers are raised to eternal death and judgment. John 5:28, 29; 6:39; 1 Corinthians 15:20-23, 35-49; 2 Corinthians 4:13-14; 5:10; 2 Thessalonians 1:7-10; 4:14-18; Revelation 20:11-15

Heaven is a real place and is the destiny of believers. God will create a new heaven and a new earth where there will be no pain, no tears, and no death. It will be a place of uncontaminated beauty, joy, security, fellowship with, and adoration of God. Unbelievers will be eternally separated from God in a place of suffering known as hell, or the Lake of Fire.

*Matthew 25:41-46; Luke 16:19-31;
Revelation 20:14-15; 21:1-7, 22:3-4*

Our Lord Jesus Christ will finally triumph over all his enemies. Christ, having fulfilled his redemptive mission, will then deliver up the kingdom to God the Father that in all spheres the triune God may reign forever and ever.

Hallelujah!

1 Corinthians 15:24-28