



DOCTRINAL DISTINCTIVES

SCRIPTURES

We teach that the Bible is God's complete written revelation to man, with the sixty-six books of the Bible all being fully inspired by the Holy Spirit. Scripture is, inspired by God whether or not the message is understood, trusted in, or obeyed.

2 Peter 1:20-21; 2 Thessalonians 2:13; 2 Timothy 3:16

We teach that the Word of God is inerrant in the original documents since the Holy Spirit superintended the human writers, working through their individual personalities and different writing styles, insuring that the precise literal message was communicated as God intended. We affirm the verbal plenary accuracy of all the facts recorded in Scripture.

2 Peter 1:20-21; Matthew 5:18; 24:35; John 16:12-13; 17:17; 2 Timothy 3:15-17; Hebrews 4:12

We teach that Scripture may have several applications of each passage but there is only one true interpretation. The meaning of God's Word is determined through the enlightenment of the Holy Spirit as one applies the principles of the grammatical/historical method of interpretation (the normal meaning and usage of the words at the time they were written and in light of the same historical context). Therefore, the Bible is the only authoritative, infallible rule for faith and practice. As we ascertain its truths, it is our responsibility as believers to apply them to our lives.

Psalms 19:7-14; John 7:17; 1 Corinthians 2:7-14; 1 John 2:20; 2 Timothy 2:15

GOD

We teach that the one and only true God is Spirit: self-existent, infinite, personal, unchangeable, and eternal in His being; perfect in holiness, love, justice, goodness, wisdom, and truth; omnipotent, omniscient, and omnipresent; creator and sustainer of all things, visible and invisible; both present throughout the universe and transcendent to creation; eternally existent in three persons, one in substance and equal in power and glory – Father, Son, and Holy Spirit.

Genesis 1:1-31; Exodus 3:14; 34:6; Deuteronomy 6:4; 32:4; 1 Kings 8:27; Nehemiah 9:6; Psalm 90:2; 103:8; 116:5; 147:5; Isaiah 6:3; 40:28; 57:15; Jeremiah 23:23-24; Malachi 3:6; Matthew 28:19; John 4:24; 14:16; Acts 17:28; 1 Corinthians 8:4; 2 Corinthians 13:14; Colossians 1:17; 1 Timothy 1:17; Hebrews 1:2, 12; 11:3; 2 Peter 3:9; 1 John 4:10-16

GOD, THE FATHER

We teach that the eternal Father of our Lord Jesus Christ is the author of salvation, the Father who has graciously chosen from eternity past those whom He would have as His own.

Genesis 1:1; Psalm 90:2; John 1:12; 13:3; 16:28; Galatians 4:5; Romans 8:15; Ephesians 1:3-6; Hebrews 12:5-9; 1 Peter 1:2-3; 1 John 2:23; 3:1

GOD, THE SON

We teach that the Lord Jesus Christ as deity has eternal existence with the Father; in His incarnation was conceived by the Holy Spirit and born of the Virgin Mary, thus uniting the divine and human natures in their completeness into one unique person of Jesus Christ; He is sinless and His voluntary death on our behalf is the only atonement for the sins of the world; He bodily rose from the dead, guaranteeing a future resurrected life for all believers and ascended to the right hand of the Father where He presently mediates as the

believers' Advocate and High Priest; He is sovereign in power and lordship as manifested in His miraculous works and wisdom; He will imminently return in power and glory.

Isaiah 53:6; Matthew 28:18-20; Luke 1:35; John 1:1, 14, 18; 14:6; Acts 2:22, 24-32; Romans 1:3-4; 8:34; 2 Corinthians 5:18-19; Ephesians 1:19-22; Philippians 2:5-11; Colossians 3:4; 1 Thessalonians 4:13-18; 1 Timothy 2:5-6; Titus 2:13; Hebrews 1:8; 4:15; 7:25; 1 Peter 1:18, 2:22-24; 3:18; 1 John 2:1-2

GOD, THE HOLY SPIRIT

We teach that the Holy Spirit is the third person of the triune God, possessing all the attributes of deity making Him co-equal with the Father and the Son. His office and work is to convict mankind of sin, righteousness, and judgment; to regenerate such as He enables to repent of their sins and believe on the Lord Jesus Christ; to sanctify, empower, teach, guide, and comfort the believer; to glorify the Lord Jesus Christ.

The Scriptures reveal the work of the Holy Spirit in the Church to be that of uniting believers into the body of Christ, as the temple of God; having sealed them for the day of redemption; having given the body of inspired truth and imparting to them illumination and guidance into all truth, equipping them with gifts and graces for service and presiding over and guiding them into the will of God.

Matthew 28:19; Luke 24:49; John 3:5-6; 14:16-18, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4; 13:2-4; 15:28; Romans 12:6-8; 1 Corinthians 2:10-12; 3:16; 6:19-20; 12:4-11; 12:13; 2 Corinthians 13:14; Galatians 5:22-23; Ephesians 1:13; 2:21-22; 4:30; 2 Thessalonians 2:13; Titus 3:5; 1 Peter 1:2; 1 John 2:20-27

MANKIND

HIS CREATION

We teach that man was created materially and immaterially by an immediate act of God and not by a process of evolution. He was created an immortal soul in the image and likeness of God, possessing personality and holiness; in his original state man enjoyed continuous, harmonious fellowship with God. The purpose of man's creation is to glorify God and enjoy Him forever. Man having been created in the likeness of God was a self-conscious personality capable of free and rational choice, thereby unique, having been given dominion over the rest of God's earthly creation.

Genesis 1:27; 2:7, 15-25; Psalm 8; Ephesians 1:5-6; James 3:9; Revelation 4:11

HIS FALL

We teach that man did not remain in the original state of creation, but, having been tempted by Satan, voluntarily disobeyed the revealed will of God; thereby man's rebellion alienated him from God and subjected mankind to His wrath with the sentence of both physical and spiritual death. Even the earth was cursed because of man's sin. In consequence of this act of disobedience, and because all humanity was in Adam, every person is corrupted and has by nature an evil disposition which leads to responsible acts of sin and to just condemnation. All people are thus sinners by nature, by choice, and by divine declaration. Also through the fall of Adam, man has become so completely ruined that he has neither will nor power to turn to God and if left to himself apart from divine grace would remain in his sin forever.

Genesis 3:1-19; Psalm 14:1-3; Isaiah 64:6; Jeremiah 17:9; John 3:36; Romans 3:9-18, 23; 5:10-12; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8

MARRIAGE

We teach that the term "marriage" has only one meaning and that is a covenant sanctioned by God which joins one man and one woman in a single, exclusive union, as delineated in scripture.

We teach that marriage was given by God as part of His common grace and that it has no meaning other than as He has provided in scripture. We teach that marriage is subject to the curse of the fall but that believers, living in obedience to the Scripture and under the control of the Holy Spirit, can begin to experience a peaceful, productive, and fulfilled marriage as intended by God.

We teach that the marriages of believers are to illustrate the loving relationship of Christ and His church, with the husband loving his wife as Christ loves the church and the wife responding to her husband's loving leadership as the church responds to Christ.

We teach that as believers' marriages are to illustrate Christ's relationship with His church, believers should choose to marry those who share their faith and regenerate life.

We teach that marriage is always a public, formal, and officially recognized covenant between a man and a woman. We teach that without such a covenant, which may include a "common law marriage," where valid in specific cases under pertinent law, prolonged conjugal cohabitation does not establish, and is not equivalent to, marriage. We teach that where no such covenant exists, or can be discerned, between a cohabiting couple prior to coming to faith in Christ, family units should be preserved to the extent possible and, if otherwise appropriate, solemnization encouraged. We teach that where a valid marriage has been established prior to coming to faith in Christ, the couple should remain married.

Genesis 2:18–24; 3:16; 1 Peter 3:7; Ephesians 5:22–33; 2 Corinthians 6:14; John 4:17–18; 1 Corinthians 7:24

DIVORCE AND REMARRIAGE

We teach that God hates divorce, permitting it only where there has been unrepentant sexual sin or desertion by an unbeliever. We teach that remarriage is permitted to a faithful partner, but only when the divorce was on biblical grounds.

Malachi 2:14–16; Matthew 5:32; 19:9; 1 Corinthians 7:12–15

GENDER

We teach that man is the special creation of God, made in His own image; God created them male and female as the crowning work of His creation. We teach that God fundamentally designed human beings in creation as two distinct and complementary sexes, male and female; thus, the gift of gender is part of the goodness of God's creation.

We teach that distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart. We teach that God's original and ongoing intent and action was the creation of humanity manifest as two distinct sexes, male and female; Jesus Christ Himself affirmed this in his teaching on marriage by stating, "He who created them from the beginning made them male and female."

We teach a normative connection between biological sex and gender identity, and that norm is defined by scriptural revelation alone. We teach that any attempt to change one's sex or disagreement with one's biological sex, is sinful and offensive to God, blurs the God-given boundary between maleness and femaleness, and rejects the good design of God in an individual's life.

Genesis 1:26–28; 2:18; 2:21–24; 1 Corinthians 6:9–10; 11:7–9; 1 Timothy 2:12–14; Matthew 19:4; Mark 10:6

SEXUALITY

We teach that God intends sexual intimacy to occur only between a man and a woman who are married to each other. We teach 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, such as adultery, fornication, homosexuality, bisexual conduct, bestiality, incest, pedophilia, and pornography is sinful and offensive to God.

We teach that every person must be afforded compassion, love, kindness, respect, and dignity; hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture or the doctrines of the church. We teach that the faithful proclamation of the Scripture, including the call to repentance, does not constitute hate speech, or hateful and harassing behavior, but is instead a fundamental part of the church's loving mission to the world.

We teach that God offers redemption and forgiveness to all sinners who confess and forsake their sin, including sexual sin, seeking His mercy and forgiveness through Jesus Christ. We teach that His forgiveness is total and complete and that God imputes the full righteousness of Christ to the believing sinner. We teach that the forgiven sinner has been cleansed from the guilt of sin, set apart unto God, or made holy, and justified before Him. We teach that any man or woman who has received that forgiveness is "in Christ" and is a "new creation."

Genesis 2:24; Hebrews 13:4; Leviticus 18:1-30; Matthew 5:28; 19:19; 22:39; 28:16-20; Romans 1:26-29; 10:9-10; 1 Corinthians 5:1; 6:9-11; 1 Thessalonians 4:1-8; Leviticus 19:18; Galatians 5:14; 2 Corinthians 5:11-21; 1 Timothy 1:5; 2 Timothy 4:1-2; Acts 3:19-21; Psalm 103:11-12; 130:3-4; Isaiah 43:25; 44:22; John 5:24; Colossians 2:13-14

SALVATION

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. His sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord. Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father foreknew, He calls to Himself, and they will come in faith and all who come in faith the Father will receive. 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. God's election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises 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.

Romans 2:4; 8:28-30; 9:11-16, 22-23; 10:9-16; Ephesians 1:4-11; 2 Thessalonians 2:10-13; 2 Timothy 1:9-10; 2:10; 1 Peter 1:1-2; Isaiah 55:6-7; Luke 13:3; Acts 2:38; 3:19; 11:18; 13:48; 2 Corinthians 4:5; 7:10; Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40, 6:37-40, 44; 17:6-12; 1 Corinthians 12:3; Philippians 2:11; James 4:8; Titus 3:4-7; Revelation 22:17

ATONEMENT

As the Lamb of God, Christ died on the cross as a penal sacrifice to appease the wrath of God by providing a substitute for His people. As our representative, he took the penalty that we deserve. This atonement has limitless and eternal value, since Christ is perfect and divine. Therefore, His death is sufficient to atone for the sins of the entire human race. This fact is central to the gospel message, which is to be offered to all people. However, this atonement is only efficacious for the believer. Whether this atonement was specific for the elect alone, or for the whole world is recognized as a disputable matter.

Galatians 3:13; Colossians 1:23; 1 Timothy 2:5-6; Hebrews 10:10; 1 John 2:2; Romans 3:25-28

JUSTIFICATION

We teach that justification before God is a gift of His redemptive grace in which He declares man righteous. This righteousness is apart from any virtue or work of man and involves the imputation of our sins to Christ and the imputation of Christ's righteousness to us. By this means God is "just, and the justifier of the one who has faith in Jesus".

Romans 3:20, 24, 26; 4:5-6; 8:33; Colossians 2:13-14; 1 Peter 2:24; 1 Corinthians 1:30; 2 Corinthians 5:21

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 is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God, when the repentant sinner, 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, and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of

God. This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ. Such conformity is climaxed in the believer's glorification at Christ's coming.

John 3:3-7; 5:24; Titus 3:5; Ephesians 2:10; 2 Corinthians 3:18; Romans 8:17; 2 Peter 1:4; 1 John 3:2-3

SAVING FAITH

We would not differentiate between a believer and a disciple. We teach that saving faith is an issue of understanding the fact that Jesus Christ is the unique God-man who gave Himself as a sacrifice for our sins and submitting one's heart to following Him. This new heart reflects repentance which will be demonstrated through a growing lifestyle of turning from sin to loving and serving Christ. Saving faith will result in a developing pattern of obedience to the Word of God and a growing understanding and expression of the sovereign rule of God in all of one's life and affairs.

Luke 9:23; 14:26-27, 33; 24:47; John 8:31-32; 13:35; 15:8; Ephesians 5:1-2; Acts 17:30; 26:20; 2 Peter 3:9; Romans 2:4

SANCTIFICATION

We teach that every believer is sanctified unto God by justification and is, therefore, made to be holy and is, therefore, identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. Positional sanctification has to do with the believer's standing, not his present walk or condition. Progressive sanctification is the work of the Holy Spirit by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God becoming more and more like our Lord Jesus Christ. In this respect, every saved person is involved in a daily conflict - the new creation in Christ doing battle against the flesh - but adequate provision is made for victory through the power of the indwelling Holy Spirit. This struggle 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. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin.

Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 1 Thessalonians 4:3-4; 5:23; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; John 17:17, 19; Romans 6-8; 2 Corinthians 3:18; Galatians 5:16-25; Ephesians 4:22, 24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:2, 14-16; 1 John 3:5-9

SECURITY

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever. A true Christian cannot lose his salvation or apostatize to the point of losing his salvation. All who are truly born again will be kept by God's power and will persevere until the end of their lives, and only those who persevere until the end have been truly born again. Jesus made it clear that those he has given eternal life, "shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand." It is the privilege of believers to rejoice in this assurance of their salvation through the testimony of God's Word and the evidence of God's Spirit. The gift of the Holy Spirit is the believer's most unmistakable evidence of God's favor, his greatest proof of salvation and the guarantee of eternal glory. It is possible for some to display external signs of conversion who do not possess saving faith and thus, "fall away". It is also possible for a believer to continue in a pattern of sin, however, not without the discipline and correction of God in his life. The assurance for the believer is never an excuse for sinful living and carnality. All believers are exhorted to "walk in a manner worthy of your calling" and to "be all the more diligent to make certain about His calling and choosing you".

John 5:24; 6:37-40; 8:31-32; 10:27-29; Romans 5:9-10; 6:15-22; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; Titus 2:11-14; Galatians 5:13, 25-26; 2 Peter 1:3-5, 10; 1 John 4:13

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. 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 for God in a way that does not bring reproach upon Him. We believe that separation from any association with apostasy, or worldly sinful practices is commanded of us by God. Therefore, believers should demonstrate a righteous attitude with a continual pursuit of holiness.

2 Corinthians 6:14-7:1; 2 Timothy 3:1-5; Romans 2:1-2; 12:1-2; 1 Corinthians 5:9-13; 1 John 2:15-17; 3:1-10; 2 John 9-11; Hebrews 12:1-2, 14; Matthew 5:2-12; Titus 2:11-14

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, the bride of Christ, of which Christ is the Head. The formation of the Church began on the day of Pentecost, and will be completed at the coming of Christ for His own at the rapture. The Church is a unique spiritual organism designed by Christ, a mystery not revealed until this age. Though the church is a distinct entity from the nation of Israel, there is one definite progressive plan of redemption. There are promises made to Israel as a nation that do not pertain to the church. However, there are some prophecies made to Israel that simultaneously have elements of fulfillment for the church. (See "The Church and the Kingdom" below.)

Acts 2:1-21, 38-47; 1 Corinthians 12:12; 15:51-52; 2 Corinthians 11:2; Ephesians 1:22; 2:11-3:6; 4:15; 5:23-32; Colossians 1:18; 1 Thessalonians 4:13-18; Revelation 19:7-8

LEADERSHIP

We teach that the one supreme authority for the Church is Christ who sovereignly provides leadership, gifts, order, discipline, and worship. The officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers) and deacons, both of whom must meet biblical qualifications. They lead or rule as servants of Christ and have His authority in directing the Church. Out of reverence to Christ the congregation willingly submits to their leadership.

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

FUNCTION

We teach that the purpose of the Church is to glorify God by building itself up in the faith, instruction in the Word, fellowship, keeping the ordinances, and by communicating and advancing the gospel throughout the world. God has uniquely gifted both the leaders, as well as each individual member. As each member of the body utilizes his giftedness, the body is built up and the saints are further equipped for the work of ministry.

The process of establishing a mature church is accomplished through corporate worship, formal and informal teaching of God's Word, assisting and encouraging the younger or weaker believers, discipleship, mutual accountability, discipline of sinning members, prayer, and the propagation of the gospel both locally and abroad.

In addition to the building up of the individual members of the Church, the local assembly is to reproduce itself by the propagation and establishment of other local churches. It is Scriptural for a church to cooperate with other like-minded congregations in the process of training leaders and planting churches worldwide.

Matthew 18:15-22; 28:19; Acts 1:8; 2:38-42, 46-47; 14:23; 15:14-31; 20:7, 27-28; Romans 12:5-8; 1 Corinthians 5:1-7, 13; 11:18-20; 12:4-31; 15:58; 16:2; Galatians 1:2; Ephesians 4:7-16; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 2 Timothy 2:2; 3:16-17; Hebrews 10:25; 1 Peter 4:10-11; 5:1-4

THE LAST THINGS

THE RETURN OF CHRIST

We teach that the second advent of Christ is the blessed hope of the Church and will be personal, physical, visible, with power, and redemptive. It is the source of encouragement and consolation, the motive for purification and holiness, and an inspiration for activity and service. Christ will first descend into the clouds. His Church, the waiting Bride, will be caught up to meet Him in the air. This occurs before the day of the Lord, where the wrath of God is poured out upon the earth as judgment. After the tribulation judgments, He will

return with His Church to judge the nations and to establish His kingdom wherein He will rule upon the earth for a time, called the millennium.

Daniel 7:13-14; Matthew 24:21; Mark 13:34-37; Luke 1:32-33; 21:34-36; John 14:1-3; Acts 1:11; Romans 8:16-19, 23-24; 1 Thessalonians 3:12-13; 4:16-18; 5:11; 2 Thessalonians 1:3-10; 1 Timothy 6:12-14; Titus 2:12-13; James 5:7-8; 1 John 2:28; 3:2-3; Jude 14; Revelation 3:10; 5:9-10; 19:7-8, 14; 20:4-6

THE MILLENNIAL KINGDOM

We teach that the millennium or thousand year's reign of Christ upon the earth is a literal, physical future event that will be ushered in by His return with the saints. During this period, Satan will be bound, the curse will be lifted, such evils as war, poverty, and injustice shall vanish from the earth, and Christ will reign in righteousness.

Psalms 46:8-9; 72: 8,10,11,17; Isaiah 2:1-4; 11:6-9; Revelation 20:1-6

THE CHURCH AND THE KINGDOM

The Millennium is the culmination of God's unfolding kingdom program. This program was inaugurated at Christ's ascension to the Father, at whose right hand Christ is now seated. The Church is a present revelation of God's kingdom promises. Christ is now ruling and reigning as king over the Church but will rule physically in the millennium. Therefore, the Church can be said to be presently fulfilling aspects of the New Covenant, with a future total fulfillment found in an earthly kingdom including the believing Jewish people. Therefore, the ethical principles of the kingdom, such that are set forth in the "Sermon on the Mount," are applicable to believers today. We have found it useful to express this teaching in the following terms: The kingdom is here, but is yet to come.

Hebrews 10:12; Colossians 1:18; Ezekiel 37:25; 1 Corinthians 11:25; Hebrews 9:15-20; Jeremiah 31:31; Colossians 1:13; 2 Timothy 4:1

THE JUDGMENTS

We teach that because of sin all individuals are subject to the judgment of God. As believers, God's judgment for sin was forgiven at the cross of Christ by His substitutionary atonement. Following the rapture the believer's works will be judged for rewards at the judgment seat of Christ, where he is said to suffer loss for works that do not endure to eternity. This judgment of the believer relates to receiving rewards, and has nothing to do with salvation or his eternal destiny. At the time of Christ's return to set up His earthly kingdom, the nations on earth will be judged and His people Israel restored. The impenitent wicked will appear before God for judgment at the great white throne immediately after the millennium, and they will suffer eternally in the lake of fire together with Satan and his angels.

Psalms 96:13; Ecclesiastes 12:14; Daniel 7:10; Joel 3:1-2; Zechariah 14:1-3; Matthew 25:31-46; John 5:24; Romans 6:8; 7:4; 14:10; 1 Corinthians 3:8-15; 4:2-5; 11:32; 2 Corinthians 5:10; 2 Timothy 4:8; Hebrews 9:27; 12:5-8; 1 Peter 4:7; Revelation 20:10-15

THE ETERNAL STATE

We teach that there are two eternal destinies for men, heaven and hell – the former for the righteous and penitent and the latter for the unrighteous and impenitent. After the great white throne judgment, and after all enemies of God are consigned to their place of eternal punishment, the present order of things will be dissolved and the new heaven and the new earth will be created as the final state in which the righteous will dwell forever.

Psalms 9:17; Isaiah 65:17; 66:22; 2 Peter 3:13; Revelation 21:7-22:7

ANGELS

THEIR ORIGIN

We teach that the angels were all created simultaneously by God as a great host of sinless spirit-beings, most of who kept their first state of holiness and presently worship God and serve His purposes.

Psalms 148:2-5; Matthew 26:53; Colossians 1:16; Hebrews 1:14

THE FALL OF SOME

We teach that one angel fell from sinlessness through pride and influenced a large company of angels to follow him, who thereby became demons. Scripture calls this angel the devil or Satan.

James 2:19; 2 Peter 2:4; Revelation 12:9; Isaiah 14:12-14; Ezekiel 28:12-18

SATAN'S WORK

We teach that the work of Satan and the demons is the subversion and supplanting of the work of God. Satan is the father of lies, the deceiver and tempter against God's will and purpose. By tempting Eve to sin in the garden, the moral fall of the human race occurred, subjecting mankind to the power of Satan. He continues as the enemy of God, the accuser of God's people, the temporary prince of this world and persistently seeks to counterfeit the works and truth of God.

Genesis 3:1-7; Job 1:12; 2:6; Ezekiel 28:13-15; Zechariah 3:1-2; John 8:44; 2 Corinthians 2:10-11; 11:13-15; 2 Corinthians 4:3-4; Ephesians 2:2; 6:12; 1 Peter 5:8; Revelation 12:10

SATAN'S JUDGMENT

We teach that Satan was judged at the cross, although the sentence was not then executed, and he and the demons will finally be cast into the lake of fire at the end of the millennium.

Genesis 3:15; Isaiah 14:12; Matthew 25:41; Luke 10:18; John 12:31; 16:11; 1 Timothy 3:6; Hebrews 2:14; Revelation 12:9; 20:10

SATAN AND THE BELIEVER

While Christians are certainly not immune to satanic attack, they just as certainly can't be possessed by demons. A believer's body is a temple of the living God and Jesus lives in us. Therefore, it is impossible for a believer to be inhabited by a demon. Believers have already been delivered from the dominion of darkness. Therefore, we would not hold to any teaching that states that a true believer in Christ needs to be delivered from Satan. Believers are called to resist the devil, flee from him and stand firm in our faith. Therefore, our method of spiritual warfare is Christian devotion.

1 Corinthians 6:19; Colossians 1:13-14; James 4:7; 1 Peter 5:8; 1 John 4:4