



**HARVEST**  
CHURCH

**Harvest Church Statement of Faith**

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## Harvest Church Statement of Faith

Harvest Church is a local church under the lordship of Jesus Christ. Therefore, we are committed to contending for the faith that was once for all delivered to the saints (Jude 1:3). In unity, with the historic Christian church, we believe and confess the [Apostle's, Nicene and Chalcedonian Creeds](#) as accurate representations of Scripture's teaching. In addition to these historic formulations, we are situated within the evangelical, Reformed and Baptist traditions as articulated in [The London Baptist Confession of Faith](#).

The basic doctrines within the Harvest Church Statement of Faith represent what we believe to be core elements of biblical teaching. We expect all members of Harvest Church to affirm these doctrines.

### THE HOLY SCRIPTURES

We teach that the sixty-six books of the Bible are the written revelation of God and that this written revelation is both objective and propositional (Exodus 17:14; Isaiah 30:8; 1 Thessalonians 2:13). Further, we teach that every word of it is inspired (2 Timothy 3:16) and that, because of this, the Scriptures are inerrant in the original documents and infallible in their teaching, and authoritative in all matters of life and death.

We teach that God spoke in His written Word by a process of superintended authorship. This simply means that the Holy Spirit used human authors with their individual personalities and different styles of writing and guided and superintended the process in such a way that they composed and recorded God's Word to man (2 Peter 1:20-21) without error in whole or in part (Isaiah 40:8). As such, we teach that the Bible constitutes the only infallible rule of faith and practice for the Christian (Matthew 5:18; John 10:35, 17:17; 2 Timothy 2:15-17; Hebrews 4:12). At Harvest Church we endorse the convictions regarding the Word of God as presented in the [Chicago Statement of Biblical Inerrancy](#)

We teach that, while there may be several applications of any given passage of Scripture, there is one true interpretation. It is to be found as one diligently applies both a literal hermeneutic and the [grammatical-historical method](#) of interpretation under the enlightenment of the Holy Spirit (John 16:12-15; 1 Corinthians 2:7-15).

We teach that the Bible plays an indispensable part in living a dynamic Christian life. It builds up, transforms, encourages, corrects and protects the believer's life as he or she studies and applies it (Psalms 119:11; Acts 20:32; Ephesians 5:26, 6:17).

## **GOD**

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

### *GOD THE FATHER*

God the Father, the first Person of the Trinity (1 Corinthians 8:6), orders and disposes all things according to His own sovereign purpose and grace (Psalms 145:9; Ephesians 1:11; Philippians 2:13). He is the Creator of all things (Genesis 1:1- 31). As the absolute and highest Ruler in the universe, He is sovereign in creation, providence and redemption (Psalms 103:19; Romans 11:36). He has decreed for His own glory all things that come to pass and continually upholds, directs and governs all creatures and events (1 Chronicles 29:11). He does this in such a way so as to not be the author or approver of sin (Habakkuk 1:13; James 1:13) nor to abridge the accountability of moral, intelligent creatures (Ezekiel 18:20; Romans 14:12). He saves from sin all who come to Him through Jesus Christ, and He relates Himself to His own as their Father (John 1:12; Romans 8:15; Ephesians 1:3-6; Hebrews 12:5-9).

### *GOD THE SON*

Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial and coeternal with the Father and the Holy Spirit (John 10:30; 14:9).

We teach that in the incarnation He surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation Christ's divine nature united itself with a human nature in an indissoluble union, and so He became the God-man (Philippians 2:5-8).

We teach that Jesus Christ represents the fusion of humanity and deity into an indivisible oneness (Colossians 2:9). We teach that the Lord Jesus Christ was born of the virgin Mary (Isaiah 7:14; Matthew 1:25; Luke 1:26-35), that He was God incarnate (John 1:1-3, 14, 18), and that the purpose of the incarnation was to reveal God (John 1:29; 1 John 1:1-3), redeem men (Acts 20:28; Ephesians 1:7; Revelation 5:9), and rule over God's kingdom (Isaiah 9:6) as prophesied all through Scripture (2 Peter 1:16-21).

We teach that the Lord Jesus Christ accomplished our redemption through His death on the cross, and His death was voluntary (John 10:17-18), substitutionary (1 Peter 2:24), [propitiatory](#) (Romans 3:25) and redemptive (Ephesians 1:7).

We teach that, upon the basis of the efficacy of the death of the Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin. As believers in Christ, we are declared righteous, given eternal life and admitted to the family of God (Romans 5:1, 8-11; 8:1, 14-17).

We teach that our justification is made sure by His literal, physical resurrection from the dead. He is now ascended to the right hand of the Father where He is ministering as our Advocate and High Priest (Matthew 28:6; Luke 24:39-43; Hebrews 4:14-16; 7:25; 9:24).

We teach that by the resurrection of Christ from the grave, God confirmed the deity of Christ. In addition, God accepted the atoning work of Christ on the cross and His bodily resurrection as the guarantee of a future resurrection life for all believers (John 5:28-29; 14:19; Romans 1:4; 4:25; 6:5; 1 Corinthians 15:20, 23). We teach that Jesus Christ will return again to judge the living and the dead and will be glorified with Him. Those who are in Christ whether dead or alive will always be with him. He will then return with His Church in glory and reign forevermore! (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 19:11-16; 20:4-6).

As the mediator between God and man (1 Timothy 2:5), the Head of His Body the Church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as the Lord of Life and the only Savior (Acts 17:30-31).

### *GOD THE HOLY SPIRIT*

The Holy Spirit, the third Person of the Trinity, is a divine Person, eternal, underived, possessing all the divine attributes, and that in these He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 1 Corinthians 12:4-6). Compare Isaiah 6:8-9 with Acts 28:25-26, and Jeremiah 31:31-34 with Hebrews 10:15-17.

The divine attributes of the Holy Spirit include:

Intellect	Corinthians 2:10-13
Emotion	Ephesians 4:30
Will	1 Corinthians 12:11
Coequal	Matthew 28:19, 1 Corinthians 12:4-6, 2 Corinthians 13:14
Eternal	Hebrews 9:14
Omnipresent	Psalms 139:7-10
Omniscient	Isaiah 40:13-14
Omnipotent	Romans 15:13
Truth	John 16:13

We teach that it is the work of the Holy Spirit to execute the divine will with relation to the world of men. We recognize His sovereign activity in the creation (Genesis 1:2), the incarnation (Matthew 1:18; Luke 1:35), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).

We teach that the fullness of the work of the Holy Spirit in the church age began at Pentecost when He came from the Father, as promised by Christ (John 14:16, 15:26), to initiate and complete the building of the Body of Christ, which is His Church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment (John 16:7-8); glorifying the Lord Jesus Christ (John 16:14) and transforming believers into Christ-likeness (2 Corinthians 3:17- 18; Galatians 5:22-23).

We teach that the Holy Spirit is the divine Teacher who guided the Apostles into all truth as they submitted to God's revelation in Scripture (John 16:13). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation (Romans 8:9; 1 Corinthians 3:16), and it is the duty and privilege of all those born of the Spirit to be filled with the Spirit (Ephesians 5:18).

We teach that the Holy Spirit alone administers spiritual gifts to the Church (1 Corinthians 12:11), not to glorify Himself or the gifts by extravagant displays to impress others to make Himself great, but to glorify Christ (John 16:14) and implement His work of redeeming the lost (Acts 1:8), and building up believers in the most holy faith (2 Corinthians 3:18).

## **MAN**

We believe that man was directly and immediately created by God in His image and likeness (Genesis 1:27; 2:7; 22). Man was created free of sin with a rational nature, intelligence, volition, self-determination and moral responsibility to God (Matthew 12:36; 1 Thessalonians 5:23; 1 Peter 1:17). We teach that the purpose of man's creation was with the divine intention that he should glorify God (Isaiah 43:7; Revelation 4:11), enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world.

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death (Genesis 2:16-17; 3:1-19; Romans 3:23; 5:12; 6:23); became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost (1 Corinthians

2:14), apart from the salvation which is the redemptive work of the Lord Jesus Christ (Ephesians 1:5; 2:1-3; Titus 3:5-6).

We teach that all men were in the loins of Adam and that the sin nature as well as the consequences of that original sin have been transmitted (imputed) to all men of all ages (Romans 5:12), Jesus Christ being the exception. All men are thus sinners by divine declaration (Psalms 14:1-3; Romans 3:9-18, 23), by nature (Jeremiah 17:9; Matthew 15:19) and by choice (Isaiah 53:6; James 2:10).

## **MARRIAGE, SEXUALITY AND GENDER**

We believe that marriage is created by God to be shared between one biological man and one biological woman, in a lifelong holy covenant, for the purpose of companionship, sexual intimacy, and procreation. Our created gender, sexuality, and sexual fulfillment are gifts from the Creator and are to be embraced with gratitude and worship. God designed sexual intimacy to be expressed and consummated only between a man and a woman when they are united as one flesh in marriage (Genesis 1:27-28, 2:24; Matthew 19:4-6).

Men and women are created in the image of God and stand equal in dignity and worth (Genesis 1:27; 9:6; Galatians 3:28; James 3:9). God designed gender, recognized through our biological sex, as an immutable reality essential to our identity as male and female. While the fall distorts God's design for men and women (Genesis 3: 16-19), Jesus makes men and women fellow heirs of God's eternal grace (1 Peter 3:7) who differ in complementary and mutually beneficial ways. We affirm the significant role women should play in the local church and that every leadership opportunity is open to women except those excluded by Scripture in the home and church. Specifically, the Scriptures state that husbands are called to lead and love in the home as Christ loves the church (Ephesians 5:22-33) and that a plurality of men are to serve the church as elders/pastors (1 Timothy 3:2).

## **SALVATION**

We teach that salvation is totally from God, by grace (Ephesians 1:7; 2:8), through the redemption of Jesus Christ, the merit of His shed blood (1 Peter 1:18-19). It is not on the basis of human merit or works (Ephesians 2:9; Titus 3:5).

## **REGENERATION**

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are communicated (John 3:3-7; Titus 3:5). It is instantaneous, and it is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), so as to secure voluntary obedience to the Gospel. The regenerate have been elected (chosen) by the sovereign foreknowledge of God, and have been "predestined to be conformed to the image of his Son" (Rom.8:29; 9:1-33).

Regeneration is manifested by repentance, faith and righteous living. Good works are its proper evidence and fruit (Ephesians 2:10; Titus 3:8). Regeneration is 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 (Ephesians 5:18-19; Philippians 2:12; Colossians 3:16; 2 Peter 1:3-8). This obedience causes the believer increasingly to be conformed to the image of the Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Corinthians 5:17; 1 Peter 1:23; 1 John 3:2-3).

## **JUSTIFICATION**

We teach that justification before God is an act of God by which He declares righteous those who believe in Christ (Romans 8:33). This righteousness is apart from any virtue or work of man (Romans 3:20; Galatians 2:16) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (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 "set apart" (sanctified) unto God by the death of the Lord Jesus Christ. Every believer therefore is declared to be holy and identified as a saint. This sanctification has to do with the believer's positional standing in the eyes of God: He is "in Christ" (Acts 20:32; 1 Corinthians 1:2; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2). This *positional sanctification* is not progressive. We teach that there is, by the work of the Holy Spirit, also an *experiential sanctification* by which the ongoing earthly state of the believer progressively is brought closer to the positional standing that the believer 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 the Lord Jesus Christ (John 17:17, 19; Acts 20:32; Romans 6:1-22; 2 Corinthians 3:18; Ephesians 5:26; 1 Thessalonians 4:3-4; 5:23).

In this respect, we teach that every saved person is involved in a conflict (Romans 7:22-23; Ephesians 6:10-12). The new creation in Christ is set against the flesh. Nevertheless, adequate provision is made for victory through the power of the indwelling Holy Spirit (1 Corinthians 10:13; 15:56-57). The struggle continues and never completely ends throughout the believer's earthly life. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

## **SECURITY**

We teach that all the redeemed are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-39; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:8; Ephesians 4:30; 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. However, the use of Christian liberty as an occasion for sinful living and carnality is clearly forbidden (Romans 6:15-22; 13:13-14; Galatians 5:13; Titus 2:11-15).

## **SEPARATION**

We teach that the doctrine of separation from sin is clearly evident throughout the Old and New Testaments (2 Corinthians 6:14-7:1), and that the Scriptures clearly indicate that in the last days apostasy and worldliness will increase (1 Timothy 4:1; 2 Timothy 3:1-5).

We teach that all the saved should live in such a manner as to not bring reproach upon their Savior and Lord. Separation from all religious apostasy and worldly and sinful practices is commanded by God (Romans 12:1-2; 1 Corinthians 5:9-13; 1 John 2:15-17; 2 John 9-11).

## **THE CHURCH**

We teach that all who place their faith in Jesus Christ are immediately baptized by the Holy Spirit into one united spiritual Body, the Church (1 Corinthians 12:12-13), of which Christ is the Head (Ephesians 1:22; 4:15; Colossians 1:18), and which is His espoused Bride (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8).

We teach that the formation of this Body 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 a unique spiritual organism designed by Christ (Matthew 16:18), made up of all born-again believers (Ephesians 2:11-3:6). We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament (Acts 14:21-23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1), and that the members of this one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that the one, supreme authority for the Church is Christ (Ephesians 1:22; Colossians 1:18), and that the order, discipline and worship are appointed through His sovereignty. The biblically designated officers 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 who must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have been given authority by Him in directing the Church. The congregation is to submit to their leadership (Hebrews 13:7, 17).

We teach the disciplining of sinning members of the congregation in accord with the standards of 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16.

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations; however, we also recognize God's Sovereignty in government and rule and unless we are prevented from what God has commanded us to do, namely preaching the Gospel of Christ, in humility and wisdom we will be subject to ruling authorities and seek to silence any enemies of the church by doing good (1 Peter 2:13-17; Acts 4:15-20; Romans 13).

We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. However, each local church through its elders and their interpretation and application of Scripture is the sole judge of the measure and method of its cooperation on all matters of membership, policy, discipline, benevolence and government (Acts 15:19-31, 20:28; 1 Corinthians 5:4-7, 13; Titus 1:5; 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 2:42; 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).

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

We teach the accomplishment of God's purpose in the world. For the accomplishment of that purpose, He has given the Church spiritual gifts. He gives gifted men for the purpose of equipping the saints for the work of ministry (Ephesians 4:7-12). He also gives unique and special abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11). At the moment of spiritual birth every believer receives such a gift or gifts. These gifts are sovereignly bestowed and cannot be sought (1 Corinthians 12:11). It is essential that every believer discover, develop and employ

his or her spiritual gift or gifts for the edification of the Body and the accomplishment of the work of Christ in the world (Romans 12:3-8; 1 Peter 4:10-11).

We teach that two ordinances have been committed to the local church: baptism (Matthew 28:19) and the Lord's Supper (1 Corinthians 11:23-26). Christian baptism by immersion (Acts 8:36-39) is the testimony of a believer. This act is a solemn and beautiful symbol of the believer's faith in the crucified, buried and risen Savior; the union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes (1 Corinthians 11:26) and should always be preceded by solemn self-examination (1 Corinthians 11:28). We teach that while Christ's flesh and blood are not actually present, 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).

## **ANGELS**

### *HOLY ANGELS*

We teach that angels are created beings and, therefore, are not to be worshipped. Although they are a higher order of creation than man (Hebrews 2:7), they are created to serve and worship God (Luke 2:13-14; Hebrews 1:6-7, 14; Revelation 5:11; 19:10; 22:8-9).

### *FALLEN ANGELS*

We teach that Satan is a created angel (Ezekiel 28:13-15) and the author of sin (Ezekiel 28:15-16; 1 John 3:8). He incurred the judgment of God by rebelling against his Creator (Isaiah 14:12-15; Ezekiel 28:14-18), involving numerous angels in his fall (2 Peter 2:4; Revelation 12:9) and introducing sin into the human race (Romans 5:12) by his temptation of Eve (Genesis 3:1-6; 2 Corinthians 11:3). However, none of Satan's plans, schemes, or activities supersedes God's Sovereign rule over the universe He has created.

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1; Ephesians 6:11-12; Revelation 12:9-10), the prince of this world who was defeated through the death and resurrection of Jesus Christ (John 12:31-33; Hebrews 2:14; 1 John 3:8), and that he will be eternally punished in the lake of fire (Matthew 25:41; Revelation 20:10).

## **LAST THINGS (ESCHATOLOGY)**

*Preamble:*

There are many differing thoughts as to the timing and order of events in revelation including whether or not there will be a rapture, the tribulation, millennial reign, and where and when Jesus will return in relation to these events.

Jesus' disciples desired to know all these things asking, "Lord, will you at this time restore the kingdom to Israel?" and Jesus replied to them, "It is not for you to know times or seasons that the Father has fixed by his own authority" Acts 1:6-11. Paul reminds us, "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known."

1 Corinthians 13:12 ESV

As such we welcome differing schools of interpretation regarding the events and chronology of the end times; however we choose to teach primarily a *premillennial* view of the end times for the sake of unity. We do not see a differing view as being a salvation issue and pending a member not being argumentative, seeking to assert their view(s) on other members or being divisive in any way, we welcome all those who call on the name of the Lord to worship with us.

## **DEATH**

We teach that physical death involves no loss of our immaterial consciousness (Matthew 10:28; Luke 16:22-25; Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23), that there is a separation of soul and body (Philippians 1:21-24), and that such separation will continue until the first resurrection (Revelation 20:4-16) when spirit, soul and body will be reunited to be glorified forever with the Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54; 1 Thessalonians 4:16-17). Until that time, the souls of the redeemed remain in joyful fellowship with the Lord Jesus Christ.

We teach the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment in Hell (Daniel 12:2; Matthew 25:46; John 5:29).

We teach that the souls of the unsaved at death descend immediately into Hades where they are kept under punishment until the second resurrection (Luke 16:22-24; 2 Peter 2:9; Revelation 20:11-15) when the soul and the resurrection body will be united (John 5:28-29). Then they shall appear before the great white throne to be judged by Christ and

will be cast into the lake of fire (Revelation 20:11-15), cut off from the life of God forever (2 Thessalonians 1:7-9).

### **THE SECOND COMING OF CHRIST**

We teach, and expectantly await the glorious, visible, personal, return of the Lord Jesus Christ. The blessed hope of His return has vital bearing on the personal life, service, and mission of the believer (1 Thessalonians 4:13-18). We believe in the bodily resurrection of both the saved and the lost. The lost will be raised to judgment and experience eternal wrath in hell. The saved will be raised to eternal joy in the new heaven and new earth in the manifested presence of God (Acts 1:3, 9; Hebrews 7:25-26).

### **THE JUDGMENT OF THE LOST**

We teach that following the release of Satan after the thousand-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:8-9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the great white throne (Revelation 20:11-12).

We teach that this resurrection of the unsaved dead will be a physical resurrection, whereupon receiving their judgment, they will be committed to an eternal conscious punishment (Matthew 25:41; Revelation 20:11-15).

### **ETERNITY**

We teach that after the closing of the millennium, the temporary release of Satan and the judgment of the unbelievers (Revelation 20:7-15), the saved will enter the eternal state of glory with God. The elements of this earth will be "dissolved" (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; 2 Peter 3:13; Revelation 21:1). The heavenly city that comes down out of heaven (Revelation 21:2) is to be the dwelling place of the saints where they will enjoy fellowship with God and one another forever (John 17:3; Revelation 21:1-4). The Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28), that in all spheres the Triune God may reign forever and ever (1 Corinthians 15:28).

## **HOW MAY I BECOME A CHRISTIAN?**

Receiving Christ as your Lord and Savior is the most important decision you or anyone will ever make.

### **TO RECEIVE CHRIST**

- You must acknowledge yourself to be a helpless sinner in God's sight and in need of a Savior (Romans 3:23, 5:12).
- You must believe that Jesus Christ died on the cross to be the very Savior you have just admitted needing (Romans 5:8; 1 Corinthians 15:3; 1 Peter 2:24a) and rose from the dead (Romans 10:9; 1 Corinthians 15:4), having accomplished the defeat of sin.
- You must personally repent of your sins (Luke 5:32; 13:3) and confess Jesus Christ as Lord over your life (Romans 10:9-10), believing that as God, He can and will forgive your sins (Acts 10:43) and grant you eternal life (1 John 5:11, 13).

This is a personal decision between you and God, but we would like the joy of praying with you and assisting you in this eternally important matter. If you make this decision or desire to know more about it, please contact any one of our pastors. We are here to help.