

## APPENDIX 6

### TRINITY'S DOCTRINAL EXPLANATIONS

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##### God

There is but one living and true God (Deut 6:4; Isa 45:5-7; 1 Cor 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matt 28:19; 2 Cor 13:14)—each equally deserving worship and obedience.

##### God the Father

God the Father is the first person of the Trinity. He orders and disposes of all things according to His purpose and grace (Ps 145:8–9; 1 Cor 8:6). He is the creator of all things (Gen 1:1–31; Eph 3:9). As the only absolute and omnipotent ruler in the universe, he is sovereign in creation, providence, and redemption (Ps 103:19; Rom 11:36). His fatherhood involves both his designation within the Trinity and His relationship with humanity. As the creator, he is Father to all men (Eph 4:6), but He is spiritual Father only to believers (Rom 8:14; 2 Cor 6:18). As the creator, He is due glory from every created thing (Rom 11:36; 1 Cor 10:31; 2 Cor 4:15). He continually upholds and governs all creatures and events (1 Chr 29:11). In His sovereignty He is neither the author nor approver of sin (Hab 1:13; John 8:38–47), nor does He abridge the accountability of moral, intelligent creatures (1 Pet 1:17); He saves from sin all who come to Him through faith in Jesus Christ; He adopts as His own all those who come to Him; and He becomes, on adoption, Father to his own (John 1:12; Rom 8:15; Gal 4:5; Heb 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 (John 10:30; 14:9).

God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Col 1:15-17; Heb 1:2).

In the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, 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 (Phil 2:5-8; Col 2:9).

Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Col 2:9).

## **The Virgin Birth of Jesus Christ**

Our Lord Jesus Christ was virgin born (Isa 7:14; Matt 1:23, 25; Luke 1:26-35); He was God incarnate (John 1:1, 14); and the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Ps 2:7-9; Isa 9:6; John 1:29; Phil 2:9-11; Heb 7:25-26; 1 Pet 1:18-19).

In the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Phil 2:5-8).

### **His Blood Atonement**

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 10:15; Rom 3:24-25; 5:8; 1 Pet 2:24).

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 one day the very presence of sin; he is declared righteous, given eternal life, and adopted into the family of God (Rom 3:25; 5:8-9; 2 Cor 5:14-15; 1 Pet 2:24; 3:18).

### **His Bodily Resurrection**

Our justification is made sure by His literal, physical resurrection from the dead and He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matt 28:6; Luke 24:38-39; Acts 2:30-31; Rom 4:25; 8:34; Heb 7:25; 9:24; 1 John 2:1).

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; Rom 1:4; 4:25; 6:5-10; 1 Cor 15:20, 23).

### **His Personal and Imminent Return**

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 Thess 4:13-18; Rev 20).

The Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23): Believers (1 Cor 3:10-15; 2 Cor 5:10): Living inhabitants of the earth at His glorious return (Matt 25:31-46): Unbelieving dead at the Great White Throne (Revelation 20:11-15)

As the Mediator between God and man (1 Tim 2:5), the Head of His Body the church (Eph 1:22; 5:23; Col 1:18), and the coming universal King, who will reign on the throne of David (Isa 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matt 25:14-46; Acts 17:30-31).

## **God the Holy Spirit**

The Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor 2:10-13), emotions (Eph 4:30), will (1 Cor 12:11), eternality (Heb 9:14), omnipresence (Ps 139:7-10), omniscience (Isa 40:13-14), omnipotence (Rom 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt 28:19; Acts 5:3-4; 28:25-26; 1 Cor 12:4-6; 2 Cor 13:14; Jer 31:31-34 with Heb 10:15-17).

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 (Gen 1:2), the incarnation (Matt 1:18), the written revelation (2 Pet 1:20-21), and the work of salvation (John 3:5-7).

The work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Cor 12:13). The broad scope of His divine 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 16:7-9; Acts 1:5; 2:4; Rom 8:29; 2 Cor 3:18; Eph 2:22).

The Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Cor 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom 8:9; 2 Cor 3:6; Eph 1:13).

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 (2 Pet 1:19-21). 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; Rom 8:9; Eph 5:18; 1 John 2:20, 27).

The Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify 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 Cor 12:4-11; 2 Cor 3:18).

In this respect, God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that 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 never intended to be characteristic of the lives of believers (1 Cor 12:4-11; 13:8-10; 2 Cor 12:12; Eph 4:7-12; Heb 2:1-4).

## **The Holy Scriptures**

The Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor 2:7-14; 2 Pet 1:20-21). The Word of God is an objective, propositional revelation (1 Thess 2:13; 1 Cor 2:13), verbally inspired in every word (2 Tim 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. The literal, grammatical-historical interpretation of Scripture affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen 1:31; Ex 31:17). The Bible constitutes the only infallible rule of faith and practice (Matt 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor 2:13; 2 Tim 3:15-17; Heb 4:12; 2 Pet 1:20-21).

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

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 literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Cor 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

## **Man**

God created Adam and Eve in His image without sin as a special and direct creation (Gen 1:26-28). Being created in the image of God means, at least, that God created them as spiritual, rational, morally responsible, and volitional beings with libertarian moral freedom (Gen 2:7, 15-25; 5:1-2; 9:6; Jas 3:9).

God's intention in the creation of man was that man should live holy as God is holy, glorify God, enjoy God's creation for him (Gen 2), and fellowship with God. By this, he would accomplish God's purpose for him in the world and never suffer the consequences of sin (Gen 2; Isaiah 43:7; Col 1:16; Rev 4:11).

When Adam chose to distrust and disobey God by eating from the forbidden tree (Gen 2:17), he lost his innocence and right relationship with God as well as incurred the judgment and consequence of sin, which is death (Gen 2:17). His choice to sin was against God's desire for him because as holy God, he always desires holiness in his creation (Lev 11:44f, 19:2; 20:7; 1 Pet 15-16).

The consequence of Adam and Eve's sin left humanity with a sin nature and death. This sin nature assures that when Adam's posterity become capable of moral action, they will choose to sin and thereby become guilty sinners under the judgment of God (John 3:18; 1 Cor

15:22). Apart from God's redemptive love and grace plan of salvation, humanity would be hopelessly and forever separated from God. All humanity is thereby sinners by nature and becomes sinners by practice (Ps 14:1–3; Jer 17:9; Rom 3:9–18, 23; 5:10–12). Man's depravity affected every part of his being, making humanity incapable of making a spiritually restorative decision or act on their own apart from God's grace.

## **Salvation**

Salvation from mankind's state of sin, judgment, and separation from God is initiated, secured, and sufficiently provided for by God (Gen 3:8–11, 15, 21; Isa 53:6; Mark 10:45; John 1:29; 3:14–16; Rom 18–19; 1 Cor 15:3–11; 2 Cor 5:14–21; 1 Tim 2:4–6; 4:10; Titus 2:11–14; Heb 2:9; 9:28; 2 Pet 2:1; and 1 John 2:1–2). God's work of salvation is for all to receive because God desires for every person to be saved and restored to eternal fellowship with him (Ezek 18:23, 32; 33:11; Ps 86:5; John 1:7; 12:32, 35–36; Acts 3:26; 1 Tim 2:4; 4:10; Titus 2:11; 3:15; 2 Pet 3:9; Rev 22:17).

Salvation is by grace-enabled faith in the person and work of Christ (Rom 10:9–10; 1 Cor 15:1–4; Eph 2:8–10; Heb 4:2–3); every morally capable person is grace enabled to exercise saving faith by God's preconversional works which are clearly revealed in Scripture, such as God's love (John 3:16; Titus 2:11), Christ's sacrificial death (John 1:29), the power of God in the gospel (Rom 1:16), conviction of the Holy Spirit (John 16:7–11), and the drawing of the Father and Son (John 6:44; 12:32, see also Isa 45:21–22; Jer 29:13; Acts 2:39; 16:14; 17:11–12; Rom 1:18–20; Heb 6:1–6). Without such grace enablements no one seeks or comes to God (Rom 3:11), but with them every person can seek God (Deut 4:29; Jer 29:13; Matt 11:28–30; John 17:30; Acts 17:11; Rev 22:17) and is commanded to seek Him (Josh 24:14–15; John 12:35–36).

Therefore salvation is entirely by God's grace on the basis and merit of the sacrifice of Jesus Christ and not on the basis of human merit or works (John 1:12; Eph 1:7; 2:8–10; 1 Pet 1:18–19); man's part is to exercise grace-enabled faith, and faith is not works, but, rather, it is the antithesis of works (Rom 3:25–31; 4:1–5; Eph 2:8–10).

God's intent was for Christ to die for all who would trust Christ (the elect), and so that all could trust Christ unto salvation. The extent of the provision of His atonement is universal. His death removed the obstacle to salvation for all people, those who would believe and those who would not (John 1:29; 5:24; Heb 2:9; 1 John 2:2). God applies the benefits from Christ's sacrificial atonement for sin when a person believes in Christ as Savior (John 3:16; Rom 10:9–10), which takes place while the person is lost and in sin (John 12:35–36).

## **Regeneration**

Regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:1–7, 14–15; Titus 3:5) to those who trust Christ unto salvation. It is a new birth in which God creates us as new beings who are His children (2 Cor 5:17). It is instantaneous and accomplished solely by the power of the Holy Spirit. Good works are the proper evidence and fruit of regeneration (1 Cor 6:19–20; Eph 2:10) and will be experienced to

the extent that the believer submits to the leadership of the Holy Spirit in his life through faithful obedience to the Word of God (Eph 5:17–21; Phil 2:12b; Col 3:16; 2 Pet 1:4–10). Through obedience, the believer is increasingly conformed to the image of our Lord Jesus Christ (2 Cor 3:18). This conformity climaxes when the believer is glorified at Christ's coming (Rom 8:17; 2 Pet 1:4; 1 John 3:2–3).

### **Justification**

Justification is the act of God (Rom 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Rom 2:4; 7:10; Isa 55:6–7) and confess Him as Lord (Rom 10:9–10; 1 Cor 12:3; 2 Cor 4:5; Phil 2:11). This righteousness is apart from any virtue or work of man (Rom 3:20; 4:6) and involves the imputation of our sins to Christ (Col 2:14; 1 Pet 2:24) and the imputation of Christ's righteousness to believers (1 Cor 1:30; 2 Cor 5:21). By this means, God is enabled to "be just and the justifier of the one who has faith in Jesus" (Rom 3:26).

### **Sanctification: Positional and Practical**

Positional sanctification is God setting apart a believer to Himself by moving him positionally from unrighteousness to being in the righteousness of Christ. Positional sanctification has to do with the believer's standing, not his present walk or spiritual condition (Acts 20:32; 1 Co-r 1:2, 30; 6:11; 15:22; 2 Thess 2:13; Heb 2:11; 3:1; 10:10, 12, 14; 13:12; 1 Pet 1:2).

Practical sanctification begins at regeneration, the new birth (John 3:3; 1 Pet 1:23). Through obedience to the Word of God and the empowering of the Holy Spirit, the believer can walk in the will of God and progress toward spiritual maturity and holiness (John 17:17, 19; Rom 6:1–22; 2 Cor 3:18; 1 Thess 4:3–4; 5:23). Every believer is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is available for victory through the power of the indwelling Holy Spirit and Scripture. The struggle nevertheless stays with the believer all through this 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 for victory over sin (Gal 5:16–25; Eph 4:22–24; Phil 3:12; Col 3:9–10; 1 Pet 1:14–16; 1 John 3:5–9).

### **Separation from Sin**

Separation from sin is clearly called for throughout the Old and New Testaments, and the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Cor 6:14–7:1; 2 Tim 3:1–5).

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 so as not to bring reproach upon our Lord and Savior.

Separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Rom 12:1-2, 1 Cor 5:9-13; 2 Cor 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

Believers should be separated unto our Lord Jesus Christ (2 Thess 1:11-12; Heb 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matt 5:2-12) and a continual pursuit of holiness (Rom 12:1-2; 2 Cor 7:1; Heb 12:14; Titus 2:11-14; 1 John 3:1-10).

### **Eternal Security of the Believer**

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; Rom 5:9-10; 8:1, 31-39; 1 Cor 1:4-8; Eph 4:30; Heb 7:25; 13:5; 1 Pet 1:5; Jude 24).

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 (Rom 6:15-22; 13:13-14; Gal 5:13, 25-26; Titus 2:11-14).

### **The Church**

All who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Cor 12:12-13), the bride of Christ (2 Cor 11:2; Eph 5:23-32; Rev 19:7-8), of which Christ is the head (Eph 1:22; 4:15; Col 1:18).

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 at the rapture (1 Cor 15:51-52; 1 Thess 4:13-18).

#### **A Regenerated Church Membership**

The church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph 2:11-3:6). The church is distinct from Israel (1 Cor 10:32), a mystery not revealed until this age (Eph 3:1-6; 5:32).

The establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Gal 1:2; Phil 1:1; 1 Thess 1:1; 2 Thess 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Cor 11:18-20; Heb 10:25).

The one supreme authority for the church is Christ (1 Cor 11:3; Eph 1:22; Col 1:18) and church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor/teachers (Acts 20:28; Eph 4:11)

and deacons, both of whom must meet biblical qualifications (1 Tim 3:1-13; Titus 1:5-9; 1 Pet 5:1-5).

These leaders lead or rule as servants of Christ (1 Tim 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Heb 13:7, 17).

### Church Discipline

The importance of discipleship (Matt 28:19-20; 2 Tim 2:2), mutual accountability of all believers to each other (Matt 18:5-14), as well as the need for discipline of sinning members of the congregation is in accord with the standards of Scripture (Matt 18:15-22; Acts 5:1-11; 1 Cor 5:1-13; 2 Thess 3:6-15; 1 Tim 1:19-20; Titus 1:10-16).

### **The Autonomy of the Local Church**

The local church is autonomous, 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 (Titus 1:5). It is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Cor 5:4-7, 13; 1 Pet 5:1-4).

The purpose of the church is to glorify God (Eph 3:21) by building itself up in the faith (Eph 4:13-16), by instruction of the Word (2 Tim 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 (Matt 28:19; Acts 1:8; 2:42). The calling of all saints is to the work of service (1 Cor 15:58; Eph 4:12; Rev 22:12).

The church needs to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph 4:7-12), and He also gives unique and special spiritual abilities to each member of the body of Christ (Rom 12:5-8; 1 Cor 12:4-31; 1 Pet 4:10-11).

There were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Heb 2:3-4; 2 Cor 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Cor 13:13-14; Rev 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Rom 12:6-8).



No one possesses the gift of healing today, but God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Cor 12:6-10; Jas 5:13-16; 1 John 5:14-15).

## **Two Ordinances Only**

Two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Rom 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).

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 Cor 11:28-32). Whereas the elements of communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Cor 10:16).

## **ANGELS**

### **Holy Angels**

Angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Heb 1:6-7, 14; 2:6-7; Rev 5:11-14; 19:10; 22:9).

### **Fallen Angels**

Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isa 14:12-17; Ezek 28:11-19), by taking numerous angels with him in his fall (Matt 25:41; Rev 12:1-14), and by introducing sin into the human race by his temptation of Eve (Gen 3:1-15).

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

## **LAST THINGS**

### **The Reality of Heaven and Hell**

Physical death involves no loss of our immaterial consciousness (Rev 6:9-11), the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Phil 1:23; 2 Cor 5:8),

there is a separation of soul and body (Phil 1:21-24), and, for the redeemed, such separation will continue until the rapture (1 Thess 4:13-17), which initiates the first resurrection (Rev 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Phil 3:21; 1 Cor 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor 5:8).

All men will be bodily resurrected, the saved to eternal life (John 6:39; Rome 8:10-11, 19-23; 2 Cor 4:14), and the unsaved to judgment and everlasting punishment (Dan 12:2; John 5:29; Rev 20:13-15).

The souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Rev 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Rev 20:11-15) and shall be cast into hell, the lake of fire (Matt 25:41-46), cut off from the life of God forever (Dan 12:2; Matt 25:41-46; 2 Thess 1:7-9).

### **The Rapture of the Church**

The personal and imminent return of our Lord Jesus Christ will be before the seven-year tribulation (1 Thess 4:16; Titus 2:13), to translate His church from this earth (John 14:1-3; 1 Cor 15:51-53; 1 Thess 4:15- 5:11) and, between this event and his glorious return with His saints, to reward believers according to their works (1 Cor 3:11-15; 2 Cor 5:10).

### **The Tribulation Period**

Immediately following the removal of the church from the earth (John 14:1-3; 1 Thess 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jer 30:7; Dan 9:27; 12:1; 2 Thess 2:7-12; Rev 16), and these judgments will be climaxed by the return of Christ in glory to the earth (Matt 24:27-31;