

Statement of Faith

Our Beliefs

This statement of faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all that we believe. For purposes of Summit Ridge Church's faith, doctrine, practice, policy, and discipline, our Elder team is Summit Ridge Church's final interpretive authority on the Bible's meaning and application.

The Scriptures

We believe that the entire Bible is inspired, (i.e. "God breathed"), of God and that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the sacred writings – historical, poetical, doctrinal, and prophetic – as appeared in the original manuscripts. We believe that the whole Bible (66 books) in the originals is, therefore, without error. We believe that all the Scriptures center around the Lord Jesus Christ in His person and work in His first and second coming. We believe that Scripture contains all of the words of God that He intended His people to have at every stage of redemptive history, and that it contains all of the words needed for salvation and for trusting and obeying Him completely. Therefore, there is nothing that needs to be added at any time to complete the whole of God's Word. We also believe that all the Scriptures were designed for our practical instruction. (Romans 15:4, 1 Corinthians 2:13, 2 Timothy 3:16-17; 2 Peter 1:21, Luke 24:27, 44; Acts 17:2-3; 18:28; 28:23)

The Godhead

We believe that the Godhead eternally exists in three persons – the Father, the Son and the Holy Spirit – and that these three are one God, having precisely the same nature, attributes, and perfections, and worthy of precisely the same homage, confidence, and obedience. We believe that there are also varying roles within the Godhead and yet each Person of the Trinity is equal in unity and are one. (Genesis 1:26 ; Deuteronomy 6:4; Matthew 28:18-19; Mark 12:29; John 1:1,14; Acts 5:3-4; 2 Corinthians 13:14; Hebrews 1:1-3)

The Doctrine of God

We believe in one God the Father, Almighty, living and eternal, who has manifested Himself in many ways through many attributes. He has revealed Himself as:

- *Independent* – God is completely free of needing mankind or the rest of creation to make Him any more complete, whole or happy. His existence and character are not dependent on anyone or anything else. Nevertheless, all of His creation can glorify Him and bring Him glory. (John 17:5, 24; Exodus 3:14; Isaiah 43:7)
- *Unchangeable* – God is immutable in His being, purposes, and promises, yet God does act and feel emotions, and He acts and feels differently in response to different situations. He is both infinite and personal. God does not change His mind to the extent of changing anything that would be contrary to the rest of His character (Malachi 3:6; James 1:17)
- *Eternal* – God is eternal, He has no beginning (He was before there was time, Psalm 90:2; Revelation 1:8), end, or succession of movements in His own being. He sees all time equally vivid and yet He sees events in time and acts within time. (Psalm 90:4; Isaiah 45:21)
- *Omniscient* – God fully knows Himself and all things actual, (all things that exist) and possible, (all things that can happen) in one simple and eternal act. (1 John 3:20; Psalm 139:1-12; Psalm 90:4)

- *Other Attributes:* God is **love** (1 John 4:8; Romans 5:8); He is **Holy** (Psalm 99:9; 1 Peter 1:16); He is **true**, meaning: He is the true God, all His knowledge and words are both true and the final standard of truth. (John 17:3; James 1:17; Numbers 23:19); He is a God of **peace**, meaning: In God's being and His innumerable actions He is separate from all disorder and confusion, yet He is continually active in innumerable well-ordered, fully controlled, simultaneous actions (1 Corinthians 14:33; Philippians 4:9); God is **righteous**, meaning that He always acts in accordance with what is right and is Himself the final standard of what is right (Deuteronomy 32:4; Romans 9:20,21); A God of **wrath**, meaning He intensely hates all sin (Romans 1:18; Hebrews 3:11); **Jealous**, meaning He continually seeks to protect His own honor (Exodus 34:14; Isaiah 48:11); God is **omnipotent**, which means He is able to do all of His holy will (Isaiah 46:9-10; Luke 1:37; Matthew 19:26); and He is wholly **glorious** (Psalm 24:10; Revelation 21:23).

Of God and Creation: God the Father was intimately involved in the creation process. He created everything, visible and invisible, in the span of six days, and He created it from nothing, ex nihilo. Creation is distinct from God but it is always dependent upon Him. His creation was, and is, for the express purpose of bringing glory and joy to Himself, (Isaiah 43:7, Ephesians 1:11, 12). He works apart from having any *need* of what He created, (Acts 17:24, 25). (Genesis 1:1; Nehemiah 9:6)

The Person of Jesus Christ

We believe that Jesus Christ is the Son of God, being the second Person of the Trinity – fully human and yet fully God, (John 8:58; Matthew 10:40). Jesus is eternal, He was pre-existent of all other human beings, not just prior to His human birth, (John 1:1; Colossians 1:16). He is one in essence with God the Father and with God the Holy Spirit. Jesus Christ chose to become incarnate, taking upon Himself humanity, (John 1:14; Philippians 2:7). Christ's humanity was conceived by the Holy Spirit in the womb of the virgin Mary, (Matthew 1:18-25; Luke 1:35).

Jesus Christ was completely divine, being God and was completely human, He held both natures at the same time, not lessening one over the other or separating the two natures. While Jesus took on the role of a servant, (Philippians 2:5-8), He voluntarily self-limited His divine attributes and subjected Himself to God the Father, (John 8:28-29; Matthew 26:39). We believe that Jesus, although completely human, was completely sinless, (2 Corinthians 5:21; Hebrews 7:26). Although tempted in every way that all other humans are, (Hebrews 4:15) He was yet without sin.

We believe that Jesus Christ willingly went to the cross where He was crucified and died, giving up His spirit, (Luke 23:33, 46; Matthew 27:50). Jesus, following His death, was buried in a tomb and then rose from the grave, victorious, on the third day in a resurrected body, (Matthew 27:57-60; 28:1-10; Luke 24:1-9; John 20:19-29). He then appeared to multiple people for a remaining forty days, (Acts 1:3-9), before He ascended into heaven where He now sits at the right hand of God, (Philippians 2:9-11; Acts 7:55-56; Rom. 8:34). Jesus Christ will return again, as the rightful King, and in power and glory to bring judgment on the earth and establish His kingdom, (Acts 1:10-11; Revelation 19:11-21; Micah 5:4).

Salvation Only Through Christ

We believe that, owing to universal death through sin (Romans 3:23; 6:23), no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however impressive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven. A new nature imparted from above, a new life implanted by the Holy Spirit through the Word (John 1:1), is absolutely essential to salvation, and only those thus saved are children of God. We believe, also, that our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place; and that no feeling, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church can result in salvation. (Ephesians 2:8,9; Titus 3:5; John 3:16, 18; 14:6; 15)

The Extent of Salvation

We believe that when an unregenerate person exercises saving faith in Christ, which is illustrated and described as such in the New Testament, these being; he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified freely by grace, accepted before the Father as Christ, His Son, is accepted, loved as Christ is loved, having his place and portion linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ. (John 5:24; Acts 13:39; Romans 5:1; 1 Corinthians 3:21-23; Ephesians 1:3; 1 John 5:11-12)

Sanctification

We believe that sanctification, which is a setting-apart unto God, is threefold. It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, however, that he still struggles with habit patterns and vestiges from his former sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, (one is declared righteous, i.e. justified), his present state is no more perfect than his experience in daily life.

There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace," and to "be changed" provided that the believer submits to the power of the Holy Spirit. We believe also that the child of God will yet be fully sanctified in his state as he is now sanctified in his standing in Christ when he shall see his Lord and shall be "like Him." (John 17:17; 2 Corinthians 3:18; 7:1; Ephesians 4:24; 5:25-27; 1 Thessalonians 5:23; Hebrews 10:10, 14, 12:10)

We believe that he is called with a holy calling, to walk not after the flesh, but after the Spirit, and to live in the power of the indwelling Spirit that he will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord. (Romans 6:11-13; 8:2, 4, 12-13; Galatians 5:16-24; Ephesians 4:22-24; Colossians 2:6-10; 1 Peter 1:14-16; 1 John 1:4-7; 3:5-9)

Eternal Security

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, those once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the willful disobedience of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all our human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son. (John 5:24; 10:28; 14:16-17; 17:11; Romans 8:28-39; Ephesians 1:11-14; Hebrews 7:25; 1 John 2:1-2; 5:13; Jude 24)

Assurance

We believe it is the privilege of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of salvation from the very day they take Him to be their Savior; and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children love, gratitude, and obedience. (Luke 10:20; Romans 8:1; 2 Corinthians 5:1, 6-8; 2 Timothy 1:12; Hebrews 10:22, 23; 1 John 5:13)

The Person of the Holy Spirit

The Holy Spirit pre-existed with God, (Genesis 1:2, 26), and is equal with God the Father and with God the Son, being the third person of the Trinity and possessing all of the attributes of Deity. The Holy Spirit is divine, (Acts 5:3-4; Matthew 28:19), and yet has attributes of a person, (a will – 1 Corinthians 12:11; intelligence – Isaiah 11:2; emotion – Ephesians 4:30). The Holy Spirit actively works in both creation, salvation and in sanctification. His purpose and work is to convict mankind of sin, righteousness, and judgment, (John 16:8-11); to regenerate such as He enables to repent of their sins and believe on the Lord Jesus Christ; to sanctify, (Romans 15:16), strengthen, (Romans 8:26), teach, (John 14:16), lead, (Romans 8:14), and comfort the believer, (John 14:16-17); to glorify the Lord Jesus Christ. He is indeed, *holy*, (Leviticus 11:44; Isaiah 6:3-7).

His Work in Creation: The Holy Spirit was not only involved in the creation of the universe, (Genesis 1:2-3), but He is actively involved in the giving of life, (Romans 8:2), through the regeneration of humans, (John 3:3-6).

His Work in Salvation: The Holy Spirit is active in the process of salvation for every believer. He is the One who convicts people of their sins, (John 16:7-11) and He is the One who converts, (1 Corinthians 2:11-14; Galatians 3:3). We believe that it is *only* because of His working that anyone can come to a personal relationship with Christ Jesus, becoming a child of God, (Romans 8:15-16, 30). It is at the point of salvation that the Holy Spirit will then indwell the believer, (Romans 8:9; 1 Corinthians 3:16), being baptized by Him, (1 Corinthians 12:13), sealing them for the day of redemption, (Ephesians 1:13; 4:30). It is because of the Holy Spirit, and through Him alone, that one is justified, once and for all, (Titus 3:5; John 1:12-13). We believe that once a person believes and is indwelled by the Holy Spirit that they are baptized by Him therefore sealing them for eternity.

Mankind, Created and Fallen

We believe that mankind was originally created in the image and after the likeness of God, and thereafter fell through sin, consequently losing spiritual life, becoming dead in trespasses and sins and subject to the power of the devil. We also believe that this spiritual death, or total depravity of human nature, has been transmitted to the entire human race, the Man Christ Jesus alone being excepted; and hence that every child of Adam is born into the world with a nature which not only possesses no spark of divine life, but is essentially and unchangeably evil apart from divine grace. (Genesis 1:26-27; 6:5; Psalms 14:1-3; 51:5; Jeremiah 17:9; Romans 3:10-19; 8:6-8; Ephesians 2:1-3; 1 John 3:8)

Human Sexuality

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

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture. (Gen 2:18-25.) We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other. (1 Cor 6:18; 7:2-5; Heb 13:4.) We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

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

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

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

We believe that men and women are spiritually equal in position before God but that God has ordained distinct and separate spiritual functions for men and women in the home and the church. The husband is to be the leader of the home and men are to be the leaders (pastors and elders) of Summit Ridge Church. (Galatians 3:28; Colossians 3:18; 1 Timothy 2:8-15; 3:4-5, 12)

The Doctrine of Angelology

Angels are created, spiritual beings who do not have physical bodies and are considered heavenly beings. Angels show the greatness of God and His plan for us, (Psalm 148:2; Hebrews 1:14). They carry out the will of God, (Luke 1:11-19; 2 Chronicles 32:21), and they are examples for mankind, (Isaiah 6:3). Angels are immortal, (Luke 20:36), and have great power, (Psalm 103:20). Angels also minister to humans, (Hebrews 13:2; Daniel 6:22; Acts 12:7-11), as well as announce judgment and execute judgment to unbelievers, (Revelation 8 – 11; Genesis 19:13, Exodus 12:13, 23). Angels are also given the great task of directly glorifying God, (Revelation 4:8; 5:11-12), crying, "Holy, holy, holy is the Lord God Almighty, who was and is and is to come!".

Satan and Demons

We believe that Satan and his demons are not only real, but alive, and active today in the world to bring dishonor to God and against His will. Satan is a created angelic being that was at one time one of the greatest of angelic beings (Ezekiel 28:12-19). He became prideful and believed that he could take the place of God (Isaiah 14:14) and it was then that he turned to unrighteousness and was cast out of his position in heaven along with a large number of angels, now known as demons, who followed Satan. Satan is the leader of the demonic realm and gives them orders and directions (Matthew 12:24). He and his forces are actively working in the lives of unbelievers and believers to do acts of evil, turn people away from the gospel and do the will of Satan as opposed to the will of God. Nevertheless, Satan and his forces have limited power and limited authority. They are still within the confines of what God allows, for God is ultimately sovereign (Job 1:12; 2:6; James 4:7).

Satan's end, and that of his demons, will be final, ending in being thrown into the Lake of Fire for eternity (Revelation 20:10).

The Church, A Unity of Believers

Definition of the Church: We believe the Church is the community of all true believers for all time (John 3:4, 36; 6:28-29; 11:25-26; Ephesians 1:22-23; 5:25). It is applied to a group of believers at any level, ranging from a very small group meeting in a private home to all true believers in the universal church (Acts 9:31; 1 Corinthians 12:28).

The Purposes of the Church: We believe that the purpose of the church is fourfold, (1) It is a ministry to God through worship (Colossians 3:16), (2) It is a ministry to believers through the nurture they should receive (Ephesians 4:11-13), (3) It is a ministry to the world through evangelism and acts of mercy and kindness (Matthew 28:18-20; Luke 6:35-36), (4) and lastly it is to keep each of these purposes in balance with each other.

(Acts 2:42-47; Romans 12:5; 1 Corinthians 12:12-27; Colossians 3:14-15)

The Ordinances

We believe that water baptism and the Lord's Supper are the only ordinances of the church and that they are a testimony for the church in this age.

(Matthew 28:19; Luke 22:19-20; Acts 10:47-48; 16:32-33; 18:7-8; 1 Corinthians 11:26)

Baptism:

We believe that baptism is an outward expression of an inward experience that has already taken place through faith in Jesus Christ as Savior and Lord. A Believer can be baptized immediately following one's profession of faith in Jesus Christ and baptism is to be done as an act of obedience to Jesus' teachings. We believe that the Bible teaches in the immersion of water for baptism.

(Romans 6:3-5; Acts 2:37-38, 41; 8:12-13, 25-29; 18:8; Matthew 3:16; 28:19; 1 John 2:3; Mark 1:9-11)

Lord's Supper:

We believe that the Lord's Supper is for a believer as an act of worship that takes the form of participating in a ceremonial meal of eating bread and drinking wine (or juice) that symbolizes the body of Christ and the blood of Christ and His sacrifice on a believer's behalf. We believe the Lord's Supper has three levels of meaning for its participants: (1) It has a *past* reference to Christ's death. (2) It has a *present* reference to our corporate feeding on Him by faith, with implications for how we treat our fellow believers. And (3) It has a *future* reference as we look ahead to Christ's return and are encouraged by the thought of it.

(1 Corinthians 11:20-29; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20)

The "Means of Grace"

We believe that the means of grace are any activities within the fellowship of the church that God uses to give more grace to Christians. There are numerous means of grace that are available to believers through their active involvement in the church. For instance, the preaching of God's Word (Romans 1:16; 2 Timothy 3:16), baptism (Matthew 28:19), communion (1 Corinthians 11:23-26), prayer (Ephesians 6:18; Hebrews 4:16), worship (John 4:23-24), church discipline (Matthew 18:15-20; 1 Timothy 5:20), giving (2 Corinthians 8:5; 9:6-12), spiritual gifts (1 Peter 4:10), fellowship (Acts 2:42; Hebrews 10:24-25), evangelism (Matthew 28:19-20; Romans 10:14, 15), and personal ministry to individuals (Colossians 3:16; Ephesians 4:29; Hebrews 10:24-25; Acts 4:34). All of these means of grace occur within the fellowship of the church. Those who neglect the fellowship of the church willfully cut themselves off from all of these means of grace and thereby cut themselves off from most of the ordinary means that the Holy Spirit uses to bring blessing to His people.

The Christian's Service

We believe that divine, enabling gifts for service are bestowed by the Spirit upon all who are saved. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is called to his own divinely appointed service as the Spirit sovereignly determines. We believe also that today some are especially called of God to be evangelists, pastors and teachers, and that it is to the fulfilling of His will and to His eternal glory that these shall be sustained and encouraged in their service for God. (Romans 12:6-8; 1 Corinthians 12:4-11; Ephesians 4:11-13)

We believe that, wholly apart from salvation benefits which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for the Lord, and that these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself. (1 Corinthians 3:9-15; 9:18-27; 2 Corinthians 5:10)

Worship

We believe that worship is the activity of glorifying God in His presence with our voices and hearts (Colossians 3:16; Ephesians 5:17-20). It is a direct expression of our ultimate purpose for living, "to glorify God and to fully enjoy him forever." When we enter into genuine worship for God: We delight in God (Psalm 27:4; 73:25; Luke 24:52-53), God delights in us (Zephaniah 3:17), we draw near to God (Hebrews 4:16), God draws near to us (James 4:8), God ministers to us (Hebrews 4:16; Ephesians 5:19), and unbelievers know that they are in God's presence (1 Corinthians 14:24, 25).

Giving

We believe that every Christian, as a steward of that portion of God's wealth entrusted to him, should give to support his local church financially. We believe that God has established the principle of giving whereby Christians should give regularly and cheerfully to the support of the Church, the relief of those in need, and the spread of the gospel. (Genesis 14:20; Proverbs 3:9-10; Acts 4:34-37; 1 Corinthians 16:2; 2 Corinthians 9:6-7; Galatians 6:6; Ephesians 4:28; 1 Timothy 5:17-18; 1 John 3:17)

Spiritual Gifts in the Church

We believe that there is one baptism of the Holy Spirit that occurs at the time a person is born again, placing that one into the body of Christ. We believe that the gifts of the Spirit (Romans 12:6-8; 1 Corinthians 12:8-10; 29-30; Ephesians 4:11) are given to believers according to the Will of God for the purpose of building up the Church. He gives them in various ways and at various times (1 Corinthians 12:4-6).

We believe that during the foundational era of the Church (i.e., the time of Christ and the Apostles) God gave special manifestations of the overtly supernatural and miraculous gifts (e.g., tongues, healings, miracles) as "signs" that witness to the validity of those bearing new canonical revelation (2 Corinthians 12:12; Hebrews 2:3-4). Beyond the foundational era, God in His sovereignty may grant any spiritual gift and work miraculously for the benefit of His Church at any time. However, we hold that "sign gifts" are not normative for the church today.

The Great Commission and Missions

We believe that it is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into all the world even as He was sent forth of His Father into the world. We believe that, after they are saved, they are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and that their primary purpose in life should be to make Christ known to the whole world. We believe that God has given the church a great commission to proclaim the gospel to all nations so that there

might be a great multitude from every nation, tribe, ethnic group, and language group who believe on the Lord Jesus Christ. As ambassadors of Christ we must use all available means to go to the foreign nations and preach the gospel of Jesus Christ. (Matthew 28:19-20; Mark 16:15; Luke 24:46-48; John 17:18; 20:21; Acts 1:8; 2 Corinthians 5:18-20; Romans 10:14-15)

The Blessed Hope

We believe that the next great event in God's prophetic program will be the coming of the Lord Jesus Christ in the air to receive unto Himself His church -- consisting of all Christians who have died as well as those who are alive when He comes. This special event, which is often referred to as the Rapture (the "catching up") is the blessed hope for which Scripture instructs us to be constantly looking (John 14:1-3; 1 Corinthians 15:51-58; Philippians 3:20; 1 Thessalonians 4:13-18; Titus 2:11-14).

Tribulation on Earth

We also believe that the Rapture of the church will be followed by a seven year period of tribulation during which the righteous judgments of God will be poured out on the earth (Daniel 9:24-27; Matthew 24:1-29; 25:14-30; Revelation 6-19).

The Second Coming of Christ

We believe that the period of great tribulation on the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the fulfillment of God's covenant promises. At that time the whole world will be exposed to the knowledge of God. (Deuteronomy. 30:1-10; Isaiah 11:9; Ezekiel 37:21-28; Matthew 24:15-25, 46; Acts 15:16-17; Romans 8:19-23; 11:25-27; Revelation 20:1-3)

The Eternal State

We believe that at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and remain there in conscious bliss until the resurrection of the glorified body when Christ comes for His own. At that time those souls and bodies will be reunited and associated with Him forever in glory. The spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body alike shall be reunited and ultimately cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction and separated from the presence of the Lord, and from the glory of His power. (Luke 16:19-26; 23:42; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15; Matthew 25:31-46)