



1399 Austin Drive  
Decatur, GA 30032 USA  
www.THEHAND.us  
administrators@thehand.us

# WHAT WE BELIEVE

## 1. SCRIPTURE, THE WORD OF GOD WRITTEN

1.1 We believe that the Bible, consisting of the sixty-six books of the Old and New Testaments, is the infallible Word of God, verbally inspired by God, (2 Timothy 3:16) and without error (Proverbs 30:5, Numbers 23:19) in the original manuscripts.

1.2 We believe that God's intentions, revealed in the Bible, are the supreme and final authority in testing all claims about what is true and what is right. In matters not addressed by the Bible, what is true and right is assessed by criteria consistent with the teachings of Scripture.

1.3 We believe God's intentions are revealed through the intentions of inspired human authors, even when the authors' intention was to express divine meaning of which they were not fully aware, as, for example, in the case of some Old Testament prophecies. (1 Peter 1:10-11) Thus the meaning of Biblical texts is a fixed historical reality, rooted in the historical, unchangeable intentions of its divine and human authors. However, while meaning does not change, the application of that meaning may change in various situations. Nevertheless it is not legitimate to infer a meaning from a Biblical text that is not demonstrably carried by the words which God inspired. (2 Peter 3:16)

1.4 Therefore, the process of discovering the intention of God in the Bible (which is its fullest meaning) is a humble and careful effort to find in the language of Scripture what the human authors intended to communicate. Limited abilities, traditional biases, personal sin, and cultural assumptions often obscure Biblical texts. Therefore the work of the Holy Spirit is essential for right understanding of the Bible, (1 Corinthians 2:12-16) and prayer for His assistance belongs to a proper effort to understand and apply God's Word. (Psalm 119:18,12)

## 2. THE TRINITY, ONE GOD AS THREE PERSONS

2.1 We believe in one (Deuteronomy 6:4) living, (Matthew 16:16; see also 2 Corinthians 6:16; 1 Timothy 4:10; Hebrews 3:12) sovereign, (Job 42:2, Psalm 115:3, Daniel 4:25) and all-glorious (Psalm 138:5) God, eternally existing in three (Matthew 28:19, 2 Corinthians 13:14) infinitely excellent and admirable Persons: God the Father, (John 1:18, John 5:18, 1 Peter 1:3) fountain of all being; (1 Corinthians 8:6) God the Son, (John 20:31, John 1:1-3, Titus 2:13, Revelation 22:13) eternally begotten, (Colossians 1:15-16; John 1:14, 18) not made, without beginning, (John 1:1) being of one essence (Colossians 2:9) with the Father; and God the Holy Spirit, proceeding in the full, divine essence, (Acts 5:3-4; 1 Corinthians 2:10-11; Romans 8:27) as a Person, (John 14:26; 15:26) eternally from the Father and the Son. Thus each Person in the Godhead is fully and completely God.

2.2 We believe that God is supremely joyful (1 Timothy 1:11; Matthew 25:23; John 15:11) in the fellowship of the Trinity, each Person beholding and expressing His eternal and unsurpassed delight in the all-satisfying perfections of the triune God.

## 3. GOD'S ETERNAL PURPOSE AND ELECTION

3.1 We believe that God, from all eternity, (2 Timothy 1:9; Ephesians 3:11; 1:4; 1 Peter 1:20) in order to display the full extent of His glory (Romans 11:36; see also Ephesians 1:6, 12, 14; Isaiah 60:21) for the eternal and ever-increasing enjoyment (Psalm 37:4, Philippians 4:4) of all who love Him, (1 Corinthians 2:9; Romans 8:28) did, by the most wise and holy counsel of His will, (Ephesians 1:11) freely and unchangeably (Numbers 23:19, 1 Samuel 15:29) ordain (Isaiah 46:9-10; Proverbs 19:21) and foreknow (Isaiah 41:21-23, Isaiah 42:8-9) whatever comes to pass.

3.2 We believe that God upholds and governs all things ? from galaxies (Job 9:7; Isaiah 40:26) to subatomic particles, (Matthew 10:29-30; Colossians 1:16-17) from the forces of nature (Job 37:6-13; Psalm 147:15-18) to the movements of nations, (Psalm 33:10-11) and from the public plans of politicians (Revelation 17:16-17; Proverbs 21:1) to the secret acts of solitary persons (Proverbs 20:24; 16:9) ? all in accord with His eternal, all-wise (Psalm 104:24; Romans 16:27) purposes to glorify Himself, yet in such a way that He never sins, (Deuteronomy 32:4; 1 John 1:5; James 1:13) nor ever condemns a person unjustly; (Romans 1:20; 2:11-12) but that His ordaining and governing all things is compatible with the moral accountability (Romans 3:19) of all persons created in His image.

3.3 We believe that God's election is an unconditional (Romans 9:11-18; 1 Corinthians 1:26-31; John 10:25-29) act of free grace (Romans 11:5-8) which was given through His Son Christ Jesus before the world began. (2 Timothy 1:9; Ephesians 1:4) By this act God chose, before the foundation of the world, those who would be delivered from bondage to sin (Romans 6:17; 8:2) and brought to repentance (2 Timothy 2:24-25; Acts 11:18) and saving faith (John 6:44,65; Philippians 1:29; Ephesians 2:8-9) in His Son Christ Jesus.



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#### 4. GOD'S CREATION OF THE UNIVERSE AND MAN

4.1 We believe that God created the universe,(Genesis 1:1) and everything in it,(Psalm 24:1-2) out of nothing,(Hebrews 11:3; John 1:1-3) by the Word of His power. Having no deficiency in Himself, nor moved by any incompleteness in His joyful self-sufficiency,(Exodus 3:13-14) God was pleased in creation to display His glory (Isaiah 43:7) for the everlasting joy (Isaiah 35:10; Matthew 25:23) of the redeemed, from every tribe and tongue and people and nation. (Revelation 5:9; 7:9-10)

4.2 We believe that God directly created Adam from the dust of the ground and Eve from his side. We believe that Adam and Eve were the historical parents of the entire human race; (Genesis 2:7, 21-22; 1 Corinthians 15:45) that they were created male and female equally in the image of God, (Genesis 1:27, 9:6) without sin; (Genesis 1:31) that they were created to glorify (Revelation 7:9-10) their Maker, Ruler, Provider, and Friend by trusting His all-sufficient goodness, admiring His infinite beauty, enjoying His personal fellowship, and obeying His all-wise counsel; and that, in God's love and wisdom, they were appointed differing and complementary roles in marriage as a type of Christ and the church. (Genesis 2:18; Ephesians 5:22-33)

#### 5. MAN'S SIN AND FALL FROM FELLOWSHIP WITH GOD

5.1 We believe that, although God created man morally upright, he was led astray from God's Word and wisdom by the subtlety of Satan's deceit, (Ecclesiastes 7:29; Genesis 3:1, 13; 2 Corinthians 11:3) and chose to take what was forbidden, (Genesis 2:17, 3:6) and thus declare his independence from, distrust for, and disobedience toward his all-good and gracious Creator. Thus, our first parents, by this sin, fell from their original innocence and communion with God. (Genesis 3:7-8; Romans 5:12; 1 Corinthians 15:21)

5.2 We believe that, as the head of the human race, Adam's fall became the fall of all his posterity, in such a way that corruption, guilt, death, and condemnation belong properly to every person. (Romans 5:12-19) All persons are thus corrupt by nature, (Ephesians 2:2-3) enslaved to sin,(Romans 6:16, 20) and morally unable (1 Corinthians 2:14; Romans 8:7-8)) to delight in God and overcome their own proud preference for the fleeting pleasures of self-rule.

5.3 We believe God has subjected the creation to futility, (Romans 8:20) and the entire human family is made justly liable to untold miseries of sickness, (Romans 8:23) decay, (2 Corinthians 4:16) calamity, (Romans 8:35-36) and loss. (1 Thessalonians 4:13) Thus all the adversity and suffering in the world is an echo and a witness of the exceedingly great evil of moral depravity in the heart of mankind; and every new day of life is a God-given, merciful reprieve from imminent judgment, pointing to repentance. (Romans 2:4)

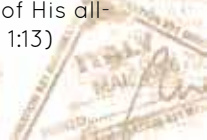
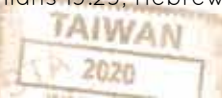
#### 6. JESUS CHRIST, THE INCARNATE SON OF GOD

6.1 We believe that in the fullness of time (Galatians 4:4) God sent forth His eternal Son as Jesus the Messiah, (John 3:16-17) conceived by the Holy Spirit,(Luke 1:34-35) born of the virgin Mary. (Matthew 1:23) We believe that, when the eternal Son became flesh,(John 1:14) He took on a fully human nature, (Hebrews 2:14) so that two whole, perfect, and distinct natures were inseparably joined together in one Person, without confusion or mixture. Thus the Person, Jesus Christ, was and is truly God and truly man, (Philippians 2:6-8) yet one Christ and the only Mediator between God and man. (1 Timothy 2:5)

6.2 We believe that Jesus Christ lived without sin, though He endured the common infirmities and temptations of human life. (Hebrews 4:15) He preached and taught with truth and authority unparalleled in human history. (John 7:46) He worked miracles, demonstrating His divine right and power over all creation: casting out demons, (Mark 1:27) healing the sick, (Matthew 4:23) raising the dead,(Matthew 11:4-6) stilling the storm,(Mark 4:39) walking on water,(Matthew 14:25) multiplying loaves,(Matthew 14:19-20) and foreknowing what would befall Him and His disciples, (John 13:19) including the betrayal of Judas (John 6:64, 13:21) and the denial, restoration, and eventual martyrdom of Peter. (Luke 22:31-34)

6.3 We believe that His life was governed by His Father's providence with a view to fulfilling all Old Testament prophecies concerning the One who was to come,(Luke 24:25-26) such as the Seed of the woman, (Genesis 3:15; Romans 16:20) the Prophet like Moses,(Deuteronomy 18:18; Acts 3:20-23) the Priest after the order of Melchizedek, (Psalm 110:4; Hebrews 5:5-6) the Son of David, (Isaiah 9:7) and the Suffering Servant. (Isaiah 52:13, 53:3-6)

6.4 We believe that Jesus Christ suffered voluntarily (John 10:18) in fulfillment of God's redemptive plan, (Acts 2:23) that He was crucified under Pontius Pilate, (Acts 4:27-28) that He died,(John 19:30) was buried (John 19:40-41) and on the third day rose from the dead (1 Corinthians 15:4) to vindicate the saving work of His life and death (Romans 4:25) and to take His place as the invincible, everlasting Lord of glory. (Philippians 2:9-11) During forty days after His resurrection, He gave many compelling evidences of His bodily resurrection (Acts 1:3) and then ascended bodily into heaven, (Acts 1:9-11) where He is seated at the right hand of the Father, (Luke 22:69) interceding for His people (Romans 8:34) on the basis of His all-sufficient sacrifice for sin, and reigning until He puts all His enemies under His feet. (1 Corinthians 15:25; Hebrews 1:13)





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## 7. THE SAVING WORK OF CHRIST

7.1 We believe that by His perfect obedience to God (Romans 5:18-19) and by His suffering and death (1 Corinthians 15:3; 1 Peter 2:24, 3:18) as the immaculate Lamb of God, (John 1:29) Jesus Christ obtained forgiveness of sins (Ephesians 1:7; Colossians 1:14) and the gift of perfect righteousness (2 Corinthians 5:21; Philippians 3:9) for all who trusted in God prior to the cross (Romans 4:3, 3:25-26) and all who would trust in Christ thereafter. (Romans 3:26, 28) Through living a perfect life and dying in our place, the just for the unjust, Christ absorbed our punishment, (Romans 8:1, 3) appeased the wrath of God against us, (Ephesians 2:3-6; 1 Thessalonians 1:10) vindicated the righteousness of God in our justification, (Romans 3:25-26) and removed the condemnation of the law against us. (Colossians 2:13-14; Galatians 3:13 )

7.2 We believe that the atonement of Christ for sin warrants and impels a universal offering of the gospel to all persons, so that to every person it may be truly said, "God gave His only begotten Son so that whoever believes in Him might not perish but have eternal life." (John 3:16; Matthew 28:19; Colossians 1:23) Whosoever will may come (Revelation 22:17; John 4:14) for cleansing at this fountain, and whoever does come, Jesus will not cast out. (John 6:37)

7.3 We believe, moreover, that the death of Christ did obtain more than the bona fide offer of the gospel for all; it also obtained the omnipotent New Covenant (Luke 22:20; 1 Corinthians 11:25; Hebrews 8:6) mercy of repentance (2 Timothy 2:24-25) and faith (John 6:44, 65; Matthew 16:17) for God's elect. Christ died for all, but not for all in the same way. In His death, Christ expressed a special covenant love to His friends, (John 15:13) His sheep, (John 10:14-15) His bride. (Ephesians 5:25) For them He obtained the infallible and effectual working of the Spirit to triumph over their resistance and bring them to saving faith. (Revelation 5:9; John 17:6, 9, 19)

## 8. THE SAVING WORK OF THE HOLY SPIRIT

8.1 We believe that the Holy Spirit has always been at work in the world, sharing in the work of creation, (Psalm 104:30; Genesis 1:2) awakening faith in the remnant of God's people, (Romans 8:7-9) performing signs and wonders, (Judges 14:6) giving triumphs in battle, (Judges 3:10) empowering the preaching of prophets (1 Samuel 10:6) and inspiring the writing of Scripture. (2 Peter 1:21; Matthew 22:43) Yet, when Christ had made atonement for sin, and ascended to the right hand of the Father, He inaugurated a new era of the Spirit by pouring out the promise of the Father on His Church. (Luke 24:49; Acts 2:33)

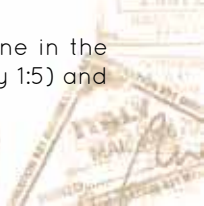
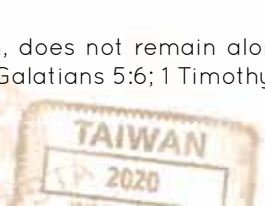
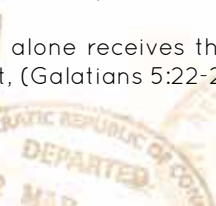
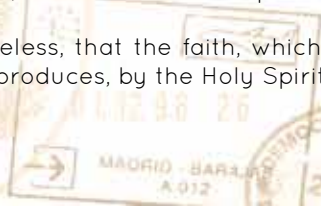
8.2 We believe that the newness of this era is marked by the unprecedented mission of the Spirit to glorify the crucified and risen Christ. (John 16:13-14, 7:39) This He does by giving the disciples of Jesus greater power to preach the gospel of the glory of Christ, (Acts 1:8) by opening the hearts of hearers that they might see Christ and believe, (Romans 15:18-19) by revealing the beauty of Christ in His Word and transforming His people from glory to glory, (2 Corinthians 3:17-18) by manifesting Himself in spiritual gifts (being sovereignly free to dispense, as He wills, all the gifts of 1 Corinthians 12:8-10) for the upbuilding of the body of Christ (Hebrews 2:4) and the confirmation of His Word, (Hebrews 2:3-4) by calling all the nations into the sway of the gospel of Christ, (Acts 1:8, 13:2; 2 Thessalonians 3:1) and, in all this, thus fulfilling the New Covenant promise to create and preserve a purified people (Jeremiah 31:33-34) for the everlasting habitation of God. (2 Corinthians 6:16; Ephesians 2:21)

8.3 We believe that, apart from the effectual work of the Spirit, no one would come to faith, (2 Timothy 2:24-25) because all are dead in trespasses and sins; (Ephesians 2:4-6) that they are hostile to God, and morally unable to submit to God or please Him, (Romans 8:7-8) because the pleasures of sin appear greater than the pleasures of God. (Mark 4:19; John 3:19) Thus, for God's elect, the Spirit triumphs over all resistance, (Romans 6:17) awakens the dead, (Ephesians 2:4-6) removes blindness, (2 Corinthians 4:4-6) and manifests Christ in such a compellingly beautiful way through the Gospel that He becomes irresistibly attractive to the regenerate heart.

## 9. THE JUSTIFYING ACT OF GOD

9.1 We believe that in a free act of righteous grace God justifies the ungodly by faith alone apart from works, (Titus 3:5-7, Romans 3:28, 23-24) pardoning their sins, (Romans 4:6-8) and reckoning them as righteous and acceptable in His presence. (2 Corinthians 5:21) Faith is thus the sole instrument (Romans 3:28; 4:4-5) by which we, as sinners, are united to Christ, whose perfect righteousness and satisfaction for sins is alone the ground of our acceptance with God. (Romans 5:18-19; 2 Corinthians 5:21) This acceptance happens fully and permanently at the first instant of justification. (Romans 5:1) Thus the righteousness by which we come into right standing with God is not anything worked in us by God, neither imparted to us at baptism nor over time, but rather is accomplished for us, outside ourselves, and is imputed to us.

9.2 We believe, nevertheless, that the faith, which alone receives the gift of justification, does not remain alone in the person so justified, but produces, by the Holy Spirit, (Galatians 5:22-23) the fruit of love (Galatians 5:6; 1 Timothy 1:5) and







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leads necessarily to sanctification. (2 Thessalonians 2:13; James 2:17, 26) This necessary relation between justifying faith and the fruit of good works gives rise to some Biblical expressions which seem to make works the ground or means of justification, (Hebrews 12:14; Romans 8:13-14; Galatians 5:21; James 2:21-25) but in fact simply express the crucial truth that faith that does not yield the fruit of good works is dead, being no true faith. (James 2:17-20, 26)

## 10. GOD'S WORK IN FAITH AND SANCTIFICATION

10.1 We believe that justification and sanctification are both brought about by God through faith, (Acts 26:18, 15:9) but not in the same way. Justification is an act of God's imputing and reckoning; (Romans 4:3,5; Luke 7:29,35) sanctification is an act of God's imparting and transforming. (1 Peter 1:2; 1 Thessalonians 5:23, 4:7; Romans 6:19, 22) Thus the function of faith in regard to each is different. In regard to justification, faith is not the channel through which power or transformation flows to the soul of the believer, but rather faith is the occasion of God's forgiving, acquitting, and reckoning as righteous. (Galatians 3:5) But in regard to sanctification, faith is indeed the channel through which divine power and transformation flow to the soul; (Galatians 5:6) and the sanctifying work of God through faith does indeed touch the soul and change it into the likeness of Christ.

10.2 We believe that this persevering, future-oriented, Christ-embracing, heart-satisfying faith is life-transforming, (James 2:17-20, 26) and therefore renders intelligible the teaching of the Scripture that final salvation in the age to come depends on the transformation of life, (Galatians 6:8-9; 1 Corinthians 6:9-10) and yet does not contradict justification by faith alone. The faith which alone justifies, cannot remain alone, but works through love. (Galatians 5:6)

10.3 We believe that this simple, powerful reality of justifying faith is God's gift (2 Timothy 2:24-25; Acts 11:18) which He gives unconditionally in accord with God's electing love, (2 Thessalonians 2:13; Romans 8:29-30) so that no one can boast in himself, (Ephesians 2:8-9; 1 Corinthians 1:26-29) but only give all glory to God for every part of salvation. (Romans 15:18; 1 Corinthians 1:30-31, 15:10) We believe that the Holy Spirit is the decisive agent in this life-transformation, but that He is supplied to us and works holiness in us though our daily faith in the Son of God (Galatians 3:5) whose trustworthiness He loves to glorify. (John 16:13-14)

## 11. LIVING GOD'S WORD BY MEDITATION AND PRAYER

11.1 We believe that faith is awakened and sustained by God's Spirit (Ephesians 2:8-9) through His Word (Romans 10:17) and prayer. (Mark 9:24) The good fight of faith is fought mainly by meditating on the Scriptures (Hebrews 4:12, Ephesians 6:17-18) and praying (Psalm 119:36) that God would apply them to our souls.

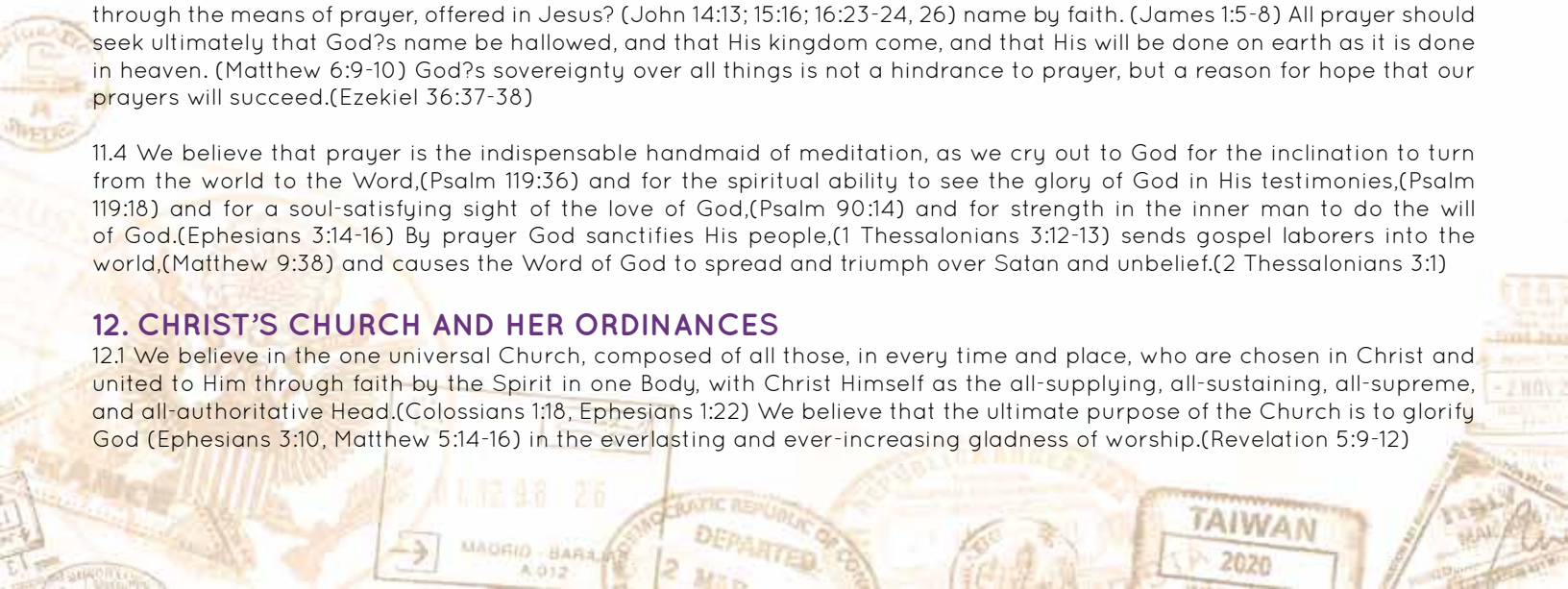
11.2 We believe that the promises of God recorded in the Scriptures are suited to save us from the deception of sin by displaying for us, and holding out to us, superior pleasures in the protection, provision, and presence of God. (2 Peter 1:3-4) Therefore, reading, (Ephesians 3:4) understanding, (Ephesians 5:17) pondering, (2 Timothy 2:7) memorizing, (Psalm 119:11) and savoring (Psalm 37:4) the promises of all that God will be for us in Jesus are primary means of the Holy Spirit to break the power of sin's deceitful promises in our lives. Therefore it is needful that we give ourselves to such meditation day and night. (Psalm 1:2)

11.3 We believe that God has ordained to bless (Philippians 4:6-7) and use (Romans 15:30-31) His people for His glory through the means of prayer, offered in Jesus' (John 14:13; 15:16; 16:23-24, 26) name by faith. (James 1:5-8) All prayer should seek ultimately that God's name be hallowed, and that His kingdom come, and that His will be done on earth as it is done in heaven. (Matthew 6:9-10) God's sovereignty over all things is not a hindrance to prayer, but a reason for hope that our prayers will succeed. (Ezekiel 36:37-38)

11.4 We believe that prayer is the indispensable handmaid of meditation, as we cry out to God for the inclination to turn from the world to the Word, (Psalm 119:36) and for the spiritual ability to see the glory of God in His testimonies, (Psalm 119:18) and for a soul-satisfying sight of the love of God, (Psalm 90:14) and for strength in the inner man to do the will of God. (Ephesians 3:14-16) By prayer God sanctifies His people, (1 Thessalonians 3:12-13) sends gospel laborers into the world, (Matthew 9:38) and causes the Word of God to spread and triumph over Satan and unbelief. (2 Thessalonians 3:1)

## 12. CHRIST'S CHURCH AND HER ORDINANCES

12.1 We believe in the one universal Church, composed of all those, in every time and place, who are chosen in Christ and united to Him through faith by the Spirit in one Body, with Christ Himself as the all-supplying, all-sustaining, all-supreme, and all-authoritative Head. (Colossians 1:18, Ephesians 1:22) We believe that the ultimate purpose of the Church is to glorify God (Ephesians 3:10, Matthew 5:14-16) in the everlasting and ever-increasing gladness of worship. (Revelation 5:9-12)





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12.2 We believe it is God's will that the universal Church find expression in local churches (Acts 8:1) in which believers agree together to hear the Word of God proclaimed, (Ephesians 4:11-12) to engage in corporate worship, (Ephesians 5:18-20) to practice the ordinances of baptism (Matthew 28:19) and the Lord's Supper, (1 Corinthians 11:23-26) to build each other's faith through the manifold ministries of love, (1 Corinthians 12:4-7; 1 Corinthians 14:26) to hold each other accountable in the obedience of faith through Biblical discipline, (Galatians 6:1; James 5:19-20) and to engage in local and world evangelization. (Colossians 4:5-6) The Church is a body in which each member should find a suitable ministry for His gifts; (1 Corinthians 12:13-18) it is the household of God in which the Spirit dwells; (Ephesians 2:20-22) it is the pillar and bulwark of God's truth in a truth-denying world; (1 Timothy 3:15) and it is a city set on a hill so that men may see the light of its good deeds; especially to the poor (Galatians 2:10); and give glory to the Father in heaven. (Matthew 5:14-16)

12.3 We believe that baptism is an ordinance of the Lord by which those who have repented and come to faith (Colossians 2:12; Galatians 3:26-27) express their union with Christ (1 Corinthians 12:13) in His death and resurrection, (Romans 6:3-4) by being immersed in water (Acts 8:36-39; John 3:23) in the name of the Father and the Son and the Holy Spirit. (Matthew 28:19) It is a sign of belonging to the new people of God, the true Israel, (Romans 2:28-29) and an emblem of burial (Romans 6:3-4) and cleansing, (Hebrews 10:22) signifying death to the old life of unbelief, and purification from the pollution of sin.

### 13. CHRIST'S COMMISSION TO MAKE DISCIPLES OF ALL NATIONS

We believe that the commission given by the Lord Jesus to make disciples of all nations is binding on His Church to the end of the age. (Matthew 28:18-20) This task is to proclaim the Gospel to every tribe and tongue and people and nation, (Revelation 5:9) baptizing them, teaching them the words and ways of the Lord, and gathering them into churches (Acts 14:23) able to fulfill their Christian calling among their own people. The ultimate aim of world missions is that God would create, by His Word, worshippers who glorify His name through glad-hearted faith and obedience. (Romans 1:5, 15:8-11; John 4:23) Missions exists because worship doesn't. When the time of ingathering is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever. Worship, therefore, is the fuel and the goal of missions.

### 14. DEATH, RESURRECTION, AND THE COMING OF THE LORD

14.1 We believe that when Christians die they are made perfect in holiness, (Hebrews 12:22-23) are received into paradise, (Luke 23:43) and are taken consciously into the presence of Christ, which is more glorious and more satisfying than any experience on earth. (Philippians 1:23; 2 Corinthians 5:1-9; Revelation 6:9-11; 2 Corinthians 12:2-3).

14.2 We believe in the blessed hope (Titus 2:13) that at the end of the age Jesus Christ will return to this earth personally, (Acts 1:9-11) visibly, (Mark 14:61-62) physically, (Philippians 3:20-21) and suddenly (1 Thessalonians 5:2-3) in power and great glory; (Luke 21:27) and that He will gather His elect, (Matthew 24:31) raise the dead, (1 Thessalonians 4:15-17) judge the nations, and establish His kingdom. (1 Corinthians 15:22-24) We believe that the righteous will enter into the everlasting joy of their Master, (Psalm 16:11; Matthew 25:23, 25:46) and those who suppressed the truth in unrighteousness (Romans 1:18) will be consigned to everlasting conscious misery. (Daniel 12:2; Matthew 3:12; 18:8; 10:28; 12:32; 25:41, 46; 26:24; Mark 3:29; 9:43-48; Luke 16:26; Jude 12-13)

14.3 We believe that the end of all things in this age will be the beginning of a never-ending, ever-increasing happiness in the hearts of the redeemed, as God displays more and more of His infinite and inexhaustible greatness and glory for the enjoyment of His people. (Ephesians 2:6-7; 1 Corinthians 13:12, 2:9)

