



Doctrinal Confession: What I Believe Scripture Teaches

The Foundational Doctrinal Statement of The Seed Evangelistic Association
and The Seed Theological Seminary

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"Contend earnestly for the faith which was once for all handed down to the saints." Jude 1:3

This Statement of Faith represents the product of a lifetime of reading, studying, and living the Word of God — from my conversion to Christ to the present moment. It is not an academic exercise. It is a personal confession: what I believe, why I believe it, and the theological ground on which The Seed Evangelistic Association stands.

Christian doctrine is not a flat landscape where every belief carries equal weight. Many theologians have long recognized what Dr. Albert Mohler calls theological triage — the discipline of distinguishing between doctrines by their proximity to the gospel itself. First-order doctrines are the non-negotiable cornerstones: the Trinity, the full deity and bodily resurrection of Christ, salvation by grace through faith alone, the authority and inerrancy of Scripture and the gathering of believers as the body of Christ. These are not denominational preferences. These are the load-bearing walls of the Christian faith. To remove or compromise any one of them is not to hold a different version of Christianity — it is to hold a different religion.

Second-order doctrines — the timing of the rapture, the nature of the millennial kingdom, the continuation or cessation of sign gifts, the mode of baptism — are important. They shape how we structure our churches, how we read the prophetic Scriptures, and how we understand the Spirit's work in this present age. TSEA holds clear convictions on these matters, addressed in supplementary doctrinal documents. But they do not determine whether a person is in Christ. Two believers can disagree on the millennium and meet at the same cross.

Third-order doctrines are matters of application, worship practice, and pastoral preference — where sincere, Bible-believing Christians exercise Spirit-led freedom within the household of God.

What follows begins with the first order — **The Cornerstones**. It then identifies the TSEA/TSTS doctrinal, ethical, ecclesiological, and eschatological convictions that will guide the ministry and seminary. These are the doctrines on which the Christian church is built, the truths for which men and women have given their lives across twenty centuries, and the convictions I am prepared to defend from Scripture against every challenge — from within the church and from without. I present them not as the final word of a student of the Word, but as the settled confession of a sinner saved by grace, called to preach, teach, and make disciples until Christ returns.

Dr. Alfonso Mancera, Executive Director

The Seed Evangelistic Association | The Seed Theological Seminary.

[2 Corinthians 5:17](#). "If Anyone is in Christ..."

Doctrinal Statement of Faith

The Holy Scriptures. *“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” — 2 TIMOTHY 3:16–17*

I believe that 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 Corinthians 2:7–14](#); [2 Peter 1:20–21](#)).

I believe that the Word of God is an objective, propositional revelation ([1 Thessalonians 2:13](#); [1 Corinthians 2:13](#)), verbally inspired in every word ([2 Timothy 3:16](#)), absolutely inerrant in the original documents, infallible, and God-breathed.

I believe the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days ([Genesis 1:31](#); [Exodus 31:17](#)). I believe that the Bible constitutes the only infallible rule of faith and practice ([Matthew 5:18](#); [24:35](#); [John 10:35](#); [16:12–13](#); [17:17](#); [1 Corinthians 2:13](#); [2 Timothy 3:15–17](#); [Hebrews 4:12](#); [2 Peter 1:20–21](#)).

Author’s Note: *I hold the six-day creation account as a firmly held conviction rooted in the plain reading of [Genesis 1](#). However, I recognize this as a second-order doctrinal matter — one that does not determine a person’s salvation or standing before God. Sincere, inerrantist scholars differ on the chronology of [Genesis 1](#), and this question does not constitute a test of orthodox Christian faith. It is addressed fully in the TSEA Apologetics curriculum (APO-01: Creation, Six Literal Days & Scientific Consensus).*

I believe that 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 Peter 1:20–21](#)) without error in the whole or in the part ([Matthew 5:18](#); [2 Timothy 3:16](#)).

I believe that, 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 Corinthians 2:7–15](#); [1 John 2:20](#)). It is the responsibility of believers to carefully ascertain 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.

I believe that the sixty-six books of the Bible constitute the complete and sufficient final written Word of God; no tradition of men, no subsequent revelation, and no cultural consensus carries equal authority or may be used to supplement, correct, or reinterpret what God has plainly revealed ([Revelation 22:18–19](#); [Galatians 1:8–9](#)).

God. *“Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength.” — DEUTERONOMY 6:4–5*

I believe that there is but one living and true God ([Deuteronomy 6:4](#); [Isaiah 45:5–7](#); [1 Corinthians 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 ([Matthew 28:19](#); [2 Corinthians 13:14](#)) each equally deserving worship and obedience.

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God the Father. *"The Lord has established His throne in heaven, and His kingdom rules over all."* — [PSALM 103:19](#)

I believe that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace ([Psalm 145:8–9](#); [1 Corinthians 8:6](#)). He is the Creator of all things ([Genesis 1:1–31](#); [Ephesians 3:9](#)). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption ([Psalm 103:19](#); [Romans 11:36](#)). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men ([Ephesians 4:6](#)), but He is spiritual Father only to believers ([Romans 8:14](#); [2 Corinthians 6:18](#)). He has decreed for His own glory all things that come to pass ([Ephesians 1:11](#)). He continually upholds, directs, and governs all creatures and events ([1 Chronicles 29:11](#)). In His sovereignty He is neither the author nor approver of sin ([Habakkuk 1:13](#); [John 8:38–47](#)), nor does He abridge the accountability of moral, intelligent creatures ([1 Peter 1:17](#)). He has graciously chosen from eternity past those whom He would have as His own ([Ephesians 1:4–6](#)); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own ([John 1:12](#); [Romans 8:15](#); [Galatians 4:5](#); [Hebrews 12:5–9](#)).

God the Son. *"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."* — [JOHN 1:14](#)

I believe that 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](#)).

I believe that 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](#); [Colossians 1:15–17](#); [Hebrews 1:2](#)).

I believe that in the incarnation the eternal Son, the second Person of the Trinity, without altering His divine nature or surrendering any of the divine attributes, made Himself of no reputation by taking on a full human nature consubstantial with our own, yet without sin ([Philippians 2:5–8](#); [Hebrews 4:15](#); [7:26](#)).

I believe that He was conceived by the Holy Spirit in the womb of the virgin Mary ([Luke 1:35](#)) and thus born of a woman ([Galatians 4:4–5](#)), so that two whole, perfect, and distinct natures, the divine and the human, were joined together in one person, without confusion, change, division, or separation. He is therefore very God and very man, yet one Christ, the only mediator between God and man.

I believe that in His incarnation, Christ fully possessed His divine nature, attributes, and prerogatives ([Colossians 2:9](#); cf. [Luke 5:18–26](#); [John 16:30](#); [20:28](#)). However, in the state of His humiliation, He did not always fully express the glories of His majesty, concealing them behind the veil of His genuine humanity ([Matthew 17:2](#); [Mark 13:32](#); [Philippians 2:5–8](#)). According to His human nature, He acts in submission to the Father ([John 4:34](#); [5:19, 30](#); [6:38](#)) by the power of Holy Spirit ([Isaiah 42:1](#); [Matthew 12:28](#); [Luke 4:1, 14](#)), while, according to His divine nature, He acts by His authority and power as the eternal Son ([John 1:14](#); cf. [2:11](#); [10:37–38](#); [14:10–11](#)).

I believe that 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](#); [Romans 3:24–25](#); [5:8](#); [1 Peter 2:24](#)).

I believe that 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; and that he is declared righteous, given eternal life, and adopted into the family of God ([Romans 3:25](#); [5:8–9](#); [2 Corinthians 5:14–15](#); [1 Peter 2:24](#); [3:18](#)).

I believe that our justification is made sure by His literal, physical resurrection from the dead and that He is

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now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest ([Matthew 28:6](#); [Luke 24:38–39](#); [Acts 2:30–31](#); [Romans 4:25](#); [8:34](#); [Hebrews 7:25](#); [9:24](#); [1 John 2:1](#)).

I believe that 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](#); [Romans 1:4](#); [4:25](#); [6:5–10](#); [1 Corinthians 15:20, 23](#)).

I believe that Jesus Christ will return to receive the church, which is His Body, unto Himself at the caught up/rapture, and returning with His church in glory, will establish His millennial kingdom on earth ([Acts 1:9–11](#); [1 Thessalonians 4:13–18](#); [Revelation 20](#)).

I believe that the Lord Jesus Christ is the One through whom God will judge all mankind ([John 5:22–23](#)):

- Believers ([1 Corinthians 3:10–15](#); [2 Corinthians 5:10](#))
- Living inhabitants of the earth at His glorious return ([Matthew 25:31–46](#))
- Unbelieving dead at the Great White Throne ([Revelation 20:11–15](#))

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 Lord and Savior ([Matthew 25:14–46](#); [Acts 17:30–31](#)).

God the Holy Spirit. *“And I will pray the Father, and He will give you another Helper, that He may abide with you forever, the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.”* JOHN 14:16–17

I believe that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect ([1 Corinthians 2:10–13](#)), emotions ([Ephesians 4:30](#)), will ([1 Corinthians 12:11](#)), eternity ([Hebrews 9:14](#)), omnipresence ([Psalm 139:7–10](#)), omniscience ([Isaiah 40:13–14](#)), omnipotence ([Romans 15:13](#)), and truthfulness ([John 16:13](#)). In all the divine attributes He is coequal and consubstantial with the Father and the Son ([Matthew 28:19](#); [Acts 5:3–4](#); [28:25–26](#); [1 Corinthians 12:4–6](#); [2 Corinthians 13:14](#); [Jeremiah 31:31–34](#) with [Hebrews 10:15–17](#)).

I believe that 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 ([Genesis 1:2](#)), the incarnation ([Matthew 1:18](#)), the written revelation ([2 Peter 1:20–21](#)), and the work of salvation ([John 3:5–7](#)).

I believe that 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 Corinthians 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](#); [Romans 8:29](#); [2 Corinthians 3:18](#); [Ephesians 2:22](#)).

I believe that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ ([1 Corinthians 12:13](#)). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption ([Romans 8:9](#); [2 Corinthians 3:6](#); [Ephesians 1:13](#)).

I believe that 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 Peter 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](#); [Romans 8:9](#); [Ephesians 5:18](#); [1 John 2:20, 27](#)).

I believe that 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 Corinthians 12:4–11](#); [2 Corinthians 3:18](#)).

I believe, in this respect, that 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 Corinthians 12:4–11](#); [13:8–10](#); [2 Corinthians 12:12](#); [Ephesians 4:7–12](#); [Hebrews 2:1–4](#)).

Man. *“So God created man in His own image; in the image of God He created him; male and female He created them.”* — [GENESIS 1:27](#)

I believe that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God ([Genesis 2:7, 15–25](#); [James 3:9](#)).

I believe that God’s intention in the creation of man was that man should glorify God, enjoy God’s fellowship, live his life in the will of God, and by this accomplish God’s purpose for man in the world ([Isaiah 43:7](#); [Colossians 1:16](#); [Revelation 4:11](#)).

I believe 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, became subject to the wrath of God, and 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. Man’s salvation is thereby wholly of God’s grace through the redemptive work of our Lord Jesus Christ ([Genesis 2:16–17](#); [3:1–19](#); [John 3:36](#); [Romans 3:23](#); [6:23](#); [1 Corinthians 2:14](#); [Ephesians 2:1–3](#); [1 Timothy 2:13–14](#); [1 John 1:8](#)).

I believe that, because all men were in Adam, a nature corrupted by Adam’s sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration ([Psalm 14:1–3](#); [Jeremiah 17:9](#); [Romans 3:9–18, 23](#); [5:10–12](#)).

Marriage, Family and Human Sexuality. *“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”* — [GENESIS 2:24](#)

I believe that God created human beings as male and female — a distinction that is not a social construct, a matter of personal preference, or a product of culture, but a permanent, intentional act of God’s creative wisdom and design ([Genesis 1:27](#)). This binary distinction of male and female is the foundational reality upon which all human relationships are built, and God declared it good ([Genesis 1:31](#)). Each person’s biological sex is a gift from the Creator, known and determined before birth ([Psalm 139:13–16](#); [Jeremiah 1:5](#)), and is not subject to revision, rejection, or redefinition by the individual or by any human authority.

I believe that marriage, as defined and defended by our Lord Jesus Christ Himself, is the exclusive, covenant union between one man and one woman, bound together for life ([Genesis 2:24](#); [Matthew 19:4–6](#)). This is not merely a cultural institution open to redefinition by governments, courts, or shifting social consensus. It is a creation ordinance — established by God before law, before nation, and before the Church — and it cannot be improved upon, altered, or set aside by any human authority. Within this covenant, sexual intimacy is a gift from God, designed for the deepening of union between husband and wife, for procreation, and for the mutual flourishing of both ([Hebrews 13:4](#); [Proverbs 5:18–19](#); [Song of](#)

[Solomon 8:6–7](#)). The family, built on this foundation, is God’s primary institution for the nurture of children, the transmission of faith, and the imaging of God’s covenant love to the world.

I believe that any sexual relationship or sexual expression outside the covenant of biblical marriage — including premarital sexual activity, adultery, pornography, and homosexual practice — falls short of God’s design and constitutes sin ([Romans 1:26–27](#); [1 Corinthians 6:9–11](#); [1 Timothy 1:10](#); [Hebrews 13:4](#)). I hold this conviction not as an act of contempt toward any person, but as an act of fidelity to the Word of God and as an expression of genuine love for those who struggle. I have seen in my own life, and in the lives of men and women I have walked with in prison, hospital, and pulpit, that no person — regardless of the nature or history of their sin — is beyond the reach of God’s grace. The Scripture is explicit on this point: “Such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” ([1 Corinthians 6:11](#)). The gospel of Jesus Christ offers genuine forgiveness, identity, and transformation to every person who comes to Him in repentance and faith.

I believe that attempts to alter, deny, or reject one’s God-given biological sex — whether through ideological claims, medical intervention, or social redefinition — are contrary to the Creator’s design and represent a rejection of His good and intentional work ([Genesis 1:27](#); [Psalm 139:13–16](#); [Isaiah 45:9](#)). The Church’s calling is not to celebrate confusion or to affirm what God has not affirmed, but to bring the healing, restoring, and transforming grace of the gospel to people who are genuinely hurting. Every human being, regardless of how they identify or how they have lived, bears the image of God and is therefore worthy of dignity, truth, and the full offer of salvation in Christ.

The Sanctity of Human Life. *“Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations.” — JEREMIAH 1:5*

I believe that human life is sacred from the moment of conception. Although the full functional image of God — the unbroken communion with God that Adam walked in before the Fall — was lost through sin and is only restored through regeneration in Christ ([Genesis 5:3](#); [1 Corinthians 15:49](#); [John 3:3](#)), every human being from conception onward carries the structural design of the Creator: the rational, relational, moral, and volitional nature that God built into humanity and that sin corrupts but does not annihilate ([Genesis 9:6](#); [James 3:9](#)). Every person, born and unborn, was made by God, for God, and is therefore infinitely precious to Him regardless of their spiritual condition.

The Lord declared to Jeremiah, “Before I formed you in the womb I knew you; before you were born, I sanctified you” ([Jeremiah 1:5](#)), affirming that God’s personal knowledge of and redemptive purpose for a person precede birth entirely. John the Baptist leaped in his mother’s womb at the sound of Mary’s voice ([Luke 1:41–44](#)) — a response that presupposes awareness, a self, a life already present and already known by God. The deliberate termination of an unborn human life, at any stage of pregnancy, is therefore the taking of a life God designed, God knows, and Christ died for — and constitutes the sin of murder ([Exodus 20:13](#); [Proverbs 6:16–17](#)).

I hold this conviction not as a political position imposed on others, but as a biblical one rooted in the same truth that drives all of my ministry: every human life, from the womb to the grave and beyond, has infinite worth because God made it, Christ died for it, and the Holy Spirit can transform it. The same grace that can rescue a man in a prison cell can reach a child in a womb — both are precious to God, and both deserve to be defended.

Salvation. *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.” — EPHESIANS 2:8–9*

I believe that salvation is wholly of God by grace based on the redemption of Jesus Christ, the merit of His shed blood, and not based on human merit or works ([John 1:12](#); [Ephesians 1:7](#); [2:8–10](#); [1 Peter 1:18–](#)

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19). The following doctrines or beliefs explain how I understand God saves us and how His purpose is accomplished in the believer's life.

Election. *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”* — [JOHN 3:16](#)

I believe that election is the sovereign act of God by which, before the foundation of the world, He determined to redeem mankind — the one class of His created beings made in His own image. Among all the beings God created, including the angels, He sovereignly chose humanity as the object of His saving purpose. This is not the election of a few individuals chosen over others, but God's sovereign choice of the entire human family as the recipient of the full, finished, and sufficient atoning work of Christ. His sacrifice on the cross accomplished a complete and perfect redemption — *tetelestai*, it is finished, paid in full ([John 19:30](#)) — covering every human being, born and unborn, past, present, and future ([1 John 2:2](#); [2 Corinthians 5:19](#); [1 Timothy 2:3–4](#); [Hebrews 10:10–14](#)).

I believe that this sovereign election of mankind does not negate the responsibility of each individual to repent and trust Christ as Savior and Lord. God, who desires all people to be saved and to come to the knowledge of the truth ([1 Timothy 2:4](#)), draws all people to Himself through the gospel ([John 12:32](#); [Ezekiel 18:23, 32](#); [33:11](#); [Revelation 22:17](#)). Nevertheless, the gift of salvation may be received or rejected by each person's own free will. Those who reach the age of accountability — the point at which a person becomes morally aware and responsible before God — and willfully choose to reject Christ, bear the full and just consequence of that rejection ([John 3:18–19, 36](#); [5:40](#); [Romans 9:22–23](#); [2 Thessalonians 2:10–12](#)). The gospel is therefore to be proclaimed without reservation to every human being, for God has elected the entire human family to be reconcilable to Himself through Christ.

I believe that the unmerited favor God extends to sinners is entirely of His sovereign grace — it is not earned, deserved, or achieved by any human effort or moral virtue ([Ephesians 1:4–7](#); [Titus 3:4–7](#); [1 Peter 1:2](#)). From first to last, salvation is a work of God's initiative, accomplished by Christ and applied by the Holy Spirit, received through faith alone.

I believe that God's sovereign electing purpose for mankind should never be understood as contradicting His universal and sincere offer of salvation to all people. God is truly sovereign, but He exercises His sovereignty in harmony with all His attributes — His love, justice, holiness, wisdom, and grace ([Romans 9:11–16](#)). His declared will is that none should perish, but that all should come to repentance ([2 Peter 3:9](#)). This sovereignty will always exalt the character of God as revealed in the life, death, and resurrection of our Lord Jesus Christ ([Matthew 11:25–28](#); [2 Timothy 1:9](#)).

Justification. *“...to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”* — [ROMANS 3:26](#)

I believe that justification before God is an act of God ([Romans 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](#); [Romans 2:4](#); [2 Corinthians 7:10](#); [Isaiah 55:6–7](#)) and confess Him as sovereign Lord ([Romans 10:9–10](#); [1 Corinthians 12:3](#); [2 Corinthians 4:5](#); [Philippians 2:11](#)). This righteousness is apart from any virtue or work of man ([Romans 3:20](#); [4:6](#)) 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 ([1 Corinthians 1:30](#); [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. *“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, body be preserved blameless at the coming of our Lord Jesus Christ.”* [1 THESSALONIANS 5:23](#)

I believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition ([Acts 20:32](#); [1 Corinthians 1:2, 30](#); [6:11](#); [2 Thessalonians 2:13](#); [Hebrews 2:11](#); [3:1](#); [10:10, 14](#); [13:12](#); [1 Peter 1:2](#)).

I believe that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ ([John 17:17, 19](#); [Romans 6:1–22](#); [2 Corinthians 3:18](#); [1 Thessalonians 4:3–4](#); [5:23](#)).

In this respect, I believe that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin ([Galatians 5:16–25](#); [Ephesians 4:22–24](#); [Philippians 3:12](#); [Colossians 3:9–10](#); [1 Peter 1:14–16](#); [1 John 3:5–9](#)).

Regeneration. *“Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’”* — [JOHN 3:3](#)

I believe that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given ([John 3:3–7](#); [Titus 3:5](#)). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God ([John 5:24](#)) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration ([1 Corinthians 6:19–20](#); [Ephesians 2:10](#)) and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God ([Ephesians 5:17–21](#); [Philippians 2:12b](#); [Colossians 3:16](#); [2 Peter 1:4–10](#)). This obedience causes the believer to be increasingly conformed to the image of our 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 Peter 1:4](#); [1 John 3:2–3](#)).

Security. *“And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand.”* — [JOHN 10:28–29](#)

I believe that 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](#); [Romans 5:9–10](#); [8:1, 31–39](#); [1 Corinthians 1:4–8](#); [Ephesians 4:30](#); [Hebrews 7:25](#); [13:5](#); [1 Peter 1:5](#); [Jude 24](#)).

I believe that 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 ([Romans 6:15–22](#); [13:13–14](#); [Galatians 5:13, 25–26](#); [Titus 2:11–14](#)).

Separation. *“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”* [ROMANS 12:2](#)

I believe that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase ([2 Corinthians 6:14–7:1](#); [2 Timothy 3:1–5](#)).

I believe that, 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 and so as not to bring reproach upon our Lord and Savior. I also believe that separation from all religious apostasy and worldly and sinful practices is commanded of us by God ([Romans 12:1–2](#), [1 Corinthians 5:9–13](#); [2 Corinthians 6:14–7:1](#); [1 John 2:15–17](#); [John 9–11](#)).

I believe that believers should be separated unto our Lord Jesus Christ ([2 Thessalonians 1:11–12](#); [Hebrews 12:1–2](#)) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes ([Matthew 5:2–12](#)) and a continual pursuit of holiness ([Romans 12:1–2](#); [2 Corinthians 7:1](#); [Hebrews 12:14](#); [Titus 2:11–14](#); [1 John 3:1–10](#)).

The Church. *“And I also say to you that you are Peter, and on this rock, I will build My church, and the gates of Hades shall not prevail against it.”* — [MATTHEW 16:18](#)

I believe that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church ([1 Corinthians 12:12–13](#)), the bride of Christ ([2 Corinthians 11:2](#); [Ephesians 5:23–32](#); [Revelation 19:7–8](#)), of which Christ is the Head ([Ephesians 1:22](#); [4:15](#); [Colossians 1:18](#)).

I believe that 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 Corinthians 15:51–52](#); [1 Thessalonians 4:13–18](#)).

I believe that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age ([Ephesians 2:11–3:6](#)). The church is distinct from Israel ([1 Corinthians 10:32](#)), a mystery not revealed until this age ([Ephesians 3:1–6](#); [5:32](#)).

I believe that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures ([Acts 14:23, 27](#); [20:17, 28](#); [Galatians 1:2](#); [Philippians 1:1](#); [1 Thessalonians 1:1](#); [2 Thessalonians 1:1](#)) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies ([1 Corinthians 11:18–20](#); [Hebrews 10:25](#)).

I believe that the one supreme authority for the church is Christ ([1 Corinthians 11:3](#); [Ephesians 1:22](#); [Colossians 1:18](#)) and that 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](#); [Ephesians 4:11](#)) and deacons, both of whom must meet biblical qualifications ([1 Timothy 3:1–13](#); [Titus 1:5–9](#); [1 Peter 5:1–5](#)).

I believe that these leaders lead or rule as servants of Christ ([1 Timothy 5:17–22](#)) and have His authority in directing the church. The congregation is to submit to their leadership ([Hebrews 13:7, 17](#)).

I believe the importance of discipleship ([Matthew 28:19–20](#); [2 Timothy 2:2](#)), mutual accountability of all believers to each other ([Matthew 18:5–14](#)), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture ([Matthew 18:15–22](#); [Acts 5:1–11](#); [1 Corinthians 5:1–13](#); [2 Thessalonians 3:6–15](#); [1 Timothy 1:19–20](#); [Titus 1:10–16](#)).

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I believe 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 ([Titus 1:5](#)). I believe that 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 Corinthians 5:4–7, 13](#); [1 Peter 5:1–4](#)).

I believe 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 2:47](#); [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 ([Matthew 28:19](#); [Acts 1:8](#); [2:42](#)).

I believe the calling of all saints to the work of service ([1 Corinthians 15:58](#); [Ephesians 4:12](#); [Revelation 22:12](#)).

I believe the need of the church 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 ([Ephesians 4:7–12](#)), and He also gives unique and special spiritual abilities to each member of the Body of Christ ([Romans 12:5–8](#); [1 Corinthians 12:4–31](#); [1 Peter 4:10–11](#)).

I believe that there were two kinds of gifts given 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 ([Hebrews 2:3–4](#); [2 Corinthians 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 Corinthians 13:8–12](#)). Miraculous gifts can even be counterfeited by Satan to deceive even believers ([2 Thessalonians 2:9](#); [Revelation 13:13–14](#)). The only gifts in operation today are those nonrevelatory equipping gifts given for edification ([Romans 12:6–8](#)).

I believe that no one possesses the gift of healing today, but that 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 Corinthians 12:6–10](#); [James 5:13–16](#); [1 John 5:14–15](#)).

I believe that 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 ([Romans 6:1–11](#)). It is also a sign of fellowship and identification with the visible Body of Christ ([Acts 2:41–42](#)).

I believe that 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 Corinthians 11:28–32](#)). I also believe that, 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 Corinthians 10:16](#)).

The Nation of Israel. *"For the gifts and the calling of God are irrevocable."* [ROMANS 11:29](#)

I believe that God's choice of Abraham and his descendants was never merely ethnic or geographic — it was always evangelical and universal in purpose. The covenant of [Genesis 12:1–3](#) contains, as the Apostle Paul declares, the gospel preached in advance ([Galatians 3:8](#)): in Abraham, all the families of the earth were to be blessed. God needed a people — monotheistic in a polytheistic world, separated to preserve His revelation, traceable genealogically so the Messiah could be identified, and historically documented so

the world could verify the fulfillment. That purpose was fulfilled in Christ, the seed of Abraham ([Galatians 3:16](#)), who said plainly, “Salvation is from the Jews” ([John 4:22](#)), and through whom the blessing of God has reached every nation, tribe, tongue, and people ([Revelation 7:9](#)). Israel was the womb that delivered the Savior — not the destination of God’s redemptive plan, but the irreplaceable instrument through which it arrived.

I believe that the Church does not replace Israel. The teaching known as replacement theology or supersessionism — the view that the Church has inherited all of Israel’s covenant promises and that the Jewish people no longer hold a distinct role in God’s purposes — cannot be sustained by serious exegesis. The Apostle Paul, a Jewish man who loved his people with anguish ([Romans 9:1–5](#)), asks plainly: “Has God rejected His people?” and answers with equal plainness: “By no means!” ([Romans 11:1–2](#)). He reveals this as a mystery: Israel’s present partial hardening toward the gospel is temporary, not permanent, and will be reversed when the fullness of the Gentiles has come in ([Romans 11:25–26](#)). A future, large-scale turning of ethnic Israel to their Messiah is not a theological footnote — it is a prophetic certainty. The Church is grafted in alongside Israel, not in the place of Israel ([Romans 11:17–18](#)), and owes to the Jewish people a debt of love and a commitment to gospel witness that can never be discharged by silence.

I believe that the existence of the modern State of Israel is not a political accident, a product of colonial power, or merely a humanitarian response to the Holocaust — though all those human factors are real and historically significant. From the lens of Scripture, it is the providential positioning of an ancient covenant people for the final act of God’s redemptive drama. The unfulfilled prophecies of [Daniel 9:24–27](#), [Matthew 24:15](#), [2 Thessalonians 2:3–4](#), and [Zechariah 12–14](#) require a sovereign national Israel in Jerusalem as a prophetic precondition for the return of Christ. The Antichrist cannot desecrate a temple that does not exist. Christ’s feet cannot stand on a Mount of Olives controlled by a nation that has been replaced. God can use [Isaiah 45:1](#)). The restoration of the Jewish people to the land in 1948 is not the finish line of prophecy. It is the stage being built for the final act.

I also believe that theological conviction about Israel’s prophetic significance must never be confused with unconditional political endorsement of every decision made by the Israeli government. The prophetically positioned Israel of Scripture and the politically operating State of Israel are not identical. God’s covenant faithfulness to Israel does not require Christians to endorse every military action or domestic policy. We can and must affirm Israel’s right to exist and God’s purpose in that existence, while maintaining the honesty and freedom to evaluate specific national decisions with integrity. I pray for the peace of Jerusalem ([Psalm 122:6](#)) and for the day when the Jewish people, in fulfillment of [Zechariah 12:10](#), look upon the One whom they pierced and mourn for Him as one mourns for an only child. The gospel remains “to the Jew first” ([Romans 1:16](#)), and the mission to the Jewish people is the Church’s sacred obligation and joyful privilege.

Holy Angels. *“But when He again brings the firstborn into the world, He says: ‘Let all the angels of God worship Him.’ And of the angels He says: ‘Who makes His angels spirits and His ministers a flame of fire.’”* — [HEBREWS 1:6–7](#)

I believe that 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](#); [Hebrews 1:6–7](#), [14](#); [2:6–7](#); [Revelation 5:11–14](#); [19:10](#); [22:9](#)).

Fallen Angels. *“But when He again brings the firstborn into the world, He says: ‘Let all the angels of God worship Him.’ And of the angels He says: ‘Who makes His angels spirits and His ministers a flame of fire.’”* — [HEBREWS 1:6–7](#)

I believe that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator ([Isaiah 14:12–17](#); [Ezekiel 28:11–19](#)), by taking numerous angels with him in his fall ([Matthew 25:41](#); [Revelation 12:1–14](#)), and by introducing sin into the human race by his temptation of Eve

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([Genesis 3:1–15](#)).

I believe that Satan is the open and declared enemy of God and man ([Isaiah 14:13–14](#); [Matthew 4:1–11](#); [Revelation 12:9–10](#)); that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ ([Romans 16:20](#)); and that he shall be eternally punished in the lake of fire ([Isaiah 14:12–17](#); [Ezekiel 28:11–19](#); [Matthew 25:41](#); [Revelation 20:10](#)).

Last Things (Eschatology). *“I am the Alpha and the Omega, the Beginning and the End,” says the Lord, ‘who is and who was and who is to come, the Almighty.’* — [REVELATION 1:8](#)

I believe that God is and has been at work from Creation into the future, yet it is daunting to try to comprehend how He will accomplish His purposes. Prophecy is God’s revelation of future events, which gives us a broad understanding of His plan and purposes. For example, the people of God in the Old Testament knew a Messiah was coming. They knew He was to be the King, the offspring of David. But the details and specifics were mysterious. When Jesus left His disciples were told the same Jesus will return to the place He departed [Acts 1: 9–11](#).

Death. *“We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.”* — [2 CORINTHIANS 5:8](#)

I believe that physical death involves no loss of our immaterial consciousness ([Revelation 6:9–11](#)), that the soul of the redeemed passes immediately into the presence of Christ ([Luke 23:43](#); [Philippians 1:23](#); [2 Corinthians 5:8](#)), that there is a separation of soul and body ([Philippians 1:21–24](#)), and that, for the redeemed, such separation will continue until the rapture ([1 Thessalonians 4:13–17](#)), which initiates the first resurrection ([Revelation 20:4–6](#)), when our soul and body will be reunited to be glorified forever with our Lord ([Philippians 3:21](#); [1 Corinthians 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 Corinthians 5:8](#)).

I believe the bodily resurrection of all men, the saved to eternal life ([John 6:39](#); [Romans 8:10–11, 19–23](#); [2 Corinthians 4:14](#)), and the unsaved to judgment and everlasting punishment ([Daniel 12:2](#); [John 5:29](#); [Revelation 20:13–15](#)).

I believe that the souls of the unsaved at death are kept under punishment until the second resurrection ([Luke 16:19–26](#); [Revelation 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 ([Revelation 20:11–15](#)) and shall be cast into hell, the lake of fire ([Matthew 25:41–46](#)), cut off from the life of God forever ([Daniel 12:2](#); [Matthew 25:41–46](#); [2 Thessalonians 1:7–9](#)).

I believe that the lake of fire was prepared not for man, but for the devil and his angels ([Matthew 25:41](#); [Isaiah 14:12–15](#)). Those who reject God’s gift of salvation through Christ choose by that rejection to share eternally in the judgment reserved for Satan — a consequence of their own free will, not of God’s design for humanity. God takes no pleasure in the death of the wicked ([Ezekiel 18:23, 32](#)); He has provided in Christ the full and sufficient means of rescue for every human being, and it is the rejection of that provision — not divine indifference — that results in eternal separation from God.

The Catching Up (Rapture) of the Church. *“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.”* — [1 THESSALONIANS 4:16–17](#)

I believe the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation ([1 Thessalonians 4:16](#); [Titus 2:13](#)) to translate His church from this earth ([John 14:1–3](#); [1 Corinthians 15:51–53](#); [1 Thessalonians 4:15–5:11](#)) and, between this event and His glorious return with His saints, to reward believers according to their works ([1 Corinthians 3:11–15](#); [2 Corinthians 5:10](#)).

The Tribulation Period. *“For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.”* — [MATTHEW 24:21](#)

I believe that immediately following the removal of the church from the earth ([John 14:1–3](#); [1 Thessalonians 4:13–18](#)) the righteous judgments of God will be poured out upon an unbelieving world ([Jeremiah 30:7](#); [Daniel 9:27](#); [12:1](#); [2 Thessalonians 2:7–12](#); [Revelation 16](#)), and that these judgments will be climaxed by the return of Christ in glory to the earth ([Matthew 24:27–31](#); [25:31–46](#); [2 Thessalonians 2:7–12](#)). At that time the Old Testament and tribulation saints will be raised and the living will be judged ([Daniel 12:2–3](#); [Revelation 20:4–6](#)). This period includes the seventieth week of Daniel’s prophecy ([Daniel 9:24–27](#); [Matthew 24:15–31](#); [25:31–46](#)).

The Second Coming and the Millennial Reign. *“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.”* — [REVELATION 19:11](#)

I believe that, after the tribulation period, Christ will come to earth to occupy the throne of David ([Matthew 25:31](#); [Luke 1:31–33](#); [Acts 1:10–11](#); [2:29–30](#)) and establish His messianic kingdom for 1,000 years on the earth ([Revelation 20:1–7](#)). During this time the resurrected saints will reign with Him over Israel and all the nations of the earth ([Ezekiel 37:21–28](#); [Daniel 7:17–22](#); [Revelation 19:11–16](#)). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world ([Daniel 7:17–27](#); [Revelation 20:1–7](#)).

I believe that the kingdom itself will be the fulfillment of God’s promise to Israel ([Isaiah 65:17–25](#); [Ezekiel 37:21–28](#); [Zechariah 8:1–17](#)) to restore them to the land that they forfeited through their disobedience ([Deuteronomy 28:15–68](#)). The result of their disobedience was that Israel was temporarily set aside ([Matthew 21:43](#); [Romans 11:1–26](#)), but will again be awakened through repentance to enter into the land of blessing ([Jeremiah 31:31–34](#); [Ezekiel 36:22–32](#); [Romans 11:25–29](#)).

I believe that this time of our Lord’s reign will be characterized by harmony, justice, peace, righteousness, and long life ([Isaiah 11](#); [65:17–25](#); [Ezekiel 36:33–38](#)), and will be brought to an end with the release of Satan ([Revelation 20:7](#)).

The Judgment of the Lost. *“And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.”* — [REVELATION 20:12](#)

I believe that following the release of Satan after the 1,000-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 20:9](#)). 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 Judgment.

I believe that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment ([John 5:28–29](#)), they will be committed to an eternal conscious punishment in the lake of fire ([Matthew 25:41](#); [Revelation 20:11–15](#)).

Eternity. *“And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.’” — [REVELATION 21:3–4](#)*

I believe that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers ([2 Thessalonians 1:9](#); [Revelation 20:7–15](#)), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved ([2 Peter 3:10](#)) and replaced with a new earth, wherein only righteousness dwells ([Ephesians 5:5](#); [Revelation 20:15](#); [21:1–27](#); [22:1–21](#)). Following this, the heavenly city will come down out of heaven ([Revelation 21:2](#)) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another ([John 17:3](#); [Revelation 21–22](#)). Our 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](#)).

What It Means to Be a Christian. *“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” — [2 CORINTHIANS 5:17](#)*

Being a Christian is more than identifying yourself with a particular religion or affirming a certain value system. Being a Christian means, you have embraced what the Bible says about God, mankind, and salvation. Consider the following truths found in Scripture. It means God has erased your sins and give you a new nature. A new beginning.

God Is Sovereign Creator. *“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” — [COLOSSIANS 1:16](#)*

Contemporary thinking says man is the product of evolution. But the Bible says we were created by a personal God to love, serve, and enjoy endless fellowship with Him. The New Testament reveals it was Jesus Himself who created everything ([John 1:3](#); [Colossians 1:16](#)). Therefore, He also owns and rules everything ([Psalm 103:19](#)). That means He has authority over our lives and we owe Him absolute allegiance, obedience, and worship.

God Is Holy. *“And one cried to another and said: ‘Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!’” — [ISAIAH 6:3](#)*

God is absolutely and perfectly holy ([Isaiah 6:3](#)), therefore He cannot commit or approve of evil ([James 1:13](#)). God requires holiness of us as well. [1 Peter 1:16](#) says, because it is written, “Be holy, for I am holy”.

Mankind Is Sinful. *“for all have sinned and fall short of the glory of God.” — [ROMANS 3:23](#)*

According to Scripture, everyone is guilty of sin: “There is no man who does not sin” ([1 Kings 8:46](#)). That doesn’t mean we’re incapable of performing acts of human kindness. But we’re utterly incapable of understanding, loving, or pleasing God on our own. ([Romans 3:10–12](#)).

Sin Demands a Penalty. *“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” — [ROMANS 6:23](#)*

God’s holiness and justice demand that all sin be punished by death: ([Ezekiel 18:4](#)). That’s why simply changing our patterns of behavior can’t solve our sin problem or eliminate its consequences.

Jesus Is Lord and Saviour. *“Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” — [PHILIPPIANS 2:9–11](#)*

The New Testament reveals it was Jesus Himself who created everything ([Colossians 1:16](#)). Therefore, He owns and rules everything ([Psalm 103:19](#)). That means He has authority over our lives, and we owe Him absolute allegiance, obedience, and worship. [Romans 10:9](#) says, “If you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you shall be saved.” Even though God’s justice demands death for sin, His love has provided a Savior who paid the penalty and died for sinners ([1 Peter 3:18](#)). Christ’s death satisfied the demands of God’s justice and Christ’s perfect life satisfied the demands of God’s holiness ([2 Corinthians 5:21](#)), thereby enabling Him to forgive and save those who place their faith in Him ([Romans 3:26](#)).

The Character of Saving Faith. *“Now faith is the substance of things hoped for, the evidence of things not seen.” — [HEBREWS 11:1](#) |*

True faith is always accompanied by repentance from sin. Repentance is agreeing with God that you are sinful, confessing your sins to Him, and making a conscious choice to turn from sin ([Luke 13:3,5](#); [1 Thessalonians 1:9](#)) and pursue Christ ([Matthew 11:28–30](#); [John 17:3](#)) and obedience to Him ([1 John 2:3](#)). It isn’t enough to believe certain facts about Christ. Even Satan and his demons believe in the true God ([James 2:19](#)), but they don’t love and obey Him. True saving faith always produces genuine transformation — a growing love for God, a turning from sin, and a life increasingly conformed to the image of Christ ([2 Corinthians 5:17](#); [Galatians 5:22–24](#); [1 John 2:3–6](#)). It is not mere intellectual assent to facts about Jesus, but a wholehearted surrender to Him as Lord and Savior, evidenced by a changed life and an ongoing walk of obedience ([Matthew 7:21–23](#); [Romans 6:1–4](#); [1 John 3:9–10](#)).