

TREK 201

CORE CHRISTIAN BELIEFS

Lesson 7 – CORE CHRISTIAN BELIEFS (OVERVIEW)

“Work hard to show the results of your salvation, obeying God with deep reverence and fear.” Philippians 2:12b (NLT)

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The purpose of this lesson is to stop and take time to absorb all that you have already processed in the first six lessons, and then reflect on where we are going next. The content of the first six lessons were not very easy to the average learner, having to ponder the greatness and vastness of God and His works, the intricacy of what Christ accomplished for us on the cross, and the ongoing work of the Holy Spirit in our lives. Sometimes we cannot “see the forest because of the trees” and in the study of theology (core Christian beliefs), this can become daunting as we focus on so many details that we easily lose sight of the “BIG picture.” Therefore, right in the middle of this semester-long study of Core Christian Beliefs, we wanted to take a quick timeout and process together what exactly are the bare minimal (core) Christian beliefs in outline form. In other words, if I only had one paragraph to describe what Christians have always believed, in every century, everywhere, -i.e. that which makes Christians “Christian”- what would that paragraph contain? What are the irreducible minimums about Christianity? What is the big picture?

In the following paragraphs and outlines, we are going to explain what Christians hold to be orthodoxy (or correct teaching/beliefs) concerning Christianity. We will list a major doctrine, explain the basics (core) of that doctrine in one paragraph, and then list several *axioms* (self-evident principles) which describe the irreducible minimal concepts associated with that doctrine. The purpose of this lesson is not be comprehensive in explaining the depths of these core doctrines, but to establish for you the basic ideas and theology with which you need to become familiar as a Christian. This is for every believer to learn and know! The knowledge of this study should give you a bigger picture of all that Christians hold dear as Truth, based in Scripture, and that on which we base our lives and our worship of almighty God:

A. Axioms of Theology

- Remember the basic Axioms why we should study Theology:

1. God expects us to study about Him and increase our knowledge so we may become mature in our knowledge of Him and competent in living for His glory. (Deut. 29:29; 2 Peter 3:18; 2 Peter 1:2-3; Eph. 4:11-16)
2. Theology is the study of God and His relationship with His Creation; therefore, anyone who studies the Bible is a theologian. (2 Tim 2:15)

3. Studying theology matters because what we believe about God affects every area of our lives. (2 Pet 1:2-3; Col 1:9-14)
4. Right theology leads 1) to truth (John 8:32), 2) to a deeper relationship with God (Jer. 9:22-24), and 3) to eternal life (John 17:3).
5. Ignoring the study of God results in: sinful behavior (Jer. 4:22; 1 Cor. 15:34), living a lie (Rom 1:22,25,28), and enslavement to sin (Gal 4:8-9).

Therefore, we should consider the basic (core) doctrines of the Christian Faith:

B. Core Christian Beliefs

Based largely upon the Apostles Creed (ca. 180AD-390AD), the following are the core Christian doctrinal statements that identify what orthodox Christians have always believed since the New Testament Church was founded in Acts 1ff and are based solely upon Holy Scripture. The following axiomatic statements describe what makes Christian theology truly “Christian,” or that which is the irreducible minimum of Christian beliefs. These are the tenets of the Christian Faith:

As Christians . . .

1) We believe . . . that the Bible is the verbally inspired Word of God and without mistakes as originally written. It is the complete revelation of God’s will for salvation and the only unailing rule of faith and practice for the Christian life.

2) We believe . . . in one God, Creator of all things, eternally existing in three persons: Father, Son, and Holy Spirit, and that these three are co-eternal, and of equal essence, dignity, and power. God the Father has created all things within the universe to demonstrate His glory and all things exist for the sole glory of God alone.

3) We believe . . . in the deity of Jesus Christ; His miraculous conception by the Holy Spirit; His virgin birth; His sinless life; His substitutionary atoning death on a cross; His bodily resurrection; His ascension to the right hand of the Father; and His personal, imminent return.

4) We believe . . . in the deity and present ministry of the Holy Spirit who regenerates the spiritually dead unto life, enabling saving faith, permanently indwelling all believers, and empowering spiritual life, health, and ministry to every believer which is called sanctification. The Church universal is comprised

of baptized believers who with the empowerment of the Holy Spirit exist to love God, seek His presence and kingdom on the earth, encourage and equip the saints, and minister the gospel to all peoples throughout the world.

5) We believe . . . that man was created by and for God; that by man's disobeying God, every person incurred spiritual death, which is separation from God, and physical death as a consequence; and that all people are sinners by nature, choice, and practice.

6) We believe . . . the Lord Jesus Christ died for all sins and that all who believe in Him will be redeemed and declared righteous (justified) because of His perfect life, sacrificial death, glorious resurrection, and imputation of His righteousness to the believer, resulting in the believer remaining in right relationship with God.

7) We believe . . . in the bodily resurrection and eternal judgment of everyone who has ever lived, the everlasting blessedness of those in right relationship with God to go to heaven, and the everlasting punishment of those who have rejected God's forgiveness in His Son to remain in hell.

These seven statements comprise the essence, the very core of Christianity and should represent the basis for all Christian knowledge (belief) and practice in the New Testament Church, as appropriated through Holy Scripture.

C. Doctrinal Statements and Supporting Scripture

The following doctrinal statements describe in more detail the summarization of the preceding core doctrines and render scriptural support for each of the statements. The following paragraphs are intended to provide more clarity concerning each of the aforementioned doctrines and link relevant Scripture for biblical support and further study,

1) Concerning the Scripture: The Holy Bible

We believe God breathed out the original writings of both the Old and New Testaments to human writers by means of the Holy Spirit, that the Spirit helped choose the words employed in Scripture according to the personality,

experience, language, and cultural background of the human author. (2 Timothy 3:16-17; 2 Peter 1:20-21). We believe that these original writings were without error and are of supreme and final authority in the lives of all believers in any age. Therefore, in the original autographs, we say that the Word of God is completely inerrant, infallible, verbally inspired, utterly reliable, and trustworthy as a rule of faith for every matter under the sun. Therefore, Holy Scripture is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. All scripture is a testimony to Christ, who is Himself the focus of divine revelation for the redemption of the world (John 5:39, 46; Mark 12:10; Luke 16:29,31; 24:25-27). We believe the Bible is usually to be interpreted in a normal, plain, and literal way and that it is correctly understood in proportion to the believer being guided (illuminated) by the Spirit of God. (John 10:35; Matt. 5:18; 1 Cor. 2:14-16)

For Further Study and Reflection see: Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua. 8:34; Psalms 19:7-10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25- 26; 2 Timothy 3:15-17; Hebrews 1:1-3; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

2) Concerning the Triune God expressed as a Trinity:

We believe that there is but One true God who eternally exists as three distinct persons: Father, Son, and Holy Spirit. Though God is One and we worship Him as such, He has revealed Himself within a Triune expression (three-in-One) which we refer to as the Trinity. Each person of the Trinity exclusively shares in the work of creation, providence (maintenance of the universe), redemption, and judgment – and are each to be revered (worshipped) as God. Nowhere does the Bible attempt to explain the nature of the Trinity, but throughout, it assumes the perfect existence of the Trinity and displays the their sovereign work within all creation. (Genesis 1:1; Psalm 90:2; Matthew 28:19; 1 Peter 1:2; 2 Corinthians 13:14; John1: 1-2; Acts 5:3-4; Deut. 6:4; 2 Cor. 13:14; Matt. 28:19; Isaiah 48:16).

3) Concerning GOD the Father: The Nature and Works of the God, the First Person of the Trinity: (Theology Proper)

We believe that there is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all-powerful, all-knowing, all-loving, all-wise, and ever-present; His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest value, love, reverence, worship, and obedience. The eternal triune God reveals Himself to us as Father, Son and Holy Spirit, with distinct personal attributes, but without division of nature, essence or being. God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men and has created the universe and every being within it to bring Him ultimate glory.

For scriptural support of these doctrinal claims, see: Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalms 19:1-3; Isaiah 43:3; 15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Col. 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

4) Concerning Jesus Christ: The Nature and Works of Jesus, the Second Person of the Trinity: (Christology)

We believe that Jesus Christ is the Eternal Son - who entered the human race, was conceived by the Holy Spirit, born of the virgin, Mary, and that He is fully God and fully man. He lived a life of perfect obedience to the Father and voluntarily fulfilled the will of God by laying down His life as the atoning sacrifice for humanity's sin. We believe that Jesus Christ died as a substitutionary sacrifice for sin and that all who believe in Him are declared righteous on the basis of His shed blood and union with Him, adopting His righteous nature (2 Cor. 5:14, 17-21; Mark 10:45; Ro. 3:24-26, 5:8-9; 1 Peter 3:18). Having fully satisfied Divine justice (God's wrath against all sin), Jesus accomplished salvation for all who would place their trust in Him. Raised from the dead by God, He ascended to heaven and is currently interceding for His own, awaiting His return to

consummate God's kingdom and redemptive plan. We believe in the personal, bodily return of Jesus Christ in the glory of His Father to set up on earth a kingdom in which He shall reign in righteousness and peace. (Acts 1:9-11; Matt. 1:22-23; 24:30; Rev. 20:4-6; Isaiah 9:6-7; John 1:1-5; 20:25-27; 1 John 2:1; Heb. 7:25)

For further Study and Reflection on Christ's nature and work, see Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5, 27; 28:1-6, 19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16, 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8, 24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

5) Concerning the Holy Spirit: The Nature and Works of the Holy Spirit, the Third Person of the Trinity: (Pneumatology)

We believe the Holy Spirit is equal with the Father and the Son as God. We believe that God the Holy Spirit is a person. He convicts the world of sin, righteousness, and judgment. He regenerates, seals, and sets apart the believer to a holy life. At regeneration, He leads sinners to saving faith and the new believer into the body of Christ, indwelling him fully and permanently. (1 Cor. 2:10-11; Isaiah 40:13-14; Psalm 139:7; Titus 3:5; John 3:5-7; John 14:16-17, 16:8; Eph. 1:13; 1 Cor. 12:13; Ro. 8:9). The Holy Spirit is present in the world to make men aware of their need for Jesus Christ and empowers believers to share the gospel to the world (Acts 1:8). He provides the Christian with power for living, understanding of spiritual truth, and guidance in doing what is right. The maturing Christian seeks to live under His control daily. (2 Corinthians 3:17; John 16:7-13; John 14:16-17).

For further Study and Reflection, see Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11, 14-16, 26-27; 1 Corinthians

2:10-14; 3:16; 12:3-11, 13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

6) Concerning Humanity: (Anthropology) & Man's Sinfulness (Soteriology)

We believe that man was created in the image of God, and for God's glory, but was separated from God because of Adam's sin. As a result of Adam's sin which was imputed to all of humanity (Romans 5:12), the image of God in man became damaged and defaced (deformed), but not erased. Man in his natural state can know of God's existence, but man's relationship with a holy and righteous God is severed due to man's sinfulness. Therefore, all human beings are born with a sinful nature and are unable to function in right moral responsibility before God. Because of original sin, our own natural desire to sin, and our active sinful choices –all men are spiritually dead before God's holy presence. Therefore, man left in this depraved and spiritually dead state cannot approach God on his own, nor can man restore his relationship with God temporally or eternally without God's divine intervention. As sinners, each human being needs spiritual regeneration before they can become what God meant us to be and enjoy an eternal relationship with God (Genesis 1:27; Psalm 8:3-6; Isaiah 53:6a; 59:1-2; Romans 3:23). As soon as man is capable of moral action, he or she chooses sin and becomes transgressors under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. Spiritual redemption can only occur through the gracious act of God in the giving of His perfect Son, Jesus, to become a substitute for our deserved judgment. Christ died for the world that the world might be redeemed through faith and acceptance of Christ's gift and offer of salvation. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race, regardless of age, being born, human capacity or handicap, possesses full dignity and is worthy of respect, protection, and Christian love.

Genesis 1:26-30; 2:5, 7, 18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; 1 Corinthians 1:21-31; 15:19, 21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

7) Concerning Salvation: (Soteriology)

We believe that Jesus died upon the cross as a sinless substitute for sinners of all ages for all time, and that the Father was thus, by means of the Spirit, reconciling the world to Himself. All who receive the risen Jesus as Savior and Lord, by grace through faith, are spiritually born into permanent membership in the family of God. Salvation is accomplished by God for the glory of God and the benefit of man. A converted Christian cannot lose his salvation (Romans 5:1; 6:23; Ephesians 2:8-9; John 14:6; 1:12; Titus 3:5; Galatians 3:26). Salvation involves the redemption of the whole man and is offered freely to all who accept Jesus Christ as Lord and Savior who, by His own blood, obtained eternal redemption for the believer. There is no salvation apart from personal faith in Jesus Christ as Lord. We believe that whoever trusts Jesus Christ as Savior and Lord becomes a child of God. This salvation is not the result of any human effort or merit. Faith itself achieves nothing; rather it is the object of faith (Christ's substitutionary atonement for sin) which has value. In becoming a Christian, a person acknowledges his own spiritual bankruptcy (his inability to meet the righteous demands of a holy God) and places his trust for salvation in Jesus Christ who died in his place, paying the penalty for his sin. (John 1:12; Eph. 2:8-9; Ro. 3:28)

In its broadest sense, salvation includes regeneration, justification, sanctification, and glorification:

A. Regeneration, or the new birth, is a work of God's grace whereby spiritually dead sinners become new spiritual creatures in Christ Jesus through the glorious work of His Spirit. Regeneration is comprised of a change of heart wrought by the Holy Spirit through conviction of sin to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace and are both the result of God's regenerating man's heart to respond to Christ's offer of redemption. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ's substitutionary work on the cross for my sin and a willful commitment of the entire person to Jesus as Lord and Savior.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer into a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral

and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed after this life in the present state ends.

E. Assurance of Salvation and Perseverance (Eternal Security of the believer)

We believe that all believers still encounter habitual sin (from within) in this life, but that from the moment of salvation God has made provision for believers to resist temptation and sin (1 Corinthians 10:13), and to live victoriously for God through 1) identification with Christ, 2) a knowledge of the Bible, 3) by the power of the indwelling Holy Spirit, and 4) through fellowship and accountability with other Christians (Rom. 5:12-19, 6:1-11, 8:11-13; Eph. 2:1-3, 2:10; 2 Peter 1:3; Phil. 2:12; Gal. 6:1-2). 1 John declares that all true believers in Christ will have a conviction of sin, a conviction to obey God's Word, a conviction to confess sin quickly, and a conviction to demonstrate Christian love to others, including our enemies. The Bible teaches that the Holy Spirit's presence in the believer's life acts as a pledge and seal that we are truly children of God and should not doubt our relationship with God (Eph. 1:13; Rom. 8:16)

We believe that all true believers are kept eternally secure by the power of God through the new birth, Christ's irreversible provisions accomplished once for all on the cross (Rom. 11:29), the indwelling and sealing of the Holy Spirit, and the intercession of Christ. All true believers, then, will endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation. (John 10: 28-30, 14:16-17; 1 Peter 1:23; Eph. 4:30; 1 John 2:1; Ro. 8:38-39)

For further Study and Reflection, see: Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18, 29-39; 10:9-10, 13; 13:11-14; 1 Corinthians 1:18, 30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8- 22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24;

2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1 to 22:5.

8) Concerning Angels and Demons: (Angelology)

We believe that angels are powerful spirit beings who are distinct from human beings. We believe that angels are created beings and are therefore not to be worshiped. They are created to serve God and to worship Him. Some angels carry out the purposes of God while others (who sinned and fell from heaven) serve Satan, who is himself an angel, created by God, who is fallible and limited by God to obey whatever God commands. Satan is not all-knowing, all-powerful, nor ever-present (Heb. 1:14; Psalm 8:5; 2 Peter 2:11; 2 Cor. 11:14; Matt. 25:41). Satan does not know our thoughts nor can he control, indwell, or possess true believers (Rev. 12:11). We believe that Satan is the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall, and by introducing sin into the human race. Satan is the open and declared enemy of God and man who has been defeated through the death and resurrection of Jesus Christ (Rev. 19-20).

9) Concerning the Church: (Ecclesiology)

We believe there is one true Church universal, consisting of all who recognize Jesus Christ as Savior and Lord. The body of Christ finds expression as local churches where those who have been regenerated by the Spirit come together. Operating under the direction of Jesus as Lord and Head of His body - and through Godly servant leadership in Elders, Pastors, and Deacons - the Church comprised of baptized believers are to devote themselves to worship, prayer, teaching of the Word, observance of baptism and communion, fellowship, service to the body, and outreach to the lost. (Matthew 16:18; 28:18-20; Acts 2:42-47; 20:28; 1 Corinthians 12:7-12; Ephesians 4:7,11-13)

For further Study and Reflection, see Matthew 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 1 Timothy 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

10) Concerning the Future and End Times: (Eschatology)

We believe in the imminent, bodily, and visible return of Jesus Christ to this earth to bring to completion His redemptive and kingdom plan. All people who have died will be raised from the dead, and those who have been redeemed will participate in eternal life in the presence of God, but all those who have rejected Christ will suffer eternal punishment and separation from God. (1 Timothy 6:14-15; Titus 2:13; Matthew 25: 31, 34, 41; 1 Corinthians 15:50-56; 1 Thessalonians 5:1-2, 3-4, 8 ; 2 Thessalonians 2:1-3, 8-10 ; Revelation 3:5; 20:12; Revelations 21:1-5)

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to this earth. At the rapture or during Christ's second coming, 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. After the judgments of God upon this sinful world during the Great Tribulation, Jesus will come with His saints to establish His millennial kingdom on this present and redeemed earth. After the thousand-year reign on this earth ends, God will bring about His great White throne judgment for all who remain on or under the earth. The dead will be raised and Christ will judge all men in righteousness (Rev. 20). The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

For further Study and Reflection, see Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31'-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28, 35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff., 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.