

# My Beliefs

## God the Father

- God the Father is the one and only true God in His role and status as the Sovereign, Almighty, and highest supreme authority over all: “the LORD he *is* God; *there is* none else beside him” (Deu 4:35), “Hear, O Israel: The LORD our God *is* one LORD” (Deu 6:4), “I *am* the LORD: that *is* my name: and my glory will I not give to another” (Isa 42:8), “Is there a God beside me? yea, *there is* no God; I know not *any*” (Isa 44:8), “I *am* the LORD, and *there is* none else, *there is* no God beside me ... *there is* none beside me. I *am* the LORD, and *there is* none else” (Isa 45:5-6), “But the LORD *is* the true God, he *is* the living God” (Jer 10:10), “there is one God; and there is none other but he” (Mar 12:32), “My Father, which gave *them* me, is greater than all” (Jhn 10:29), “that they might know thee the only true God” (Jhn 17:3), “*there is but* one God, the Father, of whom *are* all things, and we in him” (1Co 8:6), “One God and Father of all, who *is* above all” (Eph 4:6), “Thou believest that there is one God; thou doest well” (Jas 2:19), “For *there is* one God” (1Ti 2:5), “Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Rev 4:8).
- God the Father is the God of our Lord Jesus Christ: “My God, my God, why hast thou forsaken me? ... O my God, I cry in the daytime ... thou *art* my God from my mother’s belly” (Psa 22:1-2, 10), “I delight to do thy will, O my God” (Psa 40:8), “The LORD said unto my Lord” (Psa 110:1), “My God, my God, why hast thou forsaken me?” (Mat 27:46; Mar 15:34), “my Father is greater than I” (Jhn 14:28), “I ascend unto my Father, and your Father; and *to* my God, and your God” (Jhn 20:17), “God, even the Father of our Lord Jesus Christ” (Rom 15:6), “And ye are Christ’s; and Christ *is* God’s” (1Co 3:23), “the head of Christ *is* God” (1Co 11:3), “The God and Father of our Lord Jesus Christ” (2Co 11:31), “Blessed *be* the God and Father of our Lord Jesus Christ” (Eph 1:3; 1Pe 1:3) “That the God of our Lord Jesus Christ, the Father of glory” (Eph 1:17), “God and the Father of our Lord Jesus Christ” (Col 1:3), “therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb 1:9), “Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name” (Rev 3:12).
- The throne of God is the Father’s while the Son is seated next to Him on His right hand—we are never told that the Father is seated on the left hand of the Son: “Sit thou at my right hand” (Psa 110:1), “being by the right hand of God exalted” (Act 2:33), “who is even at the right hand of God” (Rom 8:34), “set *him* at his own right hand” (Eph 1:20), “Christ sitteth on the right hand of God” (Col 3:1), “sat down on the right hand of the Majesty on high” (Heb 1:3), “who is set on the right hand of the throne of the Majesty in the heavens” (Heb 8:1), “sat down on the right hand of God” (Heb 10:12), “is set down at the right hand of the throne of God” (Heb 12:2), “is on the right hand of God” (1Pe 3:22), “am set down with my Father in his throne” (Rev 3:21), “the throne of God and of the Lamb” (Rev 22:3).

## Jesus is the Son of God, the Messiah or Christ

- The Son of God is equal with God the Father in deity and divinity: “In the beginning was the Word, and the Word was with God, and the Word was God” (Jhn 1:1), “but said also that God was his Father, making himself equal with God” (Jhn 5:18), “I and *my* Father are one” (Jhn 10:30), “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jhn 17:5), “Who, being in the form of God, thought it not robbery to be equal with God” (Phl 2:6).
- He is the Creator of all things: “All things were made by him; and without him was not any thing made that was made” (Jhn 1:3), “from the beginning of the world hath been hid in God, who created all

things by Jesus Christ” (Eph 3:9), “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col 1:16), “*his* Son, whom he hath appointed heir of all things, by whom also he made the worlds” (Heb 1:2).

- He is the only begotten Son of God: “the only begotten of the Father” (Jhn 1:14), “For God so loved the world, that he gave his only begotten Son” (Jhn 3:16), “God sent his only begotten Son into the world” (1Jo 4:9).
- God the Father called Jesus His Son: “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Mat 3:17), “a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him” (Mat 17:5).
- Jesus called Himself the Son of God and was called the Son of God by others: “Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona” (Mat 16:16-17), “for he said, I am the Son of God” (Mat 27:43), “Truly this man was the Son of God” (Mar 15:39), “Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.” (Luk 22:70), “but said also that God was his Father, making himself equal with God” (Jhn 5:18), “Dost thou believe on the Son of God?” (Jhn 9:35), “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (Jhn 10:36), “that the Son of God might be glorified thereby” (Jhn 11:4), “We have a law, and by our law he ought to die, because he made himself the Son of God” (Jhn 19:7).
- He preexisted His incarnation: “he that came down from heaven, *even* the Son of man which is in heaven” (Jhn 3:13), “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all” (Jhn 3:31), “For the bread of God is he which cometh down from heaven ... For I came down from heaven” (Jhn 6:33,38), “*What* and if ye shall see the Son of man ascend up where he was before?” (Jhn 6:62), “Ye are from beneath; I am from above: ye are of this world; I am not of this world” (Jhn 8:23), “I came forth from the Father, and am come into the world” (Jhn 16:28), “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jhn 17:5), “The first man *is* of the earth, earthy: the second man *is* the Lord from heaven” (1Co 15:47).
- He was born of a virgin because God is His Father: “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isa 7:14), “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost” (Mat 1:18), “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luk 1:35), “God sent forth his Son, made of a woman” (Gal 4:4).
- Being a 100% divine being in substance, nature, and kind, He transitioned to a 100% human being in substance, nature, and kind—He does not possess a hypostatic dual nature: “And the Word was made flesh” (Jhn 1:14), “God sending his own Son in the likeness of sinful flesh” (Rom 8:3), “of whom as concerning the flesh Christ *came*” (Rom 9:5), “was made in the likeness of men” (Phl 2:7), “God was manifest in the flesh” (1Ti 3:16), “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ... Wherefore in all things it behoved him to be made like unto *his* brethren” (Heb 2:14,17), “Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (1Jo 4:2).
- He is the Messiah, Christ, or Anointed of God: “And after threescore and two weeks shall Messiah be cut off, but not for himself” (Dan 9:26), “the Spirit of God descending like a dove, and lighting upon him” (Mat 3:16), “Thou art the Christ, the Son of the living God” (Mat 16:16), “We have found the Messiah, which is, being interpreted, the Christ” (Jhn 1:41), “I know that Messiah cometh, which is

called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*" (Jhn 4:25-26), "this is indeed the Christ, the Saviour of the world" (Jhn 4:42), "The Spirit of the Lord is upon me, because he hath anointed me" (Luk 4:18), "I believe that thou art the Christ, the Son of God, which should come into the world" (Jhn 11:27), "thy holy child Jesus, whom thou hast anointed" (Act 4:27), "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Act 10:38), "God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb 1:9), "But these are written, that ye might believe that Jesus is the Christ, the Son of God" (Jhn 20:31), "Whosoever believeth that Jesus is the Christ is born of God" (1Jo 5:1)

- In His ministry, He operated as a Prophet dependent upon the holy breath of God for the miraculous works He performed—there is no record of Him performing any miracles before being anointed by the holy breath of God: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren ... I will raise them up a Prophet from among their brethren" (Deu 18:15,18), "This is Jesus the prophet of Nazareth of Galilee" (Mat 21:11), "But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mar 13:32), "That a great prophet is risen up among us" (Luk 7:16), "This beginning of miracles did Jesus in Cana of Galilee" (Jhn 2:11), "no man can do these miracles that thou doest, except God be with him" (Jhn 3:2), "for God giveth not the Spirit by measure *unto him*" (Jhn 3:34), "The Son can do nothing of himself, but what he seeth the Father do" (Jhn 5:19), "I can of mine own self do nothing" (Jhn 5:30), "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (Jhn 6:14), "When Christ cometh, will he do more miracles than these which this *man* hath done? ... Of a truth this is the Prophet" (Jhn 7:31,40), "the Father that dwelleth in me, he doeth the works" (Jhn 14:10), "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Act 10:38).
- Jesus submitted Himself to the Father and always did His will: "not as I will, but as thou *wilt*" (Mat 26:39), "My meat is to do the will of him that sent me" (Jhn 4:34), "I seek not mine own will, but the will of the Father which hath sent me" (Jhn 5:30), "For I came down from heaven, not to do mine own will, but the will of him that sent me" (Jhn 6:38), "I do always those things that please him" (Jhn 8:29), "I come to do thy will, O God" (Heb 10:9).
- He lived a perfect life without sin: "This is my beloved Son, in whom I am well pleased" (Mat 3:17), "no unrighteousness is in him" (Jhn 7:18), "Which of you convinceth me of sin?" (Jhn 8:46), "For he hath made him *to be* sin for us, who knew no sin" (2Co 5:21), "was in all points tempted like as *we are*, yet without sin" (Heb 4:15), "Christ, as of a lamb without blemish and without spot" (1Pe 1:19), "Who did no sin" (1Pe 2:22), "he was manifested to take away our sins; and in him is no sin" (1Jo 3:5).
- He is the only way of salvation: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jhn 14:6), "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (Jhn 17:3), "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Act 4:12), "When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory" (Col 3:4), "For *there is* one God, and one mediator between God and men, the man Christ Jesus" (1Ti 2:5), "Whosoever denieth the Son, the same hath not the Father" (1Jo 2:23), "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2Jo 1:9).
- He is the Lamb sent by God to give Himself a sacrifice for our sins: "God will provide himself a lamb for a burnt offering" (Gen 22:8), "Your lamb shall be without blemish ... it is the LORD'S passover" (Exo 12:5,11), "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa

53:7) “Behold the Lamb of God, which taketh away the sin of the world ... Behold the Lamb of God!” (Jhn 1:29,36), “I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again” (Jhn 10:17-18), “And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!” (Jhn 19:14), “Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God” (Eph 5:2), “Christ our passover is sacrificed for us” (1Co 5:7), “he appeared to put away sin by the sacrifice of himself” (Heb 9:26), “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb 10:12), “the precious blood of Christ, as of a lamb without blemish and without spot” (1Pe 1:19), “a Lamb as it had been slain ... Worthy is the Lamb that was slain” (Rev 5:6,12), “the Lamb slain from the foundation of the world” (Rev 13:8).

- His shed blood and death on the cross paid in full the price for our sins: “But he *was* wounded for our transgressions, *he was* bruised for our iniquities” (Isa 53:5), “For this is my blood of the new testament, which is shed for many for the remission of sins” (Mat 26:28), “Who was delivered for our offences” (Rom 4:25), “Christ died for the ungodly” (Rom 5:6), “Christ died for our sins according to the scriptures” (1Co 15:3), “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him” (2Co 5:21), “Who gave himself for our sins” (Gal 1:4), “In whom we have redemption through his blood” (Eph 1:7), “Who his own self bare our sins in his own body on the tree” (1Pe 2:24), “And he is the propitiation for our sins” (1Jo 2:2), “Unto him that loved us, and washed us from our sins in his own blood” (Rev 1:5).
- He rose from the dead on the third day in the same flesh that died on the cross: “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luk 24:39), “he shewed unto them *his* hands and his side” (Jhn 20:20), “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side” (Jhn 20:27), “For we are members of his body, of his flesh, and of his bones” (Eph 5:30), “a Lamb as it had been slain” (Rev 5:6).
- He ascended physically and bodily into heaven: “he was received up into heaven, and sat on the right hand of God” (Mar 16:19), “he was parted from them, and carried up into heaven” (Luk 24:51), “And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven” (Jhn 3:13), “*What* and if ye shall see the Son of man ascend up where he was before?” (Jhn 6:62), “he was come from God, and went to God” (Jhn 13:3), “Until the day in which he was taken up ... while they beheld, he was taken up; and a cloud received him out of their sight” (Act 1:2, 9), “He that descended is the same also that ascended up far above all heavens” (Eph 4:10), “For *there is* one God, and one mediator between God and men, the man Christ Jesus” (1Ti 2:5).
- Jesus Christ’s power, authority, and name is not inherent of Himself but has been given to Him by God the Father: “until I make thine enemies thy footstool” (Psa 110:1), “All things are delivered unto me of my Father” (Mat 11:27), “All power is given unto me in heaven and in earth” (Mat 28:18), “The Father loveth the Son, and hath given all things into his hand” (Jhn 3:35), “Jesus knowing that the Father had given all things into his hands” (Jhn 13:3), “for my Father is greater than I” (Jhn 14:28), “Therefore being by the right hand of God exalted” (Act 2:33), “Him hath God exalted” (Act 5:31), “For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all” (1Co 15:27-28), “And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church” (Eph 1:22), “Wherefore God also hath highly exalted him, and given him a name which is above every name” (Phl 2:9), “he hath by inheritance obtained a more excellent name than they” (Heb 1:4), “Thou hast put all things in subjection under his feet” (Heb 2:8), “angels and authorities and

powers being made subject unto him” (1Pe 3:22), “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev 5:12).

- He will return a second time to raise the dead asleep in Him and catch up the living with them: “waiting for the coming of our Lord Jesus Christ” (1Co 1:7), “our Lord Jesus Christ at his coming” (1Th 2:19), “at the coming of our Lord Jesus Christ” (1Th 3:13), “unto the coming of the Lord” (1Th 4:15), “unto the coming of our Lord Jesus Christ” (1Th 5:23), “unto the coming of the Lord ... the coming of the Lord draweth nigh” (Jas 5:7-8), “Behold, I come quickly” (Rev 22:7,12).
- He is the Judge of all the earth: “And hath given him authority to execute judgment also, because he is the Son of man” (Jhn 5:27) “it is he which was ordained of God *to be* the Judge of quick and dead” (Act 10:42), “Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained” (Act 17:31), “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (Rom 2:16), “for we shall all stand before the judgment seat of Christ” (Rom 14:10), “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad” (2Co 5:10), “the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom” (2Ti 4:1), “Who shall give account to him that is ready to judge the quick and the dead” (1Pe 4:5), “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away” (Rev 20:11).

### The holy breath of God

- The holy breath is the breath of God the Father: “And the Spirit [*breath*] of God moved upon the face of the waters” (Gen 1:2), “And the Spirit [*breath*] of God came upon Saul” (1Sa 11:6), “And the Spirit [*breath*] of God came upon Azariah the son of Oded” (2Ch 15:1), “And the Spirit [*breath*] of God came upon Zechariah the son of Jehoiada the priest” (2Ch 24:20), “and brought me in a vision by the Spirit [*breath*] of God into Chaldea” (Eze 11:24), “and he saw the Spirit [*breath*] of God descending like a dove, and lighting upon him” (Mat 3:16), “the Spirit [*breath*] of your Father which speaketh in you” (Mat 10:20), “I cast out devils by the Spirit [*breath*] of God” (Mat 12:28), “But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit [*breath*] of truth, which proceedeth from the Father” (Jhn 15:26).
- God the Father gave the proxy over His breath to His Son Jesus Christ as its executor—the presence of the holy breath is the presence of Jesus Christ: “And I will pray the Father, and he shall give you another Comforter” (Jhn 14:16), “the Spirit [*breath*] of life in Christ Jesus” (Rom 8:2), “the Spirit [*breath*] of Christ” (Rom 8:9), “the Spirit [*breath*] itself maketh intercession for us with groanings which cannot be uttered ... who is even at the right hand of God, who also maketh intercession for us” (Rom 8:26, 34), “Now the Lord is that Spirit [*breath*]: and where the Spirit [*breath*] of the Lord *is*, there *is* liberty” (2Co 3:17), “the Spirit [*breath*] of his Son” (Gal 4:6), “his Spirit [*breath*] in the inner man; That Christ may dwell in your hearts” (Eph 3:16-17), “He that hath an ear, let him hear what the Spirit [*breath*] saith unto the churches” (Rev 2:7,11,17,29,3:6,13,22).
- The breath of God in us is tantamount to the Father and Son’s own presence: “I am with you always, *even* unto the end of the world” (Mat 28:20), “I in you” (Jhn 14:20), “make our abode with him” (Jhn 14:23), “lie to the Holy Ghost [*breath*] ... thou hast not lied unto men, but unto God” (Act 5:3-4), “Christ *be* in you” (Rom 8:10), “Jesus Christ is in you” (2Co 13:5), “Christ liveth in me” (Gal 2:20), “an habitation of God through the Spirit [*breath*]” (Eph 2:22), “Christ may dwell in your hearts” (Eph 3:17), “Christ in you” (Col 1:27), “he abideth in us, by the Spirit [*breath*]” (1Jo 3:24), “we dwell in him, and he in us, because he hath given us of his Spirit [*breath*]” (1Jo 4:13).

- The *Parakletos* (Intercessor, Advocate) is Jesus Christ Himself interceding for us at the right hand of the Father: “And I will pray the Father, and he shall give you another Comforter [*Parakletos*]” (Jhn 14:16), “But the Comforter [*Parakletos*], which is the Holy Ghost [*breath*], whom the Father will send in my name” (Jhn 14:26), “But when the Comforter [*Parakletos*] is come, whom I will send unto you from the Father” (Jhn 15:26), “for if I go not away, the Comforter [*Parakletos*] will not come unto you” (Jhn 16:7), “Of righteousness, because I go to my Father, and ye see me no more” (Jhn 16:10), “the Spirit [*breath*] itself maketh intercession for us ... *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Rom 8:26, 34), “And if any man sin, we have an advocate [*Parakletos*] with the Father, Jesus Christ the righteous” (1Jo 2:1).
- God gives us His holy breath in our hearts at the point of water baptism: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost [*breath*]” (Act 2:38), “For by one Spirit [*breath*] are we all baptized into one body” (1Co 12:13).
- The holy breath dwells in the hearts of all God’s children: “I will put a new spirit [*breath*] within you” (Eze 11:19), “a new spirit [*breath*] will I put within you” (Eze 36:26), “the Spirit [*breath*] of God dwell in you” (Rom 8:9), “his Spirit [*breath*] that dwelleth in you” (Rom 8:11), “the Spirit [*breath*] of God dwelleth in you” (1Co 3:16), “the Spirit [*breath*] that dwelleth in us” (Jas 4:5), “the earnest of the Spirit [*breath*] in our hearts” (2Co 1:22), “the Spirit [*breath*] of his Son into your hearts” (Gal 4:6), “his Spirit [*breath*] in the inner man” (Eph 3:16).
- The holy breath in our hearts is the earnest of the Father’s promise to raise us from the dead: “I send the promise of my Father upon you” (Luk 24:49), “but wait for the promise of the Father ... but ye shall be baptized with the Holy Ghost [*breath*] not many days hence” (Act 1:4-5), “having received of the Father the promise of the Holy Ghost [*breath*]” (Act 2:33), “the earnest of the Spirit [*breath*] in our hearts” (2Co 1:22), “the earnest of the Spirit [*breath*]” (2Co 5:5), “that we might receive the promise of the Spirit [*breath*]” (Gal 3:14), “that holy Spirit [*breath*] of promise, Which is the earnest of our inheritance” (Eph 1:13).
- The holy breath of God helps us in various aspects of our lives: “Howbeit when he, the Spirit [*breath*] of truth, is come, he will guide you into all truth” (Jhn 16:13), “the comfort of the Holy Ghost [*breath*]” (Act 9:31), “strengthened with might by his Spirit [*breath*] in the inner man” (Eph 3:16), “The Spirit [*breath*] itself beareth witness with our spirit [*breath*], that we are the children of God” (Rom 8:16), “my conscience also bearing me witness in the Holy Ghost [*breath*]” (Rom 9:1), “For the flesh lusteth against the Spirit [*Breath*], and the Spirit [*breath*] against the flesh” (Gal 5:17), “I can do all things through Christ which strengtheneth me” (Phl 4:13), “The spirit [*breath*] that dwelleth in us lusteth to envy?” (Jas 4:5).

## Man

- Man was created after the image of God: “So God created man in his *own* image, in the image of God created he him; male and female created he them” (Gen 1:27), “God created man, in the likeness of God made he him” (Gen 5:1), “in the image of God made he man” (Gen 9:6), “he is the image and glory of God” (1Co 11:7), “For we are his workmanship, created in Christ Jesus” (Eph 2:10), “after God is created in righteousness and true holiness” (Eph 4:24), “after the image of him that created him” (Col 3:10), “men, which are made after the similitude of God” (Jas 3:9).
- Man is a physical being made from dust—man is not a non-physical being living inside a physical body as if wearing flesh like a suit of clothes: “And the LORD God formed man *of* the dust of the ground” (Gen 2:7), “for dust thou *art*” (Gen 3:19), “he also *is* flesh” (Gen 6:3), “which *am but* dust and ashes” (Gen 18:27), “thou hast made me as the clay; and wilt thou bring me into dust again?” (Job 10:9), “All

flesh shall perish together, and man shall turn again unto dust” (Job 34:15), “For he remembered that they *were but* flesh” (Psa 78:39), “we are dust” (Psa 103:14), “all are of the dust, and all turn to the dust again” (Ecc 3:20), “he that is of the earth is earthly” (Jhn 3:31), “Shall the thing formed say to him that formed *it*, Why hast thou made me thus?” (Rom 9:20), “The first man *is* of the earth, earthy” (1Co 15:47), “But we have this treasure in earthen vessels” (2Co 4:7), “For we know that if our earthly house of *this* tabernacle were dissolved” (2Co 5:1).

- Man is alive by the breath of God in his nostrils: “breathed into his nostrils the breath of life” (Genesis 2:7), “the God of the spirits [*breaths*] of all flesh” (Num 27:16), “and the breath of all mankind” (Job 12:10), “the breath of the Almighty hath given me life” (Job 33:4), “thou takest away their breath, they die, and return to their dust” (Psalm 104:29), “Then shall the dust return to the earth as it was: and the spirit [*breath*] shall return unto God who gave it” (Ecc 12:7), “Cease ye from man, whose breath *is* in his nostrils” (Isaiah 2:22), “he giveth to all life, and breath, and all things” (Acts 17:25), “the Father of spirits [*breaths*]” (Heb 12:9), “For as the body without the spirit [*breath*] is dead” (Jas 2:26).
- Man is a living soul, being, or creature—biologically, man is no different than the animals: “And the LORD God formed [*yatsar*] man *of* the dust of the ground ... the man whom he had formed [*yatsar*]” (Gen 2:7-8), “And out of the ground the LORD God formed [*yatsar*] every beast of the field” (Gen 2:19), “they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast” (Ecc 3:18-19), “the moving creature that hath [*nephesh*] life ... every living creature [*nephesh*] ... the living creature [*nephesh*]” (Gen 1:20-21,24), “man became a living soul [*nephesh*]” (Gen 2:7), “The first man Adam was made a living soul [*psyche*]” (1Co 15:45), “And the third part of the creatures which were in the sea, and had life [*psyche*], died” (Rev 8:9), “every living soul [*psyche*] died in the sea.” (Rev 16:3).
- Physical death passed upon all men because of Adam’s sin: “till thou return unto the ground” (Gen 3:19), “death passed upon all men” (Rom 5:12), “For since by man *came* death ... For as in Adam all die” (1Co 15:21-22), “And as it is appointed unto men once to die” (Heb 9:27).
- When man dies he is no longer alive—man does not continue living as a disembodied non-physical being: “For the living know that they will die; but the dead know nothing” (Ecc 9:5), “For in death *there is* no remembrance of You; In the grave who will give You thanks?” (Psa 6:5), “Shall the dust praise thee?” (Psa 30:9), “Shall the dead arise *and* praise You? Selah Shall Your lovingkindness be declared in the grave? *Or* Your faithfulness in the place of destruction? (Psa 88:10-11), “The dead do not praise the LORD, nor any who go down into silence” (Psa 115:17), “For Sheol cannot thank You, Death cannot praise You” (Isa 38:18), “For he is not a God of the dead, but of the living: for all live unto him” (Luk 20:38).
- The righteous dead are spoken of figuratively as being asleep: “thou shalt sleep with thy fathers” (Deu 31:16), “thou shalt sleep with thy fathers” (2Sa 7:12), “my lord the king shall sleep with his fathers” (1Ki 1:21), “for now shall I sleep in the dust” (Job 7:21), “So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep” (Job 14:12), “And many of them that sleep in the dust of the earth shall awake” (Dan 12:2), “Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.” (Jhn 11:13-14), “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption” (Act 13:36), “they also which are fallen asleep in Christ” (1Co 15:18), “We shall not all sleep, but we shall all be changed” (1Co 15:51), “them also which sleep in Jesus” (1Th 4:14).
- Man’s only hope of living again is to be resurrected back to life from the grave: “And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God” (Job 19:26), “And many of them that

sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt” (Dan 12:2), “If in this life only we have hope in Christ, we are of all men most miserable” (1Co 15:19), “concerning them which are asleep, that ye sorrow not, even as others which have no hope” (1Th 4:13).

- Babies are born pure and children grow up innocent of good and evil in God’s sight: “But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for* you, your carcasses, they shall fall in this wilderness.” (Num 14:31-32), “For before the child shall know to refuse the evil, and choose the good” (Isa 7:16), “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven” (Mat 18:4), “It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones” (Luk 17:2), “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein” (Luk 18:17), “For *the children* being not yet born, neither having done any good or evil” (Rom 9:11), “But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil” (Heb 5:14).
- After maturing to an age of accountability before God, we all sin: “For *there is* not a just man upon earth, that doeth good, and sinneth not” (Ecc 7:20), “For all have sinned, and come short of the glory of God” (Rom 3:23), “all have sinned” (Rom 5:12), “But the scripture hath concluded all under sin” (Gal 3:22), “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1Jo 1:8).
- All sin, not because of a supposed inherent sin nature from Adam, but because all succumb to the temptations of the devil: “when the tempter came to him” (Mat 4:3), “There hath no temptation taken you but such as is common to man” (1Co 10:13), “the wiles of the devil” (Eph 6:11), “the tempter have tempted you” (1Th 3:5), “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man” (Jas 1:13), “the Devil, and Satan, which deceiveth the whole world” (Rev 12:9), “And the devil that deceived them” (Rev 20:10).

## Salvation

- The true saving gospel message was preached at the time of creation in the beginning but hidden in a mystery—any message that does not agree with what was preached in the beginning is not the saving gospel: “And God said, Let there be light: and there was light” (Gen 1:3), “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen 3:15), “In the beginning was the Word, and the Word was with God, and the Word was God” (Jhn 1:1), “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse” (Rom 1:20), “Adam’s transgression, who is the figure of him that was to come” (Rom 5:14), “the revelation of the mystery, which was kept secret since the world began, But now is made manifest” (Rom 16:25-26), “a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory” (1Co 2:7-8), “For as in Adam all die, even so in Christ shall all be made alive” (1Co 15:22), “But if our gospel be hid, it is hid to them that are lost ... the light of the glorious gospel of Christ ... For God, who commanded the light to shine out of darkness” (2Co 4:3-6), “hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world” (Eph 1:3-4), “And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph 3:9), “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning



Christ and the church” (Eph 5:31-32), “*Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints” (Col 1:26), “But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you” (1Pe 1:19-20), “the Lamb slain from the foundation of the world” (Rev 13:8).

- Our sins sever our relationship with God and make us His enemies: “And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods” (Deu 31:18); “And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith” (Deu 32:20); “The LORD *is* far from the wicked: but he heareth the prayer of the righteous” (Pro 15:29); “But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear” (Isa 59:2); “Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings” (Mic 3:4); “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom 5:10); “Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be” (Rom 8:7); “And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled” (Col 1:21); “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” (Jas 4:4).
- God reconciled us to Himself through His Son Jesus Christ: “we have peace with God through our Lord Jesus Christ” (Rom 5:1); “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom 5:10); “And all things *are* of God, who hath reconciled us to himself by Jesus Christ” (2Co 5:18); “And that he might reconcile both unto God in one body by the cross” (Eph 2:16); “And, having made peace through the blood of his cross, by him to reconcile all things unto himself” (Col 1:20); “to make reconciliation for the sins of the people” (Heb 2:17); “Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love” (2Jo 1:3).
- Death or annihilation is the penalty for our sins, not living eternally in a place of fire: “for in the day that thou eatest thereof thou shalt surely die” (Gen 2:17); “every man shall be put to death for his own sin” (Deu 24:16); “but every man shall die for his own sin” (2Ch 25:4); “he shall die: because thou hast not given him warning, he shall die in his sin” (Eze 3:20); “the soul that sinneth, it shall die” (Eze 18:4, 20); “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins” (Jhn 8:24); “and death by sin; and so death passed upon all men, for that all have sinned” (Rom 5:12); “That as sin hath reigned unto death” (Rom 5:21); “For the wages of sin *is* death” (Rom 6:23); “The sting of death *is* sin; and the strength of sin *is* the law” (1Co 15:56); “For if ye live after the flesh, ye shall die” (Rom 8:13); “Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death” (Jas 1:15); “And death and hell were cast into the lake of fire. This is the second death.” (Rev 20:14); “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (Rev 21:8).
- Eternal life is getting victory over death to never die again: “He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces” (Isa 25:8); “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues” (Hos 13:14); “Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luk 20:36); “The last enemy *that* shall be destroyed *is* death” (1Co 15:26); “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

then shall be brought to pass the saying that is written, Death is swallowed up in victory” (1Co 15:54); “For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life” (2Co 5:4); “But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2Ti 1:10); “that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage” (Heb 2:14-15); “He that overcometh shall not be hurt of the second death” (Rev 2:11); “Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power” (Rev 20:6); “And God shall wipe away all tears from their eyes; and there shall be no more death” (Rev 21:4).

- Christ’s resurrection from the dead and His Second Coming to raise us from the dead is our victory over death: “may have everlasting life: and I will raise him up at the last day” (Jhn 6:40); “As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me” (Jhn 6:57); “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (Jhn 11:25); “because I live, ye shall live also” (Jhn 14:19); “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” (Rom 8:11); “And God hath both raised up the Lord, and will also raise up us by his own power” (1Co 6:14); “For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.” (1Co 15:22-23); “O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.” (1Co 15:55-57); “Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you” (2Co 4:14); “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1Th 4:16).
- Our salvation will be consummated at the return of the Lord when we are bodily resurrected from dead: “that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved” (Act 2:20-21), “For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom 5:17), “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ... For we are saved by hope” (Rom 8:20,24), “for now *is* our salvation nearer than when we believed” (Rom 13:11), “the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air ... for an helmet, the hope of salvation” (1Th 4:16-17,5:8), “unto them that look for him shall he appear the second time without sin unto salvation” (Heb 9:28), “For yet a little while, and he that shall come will come, and will not tarry ... the saving of the soul” (Heb 10:37,39), “at the appearing of Jesus Christ ... the salvation of *your* souls” (1Pe 1:7,9).
- Salvation from death at Christ’s Second Coming will be to those that belong to Him and go to their deaths in faithful service to Him: “whether we live therefore, or die, we are the Lord’s” (Rom 14:8); “fallen asleep in Christ” (1Co 15:18); “in Christ shall all be made alive” (1Co 15:22); “they that are Christ’s at his coming” (1Co 15:23), “the dead in Christ” (1Th 4:16); “the promise of life which is in Christ Jesus” (2Ti 1:1); “These all died in faith [*faithfulness*]” (Heb 11:13); “the dead which die in the Lord” (Rev 14:13).
- Worshipping and trusting the one true God and obeying His Son Jesus Christ is essential to salvation: “no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son” (Mat 11:27), “Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (Jhn

4:22), “That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (Jhn 5:23), “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (Jhn 14:6), “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (Jhn 17:3), “But to us *there is but one* God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him” (1Co 8:6), “truly our fellowship *is* with the Father, and with his Son Jesus Christ” (1Jo 1:3), “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father” (1Jo 2:22-23).

- We must keep Christ’s first and great commandment of loving God and His second great commandment of loving our neighbor as ourselves to be saved: “For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Mat 5:20); “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets” (Mat 7:12); “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” (Mat 22:37-40); “The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” (Mar 12:29- 31); “For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself (Gal 5:14); “Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. (Rom 13:9-10); “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well” (Jas 2:8).
- God’s children are those with His breath in their hearts: “But the Spirit [*breath*] of the LORD departed from Saul, and an evil spirit [*breath*] from the LORD troubled him” (1Sa 16:14), “Cast me not away from thy presence; and take not thy holy spirit [*breath*] from me” (Psa 51:11), “Now if any man have not the Spirit [*breath*] of Christ, he is none of his” (Rom 8:9), “For as many as are led by the Spirit [*breath*] of God, they are the sons of God ... ye have received the Spirit [*breath*] of adoption, whereby we cry, Abba, Father” (Rom 8:14-15), “the Spirit [*breath*] of God dwelleth in you?” (1Co 3:16), “your body is the temple of the Holy Ghost [*breath*] *which is* in you, which ye have of God” (1Co 6:19), “Who hath also sealed us, and given the earnest of the Spirit [*breath*] in our hearts” (2Co 1:22), “And because ye are sons, God hath sent forth the Spirit [*breath*] of his Son into your hearts, crying, Abba, Father” (Gal 4:6), “ye were sealed with that holy Spirit [*breath*] of promise” (Eph 1:13), “And grieve not the holy Spirit [*breath*] of God, whereby ye are sealed unto the day of redemption” (Eph 4:30).
- The intended point of conversion is repentance through public water baptism: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Mat 28:19), “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Luk 24:47), “Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God” (Jhn 3:5), “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Act 2:38), “Repent ye therefore, and be converted, that your sins may be blotted out” (Act 3:19), “for to give repentance to Israel, and forgiveness of sins” (Act 5:31), “Can any man forbid water, that these should not be baptized” (Act 10:47), “but now commandeth all men every where to repent” (Act 17:30), “repentance toward God, and faith toward our Lord Jesus Christ” (Act 20:21), “that they should repent and turn to God, and do works meet for repentance” (Act 26:20), “Therefore we are buried with him by baptism into death” (Rom 6:4), “For as

many of you as have been baptized into Christ have put on Christ" (Gal 3:27), "not willing that any should perish, but that all should come to repentance" (2Pe 3:9).

- We must publicly confess Jesus Christ as our Lord and not be ashamed of Him before people—we cannot be a secret Christian: "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick" (Mat 5:14-15), "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels" (Luk 9:26), "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luk 12:8), "Nicodemus, a ruler of the Jews: The same came to Jesus by night" (Jhn 3:1-2), "many believed on him; but because of the Pharisees they did not confess *him*" (Jhn 12:42), "Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews" (Jhn 19:38), "whosoever shall call on the name of the Lord shall be saved" (Act 2:21), "That if thou shalt confess with thy mouth the Lord Jesus" (Rom 10:9), "And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father" (Phl 2:11), "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1Jo 4:15).
- We must be faithful servants to Jesus Christ as Lord to be saved: "the greater light to rule the day" (Gen 1:16), "thy desire *shall be* to thy husband, and he shall rule over thee" (Gen 3:16), "Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Mat 25:21), "And why call ye me, Lord, Lord, and do not the things which I say?" (Luk 6:46), "Who then is that faithful and wise steward" (Luk 12:42), "We are unprofitable servants: we have done that which was our duty to do" (Luk 17:10), "the just shall live by his faith [*faithfulness*]" (Hab 2:4), "So then they which be of faith [*faithfulness*] are blessed with faithful Abraham ... The just shall live by faith [*faithfulness*]" (Gal 3:9,11), "*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; Not purloining, but shewing all good fidelity [*faithfulness*]; that they may adorn the doctrine of God our Saviour in all things" (Tit 2:9-10).
- We must trust in God the Father that raised Jesus Christ from the dead: "if we believe [*trust*] on him that raised up Jesus our Lord from the dead" (Rom 4:24), "whosoever believeth [*trusts*] on him shall not be ashamed" (Rom 9:33,10:11), "and shalt believe [*trust*] in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom 10:9), "Who by him do believe [*trust*] in God, that raised him up from the dead" (1Pe 1:21), "he that believeth [*trusts*] on him shall not be confounded" (1Pe 2:6).
- We must submit to the roles given to us as men and women to be saved: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee ... in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread" (Gen 3:16-19) "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them ... let him labour, working with *his* hands the thing which is good ... Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband" (Eph 2:10,4:28,5:33), "Notwithstanding she shall be saved in childbearing ... But if any provide not for his own, and specially for those of his own house, he hath denied the faith [*faithfulness*], and is worse than an infidel [*unfaithful*]" (1Ti 2:15,5:8).

### The final destiny of man

- The righteous will be resurrected from the dead at Christ's second coming before the Millennium: "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead." (Isa 26:19), "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four

winds, from one end of heaven to the other” (Mat 24:31), “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first” (1Th 4:16), “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming” (1Co 15:23), “But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.” (Rev 20:5).

- At Christ’s second coming, the righteous living will remain alive and be caught up with the resurrected dead: “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1Co 15:51-52), “we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep ... Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air” (1Th 4:15,17).
- The righteous will dwell on the earth renewed from the curse and will inherit land: “For all the land which thou seest, to thee will I give it, and to thy seed for ever ... Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee” (Gen 13:15,17), “those that wait upon the LORD, they shall inherit the earth ... But the meek shall inherit the earth ... For *such as be* blessed of him shall inherit the earth ... The righteous shall inherit the land, and dwell therein for ever ... Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land” (Psa 37:9,11,22,29,34), “Thy people also *shall be* all righteous: they shall inherit the land for ever” (Isa 60:21), “Blessed *are* the meek: for they shall inherit the earth” (Mat 5:5), “Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new” (2Co 5:17), “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea ... And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev 21:1,4), “And there shall be no more curse” (Rev 22:3).
- The righteous will live eternally or perpetually by eating from the Tree of Life: “lest he put forth his hand, and take also of the tree of life, and eat, and live for ever” (Gen 3:22), “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev 2:7), “In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations” (Rev 22:2), “that they may have right to the tree of life” (Rev 22:14).
- The unrighteous will be resurrected after the Millennium to stand in judgment: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt” (Dan 12:2), “they that have done evil, unto the resurrection of damnation” (Jhn 5:29), “there shall be a resurrection of the dead, both of the just and unjust” (Act 24:15), “of resurrection of the dead, and of eternal judgment” (Heb 6:2), “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works” (Rev 20:13).
- The resurrected righteous and unrighteous will be judged according to their actions: “thou renderest to every man according to his work [*actions*]” (Psa 62:12), “For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil” (Ecc 12:14), “he shall reward every man according to his works [*actions*]” (Mat 16:27), “Who will render to every man according to his deeds [*actions*]” (Rom 2:6), “So then every one of us shall give account of himself to God” (Rom 14:12), “For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad” (2Co 5:10), “whose end shall be according to their works [*actions*]” (2Co 11:15), “For every man shall bear his own burden” (Gal 6:5), “the Father, who without respect of persons judgeth according to every man’s work

[actions]" (1Pe 1:17), "I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works [actions]" (Rev 2:23), "the dead were judged out of those things which were written in the books, according to their works [actions] ... they were judged every man according to their works [actions]" (Rev 20:12-13).

- The destiny of the resurrected unrighteous is [geenna] or the lake of fire—a mass grave where people will be tormented by fire until they finally die a second time to be eaten by worms and cremated: "the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched" (Isa 66:24), "thy whole body should be cast into hell [geenna]" (Mat 5:29, 30), "destroy both soul and body in hell [geenna]" (Mat 10:28), "having two eyes to be cast into hell [geenna] fire" (Mat 18:9), "go into hell [geenna], into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched" (Mar 9:43-48), "Fear him, which after he hath killed hath power to cast into hell [geenna]" (Luk 12:5), "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. (Luk 16:24), "so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [geenna]" (Jam 3:6), "He that overcometh shall not be hurt of the second death" (Rev 2:11), "he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" (Rev 14:10), "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev 20:6), "And death and hell were cast into the lake of fire. This is the second death." (Rev 20:14), "the lake which burneth with fire and brimstone: which is the second death" (Rev 21:8).
- The unrighteous will perish—be completely destroyed and annihilated with no hope of ever living again: "But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa 37:38), "Let them be blotted out of the book of the living, and not be written with the righteous" (Psa 69:28), "they shall be destroyed for ever" (Psa 92:7), "destroy both soul and body in hell [geenna]" (Mat 10:28), "except ye repent, ye shall all likewise perish" (Luk 13:3,5), "should not perish, but have everlasting life" (Jhn 3:16), "If any man defile the temple of God, him shall God destroy" (1Co 3:17), "in them that perish" (2Co 2:15), "shall destroy with the brightness of his coming" (2Th 2:8), "in them that perish" (2Th 2:10), "There is one lawgiver, who is able to save and to destroy" (Jas 4:12), not willing that any should perish, but that all should come to repentance" (2Pe 3:9), "shouldest destroy them which destroy the earth" (Rev 11:18).

## The Scriptures (Bible)

- The Scriptures are canonized into the Bible consisting of 39 books in the Old Testament and 27 books in the New Testament—it is a complete and closed canon with no missing writings: "all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me" (Luk 24:44), "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*" (Eph 2:20), "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book" (Rev 22:18-19).
- The Scriptures were given by inspiration of God: "As he spake by the mouth of his holy prophets, which have been since the world began" (Luk 1:70), "But those things, which God before had shewed by the mouth of all his prophets" (Act 3:18), "unto them were committed the oracles of God" (Rom 3:2), "All scripture *is* given by inspiration of God" (2Ti 3:16), "holy men of God spake *as they were* moved by the Holy Ghost" (2Pe 1:21).

- The Scriptures are without error in the original autographs: “As for God, his way *is* perfect; the word of the LORD *is* tried” (2Sa 22:31; Psa 18:30), “The words of the LORD *are* pure words” (Psa 12:6), “Thy word *is* very pure” (Psa 119:140), “Ye do err, not knowing the scriptures, nor the power of God” (Mat 22:29), “in the holy scriptures” (Rom 1:2), “the holy scriptures” (2Ti 3:15).
- The word or message of God communicated through the Scriptures is the final authority in all matters of faith and living: “God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?” (Num 23:19), “The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa 40:8), “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Mat 5:18), “Heaven and earth shall pass away, but my words shall not pass away” (Mat 24:35), “the scripture cannot be broken” (Jhn 10:35), “Do ye think that the scripture saith in vain” (Jas 4:5), “But the word of the Lord endureth for ever” (1Pe 1:25).
- No new revelations or prophecies are being given today: “For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” (1Co 13:9-10), “If any man shall add unto these things, God shall add unto him the plagues that are written in this book” (Rev 22:18).
- The Byzantine tradition of manuscripts (used for KJV, NKJV, YLT) are more faithful to the original autographs than the Alexandrian tradition (used for most modern versions like ASV, NET, NIV).