



Windsor Christian —Church—

WHAT WE TEACH

PO Box 1880
10285 Starr Road
Windsor, CA 95492

THE HOLY SCRIPTURES

We teach that the Bible is the written revelation of God, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:17-14; 2 Peter 1:20-21).

We teach that the Word of God is an objective, truthful revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word, absolutely inerrant in the original documents, infallible (trustworthy), and God-breathed (2 Timothy 3:16).

We teach 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).

We teach that God spoke His written Word into existence by a process of dual authorship. The Holy Spirit inspired the human authors so that through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) both in whole and in part (2 Timothy 3:16)

We teach there may be several applications of any given passage of Scripture, but one true interpretation. The meaning of Scripture is to be found as one diligently applies (2 Timothy 2:15) the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility and freedom of believers to examine the Scriptures carefully for its true intent and meaning (Acts 17:11; John 8:32).

GOD

We teach that there is 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.

GOD THE FATHER

We teach that God the Father, the first person of the Trinity, arranges and sets in motion all things according to His own purpose and mercy (Malachi 3:6; Numbers 23:19; Isaiah 55:11; 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 of 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 (Acts 17:28-29; Ephesians 4:6) but He is the spiritual Father only to believers (Romans 8:9-14; John 1:12; 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 author nor approver of sin (Habakkuk 1:13; John 8:44), nor does He excuse the accountability of moral, intelligent creatures (Romans 1:18; 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 and adopts as His own all who have come to Him through Jesus Christ (John 1:12; 14:6; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

GOD THE SON

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is co-equal, co-substantial, and co-eternal with the Father (John 10:30; 14:9).

We teach 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).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Philippians 2:5-8; Colossians 2:9).

We teach the Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6, 7; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18, 19).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood (Ephesians 1:7) and sacrificial death on the cross and that His death was voluntary, substitutionary, satisfactory, and redemptive (John 10:15; Romans 3:24, 25; 5:8, 9; 1 Peter 2:24; 1 Corinthians 5:21).

We teach that on the basis of the death and resurrection of our Lord Jesus Christ, the believing sinner is freed from the guilt, the penalty, the punishment, and the power of sin and that he is declared righteous, given eternal life, and adopted into the family of God (Isaiah 53:4-12; Romans 3:25; 5:8, 9; 6:1-11; 2 Corinthians 5:14, 15; Hebrews 10:22; 1 Peter 2:24; 3:18; John 1:12; 3:16).

We teach that our justification is made sure by His literal, physical resurrection from the dead (1 Corinthians 15:3, 4) and that He is 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; 10:19-21; 1 John 2:1). On His return and judgment please refer to section "Last Things".

GOD THE HOLY SPIRIT

We teach that the Holy Spirit is the third person of the Trinity, and 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 co-equal and co-substantial with the Father and the Son (Matthews 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; and Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach 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).

We teach that the work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ to initiate and complete the building of the body of Christ (John 14:16-17; 15:26), 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 (John 16:7-9); glorifying the Lord Jesus Christ (John 16:13, 14); and transforming believers into the image of Christ (Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach 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. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation (Referred to as the "baptism of the Holy Spirit" taught by Jesus in John 1:33; Matthew 3:11; Luke 3:16; Acts 1:5-8). It is the duty of all those born of the Spirit to be filled (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20, 27).

We teach that the Holy Spirit administers spiritual gifts to the church (1 Corinthians 12:4-11). The Spirit glorifies Christ through orderly displays of His gifts (1 Corinthians 14) and implements Christ's work of redeeming the lost and building up believers in the faith (John 13:13-14; Acts 1:8; 2 Corinthians 3:18).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Corinthians 12:13). Jesus baptizes all believers into the Holy Spirit at conversion (John 1:33; Matthew 3:11; Luke 3:16; Acts 1:5-8). The Holy Spirit also indwells, sanctifies (Romans 8:9), instructs and empowers them for service (2 Corinthians 3:6; Acts 1:8), and seals them unto the day of redemption (Ephesians 1:13).

MAN

We teach that God directly and immediately created man in His image and likeness (Genesis 1:26, 27). Man was created physically and spiritually free of sin with a rational nature, intelligence, will and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach 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 (Genesis 1:26ff; Isaiah 43:7; Colossians 1:16; Revelation 4:11). We teach that in Adam's sin of disobedience to the revealed will 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; Romans 3:9-23; Ephesians 2:1-10; 1 John 1:8-10).

We teach that because all men and women were in Adam, a nature corrupted by Adam's sin has been transmitted to all of all ages, Jesus Christ being the only exception. All men and women are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; 51:5; Jeremiah 17:9; Romans 3:9-18, 23; 5:10-12; 1 John 1:8-10).

SALVATION

We teach that salvation is wholly of God by grace on the basis of the redemptive work of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works. Salvation is accomplished by grace alone, through faith alone, in Christ alone (Ephesians 1:7; 2:8-9; John 1:12; 3:16; 1 Peter 1:18-19; Philippians 3:9).

REGENERATION

We teach 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 Word of God (John 5:24; 1 Peter 1:23-25; Romans 10:14), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Regeneration will be manifested by fruits worthy of repentance as demonstrated in righteous attitudes, godly affections, and conduct. Good works will be its proper evidence and fruit (1 Corinthians 6:19-20; Galatians 5:22; Ephesians 2:10).

ELECTION

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, sanctifies and glorifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2; 2 Corinthians 4:6).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23; 32; 33:11; John 3:14-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation

as well as the gift itself (Ephesians 2:8-9; 1 John 5:1), sovereign election will result in what God determines. All whom the Father calls to His Son will come in faith and all who come in faith the Son will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

JUSTIFICATION

We teach 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 (Isaiah 55:6-7; Romans 2:4; Acts 17:30, 31; Mark 1:14-5) and confess Him as personal, sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:5-6; Galatians 2:16; Philippians 3:1-9) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21; Romans 4:25-26). By this means God is shown to "be just, and the justifier of the one who has faith in Jesus" (Romans 3:25-26).

SANCTIFICATION (Set Apart, To Make Holy)

We teach that every person who puts their faith and trust in Christ Jesus is Sanctified (set apart, made holy) unto God by justification and is therefore declared to be holy and identified as a saint. God sets us apart in two different ways: instantaneous and progressive sanctification.

Instantaneous (Positional) sanctification occurs when, through our justification, the Holy Spirit indwells us as a new believer and we are set apart as a child of God. This sanctification has to do with the believer's standing before God, not their present walk or condition. (1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11, 3:1, 1:10-14, 13:12; 1 Peter 1:2).

Progressive sanctification occurs through our 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, we teach that every believer is involved in a daily conflict—the new creation in Christ doing battle against the old self—but provision has been made for our victory through the resurrection and power of the indwelling Holy Spirit (2 Cor. 5:17). The struggle with our sinful nature occurs daily through our earthly life and is never completely ended (Rom.7, 1 John 1:8-10). Our sinful nature becomes less controlling as we work to become more Christ-like through the power of the Holy Spirit (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).

God desires us to be holy in order for us to be useful to Him and prepared for every good work. (2 Timothy 2:21).

SECURITY

We teach that all who are saved by grace through faith in Christ are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-58; 10:27-30; Romans 5:9-10; 8:1). Those whom God calls, He justifies and those whom He justifies He will glorify. Nothing can separate us from the love of God that is in Christ Jesus (Romans 8:28-39; Ephesians 1:13-14; 4:30; Hebrews 7:25; 1 Peter 1:2-5; Jude 24; Colossians 3:3-4).

We teach 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; John 15:1-6).

SEPARATION

We teach that believers should be separated unto our Lord Jesus Christ (2 Corinthians 6:14-7:1; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness demonstrated by bearing the image of God (Galatians 5:22; Colossians 3:12-17), having a beatitude attitude (Matthew 5:1-12) and continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; 2 Thessalonians 1:11-12; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10; 1 Peter 1:13-15).

We teach 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).

We teach 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 joy and adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach 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; 1 John 2:15-17; 2 John 9-11).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united 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 1:22-23; 4:15; Colossians 1:18).

We teach 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 as we are caught up together with Him. This event has traditionally been called "The Rapture" (1 Corinthians 15:51-52; 1 Thessalonians 4:13-18; John 14:1-3).

We teach 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 Old Testament Israel (Romans 11:16; 1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; Colossians 1:26-27; Romans 16:25-26).

We teach that the establishment and continuity of the local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1) and the members of the one spiritual body are directed to associate themselves together in local assemblies (Hebrews 10:25; Matthew 18:20).

We teach that the one supreme authority for the Church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18). Church leadership, gifts, order, restoration, and worship are all appointed through His sovereignty as found in the Scriptures (Ephesians 4:1-16). The biblically designated officers (elders and deacons) serve under Christ and lead the assembly. The elders' primary responsibility is shepherding and overseeing the flock of God among them (1 Peter 5:1-5). The deacons function primarily as ministers of mercy caring for the practical needs of the local church. Both elders and deacons must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9). The congregation is to submit to their leadership (Hebrews 13:17; 1 Peter 1:5; 1 Thessalonians 5:12-13).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), and mutual accountability of all believers to each other (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).

We teach the autonomy of the church, free from any external, human authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5; Matthew 16:16-18; 1 Timothy 3:15). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith while demonstrating unity in Christ. Each local church, however, through its leadership and their interpretation and application of Scripture, should be the sole judge of its measures and method of its cooperation. The elders should determine all the other matters of membership, policy, discipline, restoration and government (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7; 13; 1 Peter 5:1-4).

We teach that the purpose of the Church is to glorify God (Ephesians 3:21), by equipping the saints and building them up in the faith (Ephesians 4:14-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-4:2), by fellowship (Acts 2:42-47; 1 John 1:3) by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by evangelizing the lost through proclamation of the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42; Romans 10:9-18).

We teach 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).

We teach 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). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an

actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

LAST THINGS

Death:

We teach 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 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 soul of the redeemed in Christ remains in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach 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).

We teach 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).

Rapture:

Christ Himself will descend from heaven and join His Church, which will be caught up in the clouds and meet Him in the air (1 Thess. 4:16, Jn. 14:1-3, Is 26:19-21). We call this event the rapture. There are three legitimate views regarding the rapture. The general view of our church is a pretribulational rapture. It sees Christ's Church lifted from the earth, meeting Christ in the air prior to the start of the tribulation period. A posttribulational rapture would see Christ's Church lifted from the earth after the tribulation period, meeting Christ in the air, and then joining him in His second coming. A midtribulational (pre-wrath) rapture would see Christ's Church lifted from the earth 3 ½ years into the tribulation period. Each of these views can be Biblically supported using a literal, grammatical, historical interpretive method.

The Tribulation Period:

The period immediately preceding the second coming of Christ and the Millennial Kingdom will be a time of God's judgment. The righteous judgments of God will be poured out upon the world (Jer. 30:7, Dan 9:27, 12:1-2, Rev. 16). These judgments will be followed by the second coming of Christ in glory to the earth (Mt 24:27-31, 25:31-46,

2 Thes 2:7-12). This period includes the seventieth week of Daniel's prophecy (Dan 9:24-27, Mt 24:15-31).

The Second Coming of Christ:

The return of Christ is a dominant hope of the New Testament church (Rev.22:20, Titus 2:12-13). His return will be sudden (Mt 24:44, 2 Peter 3:10), personal (1 Thes. 4:16), visible (Rev 1:7), bodily (Acts 1:11), and glorious (Mt. 24:30, Mk 13:26, Lk 21:27, 1 Thes 4:16). The second coming of Christ could occur at any moment (Jas 5:8-9, 1 Cor 1:7, Phil 4:5, Titus 2:13, Jude 21). Because we do not know when He will return (Mt 25:13, Mk 13:32-33), we should always be ready for His coming (Mt. 24:44). The final result of the return of Christ will be judgment of nonbelievers and the final reward of believers (Rev 20, Acts 17:31).

There will be a resurrection of all people, both believers (Lk. 14:14, Jn. 5:28-29) and nonbelievers (Rev.20:11-15). For the believer, the resurrection into the imperishable body (1Cor.15:42) is a dominant hope of the Church. For the nonbeliever, resurrection will result in the second death (Rev 20:5, 11-15).

The Millennial Kingdom:

After the tribulation period, Christ will come to earth to occupy the throne of David (Mt 25:31, Lk 1:31-33, Acts 1:10-11, 2:29-36) and establish His Messianic kingdom for a thousand years on earth (Rev. 20:1-7). Believers will return with Christ, and reign with Him over the nations of the earth (Dan 7:17-22, Rev.19:11-16, 20:4). This reign will be preceded by the overthrow of the Anti-christ and the False Prophet, and by the removal of Satan from the world (Dan 7:17-27, Rev 20:1-7). This time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Is 11, 65:17-25, Ez 36:33-38) and will be brought to an end with the release of Satan (Rev 20:7).

We teach 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, which 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 the land of blessing (Jeremiah 31:31-34; Ezekiel 36: 22-32; Romans 11:25-29; Joel 2:18-3:21)

The Judgment of Christ:

Christ will be the final judge of all men (Jn. 5:22). He will resurrect (1 Cor 15, Rev 20) and judge both believers and nonbelievers (Rev 20, Acts 17:30-31, Rom.2:5-7, 2 Pe 2:9-10). The righteous will enter into eternal life, while the unrighteous will enter into eternal conscious punishment in the lake of fire (Mt. 25:41, Rev. 20:11-15). No one will have cause to challenge the judgment (1 Peter 1:17, Rom 2:11, Col 3:25), because the judgment of Christ will be completely true and just (Rev. 19:1-2).

Nonbelievers will be judged on the basis of their thoughts, words, and deeds on earth (Eccl. 12:14, Mt. 12:36, Rom 2:16, Lk 8:17, Lk 12:2-3). There will be degrees of punishment (Lk 12:47-48, Mt.11:22-24, Lk 20:47).

Believers will be judged (Rom 14:10-12, 2 Cor. 5:10, Rom 2:6-11, Rev 20:12,15, Mt. 25:31-46). This judgment will be for the purpose of rewards only (Rom 8:1), and believers have no cause to fear judgment (Jn. 5:24, Rev.11:18). There will be degrees of rewards for believers (1 Cor. 3:12-15, 2 Cor. 5:10, Lk.19:17-19), but personal joy will be complete regardless of rewards (Rev.21:4-7).

The New Heavens and the New Earth:

Following the judgment of unbelievers, 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 (Eph. 5:5, Rev. 20:15,21-22). The heavenly city will come down out of heaven (Rev 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (Rev. 21,22, Is 65:17, 66:22, Jn. 17:3, 2 Peter 3:13). Christ will then hand over the Kingdom to God the Father (1 Cor. 15:24-28).

ANGELS

Holy Angels:

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man is, 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:

We teach that Satan is a created cherub 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 (Genesis 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10), 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).

THE GOSPEL

God is our holy Creator and righteous Judge who loves us deeply (John 3:16). He created us to glorify Him and enjoy Him forever (Isaiah 43:6, 7; Ps 37:4, 16:11), but we have all sinned, both in Adam as our representative head, and in our own individual actions (Rom 5:12; 3:23). We therefore deserve death – spiritual separation from God in hell (Rom 6:23; Eph. 2:3) – and are in fact already spiritually dead, unable to respond to God (Ps. 51:5; Rom 5:6-8; Eph 2:1) and in need of God to impart spiritual life to us (Ezek. 37:1-14; John 3:3). But God sent His Son Jesus Christ, fully God and fully man

(Phil 2:5-11), to die the death that we deserved, and He raised Him up for our justification, proving that He was God's Son (Rom 5:1; 1:4). If we would have Christ's perfect righteousness credited to us, and the penalty for our sins accounted to Him, we must repent of our sin and believe in the Lord Jesus Christ for salvation (2Cor 5:21; Mark 1:14-15).

What We Teach 2023

If you have any questions or concerns about what we teach please feel free to contact us at office@windsorchristianchurch.com