

# SUMMARY OF OUR BELIEFS

- The Bible, comprising the writings of Moses, the prophets, and the apostles, is considered the exclusive and divinely inspired source of divine knowledge, free from error except those possibly introduced during transmission or translation. (2 Tim. 3:16; 1 Cor. 2:13; Heb. 1:1; 2 Pet. 1:21; 1 Cor. 14:37; Neh. 9:30; John 10:35).
- The only true and supreme God is the one introduced to Abraham, Isaac, Jacob, and Moses; He is wholly self-existent, the singular Father, present in heaven yet everywhere through His Spirit, the maker of heaven, earth, and all life by His own power. (Isa. 40:13-27; 43:10-12; 44:6-8; 45:5; 46:9-10; Job 38-40; Deut. 6:1-4; Mark 12:29-32; 1 Cor. 8:4-6; Eph. 4:6; 1 Tim. 2:5; Neh. 9:6; Job 26:13; Psalms 124:8; 146:6; 148:5; Jer. 10:12-13; 27:5; 32:17-25; 51:15; Acts 14:15; 17:24; 1 Chron. 29:11-14; Psalm 62:11; 145:3; Isaiah 26:4; 28:29; 40:25-27; Job 9:4; 36:5; Psalm 92:5; 104:24; 147:4-5; Rom. 16:27; 1 Tim. 1:17; 6:15-16; 2 Chron. 16:9; Job 28:24; 34:21; Psalm 33:13-14; 44:21; 94:9; 139:7-12; Prov. 15:3; Jer. 23:24; 32:19; Amos 9:2-3; Acts 17:27-28; Psalm 123:1; 1 Kings 8:30-39, 43, 49; Matt. 6:9).
- Jesus of Nazareth, miraculously conceived in Mary by the Spirit of God, was God's Son; he was later anointed with the Spirit in full measure at his baptism, and his mission was essential due to the fallen human condition resulting from Adam's actions. (Matt. 1:18-25, 23; 1 Tim. 3:16; Acts 2:22-24, 36; Lk. 1:26-35; Gal. 4:4; Isa. 7:14; 11:2; 42:1; 61:1; Matt. 3:16-17; John 3:34; 7:16; 8:26-28; 14:10-24; 1 Cor. 15:21-22; Rom. 5:12-19; Gen. 3:19; 2 Cor. 5:19-21).
- Adam, created from dust as a living being, was declared "very good," but made mortal and conditional upon obedience to God's law; his subsequent disobedience led to mortality for himself and his descendants, thus defiling their nature. (Gen. 2:7, 17; 18:27; Job 4:19; 33:6; 1 Cor. 15:46-49; Gen. 3:15-19, 22-23; 2 Cor. 1:9; Rom. 7:24; 2 Cor. 5:2-4; 7:18-23, 21; Gal. 5:16-17; 6:12; John 3:6; 5:12, 22; Psalm 51:5; Job 14:4).
- God, demonstrating mercy, initiated a plan to save humanity without disregarding the necessity of sin and death, aiming to eventually fill the world with immortal, sinless people. (Rev. 21:4; John 3:16; 2 Tim. 1:10, 1; 1 John 2:25; Titus 1:2; Rom. 3:26; John 1:29).
- The development of God's plan spanned from the promises to Adam, Abraham, and David to further clarifications by the prophets, all centering on the coming of Christ (Gen. 3:15; 22:18; Psalm 89:34-37; 33:5; Hos. 13:14; Isa. 25:7-9; 51:1-8; Jer. 23:5).
- All these promises and predictions ultimately identified Jesus as the long-awaited descendant of Abraham and David; sharing their flawed nature, Jesus gained the right to resurrection by sinless obedience and, through his sacrificial death, abolished the law of condemnation for himself and all his disciples. (1 Cor. 15:45; Heb. 2:14-16; Rom. 1:3; 5:8-9, 19-21; Gal. 4:4-5; Rom. 8:3-4; Heb. 2:15; 9:26; Gal. 1:4; 4:3-7; 2:17; 6:10, 9; Acts 13:34-37; Rev. 1:18; John 5:21-22, 26-27; 14:3; Rev. 2:7; 3:21; Matt. 25:21; Mark 16:16; Acts 13:38-39; Rom. 3:22; Psalm 2:6-9; Dan. 7:13-14; Rev. 11:15; Jer. 23:5; Zech. 14:9; Eph. 1:9-10).
- The mission of Christ required his miraculous conception by a human mother, enabling him to experience condemnation yet remain sinless and, after death for righteousness' sake, to rise again (Matt. 1:18-25; Lk. 1:26-35; Isa. 7:14; Rom. 1:3-4; 8:3; Gal. 4:4; 2 Cor. 5:21; Heb. 2:14-17; 4:15).

- As one uniquely begotten of God and filled with the Spirit, Jesus was God manifest in human form—subject to mortality, suffering, and death—identifying fully with humanity while being "God with us" (Matt. 1:23; 1 Tim. 3:16; Heb. 2:14, 17; Gal. 4:4).
- Jesus' ministry proclaimed repentance, his divine sonship and destined kingship, and the announcement that God would soon restore the kingdom of Israel and accomplish all that the prophets declared (Mark 1:15; Matt. 4:17; 5:20-48; John 10:36; 9:35; 11:27; 19:21; 1:49; Matt. 27:11-43; John 10:24-25; Matt. 19:28; 21:42-43; 23:38-39; 25:14-46; Luke 4:43; 13:27-30; 19:11-27; 22:28-30; Matt. 5:17; Luke 24:44).
- For proclaiming this message, Jesus was executed through a partnership of the Jewish and Roman authorities—these events fulfilling God's predetermined purpose to atone for sin through the sacrifice of Jesus, making him the only means by which humanity could be reconciled with God (Luke 19:47; 20:1-26; John 11:45-53; Acts 10:38-39; 13:26-29; 4:27-28; Rom. 8:3; Heb. 10:10; 9:26-28; 7:27; 9:14-15; Matt. 26:28; 28:20; Rom. 3:25; 15:8; Gal. 1:4; 3:21-22; 2:21; 4:4-5; 1 John 1:7; John 14:6; Acts 4:12; 1 Pet. 3:18; 2:24; Gal. 2:21; Luke 22:20; 24:26, 46-47).
- On the third day, God resurrected Jesus and exalted him to heaven, where he now acts as the priestly mediator, gathering those who faithfully believe and obey the truth for salvation, interceding only for his own followers, not for the faithless or the world at large (1 Cor. 15:4; Acts 10:40; 13:30-37; 2:24-27; Luke 24:51; Eph. 1:20; Acts 5:31; 1 Tim. 2:5; Heb. 8:1; Acts 15:14; 13:39; Heb. 4:14-15).
- Jesus commissioned his apostles to proclaim salvation exclusively through his name; all who accept their message, are baptized, and continue in obedience become his friends and heirs of the Gospel—the good news about the Kingdom of God and Jesus Christ (Acts 1:8; Matt. 28:19-20; Luke 24:46-48; Acts 26:16-18; 4:12; 13:48; 16:31; Mark 16:16; Rom. 1:16; Acts 2:38, 41; 10:47-48; 8:12; Gal. 3:27-29; Rom. 6:3-5; 2:7; Matt. 28:20; John 15:14; Acts 8:12, 19:8, 10, 20; 28:30-31).
- God will establish a world-ruling Kingdom through Christ, restoring Israel in their historic lands, regathering the Jewish people, rebuilding Jerusalem as the world's center, and appointing Christ's resurrected followers to rule alongside him for a thousand years—at the end of which, all opposition and death will be vanquished, and ultimate judgment will see the righteous gain immortality and the wicked erased from existence (Dan. 2:44; 7:13-14, 27; Rev. 11:15; Isa. 32:1, 16; 2:3-4, 9-10; 11:9-10; Acts 3:20-21; Psalms 102:16, 21; 2 Tim. 4:1; Acts 1:9, 11; Mic. 4:6-8; Amos 9:11, 15; Eze. 37:21-22; Jer. 23:3, 8; Gen. 13:14-17; Heb. 11:8-9; Gal. 3:16; Lev. 26:42; Mic. 7:20; Isa. 11:12; Jer. 31:10; Zec. 8:8; Eze. 36:34-36; Isa. 51:3; 60:15; 62:4; Jer. 3:17; Mic. 4:7-8; Joel 3:17; Isa. 24:23; Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28-29; 6:39-40; Luke 14:14; Matt. 25:34, 46; Rev. 5:9-10; John 20:11-15; Rom. 14:10-12; 1 Cor. 4:5, 15:24-28, 51-55; 2 Cor. 5:1-10; Matt. 7:26; 8:12; 25:20-30; Gal. 6:8; 5:21; 2 Thess. 1:8; Heb. 10:26-31; 2 Pet. 2:12; Rev. 21:8; Mal. 4:1; Psalms 37:30-38; Prov. 10:25-29; James 1:12; Rom. 2:7; John 10:28; Matt. 5:5; Psalms 37:9, 22, 29; Rev. 5:9; Dan. 7:27; 1 Thess. 2:12; 2 Pet. 1:11; Rev. 3:21; 2 Tim. 2:12; Rev. 5:10; Psalms 49:7-9; Luke 22:29-30; Rev. 20:4-9, 11-15; Isa. 65:20; Eze. 44:22, 25; 1 Cor. 15:24-28; Mic. 4:2; Isa. 42:4; 11:1-10; 2:4; Hab. 2:14; 1 Cor. 15:24; Rev. 21:4; 20:12-15; Isa. 25:6-8).
- Upon the conclusion of Christ's thousand-year reign, a final resurrection and judgment will determine the fate of all; the faithful will receive eternal life and all enmity and death will be eradicated. At the end Christ will deliver the Kingdom to God the Father, at which point God will be "all in all" and complete harmony will prevail between humanity and the divine (Rev. 20:11-15; 1 Cor. 15:24, 28).