November 16, 2025. The Church Board proposes the following updated Articles of Faith. Our Constitution requires a minimum 6-month period for prayer and deliberation before voting. That vote will take place in the Annual Ministry & Business Meeting in June 2026. Casual discussion may take place at any time with any elder. Formal/technical questions and comments may be submitted online through May 1, 2026. (See the app homepage for a link to the comment form.) One or more open forum meetings will be held at appropriate times and as needed during the 6-month period. Our church's current "Statement of Faith" is included at the end of this document. Join us in praying that God will bless this joyful endeavor to exalt His Word and speak His Truth.

PROPOSED ARTICLES OF FAITH

Based on the General Association of Regular Baptist Churches Articles of Faith (2020).

The purpose of this document is to communicate our love for the Word of God and our humble understanding of it. These truths are not just intellectual, *but highly personal*. They are the foundation for shaping the way we live and think. Even more so, they are the basis of our faith in God Who made us, loves us, and saves us. They are the core of our sure hope in God's Son, Jesus Christ, Who is "the way, the truth, and the life" (John 14:6). We trust your faith will be both blessed and strengthened as you read and process these Articles of Faith. If you have questions or would like to know more about the Bible and Jesus Christ, we would be delighted to discuss them with you as we seek God together.

ARTICLES OF FAITH

I. Of the Scriptures

We believe in God's verbal and total inspiration of the Holy Bible, consisting of the sixty-six books of the Old and New Testaments, as originally written by Holy Spirit-led men; that it is God's complete written revelation, infallible, inerrant in the autographa (original manuscripts), authoritative in all matters of which it speaks, and sufficient for life and godliness.

We believe in the clarity of Scripture. The Bible is to be interpreted normally using literal, historical, grammatical principles under the guidance and ministry of the Holy Spirit.

We believe the Bible to be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried.

2 Timothy 3:16, 17; 2 Peter 1:19–21; 3:18; Revelation 22:18-19; Jude 1:3; 2 Peter 1:3-4; Psalms 19:7-11; John 16:13; John 17:17; 2 Timothy 2:15; 1 John 2:20, 27

II. The True God

We believe there is one and only one living and true God, an infinite Spirit, the Maker and supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the tri-unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection and executing distinct but harmonious offices in the great work of creation and redemption.

Exodus 20:2, 3; 1 Corinthians 8:6; Revelation 4:11; Genesis 1, 2

III. The Holy Spirit

We believe that the Holy Spirit is a divine person, equal with God the Father and God the Son and of the same nature; that He was active in the creation; that He convicts the world concerning sin, righteousness, and judgment; that He bears witness to the truth of the gospel; that He is the agent in the new birth; that He is the believer's Helper and Comforter; that He seals, guides, teaches, brings truth to remembrance, witnesses, sanctifies, and administers the spiritual gifts.

We observe historically that the sign/revelatory gifts have largely fulfilled their purpose and are not often applicable to believers today. This understanding is not to minimize the authority of the Holy Spirit to administer His gifts whenever and however He deems best, even in this time of history, nor is it to minimize the general miraculous working of God through dreams, circumstances, and so on, as He pleases. The general miracles of God however should not be confused with spiritual gifts given specifically to believers to exercise for the building up of the Body of Christ and the advancement of God's kingdom. The exercise of all gifts must align with the descriptions, purposes, and requirements of Scripture.

John 14:16, 17, 26; Matthew 28:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1–3; John 16:8–11; Acts 5:30–32; John 3:5, 6; Ephesians 1:13, 14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Romans 8:14, 16, 26, 27; 1 Corinthians 12; 13:8–10; 14; 2 Corinthians 12:12; Hebrews 2:2–4

IV. Angels, Satan, and Demons

We believe God created angels to serve Him in heaven and on earth; these beings also serve and protect the saints according to the purposes of God.

We believe in the reality and personality of Satan, the Devil; and that he was created by God as an angel, but through pride and rebellion, he and a third of the angels of heaven chose to become the enemy of their Creator and the saints, and were cast out of heaven; that Satan became the unholy and deceiving god of this age and the ruler of all the powers of darkness; that both Satan and the demons are destined to the judgment of an eternal justice in the Lake of Fire.

Psalm 103:20; Psalm 91:11; Hebrews 1:14; Matthew 4:1–11; 2 Corinthians 4:4; Jude 1:6; 2 Peter 2:4; Revelation 20:10

V. Creation, Humanity, and Marriage

We believe the Biblical account of the 6-day creation of the physical universe, angels, and humanity; that this account is neither allegory nor myth, but a historical account of the direct, immediate, creative acts of God without any evolutionary process; that Adam and Eve were created by a direct work of God and not from previously existing forms of life; that all people are descended from the historical Adam and Eve, first parents of the entire human race; and that every person is equally, fearfully, and wonderfully made by God and in the image of God, giving them intrinsic value and beauty in creation, with individual human life beginning at conception.

Genesis 1; 2; Colossians 1:16, 17; John 1:3; Psalm 139

We believe that our Creator established human gender biologically in fixed, binary categories: male and female. Seeking to confuse or change the God-given distinction of the two genders violates God's creative design and revealed will.

We believe that the Bible teaches that marriage is a divine institution established by God at creation and is the covenantal joining of one man and one woman, and that sexual intimacy is to be expressed only within the bonds of a Biblically-defined marriage. Any other form of marriage or sexual intimacy is immoral and a perversion of God's perfect will.

Genesis 2:18, 24, 25; Matthew 19:4–6; Romans 1:24–29; 7:2; 1 Corinthians 6:19, 20; 7:1–5; Ephesians 5:22–33; Hebrews 13:4

VI. The Fall of Mankind

We believe that mankind was made in innocence (in the image and likeness of God) under the law of his Maker, but by voluntary transgression Adam fell from his sinless state of fellowship with God; that all human beings sinned in Adam, in consequence of which all human beings are totally depraved, are partakers of Adam's fallen nature, and are sinners by nature and by conduct, and therefore are under just condemnation without defense or excuse.

From the beginning of human sin, Adam and Eve wrongfully questioned God and their prideful desire for God-like knowledge and authority ensued. Such is the sinful desire of humanity to this day.

Genesis 3:1–6; Romans 1:18-32; 3:10–19; 5:12, 19

VII. Jesus Christ

We believe that Jesus Christ is God the Son, the second person of the trinity, eternal in existence, and creator and sustainer of the universe; that in His humanity He was miraculously conceived through the agency of the

Holy Spirit, born of the virgin Mary as no other person was ever born or can be born of woman, and that He is both the Son of God and Son of man.

Hebrew 1; John 3:16; Matthew 28:19; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14

We believe that Jesus Christ voluntarily took upon Himself flesh and dwelled among people, experiencing temptation, yet without sin, and honored the divine law by His personal obedience; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that having risen bodily from the dead the third day as He said, He then ascended to the right hand of the Father, where He serves as the appointed High Priest and intercessor for all believers.

John 1:14; John 10:11-18; Philippians 2:7, 8; Hebrews 2:14–17; 4:14-16; Romans 3:24-26; Isaiah 53:4–7; 1 John 4:10; 2 Corinthians 5:21; 1 Peter 2:24; 1 Corinthians 15:3-8; Luke 24:39; Matthew 28:6; Acts 1:9–11; Hebrews 8:1-6; 12:2; 7:25; 1 Timothy 2:5; Hebrews 2:17; 5:9, 10

VIII. Salvation

We believe that a person is saved from sin and eternal judgment by God's grace and through faith in the person, work, and gospel of Jesus Christ, including His death and resurrection; that it is bestowed by God, not in consideration of any personal merit or work of righteousness which we have done; that sinners must repent in this life to be saved, and that repentance is a change of mind and purpose toward God that is enabled by the Holy Spirit; that sinners must be "born again"; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and sins is made righteous in Christ and receives eternal life, the free gift of God, is made a child of God, and is set free from the power of sin; that the believer is justified by a judicial act of God, whereby He declares the person fully righteous based on the finished work of Christ and His imputed righteousness; that the new creation is predestined and brought about by our sovereign God in a manner above our comprehension according to His own good purpose and will, solely by the power of the Holy Spirit in connection with the proclamation of divine truth, so as to secure and empower voluntary obedience to the gospel; that salvation is fully to the praise of God's glory.

John 3:16; Ephesians 2:8-9; Mark 1:15; 2 Timothy 2:25-26; Romans 6:6-7; John 16:8; John 3:3; 2 Corinthians 5:17; 2 Peter 1:4; Acts 26:18; Romans 6:23; John 1:12; Romans 3:24; 4:5; 5:1, 9-11; Matthew 11:27; Ephesians 2:1-9; 1:3-14

IX. Sanctification

We believe that sanctification is the divine calling out of people unto God; that sanctification is accomplished in a threefold manner: first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit enlightens and applies the Word of God to the life, as evidenced by grace-empowered love for God, love for others, the keeping of the commands of Christ, and separation from worldliness and ecclesiastical apostasy; third, the completion of this process at the Lord's return.

1 Peter 2:9; Hebrews 10:10–14; John 17:17; 2 Corinthians 3:18; 1 Thessalonians 4:3, 4; 5:23, 24; Matthew 22:37-39; John 13:35; 1 John 2:3-6; 2 Corinthians 6:14; 7:1; 1 Thessalonians 1:9, 10; 1 Timothy 6:3–5; Romans 16:17; 1 John 3:2; Jude 24, 25; 1 Corinthians 15:42-44

X. The Security of the Saints

We believe that all who are truly born again are kept by God the Father for Jesus Christ.

Philippians 1:6; John 10:28, 29; Romans 8:35–39; 1 John 5:18; Jude 1

XI. The Church

We believe in the unity of the Church, which consists of all New Testament believers of all ethnicities and nationalities who have been born-again and baptized by the Holy Spirit into the Body of Christ.

We believe that a local church is an organized congregation of believers, associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privilege invested in them by His Word; that its officers are elders and deacons, godly men whose qualifications, claims, and duties are clearly defined in the Scriptures.

We believe the true mission of the church is the faithful witnessing of Christ to all people and the equipping of believers to grow in holiness and do the work of the ministry.

We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations, including autonomy on matters such as membership, polity, government, discipline, and benevolence; and that the one and only Superintendent is Christ through the Holy Spirit.

We believe that it is Scriptural for biblical, local churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation.

1 Corinthians 12:12, 13; Acts 2:1-4; Ephesians 1:22, 23; 3:1-6; 4:11-13; 5:23; Colossians 1:18; Acts 20:17–31; 1 Timothy 2:12; 3:1–13; Titus 1:5–9; Acts 6:3; Acts 2:41, 42

XII. Ordinances: Baptism and the Lord's Supper

We believe that Christian baptism is the single immersion of a confessing believer in water, publicly symbolizing our identification with the crucified, buried, and risen Savior, through Whom we died to sin and rose to new life.

We believe that the Lord's Supper is a faith-based, symbolic commemoration of His death until He comes, and should always be preceded by the preparation of solemn self-examination.

Acts 8:36-39; Romans 6:3–5; 1 Corinthians 11:23–29; Matthew 28:18–20; Acts 2:41, 42

XIII. Israel

We believe in a continuing distinction between Israel and the Church. We further believe in the sovereign selection of Israel as God's eternal covenant people, even though He has caused a temporary and partial hardening of their hearts until the fullness of the Gentiles has come in. When Christ returns to establish His Kingdom on the earth, Israel will be restored and saved as a people, receiving the fulfillment of covenantal promises.

Genesis 13:14–17; Romans 11:1–32; Ezekiel 37

XIV. Civil Government

We believe that civil government is of divine appointment for the interests and righteous and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed except in those things opposed to the will of our Lord Jesus Christ Who is the only Lord of the conscience and the coming King of Kings.

Romans 13:1–7; Proverbs 29:2; Acts 23:5; 1 Timothy 2:1-4; 1 Peter 2:13-17; Matthew 22:21; Acts 5:29; Daniel 3:17, 18

XV. End Times Events

We believe in the rapture of the church, an event of which no one knows the day or the hour; that it can occur at any moment, at which time the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and shall all be caught up to meet the Lord in the air. [See "Articles of Faith for Unity" below for additional comment.]

1 Thessalonians 4:13–18; 1 Corinthians 15:42–44, 51–54; Luke 12:40; Philippians 3:20, 21; Revelation 3:10; John 14:3

We believe in the seven-year Tribulation, a time in which God will bring down the most severe warnings and judgments upon the whole earth, urging humanity to repent and believe while there is still time.

We believe that the Tribulation will be culminated by the premillennial return of Christ in power and great glory to sit upon the throne of David and to establish His Kingdom upon this earth for 1,000 years. This will be followed by God's final judgment and everlasting punishment of the devil, evil beings, and all unrepentant and unbelieving sinners in the Lake of Fire, concluding with the creation of a new heaven and a new earth, where the saints and all heavenly beings will worship the Lord God Almighty and the Lamb in peace and holiness forever and ever.

Daniel 9:25–27; Matthew 24:29–31; Luke 1:30–33; Isaiah 9:6, 7; 11:1–9; Acts 2:29, 30; Revelation 20:1–4, 6; 21-22:5

ARTICLES OF FAITH FOR UNITY

We recognize that there are a few key differences of interpretation among otherwise like-minded believers. While the Scriptures may not reveal absolute doctrinal certainty on the points below, we humbly hold these positions. Although we do not require *personal* belief in these to become a member of DBC, all those seeking church membership shall respect and abide by these positions for the sake of unity in the church.

I. Creation Account

We believe in the literal, 7-day, "young earth" account of God's creation and rest.

Genesis 1, 2

II. Rapture of the Church

We believe in the pretribulational rapture of the church.

Matthew 25:13; Luke 12:40; 1 Thessalonians 4:16-17; Revelation 3:10

CURRENT STATEMENT OF FAITH

REV. 2024-10-17

STATEMENT OF FAITH

I. THE SCRIPTURES

We believe in the authority and sufficiency of the Holy bible, consisting of the sixty-six books of the Old and New Testaments, as originally written; that it was verbally and plenarily inspired and is the product of Spirit-controlled men, and therefore is infallible and inerrant in all matters of which it speaks.
We believe the Bible to be the supreme standard by which all human conduct, creed and opinions shall be tried (2 Tim. 3:16, 17; 2 Pet. 1:19-21).

II. THE TRINITY

We believe that there is one true God existing eternally as three distinct, yet inseparable personalities.

God the Father

We believe God the Father is the first person of the Holy Trinity. He is the Lord God Almighty, the Creator of the universe; He is eternal, immutable, omniscient, omnipresent, omnipotent, holy, and worthy of all honor and love; He is patient, loving and kind, but He is also just and will be the final judge in all matters pertaining to mankind (Ex. 20:2,3; 1 Cor. 8:6; Rev. 4:11).

God the Son

We believe that the Lord Jesus Christ is the second person of the Holy Trinity and that He is eternal, immutable, omniscient, omnipresent and omnipotent. He is Lord of Lords and King of Kings; He is the eternal God, Judge, and Savior, the Creator, Supporter, and Preserver of all things. He was born of the Virgin Mary through a divine, miraculous act of the Holy Spirit, and He is both fully God and fully man (Jn. 1:1; Col. 1:16,17; Rev. 17:14).

We believe that He died on the cross for the sins of all mankind, that He was buried in the tomb, that He rose again on the third day, that He ascended to the Father's right hand where He now as High Priest intercedes for believers, and that He will return for His own (1 Cor. 15:3,4; Heb. 7:25).

He is the only way of salvation for lost mankind (Jn. 14:6).

God the Holy Spirit

We believe that the Holy Spirit is the third person of the Holy Trinity; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that he convicts of sin, of righteousness and of judgment; that He bears witness to the truth of the gospel in preaching and testimony; that He is the Agent in the new birth; that He gives spiritual gifts to all believers to serve the body of Christ; that he baptizes, seals, indwells, endues, guides, teaches, sanctifies, fills and helps the believer (Jn. 14:16,17; Jn. 14:26; Gen. 1:2; Jn. 16:7-11; Jn. 3:5,6; Eph. 1:13,14; Rom. 8:14,16,26,27; 1 Cor. 12:13; Eph. 4:11-13).

III. THE DEVIL, OR SATAN

We believe in the reality and personality of Satan, the Devil; that he was created by God as an angel but through pride and rebellion became the enemy of his Creator; that he became the unholy god of this age and the ruler of all the powers of darkness and is destined to the judgment of the lake of fire (Matt. 4:1-11; 2 Cor. 4:4; Rev. 20:10).

IV. CREATION

We believe the Biblical account of the creation of the physical universe, angels, and man; that this account is a literal, historical account of the immediate creative acts of God without any evolutionary process (Gen. 1,2; Col. 1:16,17; Jn. 1:3).

V. MAN

We believe that man was created in innocence (in the image and likeness of God), but by voluntary transgression Adam fell from his sinless and happy state, and all men sinned in him and therefore are totally depraved, are partakers of Adam's fallen nature, and are sinners by nature and by choice, and therefore are under just condemnation without defense or excuse (Gen. 3:1-6; Rom. 3:10-19; 5:12,19).

VI. SALVATION

We believe that the salvation of sinners is wholly of grace through Jesus Christ, the Son of God, Who voluntarily took upon Himself our nature, yet without sin, and honored the divine law by His personal obedience, thus qualifying Himself to be our Savior; that by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin; that His sacrifice was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust; and that having risen from the dead He is now enthroned in Heaven.

We believe that repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith. We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ (Acts 3:19-21; I John 1:9).

We believe that in order to be saved, sinners must be born again through faith in Christ; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God (Eph. 2:8; Rom. 2:24,25; Jn. 3:16; Matt. 18:11; Phil. 2:7,8; Heb. 2:14-17; Isa. 53:4-7; 1 Cor. 15:3,4; 2 Cor. 5:21; 1 Pet. 2:24; Lu. 13:3).

VII. JUSTIFICATION

We believe that justification is that judicial act of God whereby He declares the believer righteous upon the basis of the imputed righteousness of Christ; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's shed blood (Rom. 3:24; 4:5; 5:1,9; Gal. 2:16).

VIII. SANCTIFICATION

We believe that sanctification is the divine setting apart of the believer unto God accomplished in a threefold manner; first, an eternal act of God, based upon redemption in Christ, establishing the believer in a position of holiness at the moment he trusts the Savior; second, a continuing process in the saint as the Holy Spirit applies the Word of God to the life; third, the final accomplishment of this process at the Lord's return (Heb. 10:10-14; Jn. 17:17; 2 Cor. 3:18; 1 Cor. 1:30; 1 Thess. 4:3,4; 5:23,24; 1 Jn. 3:2).

IX. THE SECURITY OF THE SAINTS

We believe that all who are truly born again are eternally kept by God the Father for Jesus Christ so that no true believer will ever be lost (Phil. 1:6; Jn. 10:28,29; Rom. 8:35-39).

X. THE CHURCH

We believe that a local church is an organized congregation of believers who have been immersed. Members are associated by covenant of faith and fellowship of the gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His Word; that its officers are pastors and deacons, whose qualifications, claims and duties are clearly defined in the Scriptures. We believe that the true mission of the church includes the worship of God, the edification of believers, and the witnessing to the lost. We hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only Superintendent is Christ through the Holy Spirit; that it is Scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel; that each local church is the sole judge of the measure and method of its cooperation; that on all matters of membership, of policy, of government, of discipline, of benevolence, the will of the local church is final (Phil. 1:1; 1 Tim. 3:1-13; Acts 2:41,42).

We believe in the unity of all New Testament believers in the Church which is the Body of Christ (1 Cor. 12:12,13; Eph. 1:22,23; 4:11,12; Col. 1:18).

XI. BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the single immersion of a believer in water to show forth our identification with the crucified, buried, and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local church; and that it is prerequisite to the privileges of church membership.

We believe that the Lord's Supper is the commemoration by believers of His death until He come, and should be preceded always by solemn self-examination (Acts 2:41,42; 8:36,38,39; Rom. 6:3-5; Col. 2:12; 1 Cor. 11:23-28).

XII. SEPARATION

We believe in obedience to the Biblical commands to separate ourselves unto God from worldliness and ecclesiastical apostasy (2 Cor. 6:14-7:1; 1 Tim. 6:3-5; 2 Tim. 2:3,4; Rom. 16:17; 2 John 9-11).

XIII. MARRIAGE

We believe that God wonderfully and immutably creates each person as male or female. These two distinct, complementary genders together reflect the image and nature of God. Rejection of one's biological sex is a rejection of the image of God within that person. We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as ordained by God and delineated in Scripture (Gen. 1:26-27; 2:18-25; Lev. 18:6-28; 1 Cor. 7:2; 1 Thes. 4:3-5; 1 Cor. 6:9-11,18-20; 10:13; Heb. 13:4).

XIV. CIVIL GOVERNMENT

We believe that civil government is of divine appointment for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed, except in those things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience and the coming King of kings (Rom. 13:1-7; Acts 23:5; Acts 5:29; 4:19,20; Dan. 3:17,18).

XV. RAPTURE AND SUBSEQUENT EVENTS

We believe in the premillennial return of Christ, an event which can occur at any moment, and that at that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation (1 Thess. 4:13-18; 1 Cor. 15:51-54; Phil. 3:20,21; Rev. 3:10).

We believe that the Tribulation will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom (Dan. 9:25-27; Matt. 24:29-31; Lu. 1:30-33; Isa. 9:6,7; 11:1-9; Rev. 20:1-4,6).

XVI. THE RIGHTEOUS AND THE WICKED

We believe that there is a radical difference between the righteous and the wicked; that only those who are justified by faith in our Lord Jesus Christ and sanctified by the Spirit of our God are truly righteous in His esteem; while all such as continue in unbelief are in His sight wicked and under the curse; and this distinction holds true after death, in the everlasting joy of the saved in a literal heaven and the everlasting suffering of the lost in a literal hell (Rom. 6:17,18,23; Prov. 14:32; Luke 16:25; Rev. 20:14,15; Jn. 14:1-3).