

GOD
WILL RAISE
THE DEAD
BODILY AND
JUDGE THE
WORLD

EVANGELICAL CONVICTIONS
OF ETERNAL REALITIES

WE BELIEVE THAT GOD
COMMANDS EVERYONE
EVERYWHERE TO BELIEVE THE
GOSPEL BY TURNING TO HIM IN
REPENTANCE AND RECEIVING
THE LORD JESUS CHRIST. WE
BELIEVE THAT GOD WILL
RAISE THE DEAD BODILY AND
JUDGE THE WORLD, ASSIGNING
THE UNBELIEVER TO
CONDEMNATION AND ETERNAL
CONSCIOUS PUNISHMENT AND
THE BELIEVER TO ETERNAL
BLESSEDNESS AND JOY WITH
THE LORD IN THE NEW HEAVEN
AND THE NEW EARTH, TO
THE PRAISE OF HIS GLORIOUS
GRACE. AMEN.

GOD WILL RAISE THE DEAD BODILY AND JUDGE THE WORLD

EVANGELICAL CONVICTIONS
OF ETERNAL REALITIES

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*All Scripture referenced within this booklet is from the Holy Bible, English Standard Version (ESV).
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GREETINGS in the Lord!

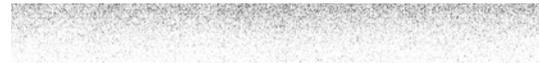
We extend a warm welcome to you and are grateful for your presence at the **2026 EFCA Theology Conference**.

The EFCA Theology Conference exists to encourage and equip EFCA pastors and leaders in their personal lives and local church ministries through biblical and theological education for the sake of the gospel. We are greatly encouraged that you have joined us for these days of learning, worship, fellowship, reflection, and discussion. Your attendance reflects your interest in and commitment to these important and timely biblical and doctrinal issues. We are here because these issues affect our own personal lives and the ministries and local churches where we serve.

This year we focus on **“God Will Raise the Dead Bodily and Judge the World: Evangelical Convictions of Eternal Realities.”** The theme is based on Article 10, Response and Eternal Destiny, of the EFCA Statement of Faith: “We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.”

Our preconference theme is **“Contemporary Christian Apologetics.”** A recent publication, *The Gospel After Christendom: An Introduction to Cultural Apologetics* (Grand Rapids: Zondervan,

2025), explains the present cultural context as follows: “Since the fall of Christendom, Christians in Western countries can no longer assume their neighbors share basic familiarity with the Bible or even a sense for God. We now face a strange mixture of apathy and antagonism toward the gospel. Some people view Christianity as yesterday’s news. For others, it’s the source of today’s problems. Lately, though, more and more are open to the idea that Christianity may be tomorrow’s hope.”



Thank you to Jeff Griffin along with the staff at The Compass for the warm welcome they have extended to us as members of the EFCA church family. And a special thank you to Darcy Ruscitti and Kelly Arnquist, who have worked with our Theology Conference team to plan some of the logistical details as hosts of our conference. Please offer your appreciation and gratitude to all the excellent staff who serve us so well.

We invite you to stop and visit with our conference sponsors. Free Church Ministers’ and Missionaries’ Benefits & Retirement (FCMM) assists churches in providing a retirement plan, long-term disability insurance, payroll service, and access to group health insurance. Tim Rowley, Jerry Rich, and Jeff Englin are here on behalf of FCMM. Consider visiting their booth for more information or to set up an appointment with them.

We are also grateful for the partnership with Christian Investors Financial (CIF). As a ministry, CIF is committed to provide “faith-based financial solutions that serve kingdom expansion by partnering with and serving investors and borrowers nationwide.” Please plan to visit with Patrick O’Dell at their booth, and you will learn and personally experience that CIF’s “financial services are on a mission” to serve the Church and to see the ministry of the Church expand.

Trinity Evangelical Divinity School (TEDS), our EFCA school, is a ministry partner to our churches. TEDS was birthed by the Church to serve the Church. Our school has been “entrusted with the gospel,” and they are faithfully preparing and equipping students for life and ministry. Please plan to visit with John Simons, Associate Dean, or Bill Yaccino, Director of Church Relations, to hear of the ways God is using TEDS, and to learn of ways you can partner with them. Please plan to join the lunch on Thursday to hear an update from David Pao, Interim President and Academic Dean, on the ministry of TEDS and the transition to TWU.



There are several book giveaways this year. All registrants will receive a copy of *The Sing! Hymnal*, which we will use during our corporate worship times. As is our annual tradition, we will have our own “tower of books,” consisting of books written by our speakers on the topics they address. And finally, Crossway Publishing has once again graciously and generously provided

46 books consisting of three complete series as giveaways: *Theologians of the Christian Life* (19 volumes), *New Testament Theology* (15 volumes), and *Short Studies in Systematic Theology* (12 volumes). One can never have too many books in one’s library! Fair warning: you must be present to win! (And for those who win, a brief book review is expected!)

The conference recordings—including all the plenary messages, all the breakout sessions, and the preconference messages—will be available the week following the conference on the EFCA Theology Podcast (efca.org/podcast).

Thank you for attending the 2026 Theology Conference. The conference team is available to assist you with any questions or needs you may have. (Please remember to thank the conference team members. Not only are they a great joy with whom to partner in ministry, they find great delight in serving the Lord as they serve you!)

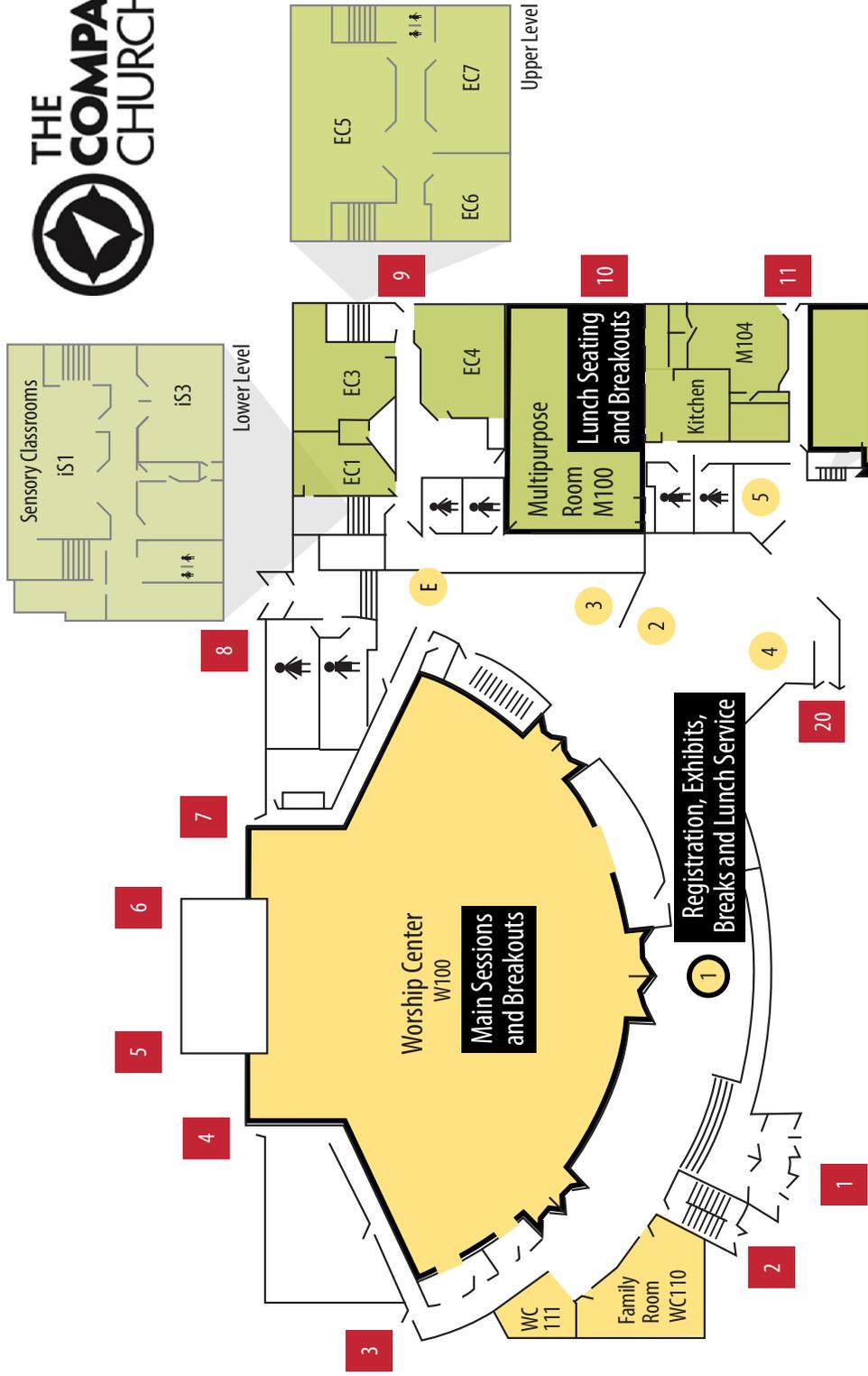
Eager and Delighted to Learn, Worship, and Fellowship With You,

Greg Strand

Executive Director of Theology and Credentialing

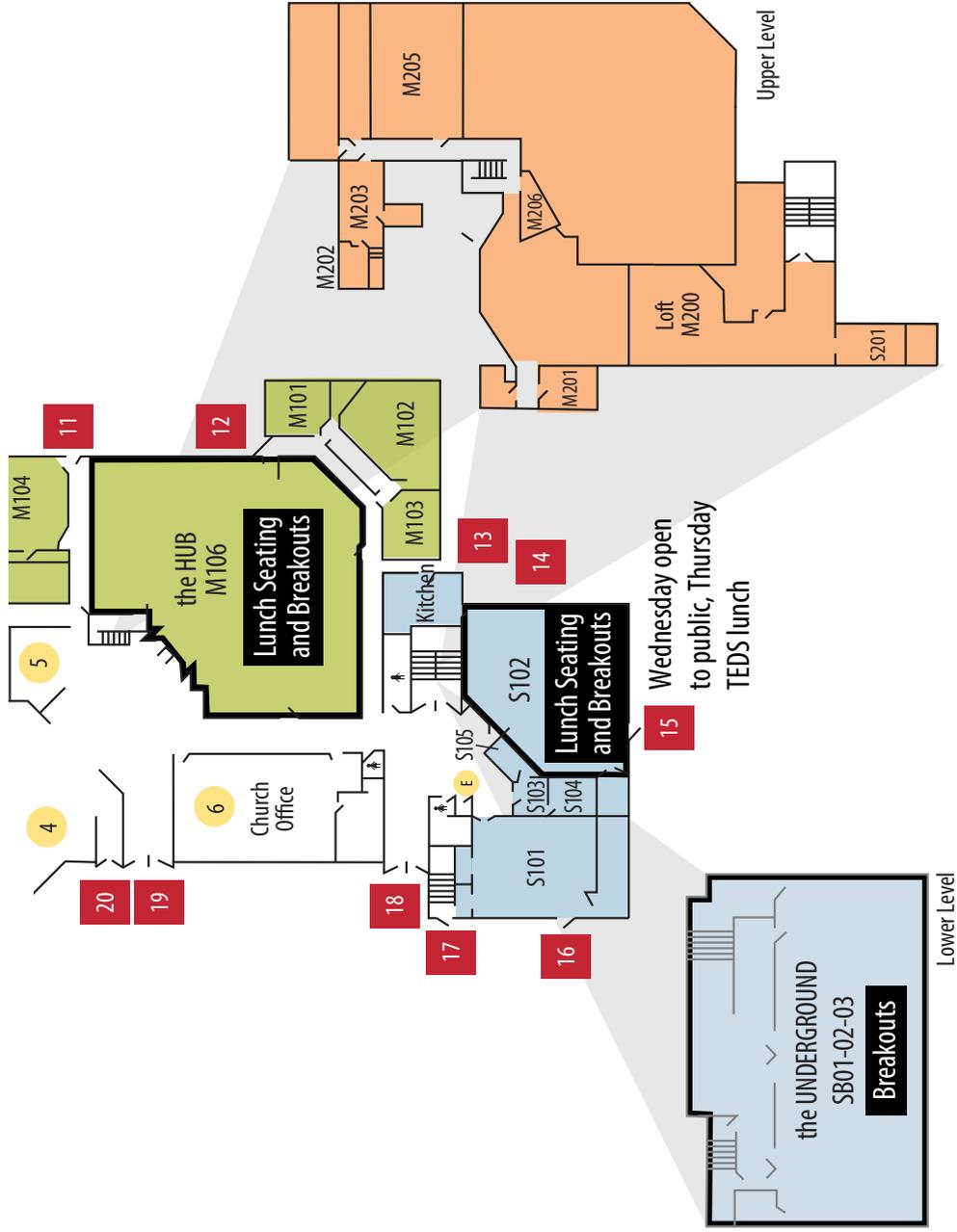
Welcome to The Compass Church

Naperville Campus | 1551 E. Hobson Road | Naperville, IL 60540



KEY

- 1 Atrium
- 2 Compass Central
- 3 East Atrium
- 4 Café
- 5 The Alcove
- 6 Church Office
- ♣ Restrooms
- E Elevator
- 1 Exit Doors



SPEAKERS

PRECONFERENCE SPEAKERS



Collin Hansen

Vice President for content and editor in chief of The Gospel Coalition and Executive Director of The Keller Center for Cultural Apologetics, Birmingham, Alabama

More info: <https://www.thegospelcoalition.org/profile/collin-hansen/>



Keith Plummer

Dean and Professor of Theology, Cairn University School of Divinity, Langhorne, Pennsylvania

More info: <https://cairn.edu/faculty/keith-plummer/>



Robert Thune

Founding and Lead Pastor, Coram Deo Church, Omaha, Nebraska and council member of The Gospel Coalition

More info: <https://www.thegospelcoalition.org/profile/bob-thune/>

CONFERENCE SPEAKERS



Geoffrey Chang

Associate Professor of Historical Theology and Curator of the Spurgeon Library, Midwestern Baptist Theological Seminary, Kansas City, Missouri

More info: <https://www.mbts.edu/profile/geoff-chang/>



Edward (Mickey) W. Klink, III

Senior Pastor of Hope Evangelical Free Church of Roscoe, Illinois

More info: <https://www.hefc.net/about-us/our-staff/member/1396164/>



Michael McClymond

Professor of Modern Christianity, Department of Theological Studies, Saint Louis University, St. Louis, Missouri

More info: <https://www.slu.edu/arts-and-sciences/theological-studies/faculty/mcclymond-michael.php>



Thomas Schreiner

Associate Dean for the School of Theology and the James Buchanan Harrison Professor of New Testament Interpretation and Professor of Biblical Theology, The Southern Baptist Theological Seminary, Louisville, Kentucky.

More info: <https://www.sbts.edu/faculty/thomas-r-schreiner/>



Benjamin Skaug

Discipleship and Missions Pastor, Bell Shoals Church, Brandon, Florida

More info: <https://bellshoals.com/location/brandon/>



Kevin Vanhoozer

Research Professor of Systematic Theology, Trinity Evangelical Divinity School, Deerfield, Illinois

More info: <https://www.tiu.edu/divinity/faculty/kevin-j-vanhoozer/>



Michael Wittmer

Professor of Systematic and Historical Theology, Cornerstone Theological Seminary, Grand Rapids, Michigan

More info: <https://www.cornerstone.edu/faculty/michael-wittmer/>

BREAKOUT SPEAKERS

Geoffrey Chang

Michael McClymond



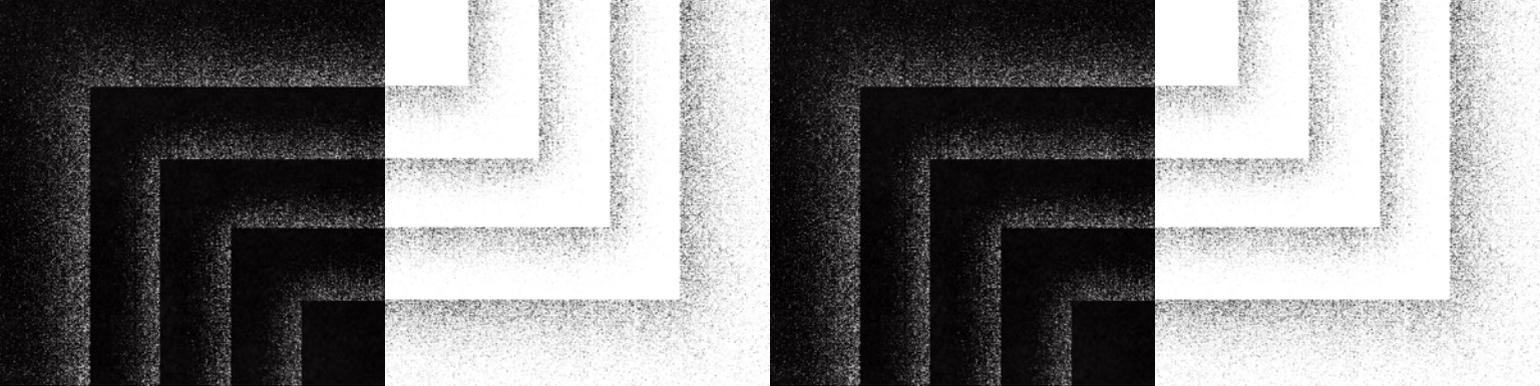
Craig Ott

Professor of Mission and Intercultural Studies, Trinity Evangelical Divinity School, Deerfield, Illinois

More info: <https://www.tiu.edu/divinity/faculty/craig-ott/>

Benjamin Skaug

Michael Wittmer



EFCA THEOLOGY PRECONFERENCE

Contemporary Christian Apologetics

Our preconference theme will focus on “**Contemporary Christian Apologetics.**” A recent publication, *The Gospel After Christendom: An Introduction to Cultural Apologetics* (Grand Rapids: Zondervan, 2025), explains the present cultural context as follows:

Since the fall of Christendom, Christians in Western countries can no longer assume their neighbors share basic familiarity with the Bible or even a sense for God. We now face a strange mixture of apathy and antagonism toward the gospel. Some people view Christianity as yesterday’s news. For others, it’s the source of today’s problems. Lately, though, more and more are open to the idea that Christianity may be tomorrow’s hope. Amid these confusing and conflicting shifts, we need apologetics for the whole church and not just for those who enjoy arguing. Cultural apologetics can help uncover opportunities to proclaim the gospel as the only way to fulfill longings for truth, beauty, and goodness. Churches that embrace this approach can be strengthened and renewed as they demonstrate an appealing and convicting way of life that stands out in the world.

We will address cultural apologetics in three messages. In the first, Collin Hansen will introduce the topic, “**The Word of God and Cultural Climatology,**” that is, why it is important to discern deeper issues than just trends and fads. Collin writes,

We need more cultural climatologists today. We need people not just responding to the immediate events in our daily newsfeeds (“the weather”) but also studying and assessing the deeper-rooted values, ideologies, narratives, and patterns at work in our culture (“the climate”). We need to recover apologetics as a matter of the heart and hands as well as the head. . . Cultural apologetics isn’t a new academic discipline. It’s a means to reconnect the church to the best biblical and historical resources for presenting and defending the faith ‘once for all delivered to the saints’ (Jude 1:3).

In the second message, Keith Plummer will address the theme, “**Cultural Apologetics: What Is It and Why Does It Matter,**” that is, how we read our times and respond faithfully. Christopher Watkin insightfully articulates this aspect of apologetics as follows (“A Biblical Vision,” in *The Gospel After Christendom*, 39-40):

The message resounding in 1 Corinthians is that Christian cultural apologetics is cruciform apologetics; we learn how to engage with, subvert, and fulfill the ambient cultural values of our age not by sidestepping the cross but by diving into the depths of its wisdom and power, and coming up with their treasure. The heart of cultural apologetics is the heart of the gospel.

In the final message, Bob Thune will focus on the subject, “**The Ongoing Conversion of the Church: Cultural Apologetics as the Key to Gospel Culture**” that is, the proclaimed message of the gospel accompanied with the embodied witness of the church. Bob will articulate the essence of the gospel witness of the church, which is ecclesial apologetics, about which Lesslie Newbigin wrote several years ago (*The Gospel in a Pluralistic Society*, 227):

The primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation. How is it possible that the gospel should be credible, that people should come to believe that the power which has the last word in human affairs is represented by a man hanging on a cross? I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it. (emphasis mine)

These messages will be followed by a panel with our three speakers. Through these sessions, we will seek to understand the times and know what to do (cf. 1 Chron 12:32; 2 Tim. 3:1-5). Additionally, we will glean biblical and theological truth, we will grow in pastoral wisdom, and we will receive practical resources that enable us to “honor Christ

the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect” (1 Pet. 3:15).

I close with this challenge. Michael Goheen, *The Church and Its Vocation: Lesslie Newbigin’s Missionary Ecclesiology* (Grand Rapids: Baker Academic, 2018), 81, highlights six characteristics of Newbigin’s thought regarding the essence of a church, a faithful family of believers, a community who lives out an ecclesial hermeneutic of the gospel.

1. It will be a community of praise in a world of doubt and skepticism.
2. It will be a community of truth in a pluralist society that overwhelms and produces relativism.
3. It will be a selfless community that does not live for itself but is deeply involved in the concerns of its neighborhood in a selfish world.
4. It will be a community prepared to live out the gospel in public life in a world that privatizes all religious claims.
5. It will be a community of mutual responsibility in a world of individualism.
6. It will be a community of hope in a world of pessimism and despair about the future.

This is the church that Jesus Christ has promised to build and is building (Matt. 16:18). Amen. May it be so! May we be so!

Proclaiming and Adorning the Gospel In This Cultural Context,

Greg Strand
Executive Director of Theology and Credentialing



PRECONFERENCE

Collin Hansen

Session 1: Introduction: The Word of God and Cultural Climatology

Collin Hansen's Select Bibliography:

Hansen, Collin. *Timothy Keller: His Spiritual and Intellectual Formation*. Grand Rapids: Zondervan, 2023.

Hansen, Collin, Skylar R. Flowers, and Ivan Mesa (editors). *The Gospel After Christendom: An Introduction to Cultural Apologetics*. Grand Rapids: Zondervan, 2025.

Starke, John, Rebecca McLaughlin, Sam Chan, Trevin Wax, Rachel Gilson, Bob Thune, Glen Scrivener, and Michael Keller. *Making Sense of Us: Exploring Six Stories That Shape How We Live*. Columbia: The Gospel Coalition, 2026.



PRECONFERENCE

Dr. Keith Plummer

Session 2: Cultural Apologetics: What Is It and Why Does It Matter

Dr. Plummer's Select Bibliography:

Chatraw, Joshua and Mark Allen. *The Augustine Way: Retrieving a Vision for the Church's Apologetic Witness*. Grand Rapids: Baker Academic, 2023.

Edwards, Brad. *The Reason for Church: Why the Body of Christ Still Matters in an Age of Anxiety, Division, and Radical Individualism*. Grand Rapids: Zondervan Reflective, 2025.

Turnau, Ted. *Popologetics: Popular Culture in Christian Perspective*. Phillipsburg: P & R Publishing, 2022.



PRECONFERENCE

Rev. Robert Thune

Session 3: The Ongoing Conversion of the Church: Cultural Apologetics as the Key to Gospel Culture

Rev. Thune's Select Bibliography:

Hughes, R. Kent, Timothy J. Keller and Mark Ashton. *Worship by the Book*. "Reformed Worship in the Global City", pgs. 193-250. Downers Grove: Zondervan, 2021.

Newbigin, Leslie. *The Gospel in a Pluralistic Society*. Grand Rapids: Eerdmans, 1989.

Smith, James K. A. *How (Not) to Be Secular: Reading Charles Taylor*. Grand Rapids: Eerdmans, 2014.

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EVANGELICAL CONVICTIONS
OF ETERNAL REALITIES

The EFCA Theology Conference exists to encourage and equip EFCA pastors and leaders in their personal lives and local church ministries through biblical and theological education for the sake of the gospel. This is one of the unique ways we engage in intentional and purposeful continuing biblical and theological education. We are grounded in the timeless truth of God's Word as we address timely topics of the day.

The theme of this year's conference is "God Will Raise the Dead Bodily and Judge the World: Evangelical Convictions of Eternal Realities." It is based on what we believe and profess in [Article 10, Response and Eternal Destiny](#), of our EFCA Statement of Faith (SOF):

We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ. We believe that God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment and the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth, to the praise of His glorious grace. Amen.

The doctrine of eternal conscious punishment affirmed in this Article was reaffirmed in *Where We Stand* in the EFCA: Denials and Affirmations, bullet 8, along with the biblical-theological commentary:

We do *not* believe in the annihilation of those who die apart from Christ, but in their eternal conscious punishment. Among the kinds of suffering we ought to seek to alleviate, this is the most grievous, and it is our urgent duty and God-given privilege to seek to alleviate it by proclaiming the gospel and calling all people to believe the gospel by repenting and receiving the Lord Jesus Christ.

Many surveys indicate that the general populace continues to believe in an afterlife, and even more specifically, some notion of heaven and hell. This notion does not always or even often reflect the truth of God's Word, the Bible. The doctrine of heaven is one of the most misunderstood today, and the doctrine of hell is one of the most altered or denied today.

For those outside the church, heaven and/or hell may exist, and if they do, they are certain heaven, not hell, is their destination. Inside the church, and among evangelicals, there are questions, doubts and denials about the reality of "eternal conscious punishment." Some are enticed by the notion of annihilationism, what appears to be and feels like a more beneficent and loving response to the unbeliever than eternal conscious punishment. In the history of the church, the church has believed, believes, and always will believe in eternal conscious punishment because every New Testament author teaches the final punishment of the wicked. Consider the following examples: Mark (9:42-48); Matthew (5:20-30; 24-25); Luke (16:19-31); Paul (2 Thess. 1:5-10); the author of Hebrews (10:27-31); James (4:12; 5:1-5); Peter (2 Pet. 2:4-17); Jude (13-23); and John (Rev. 21:8; 22:15). In this same history of the church, views other than eternal conscious punishment have been espoused, but they have never been considered orthodox.

There are several reasons why some have moved away from eternal conscious punishment. Some conclude that a shift in one's view of hell is a first step to doubting or denying other doctrines. But as Chris Morgan concludes, "A person's view of hell is often the corollary to other more central doctrines – the love of God, the justice of God, the nature of God's victory, guilt and corruption in Adam, and so on. . . unlike some, I do not see modifications related to hell as a slippery slope, but more like a thermometer."

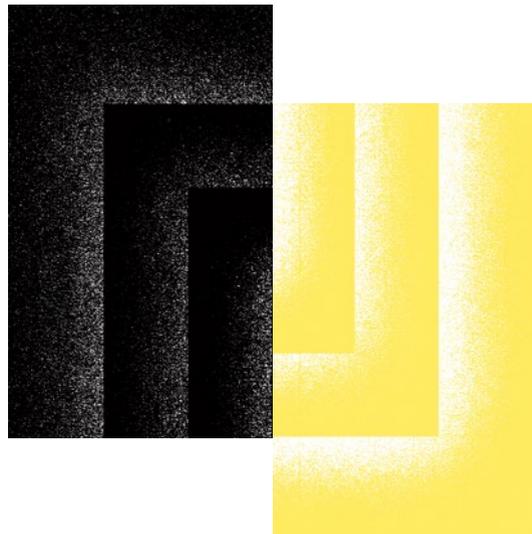
In our 2023 EFCA Doctrinal Survey, Question 37 asked, “How important is the doctrine of ‘eternal conscious punishment’ in your theological framework?” 96% of respondents affirm it to be “very important” or “somewhat important.” As summarized in the comments, this is a truth we steadfastly believe. We affirm this truth because we believe it is taught in the Scriptures, and this view has been the theological and historical consensus view of the church. We also strongly affirm the exclusivity of believing in Jesus Christ for salvation. There is no salvation and no hope for those who have not heard apart from explicit knowledge of Jesus Christ. Our convictions here are related to our view of the Bible (Article 2), God’s wrath (Article 3), the work of Christ (Articles 4 and 5) and the need to respond to the gospel (Article 10). All these critical biblical and theological issues are being questioned, undermined, and/or denied by many Evangelicals today. We give thanks to the Lord the EFCA remains strongly believing and firmly committed to these crucial truths.

Considering the history of this doctrine, Richard Bauckham, *Universalism: A Historical Survey*, concludes,

Until the nineteenth century almost all Christian theologians taught the reality of eternal torment in hell. Here and there, outside the theological mainstream, were some who believed that the wicked would be finally annihilated. . . . Eternal punishment was firmly asserted in official creeds and confessions of the churches. It must have seemed as indispensable a part of universal Christian belief as the doctrines of the Trinity and the incarnation. Since 1800 this situation has entirely changed, and no traditional Christian doctrine has been so widely abandoned as that of eternal punishment.

It is necessary and timely to address both of these doctrinal truths today, since they are part of God’s revealed truth. As in the Garden, many question

or doubt the character of God and soften or deny the Word of God, confirming the lies of Satan over against the truth of God. To God’s absolute “you shall surely die” (Gen. 2:17), the Serpent/Satan, seeking to cause doubt, initially questions, “Did God actually say?” (Gen. 3:1). He follows by making an absolute statement contrary to God’s: “You will not surely die” (Gen 3:4). But post-fall, we all will die, and there are eternal realities: “And just as it is appointed for man to die once, and after that comes judgment” (Heb. 9:27; cf. Jn. 3:36; 5:24).



When addressing heaven and hell, the Bible uses symbols, figures, and metaphors (e.g., house, New Jerusalem, feast/banquet, etc., for heaven; fire and darkness for hell) to communicate true truth. It is not fabrication, illusion, or myth. Rather, language is used from something known to describe/explain something unknown or not experienced, but that to which it refers is true and real. The biblical author uses a symbol, figure, or metaphor to communicate a literal truth. In other words, when speaking of eternity, something known is used to describe something unknown and not-yet-experienced. Herman Bavinck, *Reformed Dogmatics: Holy Spirit, Church, and New Creation*, 4:719–720, writes that the Lord imparts to us “this-worldly depictions of otherworldly realities.”

But it is also important to know that these symbols, figures, and metaphors are less than reality, that which is true, not more. In other words, the worst way hell can be described using the known is less than what the reality of hell/eternal conscious punishment will be. The real will be far worse than any description of it. And the best way heaven can be described using the known is less than what the reality of heaven/new heaven and new earth will be. The real will be far better than any description of it. The reality of these eternal destinations is true, but the reality goes beyond words.

With these two truths—the reality of eternal conscious punishment (Matt. 25:41, 46; 2 Thess. 1:5-9; Rev. 14:10-11; 20:10-15; 22:14-15) and eternal blessedness and joy with the Lord in the new heaven and the new earth (Matt. 5:8; 1 Cor. 15:43; Col. 3:4; 1 Pet. 5:1; 1 Jn. 3:2; Rev. 21:3, 10-11, 19-26; 22:4)—there is a gravity, since it is about God and eternal realities, and there is a glory, since it is about God and his revealed truth. At the conclusion of Article 10, which is also the end of the SOF, we doxologically proclaim, “to the praise of His glorious grace.” This doxology is not just in reference to the blessedness and joy believers experience in being with the Lord, but it is also in reference to eternal conscious punishment experienced by unbelievers. Beyond the immediate reference, this doxology reflects

all we affirm in our SOF, and is the culminating bookend of how the SOF begins in Article 1, “God has graciously purposed from eternity to redeem a people for Himself and to make all things new for His own glory.”

As we consider heaven now, grounded in God’s revelation, the Bible, and seeing through a mirror dimly, we ponder the words of John: “Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure” (1Jn. 3:2). And also, as we (believers) consider eternal conscious punishment now in this present day, we preach the truth and reality with tears, yet we do so knowing those earthly tears will be heavenly transformed (Rev. 21-22) in ways we do not fully understand but we fully affirm. God has promised “he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away (Rev. 21:4), all “to the praise of His glorious grace.”

We are eager to address this weighty topic with our excellent lineup of speakers in both our plenary messages and in our breakout sessions.

Plenary Messages

To address this important topic of “Evangelical Convictions of Eternal Realities,” we have planned seven plenary messages in three parts. In Part 1, we address “Condemnation and Eternal Conscious Punishment.” In Part 2, we focus on “Eternal Blessedness and Joy with the Lord.” Parts 1 and 2 each consist of three messages addressing

biblical and systematic theology (messages 1 and 4), historical theology (messages 2 and 5), and pastoral theology (messages 3 and 6). And in Part 3, we will conclude with a final message extolling the grandeur and glory of God in doxological praise and worship, “To the Praise of His Glorious Grace.”

Introduction: “We believe that God commands everyone everywhere to believe the gospel by turning to Him in repentance and receiving the Lord Jesus Christ.”

Part 1—Condemnation and Eternal Conscious

Punishment: “God will raise the dead bodily and judge the world, assigning the unbeliever to condemnation and eternal conscious punishment.”

1. **Biblical and Systematic Theology: God’s Revealed Truth:** Thomas Schreiner
2. **Historical Theology: Historical Consensus of the Church:** Michael McClymond
3. **Pastoral Theology: Perspective and Practice:** Benjamin Skaug

Part 2—Eternal Blessedness and Joy with the Lord: “God will raise the dead bodily and judge the world, assigning . . . the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth.”

4. **Biblical and Systematic Theology: God’s Revealed Truth:** Michael Wittmer
5. **Historical Theology: Historical Consensus of the Church:** Geoff Chang
6. **Pastoral Theology: Perspective and Practice:** Mickey Klink

Part 3—To the Praise of His Glorious Grace:

“to the praise of His glorious grace. Amen.”

7. **Doxology: The Ground, Guide, and Goal of Theology, Missiology, and Eschatology:** Kevin Vanhoozer

Breakout Sessions

Additionally, to build on and expand from what we are learning in our plenary messages, we are also planning five breakout sessions (listed alphabetically by the speaker’s last name).

- **Judgment and Rewards of Believers. Judgment and Degrees of Punishment of Unbelievers.** Geoff Chang.
- **Near-Death Experiences (NDE): A Biblical-Theological Understanding and Response.** Michael McClymond.
- **Evangelical Convictions of Eternal Realities: The Theological Little Foxes in the Vineyard of Christian Missions.** Craig Ott.
- **The Destiny of Infants and Mentally Unable/Incompetent/Incapable and the Unevangelized (including questions about post-mortem salvation).** Benjamin Skaug.
- **Physical Death and the Intermediate State (Holistic Dualism, Non-Reductive Physicalism, Postmortem Opportunity, and Purgatory).** Michael Wittmer.

Conclusion

I conclude with the theological exposition of Article 10 in *Evangelical Convictions*, 2nd ed., 233-234:

When God's saving purposes have been fulfilled and his people are redeemed, reconciled and restored in the transformed creation, they will gather in joyful celebration and adoration as a great multitude that no one can count. Coming from every nation, tribe, people and language, they will stand before the throne and in front of the Lamb and exclaim: "Salvation belongs to our God, who sits on the throne, and to the Lamb" (Rev. 7:10). Because salvation is all a gift of God's grace, no one will have cause to boast and God alone will be exalted. The unfolding of God's saving purpose in the gospel of Jesus Christ will be "to the praise of his glorious grace" (Eph. 1:6).

All theology, because it is truth about God, is to be doxological, a prayerful profession, a joyful declaration, an act of worship. In the end, all that we can do is offer our hearty and heart-felt affirmation of God's glorious gospel revealed in Jesus Christ—So be it! We began our Statement by declaring that in all that God does, he acts "for His own glory" (Article 1). We now close with the word which ends the Bible itself: Amen.

To The Praise of God's Glorious Grace,

Greg Strand

Executive Director of Theology and Credentialing

PART 1—CONDEMNATION AND ETERNAL CONSCIOUS PUNISHMENT:
“God will raise the dead bodily and judge the world, assigning the unbeliever to
condemnation and eternal conscious punishment.”

Dr. Thomas Schreiner

Biblical and Systematic Theology: God’s Revealed Truth

Dr. Schreiner's Select Bibliography:

Coulson, John R. *The Righteous Judgment of God: Aspects of Judgment in Paul's Letters*. Eugene: Wipf and Stock, 2016.

Helm, Paul. *The Last Things: Death, Judgment, Heaven and Hell*. Carlisle: Banner of Truth, 1989.

Hoekema, Anthony. *The Bible and the Future*. Grand Rapids: Eerdmans, 1994.

Peterson, Robert A. *Hell on Trial: The Case for Eternal Punishment*. Phillipsburg: P & R, 1995.

Schreiner, Thomas R. *The Justice and Goodness of God: A Biblical Case for the Final Judgment*. Wheaton: Crossway, 2024.



Dr. Michael McClymond

Historical Theology: Historical Consensus of the Church

Dr. McClymond's Select Articles:

"12 Questions for the Would-Be Universalist." *The Gospel Coalition*, December 7, 2022;
<https://www.thegospelcoalition.org/article/questions-universalist/>

"Opiate of the Theologians," *First Things*, December 1, 2019;
<https://www.firstthings.com/article/2019/12/opiate-of-the-theologians>

"David Bentley Hart's Lonely, Last Stand for Christian Universalism: A Review of 'That All Shall Be Saved.'" *The Gospel Coalition*, October 2, 2019; <https://www.thegospelcoalition.org/reviews/shall-saved-universal-christian-universalism-david-bentley-hart/>

"The Many Fish That Swim in the Universalist Pond," *Credo Magazine*, 2 December 2019;
<https://credomag.com/article/the-many-fish-that-swim-in-the-universalist-pond/>

"Interview, Part 1," *Credo Magazine*, 2 December 2019;
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McClymond, Michael. *The Devil's Redemption: A New History and Interpretation of Christian Universalism*. 2 vols. [1376 pp.]. Grand Rapids, MI: Baker Academic, 2018.

Note: The author hopes soon to publish a shorter volume of under two hundred pages that summarizes key points from the two-volume book and from these and other articles.



Dr. Benjamin Skaug

Pastoral Theology: Perspective and Practice

Dr. Skaug's Select Bibliography:

Beeke, Joel R. and Paul M. Smalley. *Reformed Systematic Theology*, Vols. 1–4. Wheaton: Crossway, 2019–2024.

Charnock, Stephen. *The Existence and Attributes of God*. Grand Rapids: Baker, 2000.

Letham, Robert. *The Work of Christ*. Contours of Christian Theology. Downers Grove: IVP Academic, 1993.

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Vos, Geerhardus. *Biblical Theology: Old and New Testaments*. Edinburgh: Banner of Truth, 1948.

Vos, Geerhardus. *Reformed Dogmatics*, Vols. 1–5. Translated and edited by Richard B. Gaffin Jr. Bellingham: Lexham Press, 2012–2016.

PART 2—ETERNAL BLESSEDNESS AND JOY WITH THE LORD:

“God will raise the dead bodily and judge the world, assigning . . . the believer to eternal blessedness and joy with the Lord in the new heaven and the new earth.”

Dr. Michael Wittmer

Biblical and Systematic Theology: God’s Revealed Truth

Dr. Wittmer's Select Bibliography:

Alcorn, Randy. *Heaven*. Carol Stream: Tyndale, 2006.

Middleton, Richard. *A New Heaven and a New Earth: Reclaiming Biblical Eschatology*. Grand Rapids: Baker, 2014.

Parkison, Samuel. *To Gaze Upon God: The Beatific Vision in Doctrine, Tradition, and Practice*. Downers Grove: IVP Academic, 2024.

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Dr. Geoffrey Chang

Historical Theology: Historical Consensus of the Church

Dr. Chang's Select Bibliography:

Edwards, Jonathan. *Heaven is a World of Love*. Wheaton: Crossway, 2020.

Parkison, Samuel. *To Gaze Upon God: The Beatific Vision in Doctrine, Tradition, and Practice*. Downers Grove: IVP Academic, 2024.

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Dr. Edward W. Klink, III (Mickey)

Pastoral Theology: Perspective and Practice

Dr. Klink's Select Bibliography:

Baxter, Richard. *The Saints' Everlasting Rest* (1650). Updated and Abridged by TIm Cooper. Wheaton: Crossway, 2022.

Boston, Thomas, *The Crook in the Lot: God's Sovereignty and Wisdom Displayed in Our Afflictions*. Edinburgh: Banner of Truth, 2017.

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Lewis, C.S. *A Grief Observed*. San Francisco: Harper One, 1963.



PART 3 – TO THE PRAISE OF HIS GLORIOUS GRACE:

“to the praise of His glorious grace. Amen.”

Dr. Kevin Vanhoozer

Doxology: The Ground, Guide, and Goal of Theology, Missiology, and Eschatology

Dr. Vanhoozer's Select Bibliography:

Berry, Donnie. *The Earth Will be Filled: A Biblical Theology of the Glory of God*. Essential Studies in Biblical Theology. Downers Grove: IVP Academic, 2025.

Morgan, Christopher and Robert A. Peterson. *The Glory of God and Paul: Texts, Themes and Theology*. New Studies in Biblical Theology, vol. 58. Downers Grove: IVP Academic, 2022.

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BREAKOUT SESSIONS

Dr. Geoffrey Chang

Judgment and Rewards of Believers. Judgment and Degrees of Punishment of Unbelievers.

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BREAKOUT SESSIONS

Dr. Michael McClymond

Near-Death Experiences (NDE): A Biblical-Theological Understanding and Response

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BREAKOUT SESSIONS

Dr. Craig Ott

Evangelical Convictions of Eternal Realities: The Theological Little Foxes in the Vineyard of Christian Missions

Dr. Ott's Select Bibliography:

Hesselgrave, David J. "Restrictivism and Inclusivism" chapter 2 in *Paradigms in Conflict: 15 Key Questions in Christian Missions Today*, 2nd edition, edited by Keith Eugene Eitel. Grand Rapids: Kregel Academic, 2018.

Milne, Bruce. *The Message of Heaven and Hell: Grace and Destiny*. Downers Grove: IVP, 2002.

Ott, Craig and Stephen J. Strauss, "The Necessity of Mission: Three Uncomfortable Questions" chapter 14 in *Encountering Theology of Mission: Biblical Foundations, Historical Developments, Contemporary Issues*. Grand Rapids: Baker Academic, 2010.

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BREAKOUT SESSIONS

Benjamin Skaug

The Destiny of Infants and Mentally Unable/Incompetent/Incapable and the Unevangelized
(including questions about post-mortem salvation)

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BREAKOUT SESSIONS

Dr. Michael Wittmer

Physical Death and the Intermediate State (Holistic Dualism, Non-Reductive Physicalism, Postmortem Opportunity, and Purgatory)

Dr. Wittmer's Select Bibliography:

Cooper, John W. *Body, Soul, & Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate*. Grand Rapids: Eerdmans, 2000.

Emerson, Matthew Y. *"He Descended to the Dead": An Evangelical Theology of Holy Saturday*. Downers Grove: IVP Academic, 2019.

Sprinkle, Preston, ed., *Four Views on Hell*, 2nd ed. Grand Rapids: Zondervan, 2016.

Wittmer, Michael. *The Last Enemy: Preparing to Win the Fight of Your Life*. Grand Rapids: Our Daily Bread, 2012.

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Todd Bontrager, Elder
Calvary Church, Broomfield, CO

SCHEDULE

WEDNESDAY, FEBRUARY 4

- 8–8:30 a.m. Registration
- Preconference—Contemporary Christian Apologetics
- 8:30–9:30 a.m. Session 1: Introduction: The Word of God and Cultural Climatology, Collin Hansen
- 9:30–9:45 a.m. Break
- 9:45–10:45 a.m. Session 2: Cultural Apologetics: What Is It and Why Does It Matter, Keith Plummer
- 10:45–11 a.m. Break
- 11 a.m.–noon Session 3: The Ongoing Conversion of the Church: Cultural Apologetics as the Key to Gospel Culture, Bob Thune
- Noon–12:30 p.m. Concluding panel
- 12:30–2 p.m. Lunch
- Conference
“God Will Raise the Dead Bodily and Judge the World:
Evangelical Convictions of Eternal Realities”
- 2–2:30 p.m. Scripture and worship
- 2:30–3 p.m. Introduction: Greg Strand
- 3–4:15 p.m. Session 1: Biblical and Systematic Theology: God’s Revealed Truth,
Thomas R. Schreiner
- 4:15–4:45 p.m. Break
- 4:45–6 p.m. Session 2: Historical Theology: Historical Consensus of the Church,
Michael McClymond

THURSDAY, FEBRUARY 5

- 8:30–9 a.m. Scripture and worship
- 9–10:15 a.m. Session 3: Pastoral Theology: Perspective and Practice, Benjamin Skaug
- 10:15–10:45 a.m. Break
- 10:45 a.m.–noon Session 4: Biblical and Systematic Theology: God’s Revealed Truth,
Michael Wittmer

Noon–1:30 p.m.	Lunch TEDS optional lunch—S102
1:30–2 p.m.	Scripture and worship
2–3:15 p.m.	Session 5: Historical Theology: Historical Consensus of the Church, Geoffrey Chang
3:15–3:45 p.m.	Break
3:45–5 p.m.	Breakouts <ul style="list-style-type: none"> • Evangelical Convictions of Eternal Realities: The Theological Little Foxes in the Vineyard of Christian Missions—Craig Ott, S102 • Judgment and Rewards of Believers. Judgment and Degrees of Punishment of Unbelievers—Geoff Chang, Underground (SB01-03) • Near-Death Experiences (NDE): A Biblical-Theological Understanding and Response—Michael McClymond, Worship Center • Physical Death and the Intermediate State (Holistic Dualism, Non-Reductive Physicalism, Postmortem Opportunity, and Purgatory)—Michael Wittmer, Hub (M106) • The Destiny of Infants and Mentally Unable/Incompetent/Incapable and the Unevangelized (including questions about post-mortem salvation)—Benjamin Skaug, Multipurpose (M100)
5:30–6:30 p.m.	EFCA Network annual meeting

FRIDAY, FEBRUARY 6

8:30–9 a.m.	Scripture and worship
9–10:15 a.m.	Session 6: Pastoral Theology: Perspective and Practice, Edward Klink (Mickey)
10:15–10:45 a.m.	Break
10:45–noon	Session 7 Doxology: The Ground, Guide, and Goal of Theology, Missiology, and Eschatology, Kevin Vanhoozer
Noon–12:15 p.m.	Closing comments: Greg Strand



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4:15–4:45 p.m.	Break
4:45–6 p.m.	Session 2: Michael McClymond

THURSDAY, FEBRUARY 5

8:30–9 a.m.	Scripture and worship
9–10:15 a.m.	Session 3: Benjamin Skaug
10:15–10:45 a.m.	Break
10:45 a.m.–noon	Session 4: Michael Wittmer
Noon–1:30 p.m.	Lunch, TEDS Optional Lunch
1:30–2 p.m.	Scripture and worship
2–3:15 p.m.	Session 5: Geoffrey Chang
3:15–3:45 p.m.	Break
3:45–5 p.m.	Breakouts
5:30–6:30 p.m.	EFCA Network annual meeting

FRIDAY, FEBRUARY 6

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10:45–noon	Session 7 Doxology: Kevin Vanhoozer
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