

I. CONCERNING THE HOLY SCRIPTURES

We believe that the Bible is the written revelation of God, and the sixty-six books of the Bible thus constitute the plenary Word by the Holy Spirit (I Cor. 2:7-14, II Peter 1:20-21).

We believe that the Word of God is an objective (Ex. 17:14) revelation (I Thess. 2:13), verbally inspired (in every word) (II Tim. 3:16), absolutely inerrant (Isa. 30:8), infallible, and God-breathed.

We believe that it constitutes the only infallible rule of faith and practice (Matt. 5:18, 24:34; John 10:35, 16:12, 13, 17:17; I Cor. 2:13; II Tim. 3:15-17; II Peter 1:20, 21, 3:15, 16; Heb 4:12).

We believe that God spoke in His written Word by a process of dual authorship, in which the Holy Spirit so superintended the human authors that through their individual personalities and different styles of writing, they composed and recorded God's Word to man (II Pet. 1:20-21), without error (Isa. 30:8, 40:8; Matt. 5:18; II Tim. 3:16).

We believe that whereas there may be several applications of any given passage of scripture, there is but one true interpretation, and it is to be found as one diligently applies the grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17, 16:12-15; I Cor. 2:7-15; I John 2:20).

II. CONCERNING GOD

We believe that there is but one living and true God (Deut. 6:4; Isa. 45:5-7; I Cor. 8:4), and infinite, intelligent Spirit (John 4:24), perfect in all His attributes, one in essence but eternally existing, and subsistent in three Persons - Father, Son and Holy Spirit (Matt. 28:19; Psa. 139:8; II Cor. 13:14) - each equally deserving of the same worship, and obedience (Acts 17:24-29; I Cor. 8:6; Rev. 19:10).

1. God the Father

God the Father - the first person of the Trinity - orders and disposes all things according to His own purpose and grace (Psa. 145:8-9; I Cor. 8:6). As the absolute and highest ruler in the universe, He is sovereign in creation, providence, and redemption (Psa. 103:19; Job 1:6; Rom. 11:33). He is the creator of all things (Gen 1). His Fatherhood denotes a spiritual relationship, first of all within the Trinity; and secondly, within mankind, creatively in relation to all men, but spiritually only in relation to believers. He has decreed for His own glory all things that come to pass, and continually upholds, directs, and governs all creatures and events (I Chron. 29:11). This he does so as in no way to be the author and approver of sin (John 8:38-44), nor to abridge the accountability of moral, intelligent creatures (I Peter 1:17).

2. God the Son

Jesus Christ - the second person of the Trinity - possesses all the divine attributes and in these He is coequal with the Father, and He is coeternal with Him (John 10:27-30; John 14:9).

We believe that in the incarnation He surrendered only the rights of deity but nothing of the divine essence, either in degree or kind. In His incarnation Christ's divine nature united with a true nature in an indissoluble union, and so He became the God man (Phil. 2:5-8).

We believe that Jesus Christ represents the fusion of humanity and deity into an indivisible oneness (Micah 5:2; Col. 2:9; John 14:9, 10; I John 5:20; Jude 25).

We believe that the Lord Jesus Christ was virgin born (Isa. 7:14; Matt. 1:25; Luke 1:26-35), that He was God incarnate (John 1:1, 1:3, 14, 18; John 1:30, and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psa. 2:7-9; Isa. 9:6; Heb 7:26; I Peter 1:19, 2:22; John 1:29).

We believe that in the incarnation the second person of the trinity laid aside His right to the full privileges of co-existence with God to assume the place of a Son and an existence appropriate to a servant; however, He did not deprive Himself of His divine attributes (Phil. 2:5-8; Matt. 24:36).

We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross, that His death was voluntary, vicarious, substitutionary, propitiatory and redemptive (I Peter 2:24; Rom. 3:25, 5:8).

We believe that, upon the basis of the efficiency of His death, the believing sinner is freed from punishment, the penalty, the power, and one day the very presence of sin, declared righteous, given eternal life, and admitted to the family of God (John 10:15; II Cor. 5:14, 15; I Peter 2:24, 3:18; Rom. 3:25, 5:8).

We believe that our justification is made sure by His literal, physical resurrection from the dead, that He is now ascended to the right hand of the Father where He is now ministering as our Advocate and High Priest (Matt. 28:6; Luke 24:38, 39; Acts 2:30, 31; Heb. 7:25, 9:24).

We believe that in the resurrection of Christ from the grave, God confirmed the deity of Christ; God accepted the atoning work of Christ on the cross, and His bodily resurrection as the guarantee of a future resurrection life for all believers (John 14:19; Rom. 1:4, 4:25, 6:5-10; I Cor. 15:20; John 5:28, 29).

We believe that He will return to receive the Church, which is His Body, unto Himself at the Rapture, and, returning with His Church in glory, will establish His kingdom (Acts 1:9, 10; I Thess. 4:13-18; Rev. 20).

We believe that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22-23),

- a. Believers (II Cor. 5:10, I Cor. 3:10-15).
- b. Living inhabitants of the earth at His glorious return (Matt. 25:31-46).
- c. Unbelieving dead at the Great White Throne (Rev. 20:11-15).

As the mediator between God and man (I Tim. 2:5), the head of His Body the Church (Eph. 5:23, 1:22; Col. 1:18), the coming universal King who will reign on the throne of David (Isa. 9:6), He is the final

judge of all who fail to place their trust in Him as the Lord of Life and the only Saviour (Luke 1:31-33; Acts 17:30, 31; Matt. 24:14-46; Heb 7:25).

3. God the Holy Spirit

We believe that the Holy Spirit is a divine Person; possessing all the divine qualities and that in these He is coequal with the Father and the Son.

The Holy Spirit is coequal with God (Matt. 28:19; II Cor. 13:14; I Cor. 12:4-6), eternal (Heb. 9:14), omnipresent (Ps. 139:7-10) omniscient (Isa. 40:13-14), omnipotent (I Cor. 12:11), and a guide to all truth (John 16:13).

We believe that it is the work of the Holy Spirit to perform the divine will of God in the world of men. We recognize His sovereign activity in creation, the incarnation, the written revelation, and the work of salvation (Gen. 1:2; Matt. 1:18; John 3:5-7; II Peter 1:20, 21).

We believe that the work of the Holy Spirit in this age began at Pentecost when He came from the Father, as promised by Christ, (John 14:16, 17, 15:26) to complete the building of the Body of Christ, which is his church (I Cor. 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; of glorifying the Lord Jesus Christ, and transforming believers into Christ likeness (John 16:7-9; Acts 1:5, 2:4; II Cor. 3:18; Eph. 2:22).

We believe that the Holy Spirit is the supernatural and sovereign agent in regeneration. Indwelling all believers immediately at salvation (I Cor. 12:13) and sanctifying, instructing, empowering for service, and sealing them unto the day of redemption (John 16:8-11; II Cor. 3:6; Rom. 8:9; Eph. 1:13).

We believe that the Holy Spirit is the divine Teacher who guided the apostles into all the truth, as they submitted to God's revelation in Scripture. Every believer possesses the indwelling presence of the Holy Spirit from salvation on, and it is the duty of all those born of the Spirit to be filled with the Spirit (John 16:13; Rom. 8:9; Eph. 5:18; I John 2:20, 27).

We believe that the Holy Spirit alone administers spiritual gifts to the Church, not to glorify Himself or the gifts by boastful displays, but to glorify Christ and implement His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; I Cor. 12:4-11; II Cor. 3:18).

We believe in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today; and that speaking in tongues (unlearned languages) and the working of sign miracles ceased as the New Testament Scriptures were completed and their authority became established (I Cor. 12:4-11; II Cor. 12:12; Eph. 4:7-12; Heb. 2:1-4; I Thess. 5:11).

III. CONCERNING MAN

We believe that man was directly and immediately created by God in His image and likeness. He was created free of sin with a rational nature, intelligence, (volition), self-determination, and moral responsibility to God (Gen. 1:26-28; 2:15-25; I Thess. 5:23; James 3:9).

We believe that the purpose of man's creation was with the divine intention that he should glorify God, enjoy His fellowship, live his life in the will of God, and by this accomplish His purpose for man in the world (Gen. 1:26-30; Isa. 43:7; Col. 1:16; Rev. 4:11).

We believe that in Adam's sin of disobedience to the revealed will and Word of God, he lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; 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, he is hopelessly lost, apart from the salvation which is in the redemptive work of the Lord Jesus Christ (Gen. 2:16, 17, 3:1-9; John 3:36; Rom. 3:23, 6:23; I Cor. 2:14; Eph. 2:1-3; I Tim. 2:13, 14; I John 1:8).

We believe that all men were in the loins of Adam, and that the consequence of that sin has been transmitted (imputed) to all men of all ages, Jesus Christ being the exception. All men thus are sinners by divine declaration, by nature, and by choice (Psa. 14:1-3; Jer. 17:9; Rom. 3:9-18, 23, 5:12-20; James 2:10).

IV. CONCERNING SALVATION

We believe that salvation is wholly of God by grace, through the redemption of Jesus Christ, the merit of His shed blood; not on the basis of human merit, or works (John 1:12; Eph. 1:7, 2:8-10; I Peter 1:18, 19).

1. Regeneration

We believe that regeneration is a supernatural work of the Holy Spirit (John 3:3-7). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), so as to secure voluntary obedience to the Gospel. Regeneration will be manifested by repentance, faith, and righteous living. Good works are its proper evidence and fruit (I Cor. 6:19, 20; Eph. 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Eph. 5:17-21; Phil. 2:12b; Col. 3:16; II Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of the Lord Jesus Christ (II Cor. 3:18). Such conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:17; II Cor. 5:17; I Peter 1:23; II Peter 1:4; I John 3:2-3).

2. Justification

We believe that justification before God is an act of God by which He declares righteous those who believe in Christ (Rom. 8:33). This righteousness is apart from any virtue or work of man (Rom. 3:20) and involves the imputation of our sins to Christ (Col. 2:14; I Peter 3:18), and the imputation of Christ's righteousness to us (Rom. 4:6; I Cor. 1:30; II Cor. 5:21). By this means God is enabled to "be just, and the justifier of him which believeth in Jesus" (Rom. 3:20, 4:3-5).

3. Sanctification

We believe that every believer is "set apart" (sanctified) unto God by the death of the Lord Jesus Christ. Every believer is therefore declared to be holy and identified as a saint. This is not a

progressive sanctification; this sanctification has to do with the believer's standing, not his present state (Acts 20:32; I Cor. 1:2, 30, 6:11; II Thess. 2:13; I Peter 1:2; Heb. 2:11, 3:1, 10:10, 14, 13:12; Jude 1).

We believe that through 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 the Lord Jesus Christ (John 17:17, 19; Rom. 6:1-22; II Cor. 3:18; Eph. 5:26; I Thess. 4:3, 4, 5:23).

In this respect, we believe that every saved person is involved in a conflict - the new man in Christ is set against the flesh - but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of the sin nature is not possible, but the Holy Spirit does provide for victory over it. (Gal. 5:16-25; Eph. 4:22-24; Col. 3:9, 10; I Peter 1:14-16; I John 3:5-9; Phil. 3:12).

4. Security

We believe that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24, 6:37-50, 10:27-30, 17:15, 20; Rom. 5:9, 10, 8:1, 31-39; I Cor. 1:4-8; Eph. 4:30; Heb. 7:25, 13:5; I Peter 1:5; Jude 1:24).

We believe 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 (Rom. 6:15-22, 13:13, 14; Gal. 5:13, 25, 26; Titus 2:11-15).

5. Separation

We believe that the doctrine of separation from sin is clearly evident throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (II Cor. 6:14, 7:1; II Tim. 3:1-5).

We believe that all the saved should live in such a manner as not to bring reproach upon their Saviour and Lord and that separation from all religious apostasy, and worldly and sinful practices is commanded of God (Rom. 12:1, 2, 14:13; II Cor. 6:14, 7:11; II Tim. 3:1-5; I John 2:15-17; II John 9-11; I Cor. 5:9-13).

We believe that believers should be separated unto the Lord Jesus Christ (Lev. 19:2; John 15:1-5; Gal. 5:16; I Thess. 2:11, 12; II Thess. 1:9; Heb. 12:1-2).

V. CONCERNING THE CHURCH

We believe that all who place their faith in Jesus Christ are immediately baptized by the Holy Spirit into the body of Christ. (I Cor. 12:12, 13). Christ is the head of the body and it will ultimately become the Bride of Christ. (Eph. 1:22, 4:15; Col. 1:18; II Cor. 11:2; Eph. 5:23-32; Rev. 19:7, 8).

There are many references to the church in the New Testament. Some are general, while most refer to a specific local assembly of called out believers (Acts 5:11, 8:1, 11:22, 26; Rom. 16:1, 5; II Cor. 1:2, 6:4, Philemon 2:3; III John 6,9).

We believe that the Body of Christ will be in its formative stages until the rapture at which time the “universal church” will be completed (I Cor. 15:15-47; I Thess. 4:13-18). We do not believe that the so-called “universal church” is in existence at this time.

1. The Beginning of the New Testament Church

We believe the church was in its formative stages with the calling out of the twelve disciples. The church is to be kept distinct from Israel (I Cor. 10:32) as a mystery not revealed until this age (Eph. 3:1-6, 5:32). The Old Testament is applicable to the church today when taught in its proper grammatical-historical method, so as not to misinterpret God’s Word in light of its dispensational scheme (Eph. 1:10, 20; I Cor. 10:32).

2. The New Testament Church Defined

We believe that in the church age today God is working in and through local called out assemblies of believers who are baptized by immersion, organized with Biblical officers and meeting with the purposes of evangelism, edification, observing ordinances, and all other privileges pertaining to the church today. The church must have two Scriptural offices of Pastor and Deacon (Acts 2:41-47, 8:1-8, 9:31, 11:22-26, 13:1, 14:19-27, 15:36-40; Gal. 1:2).

We believe that the establishment and continuity of local churches is clearly taught in the New Testament (Acts 14:23-27, 28; Gal. 1:2; Phil. 1:1; I Thess. 1:11; II Thess. 1:1). All members of the body of Christ are commanded to be a part of a local New Testament church (I Cor. 11:18-20; Heb. 10:25).

We believe in the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from any interference of any hierarchy of individuals or organization (Titus 1:5).

It is Scriptural for true churches to cooperate with each other for the furtherance of the Gospel. However, each local church must determine the measure and methods of such cooperation. (Acts 15:19-31, 20:28; I Cor. 5:4-7, 5:13; I Peter 5:1-4).

3. The Officers of the New Testament Church

The Biblically designated officers serving Christ and the congregation are Pastors and Deacons who must fit certain Biblical qualifications (I Tim. 3:1-13; Titus 1:5-9; I Peter 5:1-15; Acts 20:28; Eph. 4:11).

The Pastor is to be the overseer. He is also referred to as an undershepherd (Titus 1:7; Acts 20:28-30; I Tim. 3:2). The Deacon is to be a servant to the congregation (I Tim. 3:8-16; Titus 1). The government of a Baptist church is congregational as opposed to the plurality of elders concept. The supreme

authority in the church is Jesus Christ, and the order, discipline and worship are appointed through His authority. The terms bishop or elder in the New Testament refer to the office of Pastor (I Tim. 3:1-7; Titus 1:7-12).

4. The Ordinances of the New Testament Church

We believe there are two ordinances which Christ gave to us which we as believers are to practice within the local church.

- a. **Baptism** - This is in direct obedience to Christ by being immersed in water as an identification with the death, burial and resurrection of Christ. This is also a sign to other believers that the one who is baptized is truly saved and willing to be obedient to Christ. (Acts 2:41, 8:36-38, 16:30-34; Rom. 6:1-5; Col. 2:12).
- b. **The Lord's Supper** (Communion) - This is a commemorative act symbolizing our Lord's broken body and shed blood which was the price for our salvation. This is to be partaken by all believers after close examination of their own lives. This is to remind us of the price paid for our redemption and is to be practiced until the return of our Lord at the rapture. This ordinance, as well as baptism, does not in any way extend grace or have any merit in one's salvation (Matt. 26:26-29; I Cor. 11:23-34).
- c. **Spiritual Gifts** in the New Testament Church - I believe that Christ has a specific will for each church and has given men gifts for the accomplishing of that will. First, He gave gifted men for the purpose of equipping the saints for the work of the ministry (Eph. 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Rom. 12:5-8; I Cor. 12:4-31; I Peter 4:10,11). At the moment of spiritual birth every believer receives such a gift or gifts (I Cor. 12:4-13). These gifts are sovereignly bestowed and cannot be sought (I Cor. 12:11). It is essential that every believer discovers, develops, and employs his spiritual gift or gifts for the edification of the Body and the accomplishment of the work of Christ in the World (Rom. 12:3-8; I Peter 4:10, 11).

We believe that there were two kinds of gifts: temporary confirming gifts and permanent edifying gifts. With the New Testament revelation at last complete, the confirming gifts are no longer a necessary (I Cor. 13:8-12) criteria for evaluating the validity of a man and his message, since they can be counterfeited by Satan so as to deceive even believers (I Cor. 13:13, 14; Col. 2:18; Rev. 13:13, 14).

We believe that the temporary confirming gifts - healing, speaking in tongues (unlearned languages), interpretation, and the working of sign miracles - ceased as the New Testament Scriptures were completed and their authority became established in the 1st century (I Cor. 15:8-10; II Cor. 12:12; Heb. 2:3,4; Acts 19:11, 12 with I Cor. 12:1-31) until the eternal state (I Cor. 13:8-12).

We believe that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith on the part of every believer, and will answer in accordance with His own perfect will, for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7; II Cor. 12:6-10; James 5:13-16; I John 4:14,15).

VI. CONCERNING ANGELS

1. Holy Angels

We believe that angels are created beings, and therefore are not to be worshipped, although they are a higher order of creation than man, created to serve God and to worship Him (Luke 2:9-14; Heb. 1:6,7,14, 2:6,7; Rev. 5:11).

2. Fallen Angels

We believe that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, involving numerous angels in his fall (Job 1:6,7; Isa. 14:12-17; Ezek. 28:11-19), and introducing sin into the human race by his temptation of Eve (Gen. 3:1-15).

We believe that he is the open and declared enemy of God and man (Matt. 4:1-11, 25:41), and the prince of this world who was defeated through the death and resurrection of Jesus Christ (Rom. 16:20), and he shall be eternally punished in the lake of fire (Job 1:6,7; Isa. 14:12-17; Ezek. 28:11-19; Rev. 20:10).

VII. CONCERNING CIVIL GOVERNMENT

We believe that civil government is a divine appointment, for the interest and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ; who is the only Lord of the conscience, and the coming Prince of the kings of the earth. (Rom. 13:7; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt. 22:21; Tit. 3:1; I Peter 2:13,14, 17; Acts 4:19-20; Dan. 3:17-18; Matt. 10:28, 23:10; Phil. 2:10, 11; Psa. 72:11).

VIII. CONCERNING MISSIONS

We believe it is the responsibility of each child of God, as a disciple of Christ to spread the Gospel throughout the entire world. (Matt. 28:18-20; Mark 16:15; John 20:21; Rom. 10:13-15). Since all cannot go to the foreign field, God has called certain ones to go to the uttermost parts of the world (Acts 13:1-4, 1:8).

IX. CONCERNING THE GRACE OF GIVING

We believe Scriptural giving is one of the fundamentals of faith. During the Dispensation of Mosaic Law the tithe was required of all the children of God. The tithe is usually meant to be one-tenth of an income. God demanded the tithe in the Dispensation of Mosaic Law (Lev. 27:30; Mal. 3:10).

The command of giving continues in the Dispensation of Grace. The difference today is the storehouse, which is the church. The key word for New Testament giving is proportionate. Giving today is no longer a legal demand as in previous dispensations, rather it is a Christian's privilege. We are told to bring accordingly as God has blessed us on the 1st day of the week. Therefore we believe that tithing today is a starting point, and that our giving should go beyond the ten percent demanded by

the law. We do not believe that the same type of tithe as is mentioned in Lev. 27:30 applies to the Christian today. A proper understanding of God's grace will cause a Christian's proportionate giving to well exceed ten percent (II Cor. 8:7; I Cor. 16:2; Matt. 23:23; Acts 4:34-37; Rom. 8:12).

X. CONCERNING LAST THINGS (ESCHATOLOGY)

1. Death

We believe that physical death (Rev. 6:9) involves no loss of consciousness (Rev. 6:9-11; Matt. 10:28), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Phil. 1:23), that there is a separation of soul and body (II Cor. 5:8), and that such separation will continue until the first resurrection (Rev. 20:4-6), when spirit, soul, and body will be reunited to be glorified forever with the Lord (I Thess. 4:16, 17; Phil. 3:21; I Cor. 15:35-44, 50-54). Until that time, the soul of the redeemed in Christ remains in joyful fellowship with the Lord Jesus Christ (II Cor. 5:8).

We believe in the bodily resurrection of all men (Dan. 12:2; Rev. 20:11-15; John 5:28,29, the saved to eternal life (Rom. 8:10, 11, 19:23; II Cor. 4:14; John 5:29; Dan. 12:2; Rev. 20:6), and the unsaved to judgment and everlasting punishment (Dan. 12:2; John 5:29; Rev. 20:6, 13-15).

We believe that the souls of the unsaved at death descend immediately into Hades (Job 3:13-19; Luke 16:19-26), where they are kept under punishment until the second resurrection (Luke 16:19-26; Rev. 20:1-15), when the soul and a resurrection body are united (John 5:28, 29). They shall then appear at the Great White Throne judgment (Rev. 20:11-15) and be cast into the lake of fire (Matt. 25:41-46) away from the life of God forever (II Thess. 1:7-9; Dan. 12:2; Matt. 25:41-46).

2. The Rapture of the Church

We believe the personal bodily return of the Lord Jesus Christ (I Thess. 4:16; Titus 2:11-13), to translate His Church from this earth (John 14:1-3; I Cor. 15:51-53; I Thess. 4:15, 5:11), and to reward them according to their works (Rom. 14:10-12; I Cor. 3:11-15; II Cor. 5:10), with sufficient time elapsing between this event and His glorious return with His church to allow for the judgment of believer's works (Dan. 9:24-27; Matt. 24:15-31, 25:31-46).

3. The Tribulation Period

We believe that immediately following the removal of the Church from the earth (John 14:1-3; I Thess. 4:13-18), the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27, 12:1; II Thess. 2:7-12; Rev. 16:1-21). These judgments will be climaxed by the return of Christ in Glory to the earth (Matt. 24:15-31, 25:31-46; II Thess. 2:7-12; I Tim. 6:14), at which time the Old Testament and tribulation saints will be raised and the living will be judged (Rev. 20:4-6; Dan. 12:2-3; Rev. 6:9-11).

4. The Second Coming and the Millennial Reign

We believe that, after the seven-year tribulation period, Christ will come to earth to occupy the throne of David (Matt. 25:31; Luke 1:31-33; Acts 1:10, 11; 2:29,30), and establish His Messianic kingdom for

a thousand years on the earth (Rev. 20:1-7). During this time the resurrection saints will reign with Him over Israel and all the nations of the earth (Ezek. 27:21-28; Dan. 7:17-22; Rev. 19:11-16). This reign will be preceded by the overthrow of the antichrist and the false prophet, and by the removal of Satan from the world (Dan. 7:17-27; Rev. 20:1-7).

We believe that the kingdom itself will be the fulfillment of God's promise to Israel (Deut. 30:1-10; Ezek. 37:21-28; Zech. 8:1-17), to restore them to the land which they forfeited through disobedience (Duet. 28:15-68, 30:1-10), with the result that Israel was temporarily set aside (Matt. 21:43; Rom. 11:1-26), but who will once again be awakened through repentance (Jer. 31:31-34; Ezek. 36:22-32; Rom. 11:25-29), to enter into the land of blessing (Rev. 20:4-6).

We believe that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isa. 11:1-16, 65:17-25; Ezek. 36:33-38), and will be brought to an end with the release of Satan (Rev. 20:7).

5. The Judgment of the Lost

We believe that following the release of Satan after the thousand year reign (Rev. 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city (Rev. 20:9), at which time Satan and his army will be devoured by fire from heaven (Rev. 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10), whereupon Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment.

We believe that this resurrection of the unsaved dead will be a physical resurrection, whereupon receiving their judgment (Rom. 14:10-13); they will be committed to an eternal conscious punishment (Matt. 25:41; Rev. 20:11-15).

6. Eternity

We believe that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers, the saved will enter the eternal state of glory with God (II Thess. 1:9; Rev. 20:7-15), that the elements of this earth are to be "dissolved" and replaced with a new earth wherein only righteousness dwells (Mark 9:43-48; Eph. 5:5; Rev. 20:15, 21 & 22). We believe that Heaven is to be the dwelling place of saints (Eph. 5:22-32; Rev. 21:2), where they will enjoy forever fellowship with God and one another (John 17:3; Eph. 2:11-16; Rev. 21 & 22). The Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father, (Eph. 1:18-23; I Cor. 15:24-28), that in all spheres the triune God may reign forever and ever (I Cor. 15:28).