

## Table of contents

<b>The Holy Scripture</b> .....	2
<b>God</b> .....	3
<b>God the Father</b> .....	4
<b>The Son</b> .....	5
<b>Holy Spirit</b> .....	7
<b>Man</b> .....	8
<b>Salvation</b> .....	9
<b>Regeneration</b> .....	10
<b>Election</b> .....	11
<b>Justification</b> .....	12
<b>Sanctification</b> .....	13
<b>Security</b> .....	14
<b>Separation</b> .....	15
<b>The Church</b> .....	16
<b>Angels</b> .....	18
Holy Angels .....	18
Fallen Angels .....	18
<b>Last Things (Eschatology)</b> .....	19
Death.....	19
<b>Rapture</b> .....	20
<b>Tribulation</b> .....	21
<b>The Second Coming and Millennial Reign</b> .....	22
<b>Judgment of the Lost</b> .....	23
<b>Eternity</b> .....	24

# Doctrinal Statement

## **The Holy Scripture**

The Bible is God's written revelation to man, and thus constitute the sixty six books of the Bible, given to us by the Holy Spirit, which constitute the plenary (inspired equally in all parts) Word of God ( 1 Cor. 2:7-14; 2 Peter 1:20,21; Heb. 1:1-2).

The Word of God is an objective (contrasting subjective), proposition revelation (communication of information) (1 Thes. 2:13; 1 Cor. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant (without error) in the original documents, infallible (without mistakes) and God breathed.

The literal, grammatical-historical interpretation of Scripture (study of words, their backgrounds, their derivations, their usages and relationships of words [syntax], as viewed through the historical background of each book) which affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen. 1:31; Ex. 31:17).

The Bible constitutes the only infallible (factually true and authoritative in all matters) rule of faith and practice (Mt. 5:18; Mt. 24:35; Jn. 10:35; Jn. 16:12-13; Jn. 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pe. 1:20-21).

God spoke in His written Word by a process of dual authorship. The Holy Spirit superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's word to man (2 Pe. 1:20-21) without error in the whole and in part (Mt. 5:18; 2 Tim. 3:16).

Whereas there may be several applications of a given passage of Scripture, there is only one interpretation (2 Pe. 1:20). The meaning of Scripture is to be found as one diligently applies the literal grammatical- historical method of interpretation under the enlightening of the Holy Spirit with a desire and willingness to obey (Jn. 7:17; Jn. 16:12-15; 1 Cor. 2:7-14; 1 Jn. 2:20). It is the responsibility of the believers to ascertain the true intent and meaning of Scripture, recognizing that proper application is binding on all generations.

[Back to the top](#)

## **God**

There is but one living and true God (Deu. 6:4; Isa. 45:5-7; Isa. 46:9-11; 1 Cor. 8:4) eternal (Isa 43:13; 44:6; 57:15), all knowing Spirit (Jn. 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matt. 28:19; 2 Cor. 13:14 – equally deserving worship and obedience (Acts 5).

[Back to the top](#)

## **God the Father**

God the Father, orders and carries out all things according to His own purpose and grace (Psa. 145:8-9; 1 Cor. 8:6). He is Creator of all things (Gen. 1:1-31; Eph. 3:9). As the only absolute and all powerful ruler in the universe, He is sovereign in creation, providence, and redemption (Psa. 103:19; Rom. 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He continually upholds, directs and governs all creation and events (1 Chr. 29:11). In His sovereignty He is neither author nor approver of sin (Hab. 1:13; Jn. 8:38-47), nor does He abridge (pass over) the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from all eternity past those whom He would have as His own (Eph. 1:4-6); He saves from sin all who come to Him, through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own Jn. 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5-9).

[Back to the top](#)

## **The Son**

Jesus Christ possesses all the divine Excellencies, and in these He is coequal, consubstantial, and coeternal with the Father and Holy Spirit (Jn. 10:30; Jn. 14:9).

God the Father created “the heaven and the earth and all that is in them” according to His will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (Jn. 1:3; Col. 1:15-17; Heb. 1:2).

In the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In the incarnation, the eternally existing Son accepted all the essential characteristics of humanity and so became the God-man (Phil. 2:5-8; Col. 2:9).

Jesus Christ represents humanity and deity in indivisible oneness (Mic. 5:2; Jn. 14:9-10; Col. 2:9). Our Lord Jesus Christ was virgin born (Isa. 7:14; Mt. 1:23, 25; Lk. 1:26-35); that He was God incarnate (Jn. 1:1,14); 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; Jn. 1:29; 1:18; Phil. 2:9-11; Heb. 7:25-26; 1 Pe. 1:18-19).

Our Lord Jesus Christ accomplished redemption through the shedding of His blood and sacrificial death on the cross and that His blood and His death were voluntary vicarious, substitutionary (2 Cor. 5:21), propitiatory (appeasing wrath), and redemptive (Jn. 10:15; Rom. 3:24-25; 5:8; 1 Pe.2:24)

On the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, penalty, the power, and one day the very presence of sin, and that he is declared righteous, given eternal life, and adopted into the family of God (Rom. 3:25; 5:8-9; 2 Cor. 5:14-15; 1 Pe. 2:24; 3:18).

Our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Mt. 28:6; Lk. 24:38-39; Acts 2:30-31; Rom.4:25; 8:34; Heb. 7:25; 9:24; 1 Jn. 2:1).

In the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God had accepted the atoning work of Christ on the cross. Jesus’ bodily resurrection is also the guarantee of a future resurrection life for all believers (Jn. 5:26-29; 14:19; Rom. 1:4; 4:25; 6:5-10; 1 Cor. 15:20,23).

Jesus Christ 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 millennial kingdom on earth (Acts 1:9-11; 1 Th. 4:13-18; Rev. 20).

- The Lord Jesus Christ is the one through whom God will judge all mankind (Jn. 5:22-23):
- a. Believers (1 Cor. 3:10-15; 2 Cor. 5:10);
  - b. Living inhabitants of the earth at His glorious return (Mt. 25:31-46); and
  - c. Unbelieving dead at the Great White Throne (Rev. 20:11-15).

As the mediator between God and man (1 Tim. 2:5), the head of His body the church (Eph. 1:22; 5:23; Col. 1:18), and the coming universal King who will reign on the throne of David (Isa. 9:6; Lk. 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Mt. 25:14-46; Acts 17:30-31).

[Back to the top](#)

## **Holy Spirit**

The Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (1 Cor. 2:10-13; Jn. 14:26), emotions (Eph. 4:30), will (1 Cor. 12:11), eternity (Heb. 9:14), omnipresence (Psa. 139:7-10), omniscience (Isa. 40:13-14), omnipotence (Rom. 15:13), and truthfulness (Jn. 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Mt. 28:19; acts 5:3-4; 28:25-26; 1 Cor. 12:4-6; 2 Cor. 13-14; and Jer. 31:31-34 with Heb. 10:15-17).

It is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Gen. 1:2), the incarnation (Mt. 1:18), the written revelation (2 Pe. 1:20-21) and the work of salvation (Jn. 3:5-7).

A unique work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (Jn. 14:16-17; 15:26) to initiate and complete the building of the body of Christ, which is His church (1 Cor. 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (Jn. 16:7-9; Acts 1:5; 2:4; Rom 8:29; 2 Cor. 3:18; Eph. 2:22).

The Holy Spirit is the supernatural and sovereign agent in regeneration He baptizes all believers into the body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9; 2 Cor. 3:6; Eph. 1:13).

The Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to walk by the Spirit, manifesting the fruit of the Spirit (Jn. 16:13; Rom. 8:9; Gal. 5:16-25; 2 Pe. 1:19-21; 1 Jn. 2:20, 27).

The Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (Jn. 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2 Cor. 3:18).

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 and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Cor. 12:4-11; 13:8-10; 2 Cor. 12:12; Eph. 4:7-12; Heb. 2:1-4).

[Back to the top](#)

## **Man**

Man was directly and immediately created by God in His image and likeness. Mankind was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 1:26; 2:7, 15-25; Jam. 3:9).

God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isa. 43:7; Col. 1:16; 1 Jn. 1:2-3, 6-7; Rev. 4:11).

In Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Gen 2:16-17; 3:1-19; Jn. 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 4:17-19; 1 Tim. 2:13-14; 1 Jn. 1:8).

Because all mankind were in Adam, a nature corrupted by Adam's sin has been transmitted to all mankind of all ages, Jesus Christ being the only exception. All mankind are thus sinners by nature, by choice, and by divine declaration (Psa. 14:1-3; Jer. 17:9; Rom. 3:9-18, 23; 5:10-21).

[Back to the top](#)



## **Salvation**

Salvation is wholly of God's grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (Jn. 1:12; Rom. 3:24; Eph. 1:7; 2:8-10; 1 Pe. 1:18-19; Titus 3:5).

[Back to the top](#)

## **Regeneration**

Regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (Jn. 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (Jn. 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct (Gal 5:22; Acts 26:20; Lk. 3:8). Good works will be its proper evidence and fruit (1 Cor. 6:19-20; Eph. 2:10; Jam. 2:14), 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; 2 Pe. 1:4-10). This obedience evidences that the believer is increasingly being conformed to the image of our Lord Jesus Christ (2 Cor. 3:18; Rom. 8:29). Such a conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:17; 2 Pe. 1:4; 1 Jn. 3:2-3).

[Back to the top](#)

## **Election**

Election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Rom. 8:28-30; Eph. 1:4-11; 2 Thes. 2:13; 2 Tim. 2:10; 1 Pe. 1:1-2).

Sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ez. 18:23, 32; 33:11; Jn. 3:18-19; 36; 5:40; Rom. 9:22-23; 2 Thess. 2:10-12; Rev. 22:17). Nevertheless, since sovereign grace includes the means of receiving the gifts of salvation as well as the gift itself sovereign election will result in what God determines. All whom the Father will call to Himself will come in faith and all who come in faith the father will receive ( Jn.6:37-40, 44; Acts 13:48; Jam. 4:8).

The unmerited favor that God grants to totally depraved sinners is not related to any initiative in their own part nor to God's anticipation of what they might do by their own will , but solely of his sovereign grace and mercy (Eph. 1:4-7; Titus. 3:4-7; 1Pe. 1:2).

Election should not be looked upon as merely based on abstract sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Rom. 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Mt. 11:25-28; 2 Tim. 1:9).

[Back to the top](#)

## **Justification**

Justification before God is a act of God (Rom. 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Lk. 13:3; Acts. 2:38; 3:19; 11:18; Rom. 2:4; 2 Cor. 7:10; Isa.55:5-7) and confess Him as sovereign Lord ( Rom. 10:9-10; 1Cor. 12:3; 2Cor 4:5 ;Phil. 2:11). This righteousness is apart from any virtue or work of man (Rom. 3: 20; 4:5) and involves the placing of our sins on Christ (Col. 2:14; 1Pe.2:24) and imputation of Christ's righteousness to us (1 Cor . 1:30; 2 Cor.5:21). By this means God is enabled to "be the just and justifier "of the one who has faith in Jesus (Rom. 3:26).

[Back to the top](#)

## **Sanctification**

Every believer is sanctified (set apart) unto God by justification and is declared to be holy and identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Cor. 1:2, 30; 6:11; 2 Thes. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pe. 1:2).

There is also by the work of the Holy Spirit a progressive sanctification in which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increased holiness on conformity to the will of God, becoming more and more like our Lord Jesus Christ (Jn. 17:17, 19; Rom. 6:1-22; 2 Cor. 3:18; 1 Thes. 4:3-4; 5:23).

Every saved person is involved in a daily conflict – the new creation in Christ doing battle against the flesh – but provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless 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 sin is not possible, but the Holy Spirit does provide for victory over sin (Gal. 5:16-25; Eph. 4:22-24; Phil. 3:12; Col. 3:9-10; 1 Pe. 1:14-16; 1 Jn. 3:5-9).

[Back to the top](#)

## **Security**

All the redeemed once saved are kept by God's power and are thus secure forever in Christ (Jn. 5:24; 6:37-40; 10:27-30; Rom. 5:9-10; 8:1, 31-39; 1 Cor. 1:4-8; Eph. 4:30; Phil. 1:6; Heb. 7:25; 13:5 1 Pe. 1:5; Jude 24).

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 a occasion for sinful living and carnality (Rom. 6:15-22; 13:13-14; Gal. 5:13, 25-26; Titus 2:11-14).

[Back to the top](#)

## **Separation**

Separation from sin is clearly called for throughout the Bible, and that the Scripture indicate that in the last days apostasy and worldliness shall increase (2 Cor. 6:14-7:1; 2 Tim. 3:1-5).

Out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Saviour (Rom. 2:24; 2 Sam. 12:14). Separation from any association with religious apostasy, and worldly and sinful practices is commanded of us by God (Rom. 12:1-2; 1 Cor. 5:9-13; 2 Cor. 6:14-7:1; 1 Jn. 2:15-17; 2 Jn. 9-11).

Believers should be separated unto our Lord Jesus Christ (2 Thes. 1:11-12; Heb. 12:1-2; 1 Pe. 3:15) and affirm that the Christian life is a life of obedient righteousness demonstrated by a godly attitude (Mt. 5:2-12) and continual pursuit of holiness (Rom. 12:1-2; 2 Cor 7:1; Heb. 12:14; Titus 2:11-14; 1 Jn. 3:1-10).

[Back to the top](#)

## **The Church**

All who place their faith in Jesus Christ are immediately placed by the Holy Spirit into the spiritual body, the church (1 Cor. 12:12-13), the bride of Christ (2 Cor. 11:2; Eph. 5:23-32; Rev. 19:7-8), of which Christ is head (Eph. 1:22; 4:15; Col. 1:18).

The formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47).

The church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in the present age (Eph. 2:11-3:6). The church is distinct from Israel (1 Cor. 10:32; Rom. 9-11), a mystery not revealed until this age (Eph. 3:1-6; 5:32).

The establishment and continuity of local churches is clearly taught and defined in the N.T. Scriptures (Acts 14:23, 27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Thes. 1:1; 2 Thes. 1:1). The members of the one scriptural body are directed and assumed to associate themselves together in local assemblies (1 Cor. 11:18-20; Heb. 10:25).

The one supreme authority for the church is Christ (1 Cor. 11:3; Eph. 1:22; Col. 1:18) and the leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures (Eph. 4:7-11). The biblically designated officers serving under Christ and over the assembly are elders (males, who are also called bishops, pastors, and pastor-teachers; Acts 20:28; Eph. 4:11); deacons, both of whom must meet biblical qualifications (1 Tim. 3:1-13; Titus 1:5-9; 1 Pe. 5:1-5).

These leaders lead or rule as servants of Christ (1 Tim. 5:17-22) and have His authority (as expressed in Scripture) in directing the church. The congregation is to submit to their leadership (Heb. 13:7, 17; 1 Tim. 3:4-5; 1 Pe. 5:3; Acts 20:28).

The importance of discipleship (Mt. 28:19-20; 2 Tim. 2:2), mutual accountability of all believers to each other (Mt. 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scriptures (Mt. 18:15-22; Acts 5:1-11; 1 Cor. 5:1-13; 2 Thes. 3:6-15; 1 Tim. 1:19-20; Titus 1:10-16).

The autonomy of the local church, free from external authority or control, with the right of self-government and freedom from the interference of any hierarchy or individuals or organization (Titus 1:5). It teaches that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Local churches, however, through their pastors and their interpretation and application of Scripture, should be the sole judges of the measure and method of their cooperation (Acts 15:19-31; 20:28; 1 Cor. 5:4-7, 13; Col. 2:1, 16; 1 Pe. 5:1-4).

The purpose of the church is to glorify God (Eph. 3:21) by edifying the believers through building them up in the faith (Eph. 4:13-16), through instructing them in the Word (2 Tim. 2:2, 15; 3:16-17) and through fellowship (Acts 2:47; 1 Jn. 1:3), and by advancing and communicating the gospel to the entire whole (Mt. 28:19; Acts 1:8; 2:42).



The calling of all the saints is to do the work of service (1 Cor. 15:58; Eph. 4:12; Rev. 22:12).

The need of the church is to cooperate with God as He accomplishes His purpose in the world. To the end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of 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; 1 Cor. 12:4-31; 1 Pe. 4:10-11).

Two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and the resurrection to new life (Rom. 6:1-11; Col. 3:12). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41-42).

The Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor. 11:28-32). The elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Cor. 10:16).

[Back to the top](#)

## **Angels**

### Holy Angels

Angels are created beings and should not be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Lk. 2:9-14; Heb. 1:6-7, 14; 2:6-7; Rev. 5:11-14; 19:10; 22:9).

### Fallen Angels

Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against His Creator (Ez. 28:15-19; 1 Tim. 3:6), by taking numerous angels with him in his fall (Mt. 25:41; Rev. 12:1-14), and by introducing sin into the human race by his temptation (Gen. 3:1-15).

Satan is the open and declared enemy of God and man (Mt. 4:1-11; Rev. 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Rom. 16:20), and that he shall be eternally punished in the lake of fire (Mt. 25:41; Rev. 20:10).

[Back to the top](#)

## **Last Things (Eschatology)**

### Death

Physical death involves no loss of our immaterial consciousness (Rev. 6:9-11). The soul of the redeemed passes immediately into the presence of Christ (Lk. 23:43; Phil. 1:23; 2 Cor. 5:8). There is a separation of soul and body (Phil. 1:21-24). For the redeemed such separation will continue until the first resurrection (Rev. 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Phil. 3:21; 1 Cor. 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor. 5:8)

The bodily resurrection of all mankind, saved to eternal life (Jn. 6:39; Rom. 8:10-11, 19-23; 2 Cor. 4:14), and the unsaved to judgment and everlasting punishment (Dan. 12:2; Jn. 5:29; Rev. 20:13-15).

The souls of the unsaved at death are kept under punishment (in Hell) until the second resurrection (Lk. 16:19-26; Rev. 20:13-15), when the souls and the resurrected body will be united (Jn. 5:28-29). They shall then appear at the Great White Throne judgment (Rev. 20:11-15), and shall be cast into the lake of fire (Mt. 25:41-46), cut off from life of God forever (Dan. 12:2; Jn. 5:29; 2 Thes. 1:7-9).

[Back to the top](#)

## **Rapture**

The soon return of Christ in the clouds to catch away the saints to be with Him always (1 The. 4:13-17; 1 Cor. 15:51, 52; Jn. 14:1-3). He will translate His church from the earth and deliver them from the wrath to come (1 Thes. 5:9; Rev. 6:16).

[Back to the top](#)

## **Tribulation**

Following the removal of the church from the earth (Jn. 14:1-3; 1 Thes. 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; 12:1; 2 Thes. 2:7-12). This period includes the seventieth week of Daniel's prophecy (Dan. 9:24-27; Mat. 24:15-31; 25:31-46).

[Back to the top](#)

## **The Second Coming and Millennial Reign**

After the great tribulation, Christ will come to earth to occupy the throne of David (Mt. 25:31; Lk. 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 resurrected saints will reign with Him over Israel and all the nations of the earth (Ez. 37:21-28; Dan. 7:17-22; Rev. 19:11-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and the removal of Satan from the world (Dan. 7:17-27; Rev. 20:1-7).

The kingdom itself will be the fulfillment of God's promise to Israel (Isa. 65:17-25; Ez. 37:21-28; Zec. 8:1-17) to restore them to the land which they forfeited through their disobedience (Deu. 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Mt. 21:43; Rom. 11:1-26) but will again be awakened through repentance to enter into the place of blessing (Jer. 31:31-34; Ez. 36:22-32; Rom. 11:25-29).

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

[Back to the top](#)

## **Judgment of the Lost**

Following the release of Satan after the thousand year reign of Christ (Rev. 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, 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 (Mt. 25:41; Rev. 20:10), whereupon Christ, who is the judge of all men (Jn. 5:22), will resurrect and judge the great and small at the Great White Throne judgment (Rev. 20:11-15).

This resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Rom. 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Mt. 25:41; Rev. 20:11-15).

[Back to the top](#)

## **Eternity**

After the closing of the millennium, the temporary release of Satan, and the judgment of the unbelievers (2 Thes. 1:9; Rev. 20:15, Rev. 21-22), the saved will enter the eternal state of glory with God, after which the element of this earth are to be dissolved (2 Pe. 3:10). Following this, the heavenly city will come down out of heaven (Rev. 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (Jn. 17:3; Rev. 21,22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Cor. 15:24-28) that in all spheres the triune God may reign forever and ever (1 Cor. 15:28).

[Back to the top](#)