

Statement of Faith

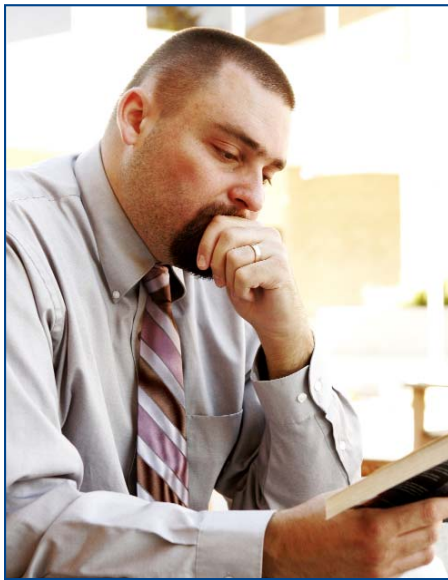
Preamble

Members of the board of directors, administrators, and faculty members of The Master's Seminary recognize that any doctrinal statement is but a fallible human attempt to summarize and systematize the riches of an infallible divine revelation. But this in no way detracts from the importance of such a statement. In fact, members of the board of directors, administration, and faculty members are annually required to sign a statement affirming agreement with this Statement of Faith.

The Holy Scriptures

We teach that the Bible is God's written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor. 2:7–14; 2 Pet. 1:20, 21).

We teach that the Word of God is an objective, propositional revelation (1 Cor. 2:13; 1 Thess. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture, which affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen. 1:31; Ex. 31:17).



We teach that the Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12, 13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15–17; Heb. 4:12; 2 Pet. 1:20, 21).

We teach that God spoke in His written Word by a process of dual authorship. 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 (2 Pet. 1:20, 21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).

We teach that, whereas there may be several applications of any given passage of Scripture, there is

but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12–15; 1 Cor. 2:7–15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on

A Firm Foundation

The affirmations which follow carefully specify our teaching position with regard to the major biblical doctrines, and thus provide a framework for curriculum and instruction at the seminary. They also provide an anchor to protect the institution against theological drift.

all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

God

We teach that there is but one living and true God (Deut. 6:4; Is. 45:5–7; 1 Cor. 8:4), an infinite, all-knowing Spirit (John 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)—each equally deserving worship and obedience.

God the Father—We teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8, 9; 1 Cor. 8:6). He is the Creator of all things (Gen. 1:1–31; Eph. 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Ps. 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 creatures and events (1 Chr. 29:11). In His sovereignty He is neither author nor approver of sin (Hab. 1:13), nor does He abridge the accountability of moral, intelligent creatures (1 Pet. 1:17). He has graciously chosen from eternity past those whom He would have as His own (Eph. 1:4–6); He saves from sin all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Rom. 8:15; Gal. 4:5; Heb. 12:5–9).

God the Son—We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created “the heavens and the earth and all that is in them” according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operations (John 1:3; Col. 1:15–17; Heb. 1:2).

We teach that 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 His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Phil. 2:5–8; Col. 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Mic. 5:2; John 5:23; 14:9, 10; Col. 2:9).

We teach that our Lord Jesus Christ was virgin born (Is. 7:14; Matt. 1:23, 25; Luke 1:26–35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God’s kingdom (Ps. 2:7–9; Is. 9:6; John 1:29; Phil. 2:9–11; Heb. 7:25, 26; 1 Pet. 1:18, 19).

We teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Phil. 2:5–8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Rom. 3:24, 25; 5:8; 1 Pet. 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the 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 Pet. 2:24; 3:18).

We teach that 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 (Matt. 28:6; Luke 24:38, 39; Acts 2:30, 31; Rom. 4:25; 8:34; Heb. 7:25; 9:24; 1 John 2:1).

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

We teach that 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 Thess. 4:13–18; Rev. 20).

We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22, 23): Believers (1 Cor. 3:10–15; 2 Cor. 5:10); Living inhabitants of the earth at His glorious return (Matt. 25:31–46); and the 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 (Is. 9:6, 7; Ezek. 37: 24–28; Luke 1:31–33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matt. 25:14–46; Acts 17:30, 31).

God the Holy Spirit—We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10–13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternity (Heb. 9:14), omnipresence (Ps. 139:7–10), omniscience (Is. 40:13, 14), omnipotence (Rom. 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt. 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).

We teach that 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 (Matt. 1:18), the written revelation (2 Pet. 1:20, 21), and the work of salvation (John 3:5–7).

We teach that a unique 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 initiate and complete the building of the body of Christ. His activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7–9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing 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. 8:9–11; 2 Cor. 3:6; Eph. 1:13).

We teach that 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 (2 Pet. 1:19–21). 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 be filled with (controlled by) the Spirit (Rom. 8:9–11; Eph. 5:18; 1 John 2:20, 27).

We teach that 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 (John 16:13, 14; Acts 1:8; 1 Cor. 12:4–11; 2 Cor. 3:18).

We teach, 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 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).

Man

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

We teach that 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 (Is. 43:7; Col. 1:16; Rev. 4:11).

We teach that 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 hopelessly 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; John 3:36; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1–3; 1 Tim. 2:13, 14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Ps. 14:1–3; Jer. 17:9; Rom. 3:9–18, 23; 5:10–12).

Salvation

We teach that salvation is wholly of God by 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 (John 1:12; Eph. 1:4–7; 2:8–10; 1 Pet. 1:18, 19).

Election

We teach that 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 Thess. 2:13; 2 Tim. 2:10; 1 Pet. 1:1, 2).

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

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

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this 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 (Matt. 11:25–28; 2 Tim. 1:9).



Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3–8; 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 (John 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. Good works will be its proper evidence and fruit (1 Cor. 6:19–20; Eph. 5:17–21; Phil. 2:12b; Col. 3:12–17; 2 Pet. 1:4–11). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor. 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Rom. 8:16, 17; 2 Pet. 1:4; 1 John 3:2, 3).

Justification

We teach that justification before God is an act of God (Rom. 8:30, 33) by which He declares righteous those who, through faith in Christ, repent of their sins (Is. 55:6, 7; Luke 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4; 2 Cor. 7:10) and confess Him as sovereign Lord (Rom. 10:9, 10; 1 Cor. 12:3; 2 Cor. 4:5; Phil. 2:11). This righteousness is apart from any virtue or work of man (Rom. 3:20; 4:6) and involves the placing of our sins on Christ (Col. 2:14; 1 Pet. 2:24) and the imputation of Christ's righteousness to us (1 Cor. 1:2, 30; 6:11; 2 Cor. 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (Rom. 3:26).

Sanctification

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore 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 Thess. 2:13; Heb. 2:11; 3:1; 10:10, 14; 13:12; 1 Pet. 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the likeness of Christ 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 our Lord Jesus Christ (John 17:17, 19; Rom. 6:1–22; 2 Cor. 3:18; 1 Thess. 4:3, 4; 5:23).

In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate 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 Pet. 1:14–16; 1 John 3:5–9).



Security

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37–40; 10:27–30; Rom. 5:9, 10; 8:1, 31–39; 1 Cor. 1:4–9; Eph. 4:30; Heb. 7:25; 13:5; 1 Pet. 1:4, 5; Jude 24).

We teach 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 excuse for sinful living and carnality (Rom. 6:15–22; 13:13, 14; Gal. 5:13, 16, 17, 25, 26; Titus 2:11–14).

Separation

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Cor. 6:14–7:1; 2 Tim. 3:1–5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so 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 Savior. We also teach that 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 John 2:15–17; 2 John 9–11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thess. 1:11, 12; Heb. 12:1, 2) and affirm that the Christian life is a life of obedient righteousness demonstrated by a beatitude attitude (Matt. 5:2–12) and a continual pursuit of holiness (Rom. 12:1, 2; 2 Cor. 7:1; Heb. 12:14; Titus 2:11–14; 1 John 3:1–10).

The Church

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united 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 the head (Eph. 1:22; 4:15; Col. 1:18).

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1–21, 38–47) and will be completed at the coming of Christ for His own at the Rapture (1 Cor. 15:51–52; 1 Thess. 4:13–18).

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

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1; 2 Thess. 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Cor. 11:18–20; Heb. 10:25).

We teach that the one supreme authority for the church is Christ (Eph. 1:22; Col. 1:18) and that leadership, gifts, order, discipline, and worship in the church are all appointed through His sovereignty as found in the Scriptures. 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) and deacons, both of whom must meet biblical qualifications (1 Tim. 3:1–13; Titus 1:5–9; 1 Pet. 5:1–5).

We teach that these leaders lead or rule as servants of Christ (1 Tim. 5:17–22) and have His authority in directing the church. The congregation is to submit to their leadership (Heb. 13:7, 17).

We teach the importance of discipleship (Matt. 28:19, 20; 2 Tim. 2:2), mutual accountability of all believers to each other (Matt. 18:15–17), as well as the need to discipline sinning members of the congregation in accord with the standards of Scripture (Matt. 18:15–22; Acts 5:1–11; 1 Cor. 5:1–13; 2 Thess. 3:6–15; 1 Tim. 1:19, 20; Titus 1:10–16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach 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; 1 Pet. 5:1–4).

We teach that the purpose of the church is to glorify God (Eph. 3:21) by building itself up in the faith (Eph. 4:13–16), by instruction of the Word (2 Tim. 2:2, 15; 3:16–17), by fellowship (Acts 2:47; 1 John

1:3), by keeping the ordinances (Luke 22:19; Acts 2:38–42) and by advancing and communicating the gospel to the entire world (Matt. 28:19; Acts 1:8).

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

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen 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; 1 Cor. 12:4–31; 1 Pet. 4:10, 11).

We teach that there were two kinds of gifts given to the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (2 Cor. 12:12; Heb. 2:3, 4); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor. 13:8–12). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Rom. 12:6–8).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1–8; John 5:7–9; 2 Cor. 12:6–10; James 5:13–16; 1 John 5:14, 15).

We teach that 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 resurrection to a new life (Rom. 6:1–11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41, 42).

We teach that 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. 11:23–32). We also teach that whereas 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).

Angels

Holy Angels—We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9–14; Heb. 1:6, 7, 14; 2:6, 7; Rev. 5:11–14).

Fallen Angels—We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Is. 14:12–17; Ezek. 28:11–19), by taking numerous angels with him in his fall (Matt. 25:41; Rev. 12:1–14), and by introducing sin into the human race by his temptation of Eve (Gen. 3:1–15).

We teach that Satan is the open and declared enemy of God and man (Is. 14:13, 14; Matt. 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 (Is. 14:12–17; Ezek. 28:11–19; Matt. 25:41; Rev. 20:10).

Last Things

Death—We teach that physical death involves no loss of our immaterial consciousness (Rev. 6:9–11), that there is a separation of soul and body (James 2:26), that the soul of the redeemed

passes immediately into the presence of Christ (Luke 23:43; 2 Cor. 5:8; Phil. 1:23), and that, for the redeemed, such separation will continue until the Rapture (1 Thess. 4:13–17) which initiates the first resurrection (Rev. 20:4–6), when our soul and body will be reunited to be glorified forever with our Lord (1 Cor. 15:35–44, 50–54; Phil. 3:21). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor. 5:8).

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

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19–26; Rev. 20:13–15), when the soul and the resurrection body will be united (John 5:28, 29). They shall then appear at the Great White Throne judgment (Rev. 20:11–15) and shall be cast into hell, the lake of fire (Matt. 25:41–46), cut off from the life of God forever (Dan. 12:2; Matt. 25:41–46; 2 Thess. 1:7–9).

The Rapture of the Church—We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thess. 4:16) to translate His church from this earth (John 14:1–3; 1 Cor. 15:51–53; 1 Thess. 4:15–5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Cor. 3:11–15; 2 Cor. 5:10).

The Tribulation Period—We teach that immediately following the removal of the church from the earth (John 14:1–3; 1 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; 2 Thess. 2:7–12; Rev. 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matt. 24:27–31; 25:31–46; 2 Thess. 2:7–12). At that time the Old Testament and tribulation saints will be raised and the living will be judged (Dan. 12:2–3; Rev. 20:4–6). This period includes the seventieth week of Daniel’s prophecy (Dan. 9:24–27; Matt. 24:15–31; 25:31–46).

The Second Coming and the Millennial Reign—We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matt. 25:31; Luke 1:32, 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 (Ezek. 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 by the removal of Satan from the world (Dan. 7:17–27; Rev. 20:1–6).

We teach that the kingdom itself will be the fulfillment of God’s promise to Israel (Is. 65:17–25; Ezek. 37:21–28; Zech. 8:1–17) to restore them to the land which they forfeited through their disobedience (Deut. 28:15–68). The result of their disobedience was that Israel was temporarily set aside (Matt. 21:43; Rom. 11:1–26) but will again be awakened through repentance to enter into the land of blessing (Jer. 31:31–34; Ezek. 36:22–32; Rom. 11:25–29).

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

The Judgment of the Lost—We teach that 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

(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 teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28, 29), they will be committed to an eternal conscious punishment in the lake of fire (Matt. 25:41; Rev. 20:11–15).

Eternity—We teach that after the closing of the Millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thess. 1:9; Rev. 20:7–15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Pet. 3:10) and replaced with a new earth wherein only righteousness dwells (Eph. 5:5; Rev. 20:15, 21, 22). 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 (John 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. 15:23–28) that in all spheres the triune God may reign forever and ever (1 Cor. 15:28).

