

The Word of God

Inspired and Inerrant

I believe in the divine inspiration and authority of the Scriptures. By this I mean there was a miraculous guidance of the Holy Spirit in the writing of the 66 books of the Bible. This guidance extends to all parts of the Scriptures equally, applying even to the choice of words, so that the result is the very word of God, inerrant in the original autographs, and the only infallible rule of faith and practice (2 Peter 1:20-21, 2 Tim. 3:16, Matt. 5:18). Moreover, it is my conviction that God has exercised such singular care and providence through the ages in preserving the written Word, that the Scriptures as we now have them are, in every essential particular, as originally given and contain all things necessary to salvation.

Interpretation

I believe that the Word of God is an objective, propositional revelation (1 Thes. 2:13; 1 Cor. 2:13). I believe that while there may be many applications of any given passage of Scripture, there is only one true meaning and that meaning resides in the text. The meaning of a text is to be found as one diligently applies the literal, grammatical, historical method of interpretation under the guidance of the Holy Spirit. This basic hermeneutical approach leads to my belief that the opening chapters of Genesis present a literal six-day creation period (Gen. 1:31; Ex. 31:17).

God

I believe in the one living and true God, revealed as infinitely perfect and eternally existing in three equal persons—the Father, the Son, and the Holy Spirit (Deut. 6:4; Isaiah 45:5,7; 1 Cor. 8:4; Matt. 28:19; 2 Cor. 13:14). I believe in the deity of the Lord Jesus Christ. I believe in the Holy Spirit as a divine person, a personality distinct from the Father and the Son. While its members possess individual, personal attributes, the Trinity is without division of nature, essence, or being. God is unchanging, holy, all knowing, all powerful, and all present. He is in light, He is love and spirit (1 John 1:7; 4:8; John 4:24).

God the Father

I believe 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, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship to all men (Eph. 4:6), but He is spiritual Father only to believers (Rom. 8:14). He continually upholds, directs, and governs all creatures and events (1 Chron. 29:11). In His sovereignty He is neither author nor approver of sin (Hab. 1:13; James 1:13), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Eph.1:4); 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 (John 1:12; Rom. 8:15; Gal. 4:5; Heb.12:5).

Jesus Christ

I believe 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).

I believe that in the incarnation He was begotten of the Holy Spirit, and born of the virgin, Mary, and is true God and true man (Is. 7:14; Matt. 1:23-25; John 1:1-14). I believe that in the incarnation Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. 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. 2:1-6). In doing so, He accepted all of the essential characteristics of humanity and so became the God Man (Col. 2:9). He received a human body and a sinless human nature. He became and remained a perfect man, sinless throughout His life (Heb. 4:15).

I believe that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (John 1:18, 3:16-17; Phil. 2:10).

I believe that in fulfillment of prophecy He came first to Israel as her Messiah-King, and that, being rejected of that nation, He, according to the eternal counsels of God, gave His life as a ransom for all. I believe that, in infinite love for the lost, He voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb and took away the sins of the world, bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense—the just for the unjust—and by His death He became the Savior of the lost (John 10:15; Rom. 3:24-25; 5:8; 1 Peter 2:24).

I believe 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 Head, Advocate, and High Priest (Rom. 4:24; 1 John 2:1). 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 (Matt. 28:6). Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers. He arose from the dead in the same body, though glorified, in which He had lived and died, and His resurrection body is the pattern of that body which ultimately will be given to all believers (1 Cor. 15:20-23; John 14:9; Rom. 1:4, 6:5-10).

I believe 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. The Lord Jesus Christ is the One through whom God will judge all mankind, which includes believers, living inhabitants of the earth at his return, and unbelieving dead (1 Thes. 4:13-18; Rev. 20; 1 Cor. 3:10-15; Matt. 25:31-46).

The Holy Spirit

I believe that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect, emotions, will, eternity, omnipresence, omnipotence, omniscience, and truthfulness (1 Cor 2:10; Eph. 4:30; 1 Cor. 12:11; Heb. 9:14; Ps. 139:7,10; Rom. 15:13; 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; Heb. 10:15-17).

I believe that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. I recognize His sovereign activity in creation, the incarnation, the written revelation, and the work of salvation (Gen. 1:2; Matt 1:18; 2 Peter 1:20-21; John 3:5-7). The Holy Spirit, in this present age, came at Pentecost and now indwells all believers in the Lord Jesus Christ at salvation, baptizes them into the body of Christ, and seals them unto the day of redemption (Acts 2:1-4; 1 Cor. 12:13; Eph. 1:13). He never takes His departure from the church, nor from the feeblest of the saints, but is ever present to testify of Christ (John 14:16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22). Every believer is commanded of God to be controlled by the Holy Spirit that will result in evidences of spiritual growth. The Holy Spirit not only baptizes each believer into the body of Christ, but also indwells, sanctifies, instructs, and empowers them for service. 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. The Holy Spirit glorifies Christ by implementing His work of redeeming the lost and building up believers in the faith (John 16:13; Rom. 8:9, Eph. 5:18; 2 Peter 1:19-21; 1 John 2:20-27). The Holy Spirit teaches, guides, assures, and prays for believers (Rom. 8:26; John 16:13).

I believe that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit sovereignly gives various gifts to each believer at salvation (John 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2 Cor. 3:18). I believe that speaking in tongues and the working of sign miracles in the beginning days of the church was 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:14:25). I believe that the gift of tongues in the early church was the ability to speak in an unknown human language and was never a mark of spiritual maturity (Acts 2:5-8; 1 Cor. 12:30; 14:20).

Angels

Holy Angels

I believe 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 help men, serve God, and worship Him (Luke 2:9-14; Heb 1:6-7, 14; Rev. 5:11-14; 19:10; 22:9).

Fallen Angels

I believe that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall, and by introducing sin into the human race with his temptation of Eve (Isaiah 14:12-17; Eze. 28:11-19 Matt. 25:41, Gen. 3:1-15).

I believe that Satan is the open and declared enemy of God and men; the prince of this world, who has been defeated through the death and resurrection of Jesus Christ; and that he shall be eternally punished in the lake of fire (Isaiah 14:13-14; Matt. 4:1-11; Rev. 12:9-10; Eze. 28:11-19; Rev. 20:10).

Man

I believe that man was directly and immediately created by God in His image and after His 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).

I believe 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 purpose for man in the world (Isaiah 43:7; Col. 1:16; Rev. 4:11).

I believe that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence and incurred the penalty of spiritual and physical death. Adam became spiritually dead, subject to the wrath of God and the power of Satan.

I believe this spiritual death, or total depravity of human nature, has been transmitted to the entire human race, Christ Jesus alone being excepted. Because of this spiritual death, every child of Adam is born into the world with a nature that is 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. 2:14; 1 John 1:8). All men are made in the image of God, but are 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

By Grace

I believe 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 of works. I believe that owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance

however administered, can help the sinner to take even one step toward heaven (John 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19).

I believe that a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those saved in this manner are sons of God. I believe that man's redemption has been accomplished solely by the blood of Jesus Christ, who was made to be sin and was made a curse for us, dying in our place. No repentance, no feeling, no faith, no good resolutions, no sincere effort, no submission to the rules and regulation of any church, nor all the churches that have existed since the days of the Apostles can add in the very least degree to the value the blood, or to the merit of the finished work of Jesus Christ (John 3:7-18; Rom. 5:6-9; 2 Cor. 5:21; Gal. 3:13; 6:15; Phil. 3:4-9; Tit. 3:5; Jam. 1:18; 1 Peter 1:18-19).

Through Faith

I believe that the new birth of the believer comes only through faith in Christ and that repentance is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor are any other acts, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation (John 1:12; 3:16, 18, 36; 5:24; 6:29; Acts 13:39; 16:31; Rom. 1:16-17; 3:22,26; 4:5; 10:4; Gal. 3:22).

Regeneration

I believe that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God, when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation (John 3:3-7). Genuine regeneration will be made manifest by godly growth in attitude and conduct (1 Cor. 6:19-20; Eph. 2:10). Good works and spiritual growth 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. 2:12; Col. 3:16; 2 Peter 1:4). 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. 8:17; 1 John 3:23).

Election

I believe that God chose in Christ before the foundation of the world those whom He graciously regenerates, saves, and sanctifies (Rom 8:28-30; Eph. 1:4-11). This election does not contradict or negate the responsibility of man to repent and trust Christ for salvation (John 3:18-19, 36; 5:40; Rom. 9:22-23; 2 Thes. 2:10-12). 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 6:37-44; Acts 13:48; James 4:8). I believe that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part nor or 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; Tit. 3:4-7).

I believe that faith is not the cause of salvation but is its necessary channel. Regeneration and faith happen simultaneously in the soul of the believer (Eph. 2:8-9). When an unregenerate person exercises faith in Christ, he passes immediately out of spiritual death into spiritual life and from the old creation into the new; being justified from all things, accepted before the Father just as Christ is accepted (2 Cor. 5:17). Salvation is provided for each individual in the world, but appropriated only by the elect (2 Pet. 2:1; 1 John 2:2; 1 Tim. 2:4-6; 4:10).

Justification

I believe that justification before God is an act of God by which He declares righteous those who exercise saving faith as described in the New Testament (John 5:24; Acts 13:3-9; Rom. 3:20; 5:1,11-12; 10:9-10). This righteousness is apart from any virtue or work of man and involves the imputation of our sins to Christ and the imputation of Christ's righteousness to us. By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (1 Cor. 1:30; 2 Cor. 5:21; Col. 2:14; 1 Pet. 2:24).

Sanctification

I believe that every believer is sanctified to 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 has to do with a believer's standing, not his present walk or condition (Acts 20:32; 1 Cor. 1:2,30; 6:11; Heb. 2:11; 3:1; 10:10-14; 13:12).

I believe 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 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 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 Thes. 4:3-4).

In this respect I believe 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. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Gal. 5:16-25; Eph. 4:22-24; Col 3:9-10; Phil. 3:12).

Security and Assurance

I believe that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 10:27-30; Rom. 5:9-10; 8:1, 31-39; 1 Cor. 1:18; Eph. 4:30; 1 Peter 1:5). 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 and an occasion for sinful living and carnality (Rom. 6:15-22; 13:13-14; Gal. 5:13,

25-26; Tit. 2:11-14). Such a lifestyle would bring God's loving discipline and correction for God cannot overlook the sin of His children. God, who cannot fail, has undertaken to save and keep forever His regenerate children apart from all human merit, will in the end present every one of them without fault before the presence of His glory and conformed to the image of His Son (Jude 24, 1 Thes. 5:23-24).

I believe that it is the privilege of all believers to be assured of their salvation from the very day they take Him to be their Savior and that this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word (Luke 10:20; 2 Cor. 5:1, 6-8; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13).

Christian Conduct

A Fully Devoted Life

I believe that all who are regenerated are called with a holy calling, to walk, not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit. Out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total devotion, all the saved should live in such a manner as to demonstrate our adoring love to God. This should be expressed through intentional expressions of love and truth to our fellow believers and the lost. Our devotion to God should be marked by compassion and righteousness born of the Holy Spirit (Rom. 12:1-2; John 17:20-23; 1 Cor. 5:9-13; 2 Cor. 6:14-7:1; 1 John 2:15-16).

Gifted for Ministry

I believe that divine, enabling gifts for service are given by the Spirit to all who are saved. While there are different gifts, each believer is empowered by the same Spirit, and each is called to his own divinely appointed service in the church and in the world. Each believer should identify his various areas of giftedness and to work diligently as he pours himself into the areas that God has given him to minister. The role of pastors and teachers is to train and equip other believers for the work of ministry. Each believer will be given rewards based on how well and in what spirit he uses his abilities (Rom. 12:6; 1 Cor. 12:4-11; Eph 4:11; 2 Cor. 5:10; 1 Cor. 3:9-15; 9:18-27).

I believe that there were two kinds of gifts given 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; and ministering gifts, given to equip believers for edifying one another (Heb. 2:3-4; 2 Cor. 12:12). With the New Testament revelation complete, Scripture becomes the sole test of the authenticity of man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message. Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (Rev. 13:14). The only gifts in common operation today are those nonrevelatory equipping gifts given for edification or evangelism (Rom. 12:6-8). I believe 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 18:1-6; 2 Cor. 12:7-10; Jam. 5:13-16; 1 John 5:14-15).

Reaching the Lost

I believe that it is the explicit instruction of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world even as He was sent forth into the world to seek and to save the lost. I believe that once a person is saved he should relate to the world as a visitor and ambassador, making it his highest priority to relate to the lost in such a way as they have opportunity to know Christ (Matt. 28:18-19; Mark 16:15; John 17:8; Acts 1:8; 1 Cor. 9:22; 2 Cor. 5:18-22; 1 Peter 1:17; 2:11).

The Church

The Universal Church

I believe that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church, the bride of Christ, of which Christ is the head (1 Cor. 12:12-13; 2 Cor. 11:2; Eph. 1:22; 4:15; 5:23-32; Col. 1:18; Rev. 19:7-8). The church began at the Day of Pentecost and will be completed at the coming of Christ for His own at the rapture (Acts 2:1-21, 38, 47; 1 Cor. 15:51-52; 1 Thes. 4:13-18). The church is a 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, a mystery not revealed until this age (1 Cor. 10:32; Eph. 3:16).

The Local Church

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

I believe that the one supreme authority for the church is Christ and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures (1 Cor. 11:3; Eph. 1:22; Col 1:18). The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers) and deacons, both of whom must meet biblical qualifications. I believe that these leaders lead as servants of Christ and have His authority in directing the church (Acts 20:28; Eph. 4:11; 1 Tim. 3:1-13; Titus 1:1-5; 1 Peter 5:1-5). The congregation is to submit to their leadership (Heb. 13:7-17).

I believe in the importance of corporate worship, corporate evangelism, discipleship, mutual accountability of all believers to each other, as well as the need for discipline of sinning members of the congregation in accord with the standards and directives of Scripture (Matt. 18:5-22; 28:19-20; Acts 5:1-11; 1 Cor. 5:1-13; 2 Thes. 3:6-15; 1 Tim. 1:19-20; Tit. 1:10-16).

I believe that the purpose of the church is to glorify God by advancing and communicating the gospel to the entire world, by building itself up in the faith, by instruction of the Word,

by service, by fellowship, and by keeping the ordinances (Acts 1:8; 2:38-42, 44; Matt. 28:19; Eph. 3:21; 4:13-16; 2 Tim. 2 2-15; 3:16-17; 1 John 1:3).

The Ordinances

I believe that two ordinances have been committed to the local church: baptism and the Lord's Supper. Christian baptism by immersion 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. It is also a sign of fellowship and identification with the visible Body of Christ (Acts 8:36-39; Rom. 6:1-11).

I believe that the Lord's Supper is the commemoration and proclamation of His death until He comes and should be always be proceeded by solemn self-examination and corporate unity. I also believe 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. 11:28-32; 1 Cor.10:16).

The Last Things

Death

I believe that physical death involves no loss of our immaterial consciousness, that the soul of the redeemed passes immediately into the presence of Christ, that there is a separation of soul and body, and that, for the redeemed, such separation will continue until the rapture, which initiates the first resurrection, when our soul and body will be reunited to be glorified forever with our Lord (Luke 23:43; Phil. 1:21-24; 2 Cor. 5:8; 1 Thes. 4:13-17; Rev. 20:40; 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).

I believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (John 6:39, Rom. 8:10-11, 19-23; 2 Cor. 4:14; John 5:29; Rev. 20:13-15). I believe that the soul of the unsaved at death are kept under punishment until the second resurrection, when the soul and the resurrection body will be united (Luke 16:19-26; Rev. 20:13-15; John 5:28-29). They shall then appear at the Great White Throne judgment and shall be cast into hell, the lake of fire, cut off from the life of God forever (Matt. 25:41-46; Dan. 12:2; 2 Thes. 1:39; Rev. 20:11-15).

The Rapture of the Church

I believe in the personal, bodily return of our Lord Jesus before the seven-year tribulation to translate His church from this earth and, between this event and His glorious return with his saints, to reward believers according to their works (John 14:1-3; 1 Cor. 3:11-15, 15:51-53; 1 Thes. 4:15-5:11; Tit. 2:13).

The Tribulation Period

I believe that immediately following the removal of the church from the earth the righteous judgments of God will be poured out upon an unbelieving world, and that these judgments

will be climaxed by the return of Christ in glory to the earth (John 14:1-3; 1 Thes. 4:13-18). At that time the Old Testament and tribulation saints will be raised and the living will be judged. This period includes the seventieth week of Daniel's prophecy (Jeremiah 30:7; Dan 9:24-27; 12:1; Matt. 24:15-31; 25:31-40).

The Millennium

I believe that, after the tribulation period, Christ will come to earth to occupy the throne of David and establish His messianic kingdom for a thousand years on the earth (Matt. 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30; Rev. 20:1). 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. 20:1-7).

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

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

The Judgment of the Lost

I believe that following the release of Satan after the thousand-year reign of Christ, 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. 20:7-9). Following this, Satan will be thrown into the lake of fire and brimstone whereupon Christ, who is the Judge of all men, will resurrect and judge the great and small at the Great White Throne judgment (Matt. 25:4; Rev. 20:10).

I believe that this resurrection of the unsaved dead to judgment will be physical resurrection, whereupon receiving their judgment; they will be committed to an eternal conscious punishment in the lake of fire (Matt. 25:4; Rom. 14:10-13; Rev. 20:11-15).

Eternity

I 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, after which the elements of this earth are to be dissolved and replaced with a new earth wherein only righteousness dwells (2 Thes. 1:9; Rev. 20:7-22; 2 Pet. 3:10; Eph. 5:5). Following this, the heavenly city will come down out of heaven and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (Rev. 21:2; 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 that in all spheres the triune God may reign forever and ever (1 Cor. 15:24-28).