

# The Holy Scriptures

We believe that holy men of God wrote as they were moved by the Holy Ghost. The Scriptures are perfect, holy, and true to the very jot and tittle, having no admixture of error. The Scriptures are our only infallible rule of faith and practice; and we strive to bring every deed, doctrine, and thought into conformity to them. They are the inspired, complete, final revelation of God to man, forever settled in heaven, preserved forever.

1. By the “Holy Scriptures” we mean that collection of sixty-six books from Genesis to Revelation, which not only contain and convey the Word of God, but IS the very Word of God.
2. By “Inspiration” we mean that the books were supernaturally and verbally given by God—every word representing the very mind of the Spirit.
3. By “Preservation” we mean that God has promised not one jot or tittle of the Holy Scriptures shall pass or be lost.

In spite of the recent flood of translations, we accept the Authorized 1611 King James version of the Bible as God’s fulfillment of His promise of preservation to us as English-speaking Christians. We believe this version to be an accurate translation of the pure line of manuscripts, these manuscripts being the Masoretic Hebrew of the Old Testament and the Byzantine (Textus Receptus, Majority Text) manuscripts of the Greek New Testament.

References: II Tim. 3:15-17; Rom. 15:4; II Pet. 3:16; II Pet. 1:24, 25; Isa. 8:20; II Pet. 1:19-21; Acts 28:23; Jer. 8:9•, Luke 16:29; II Tim. 3:16; Matt. 22:29; Jer. 23:29; Heb. 1:1; Heb. 4:12; Ps. 12:6, 7; Matt. 24:35•, Luke 24:27•, 1 Jn. 5:11; Ps. 138:2; 11 Cor. 2:17; Rom. 3:2, 10; Gal. 1:8, 9; Isa. 40:7, 8; Rev. 3:10; Pro. 30:5, 6; Ps. 119:89; Ps. 119:9; Ps. 119:105; Rev. 22:18, 19, John 1:1,14

## God

**The Essence of God:** God is the purest spirit, invisible, without body, parts, or passions. He subsists in and of Himself and is dependent upon none other.

**The Unity of God:** We believe that there is one, and only one, living and true God whose name is Jehovah. He is the God of creation and the only God to be worshiped, honored and loved. He is the great “I AM” of eternity and beside Him there is none other.

**The Holy Trinity:** We believe that in this divine and infinite being or unity of the Godhead, there are three persons—the Father, the Son, and the Holy Ghost. They are one being, power, entity, and will—each having the whole divine essence, yet the essence undivided. These three divine persons are

equal in every divine perfection executing distinct, but harmonious, offices in the great work of redemption.

1. We believe God the Father is of none, neither being begotten, nor proceeding of, nor from any other. He is the eternal Father, having begotten Christ in eternity. He is the loving Father of all who, by faith in Jesus Christ, are adopted into His family.
2. We believe in Jesus Christ, the eternal Son of God; who is eternally God the Son. He is the Son, by eternal generation, begotten in eternity. We believe in His incarnation, sinless life and substitutionary death. We believe He is co-equal and co-eternal with the Father, having all the fullness of the Godhead bodily. As a son, He is in perfect submission to the Father in the great work of redemption, though their wills are eternally undivided.
3. We believe that the Holy Spirit is a divine person eternally one with God the Father and God the Son. He is co-equal and co-eternal with the Father and the Son, being of the same divine essence. Being God, He is a personality and not just an influence. Those attributes of personality and self-determination are shown in the scriptures, having His part in the creation and the great work of redemption.

References of Essenes ,Unity, Trinity: Rom. 1:20, 21; Jas.2:19; Ps. 14:1; Rom. 1:28; Isa. 53:11; 1 Kings 8:27; Jn. 4:24; Jn. 1:18. Col. 2:9, Isa. 45:7-12; Isa. 43:10, 11, 15; Gen. 1:1; Matt. 28:19; Gen. 1:26; Isa. 6:8; Col. 1:15; Matt. 3:16, 17; Gen. 11:7; II Cor. 13:14; Gen. 3:22, Isa 6:1-8, John 12:41, Col.1:15-17, I John 5:7, John 1:1,14, I Tim.3:16, Titus 2:13, Heb. 1:8-12, Trinity in Resurrection of Jesus: Father Acts 2:32, Son John 10:17-18, Holy Spirit Rom. 8:11

## God's Attributes

Although God is a being absolutely removed from any shadow of composition, He is represented in scripture as possessed of diverse attributes which, though seemingly different from His essence, are in reality constitutive of His nature. God is eternal, infinite, immutable, omnipotent, omniscient, omnipresent, perfectly wise, holy, righteous, good, and just. He has life of and in Himself. He is the all sufficient and blessed God in whom all perfection lies.

References: Jer. 9:23, 24; I Cor. 1:21; Job 23:13; Eph. 3:20; Job 11:7; 11 Pet. 3:8; Dan. 7:13; Isa. 43:10; Ps. 102:27; Rom. 1:20; Eph. 3:11; Ps. 83:18; Heb. 1:3; Isa. 66:1; Ps. 139:23, 24; Rom. 11:36; 1 Tim. 1:11; Heb. 13:20, Deut. 3:24, Ps. 139: 1-24, John 4:24, Ex.3:14, Heb. 13:8, Isa. 46:10

# The Incarnation

God the Son, in the fullness of time, took upon himself man's nature with all the properties and infirmities. Yet without sin, He was conceived by the Holy Spirit in the womb of the virgin Mary. Both the divine and human nature are inseparably joined in the person of Christ, 100% God and 100% man. These natures are without confusion—which is very God and very man, yet one—Jesus Christ, the only mediator between God and man.

References: Gal. 4:4; Deut. 18:15; Isa. 9:6, 7; Jn. 16:28; Gen. 3:15; Isa. 7:14; John 13:3; John 17:18; Lk. 1:27; Lk. 1:31; Heb. 8:1-12; 1 Tim. 2:5; Jn. 1:14; Matt. 1:20; Jn. 5:20; 1 Tim. 3:16; Phil 2:6-11; Col 2:9

# God's Decrees

*God's Decrees, defined as: The 2<sup>nd</sup> causes through which God, the first cause, works.* God hath from eternity freely and unchangeably created in Himself all things that are and will come to pass. God in decreeing to allow sin is in no way held chargeable for it. He neither approved, fellowshipped, encouraged or authored it. God's decrees do no violence to the creatures will, nor yet is the liberty or contingency of the second causes taken away; but rather display His wisdom in \*disposing all second causes to the accomplishing to His designs.

*\*Disposing: to bring someone into a particular frame of mind. To arrange in a particular position.*

References: Acts 2:23; Ps. 76:10; 1 Cor. 2:7-8; Rom. 8:28; Eph. 1:9; Phil. 2:13; Isa. 46:9, 10; Matt. 6:10; Deut. 29:29; Acts 4:27, 28; Ps. 89:7; 11 Tim. 1:9.

# Divine Providence

God the creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things from the greatest to the least, according to His eternal and immutable counsel. This doctrine is of great encouragement to believers as it secures for them the assurance that "all things work together" for their good.

References: Ps. 103:19; Gen. 50:20; Job 1:21; Rom. 8:28; Jas. 4:12; Dan. 4:35; Eph. 1:11; Heb. 1:3; Jude 24, 25; Rom. 11:36; Ps. 76:10; Dan. 3:17; Acts 14:16; Eph. 2:7; Phil 4:9; Pro 16:33; Matt 6:26; Pro 16:9; Acts 2:23; Pro 21:1; Phil 2:13; Phil 1:6

# Creation

We believe in one God “who worketh all in all”. Him we confess as the creator of all things, visible and invisible, who in six, 24 hour days created and prepared “heaven and earth, and the sea, and all things that are therein.” The Triune God spoke everything into existence by Jesus Christ; everything was created by Him and for Him. God’s creation was very good; no curse, no sin, no death. Adam made in the image of God and Eve in the image of man; all things being of God. We further believe that this God still governs and preserves the same, together with all His works, through His wisdom, His might, and the “work of His power.” When He had ordained and prepared each of them, they were right and very good according to their nature, being, and quality. The Genesis account of creation is to be taken literally and not allegorically or figuratively. Man’s creation was not a matter of evolution or evolutionary change of created kinds or development through interminable periods of time from lower to higher forms. All animal and vegetable life were made directly; with God’s established law that they should bring forth only “after their kind.” Beside the laws written in their hearts, Adam and Eve received a command not to eat of the tree of knowledge of good and evil; and while this was kept, they were in happy communion with their Creator.

References: Heb 1:2,10; Rom. 1:20; Col. 1:16-17; Gen. 2:1, 2; Gen. 2:7; Ecc. 7:29; Heb. 11:3; Gen. 1:1-31.

# Of Satan

We believe that Satan(Lucifer) was a created angel. He was the “cherub that covereth,” and a heavenly, angelic musician. Satan is the Author of sin and the father of lies. Satan was once holy, and enjoyed heavenly honors. Through pride and ambition to be as the Almighty, he fell and drew one third of the angelic host with him. He is now the malignant prince and power of the air, and the unholy god of this world. We hold him to be man’s great tempter, the enemy of God and His Christ, the accuser of the saints, the author of all false religion, the chief power behind the present apostasy, the Lord of the anti-Christ, the great dragon, and the old serpent called the devil. He is to be resisted by all those who name the name of Christ, resolving not to give place to him. His final defeat will be by the hands of God’s Son, with the judgment of an eternal justice in hell and lake of fire, a place prepared for him and his angels.

References: Ps. 78:49; Jude 6; Matt. 8:28; Rev. 12:9; Rev. 12:10; Jn. 14:30; Eph. 2:2; 1 Pet. 5:8; Matt. 13:39; Jn. 8:44; Eph. 4:27; Eph. 6:12; Heb. 2:14; Matt. 25:41; Isa.14:12-20; 11 Cor. 4:4, Ez. 28:11-19; Rev. 20:7-10; Rom. 16:20; Gen 3:1-15

# The Angels

We believe that the elect angels of the Lord are ministering spirits, sent forth for the good of those that shall be the heirs of salvation. Those non-elect angels, being left to their own free will, chose to follow Lucifer (the cherub that covereth); therefore, they are to face impending damnation along with Satan at a time appointed by God. Angels are to bring glory unto God as His creatures, which is clearly set forth in scriptures. Angels are mentioned in scripture as “the morning stars”, and the sons of God. Angels are also given names and ranks, such as: Angel Gabriel, and Michael the Arch Angel.

References: Gen 6:2; Ex. 23:20; Lk. 1:13,26 ; Lk. 2:10-13; Lk. 16:22; Acts 27:23; Matt. 13:39-41; Acts 10:7; 1 Tim. 5:21; 1 Pet. 1:12; Heb. 1:14; Jude 6 and 9; Heb. 13:2; Rev. 12:4,9; Job 38:7;

# The Fall

We believe that in the beginning God spoke all things into existence and declared that everything was good. He created man after His own image and likeness in righteousness (without sin) and holiness of truth. Man did not long abide in this honor because Satan used the subtlety of the serpent to seduce and deceive Eve. She then invited Adam, who without any compulsion did willfully transgress and disobey the Word of God, which was to abstain and shun the forbidden fruit. God (in His holy and wise counsel) permitted the fall having purposed it to His own glory. All mankind fell, through Adam’s transgression, and became altogether dead in sin and subject to the eternal wrath of God; both by original and actual corruption, and wholly defiled in all the faculties, in soul and body, is set forth in The Holy King James Bible. Therefore, mankind is conceived in sin, being by nature the children of wrath, the servants of sin, and the subjects of spiritual, temporal and eternal death, except the Lord Jesus Christ sets them free. Mans’ total depravity is not only seen in degree, but extent. The natural man is not depraved in spots, but the whole of his being is depraved. The carnal mind is enmity against God, and the heart is deceitful above all things and desperately wicked.

Fallen man has the inability to come to Jesus Christ for salvation. By “inability” we mean that man is not able to come to Christ or believe in Christ of or in himself. Also, that the will is subject to the mind and the heart and is free only in the sense that it does what it desires, which is an aversion to God. We believe that because of man’s lifeless condition, he is unable to approach God or change his position (unregenerate) with God, as the Ethiopian cannot change his skin or a leopard his spots.

Fallen man bears responsibility for his sin and lack of repentance. By “responsibility” we mean that man is responsible in regards to personal repentance and faith in the Lord Jesus Christ. Mankind is commanded to repent and believe the Gospel. Mankind is invited to approach Christ and permission to come is given to whosoever will let Him come. Man’s inability to come to Christ is not frustrated by his responsibility, because God did not author nor promote mans’ sinful nature, therefore, man cannot blame God for his own willful sin and rejection of Jesus Christ.

References: Gen. 1; col. 1:16; Eph. 4:24; Ecc. 7:29; Gen. 3; 2 Cor. 11:3; Jn. 8:44; 1 Tim. 2:14; Gal. 3:22; Rom. 3:10; Rom. 3:23; Rom. 5:12, 18, 19; Rom. 6:23; Eph. 2:1-3; Ps. 51:5; Job 14:4; Jas. 1:14, 15; Rom. 8:7; Jer. 17:9; Matt. 15:19; Jer. 13:23; Jer. 10:23; Jn. 1:13; Rom. 9:16; Jn. 6:44, 65; Acts 17:30; Rev. 22:17; Matt 11:28; Rom 3:10-18

## The Law

God’s Law is eternal, holy, just and perfect; but fallen man is incapable to fulfill, keep or satisfy God’s Law. The intolerable burden of the Mosaic law, with all its shadows and types, was brought to an end and fulfilled in Christ. The sacerdotal office in its’ types and shadows, together with the temple, altar sacrifices and those things connected to the Levitical Priesthood were fulfilled in the person and work of Jesus Christ. The Law is Holy, just, and good, but by the knowledge of the Law, man is exceeding sinful. Those without the Law have the Law of God written in their hearts. The law was our schoolmaster to bring us to Christ. Man is not justified by the works of the law, is evident; but after conversion the law becomes the Christian’s delight and meditation.

References: Acts 15:10; 2 Cor. 3:16; Col. 2:16, 17; Heb.8 and 10; Isa. 2:4; Rom. 5:20, 6:14-17; Rom 7; Gal. 2:16; Gal. 3:21-25; Ex. 16:28; Ex. 20, 21, 22, 23, 24; Rom 2:12-16; John 1:17; 1 Jn 5:3; Matt 22:36-40

## Doctrines of Grace

**Foreknowledge:** it is our candid judgment that there is hardly any doctrine more generally or more woefully misunderstood than this wonderful doctrine. It is a divine attribute belonging to the nature of God. Unlike election and predestination, which are divine acts that follow, foreknowledge (depending on the context) can mean prescience or foresight. The other usage is closely connected with the words foreordain and foreordination. Regarding person, foreknowledge signifies favor, affection, and special cognition. God, according to His determinate counsel and good pleasure, foreknows a person for the purpose of salvation and finally unto glorification. God’s foreknowledge is eternal and immutable, whether it be of a person or of a nation. Foreknowledge goes beyond the definition and properties of omniscience.

References: Rom 8:28-30, Rom 11:2, 1 Peter 1:20, 1 Pet 1:2-3, Jer. 1:5, Amos 3:2, Ps. 1:6, Matt 7:23, Jn 10:14:27-28, 2 Tim 2:19, Acts 13:48, Jn 10:27-28; Rev 17:14; 2 Jn 1:1,13; Lk 18:7; Mk 13:20; Matt 24:24,31; Rom 9:11-33; 2 Tim 2:10; Titus 1:1

**Election:** Election is God's choice of some persons unto everlasting life, not because of foreseen merit in them, but of his mere mercy in Christ, inconsequence of which choice they are called, justified, and glorified according to the eternal purpose and glory of God, compatible with human responsibility. Election is not salvation. It is not denied that there has been a divine choice of nations privileges or even individuals being chosen to a particular service; but we also affirm that the scriptures teach an election of individuals to everlasting life.

References: Rom 3:23, Rom 8:30, Eph 1:4-7, Rom 5:17-21, Rom 16:13; Gen 12:1-3; 1 Cor 1:30-31, Rom 8:32-33, 2 Cor 5:21, Gal 3:8, Tit 3:5-7, Zech. 3:1-4, Deut. 1:39, Col 3:12, 1 Tim 5:21, 1 Pet 1:2, 1 Pet 2:4-9

**Sanctification:** They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally, through the same virtue, by His Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

References: Acts 20:32; Romans 6:5, 6; John 17:15-19; Ephesians 3:16-19; 1 Thes 5:21-23; Romans 6:14; Galatians 5:24; Colossians 1:11; 2 Corinthians 7:1; Hebrews 12:14; Acts 26:18; Rom 15:16; 1 Cor 1:2; 1 Cor 6:11; Jude 1

This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.

References: 1 Thess. 5:23; Rom 7:18, 23; Gal 5:17; 1 Peter 2:11

In which war, although the remaining corruption for a time may much prevail, yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in His Word hath prescribed them.

References: Rom 7:23; Rom 6:14; Eph 4:15, 16; 2 Cor 3:18; 2 Cor 7:1; Rom 8:29; Eph 5:26.

**Adoption:** All those that are justified, and redeemed through Jesus Christ are made partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of the children of God, having his name put upon them, receive the spirit of adoption, having access to the throne of grace with boldness, They

are enabled to cry Abba, Father, are pitied, protected, provided for, and chastened by him as by a Father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

References: Ephesians 1:5; Galatians 4:4-6; John 1:12-13; Romans 8:14-17; 2 Corinthians 6:18; Revelation 3:12; Ephesians 2:18; Psalms 103:13; Proverbs 14:26; 1 Peter 5:7; Hebrews 12:6; Ephesians 4:30; Hebrews 1:14; 1 Jn 3:1-2; Rom 11:17; Matt 7:7-11; 1 Jn 3:10; Phil 2:15; Eph 5:1,8

### **Assurance:**

Assurance is wrought by the Holy Spirit, and produced in the believer. Assurance yields many blessings, such as certainty, confidence, persuasiveness and an unyielding hope. Assurance is founded upon the blood and righteousness of Christ which is revealed in scripture. There is an inner evidences and witness of our spirit and being brought into harmony with God's Spirit. Although the degrees of assurance may vary because of conflicts and difficulties, yet after making your calling and election sure, the saved will not be left destitute of the Love of Christ. Along with the sincerity of heart and conscience of duty, the Holy Spirit will revive their assurance in due time.

References: Rom 5:5, Rom 8:16, Jn 14:16, Jn 20:31, Heb 6:11-19, 2 Pet 1:10, 1 Jn 3:1-3, 24; 1 Jn 4:13; 1 Jn 5:10-14; 2 Cor 13:5-6; 1 Jn 2:19-21; 1 Jn 3:18-24

**Security of the Believer - Preservation and Perseverance:** Those whom God hath accepted in His Son, effectually called and sanctified by his Spirit, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.



And though they may, through the temptation of Satan and of the world, the prevalence of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.

References: John 10:27-29; Philippians 1:6; 2 Timothy 2:19; 1 John 2:19; Psalms 89:31-34; 1 Corinthians 11:32; Malachi 3:6, Romans 9:11-16; Romans 5:9-10; John 14:19; Hebrews 6:17-20 1 John 3:9; Jeremiah 32:40 Matthew 26:70, 72, 74; Isaiah 64:5, 9; Ephesians 4:30; Psalms 51:10, 12; Psalms 32:3-4; Luke 22:32, 61-62; Ps 97:10; Rom 8:29-39

## Intercessory Work of Christ and of Prayer

### **Intercessory Work of Christ**

It pleased God in his eternal purpose to choose and ordain the Lord Jesus Christ, His only begotten Son, according to the Covenant made between them both, to be the Mediator between God and man.

When the fullness of time was come, He took upon Himself man's nature with all the essential properties, and common infirmities thereof. Yet, without sin and incapable of committing sin being impeccable. He was conceived by the Holy Spirit in the womb of the virgin Mary; being the Mediator, all God and all man.

In the Lord Jesus dwells all the fullness of the Godhead bodily and the Father hath put all power and judgment in His hand. The Lord Jesus Christ undertakes this office willingly, becoming sin, a curse, and enduring most grievous sorrows of soul and painful sufferings in His body. He was crucified, died, was buried, arose with the same glorified body, and ascended into Heaven to sit at the right hand of the Father tabernacled with the same body that hung on the tree.

The office of Mediatorship is necessary in respect of our ignorance of God, our alienation from God and our imperfection. Christ reconciles and presents us acceptable unto God, providing us access unto the throne room of grace with confidence and comfort.

References: 1 Pet 1:18-19; Heb 5:5-6; Acts 17:31; Col 2:9; Heb 1:1-14; Jn 3:35; Job 9:32-33; Isa 53:10-12; Jn 17:1-26; Heb 2:14-16; Heb 4:14-16; 1 Tim 2:5; Col 1:20-23; Gen 28:12; Heb 10:3-10; 1 Pet 5:8; 1 Jn 2:1; Heb 9:24-26; 2 Cor 5:21; Heb 8:6; Heb 9:15.

### **Of Prayer**

We believe that prayer is a holy, sacred duty and privilege of all the elect to perform unto God, in the name of the Lord Jesus Christ and His name alone.

Public prayer is to be in a tongue understood by the people, to be solemn and in a reverent manner.

Private prayer is to be earnest, fervent, in the spirit and in much adoration. Prayer is afforded to us for the following reasons: worship, thanksgiving, petitions, confessions of sins, and for spiritual power—realizing that without the assistance of the Holy Spirit we cannot pray aright. In much prayer and fasting, worldly pleasures and even common food will seem less important and the will of God will seem much more precious.

As oxygen is to the body so is prayer to the spiritual life. Our Lord and Savior Jesus Christ was a man of prayer.

References: Acts 14:23; 1 Cor 7:5; Joel 1:14; 1 Sam 12:21-23; Matt 6:16; 2 Cor 11:27; Ezra 8:21; Matt 6:6-8; Jude 20; Isa 55:6; Isa 30:1; Ps 66:18; Jas 1:5; Jas 5:13-18; Jn 15:16; Jn 14:13-14; Jn 16:23; 1 Tim 2:1; 1 Thess. 5:17-18; 2 Thess. 3:1-2; Matt 9:38; 1 Cor 14:14-15; Rom 8:26-27; Ps 5:1-3; Dan 6:10; 1 Jn 1:9; James 4:2-3; Eph 6:18; Matt 6:6-15; Matt 5:44; Matt 14:23; Matt 26:36-44; Acts 1:24; Col 1:3; Col 1:9; 1 Thess. 5:25

## Civil Government

God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end hath armed them with the power of the sword, for defense and encouragement of them that do good, and for the punishment of evil doers. ( Romans 13:1-4 )

It is lawful for Christians to accept and execute the office of a magistrate when called there unto; in the management whereof, as they ought especially to maintain justice and peace, according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament wage war upon just and necessary occasions. ( 2 Samuel 23:3; Psalms 82:3, 4; Luke 3:14, John 10:34-35 )

Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience sake; and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.

If and when the law of the land or those in power (Local, State, Federal, Worldwide) go against the law/commandment of God; we will obey God rather than man,

References: Romans 13:5-7, Matt.22:21; 1 Peter 2:17; 1 Timothy 2:1-2, Acts 5: 29; Rev. 19:16, Rev. 17:14

# Marriage and the Home

We believe in the honorable state of matrimony between two believers of different sex, as God first instituted in paradise between Adam and Eve. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

Marriage was ordained for the mutual help of husband and wife, for the increase of mankind and the preventing of uncleanness.

It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of Christians to marry in the Lord. Therefore, such as profess the true salvation, should not marry with unbelievers, only to be unequally yoked.

The husband is to love his wife as Christ loved the Church, and dwell with her according to knowledge. The wife is to hold her husband in reverence and to be in submission to him in the Lord.

If one spouse is an unbeliever, the other should not leave the unbelieving spouse, but should pray so that the Lord would also lead that person to salvation. That is marriage built on love, trust and faith in God is accepted, remembering to be forgiving, affectionate and preferring one another, that your prayers be not hindered.

Marriage is one man, one woman, becoming one flesh. Marriage is only dissolved by the death of the husband or wife. Divorce is not a command but an allowance by God because the hardness of our hearts. The only allowable cause for divorce that is clear in Scripture is fornication. Matt. 19:3-9 Remarriage is only permissible in death of Biblical divorce. Matt. 5: 31-32

Concerning the children, (who are gifts from God our Father), we believe parents are to be held responsible for the child's physical, social, and spiritual welfare. Teaching and training them by admonishing, by encouraging, by being an example, by not provoking, and by chastising.

Children are commanded to honor and obey their parents in the Lord that they may live long on the earth.

References: (Marriage) Rom.7:2-3; 1 Cor. 7:1-17; Gen 2:18, 24; Mal 2:15; Matt. 19:5-9; Gen 1:28; 1 Cor. 11:3; Heb 13:4; 1 Tim. 4:1-3; Neh. 13:23-27; Lev 18:22; 1 Pet 3:1-9; Eph 5:22-33; Matt 5:31-32; Tit. 2:4-5; 1 Tim 5:14; Pro 12:4; Gen 24:3; Gen 28:6; Pro 21:19; Pro 31:10-31

References (Children) Matt 18:6; Col 3:20-21; Eph 6:1-4; Gen 28:7-9; Pro 21:13; Pro 22:6, 15; Pro 19:18; Pro 13:24; Pro 30:17; Pro 20:20; Deut. 6:7; Heb 12:9-10; 2 Tim 1:5; Psalm 127:3-5

# The Church

We believe that the true Church of Christ is a visible congregation of baptized believers, associated by a covenant in faith and fellowship of the gospel.

We hold that the local church has the absolute right of self government, free from the interference of any hierarchy of individuals or organizations and that the one and only head is Christ, through the Holy Spirit, not the pope of Rome, who has the spirit of anti-Christ.

We shun any belief such as universal visible or universal invisible as contrary to scriptures. Contrary to these teachings, we believe that the Church (ecclesia) is a called-out assembly (being local and visible).

The origin of the Church can be found in Christ, existing in the apostles, with one baptism of John the Baptist.

Jesus Christ is the Rock, not Peter, upon which the New Testament Church is built upon. This church is to be identified by its characteristic features rather than by name, (Even though it is to be declared that the name Baptist is never to be removed from our Church, for we are humbled, blessed and not ashamed to have it. The name Baptist is a name that points back to an unbroken lineage, to our founder Jesus Christ.) for a name can be adopted by a heretical/false church. The Lord Jesus is the founder, the Foundation, the Head, the Vine, the Bridegroom, and the Chief Cornerstone. The Lord Jesus Christ loves His church, and gave Himself for the church, purchasing it with His own blood. It will be presented to Him a chaste bride, without spot or wrinkle.

References: Col 1:18; Eph 1:22-23; 1 Cor 1:2; Acts 11:26; Rev 2 & 3; Rev 17:5-6; Acts 1:22; Matt 16:18; 18:17; Acts 20:28; 1 Cor 12:12-27; Eph 3:21; Eph 5:23-27, 32; Heb 12:23; Acts 2:47; Acts 9:31; Acts 11:22; Acts 13:1; Rom. 16:1-5, 1 Cor. 4:17, 2 Cor. 1:1, 1 Tim. 3:15; Col. 1:24; Col. 4:15-16; 1 Thess. 1:1; 1 Tim. 3:5

## Ordinances

We believe in the two ordinances, instituted by Christ, and perpetuated till he returns. We do not believe that foot washing is to be incorporated within the observing of the ordinances, not having within itself a display of the gospel.

**1. Baptism:** we Confess that all penitent believers, who through faith, the new birth and renewal of the Holy Ghost – have become united with God. The names of these believers are recorded in heaven, and must on such scriptural confession of their faith, according to the command and doctrine of Christ and the example of the apostles, be baptized with water in the ever-adorable name of the Father, and of the Son, and of the Holy Ghost.

This ordinance is not to be performed on infants, wicked persons or anyone who is not Born again. Baptism does not possess any saving efficacy neither does it seal or secure salvation, this being a work of the Holy Spirit.

Immersion in water is the scriptural mode of baptism—all other modes are viewed as heretical. Not only is baptism strictly symbolic, but it is invalid unless it is performed by the proper authority. This authority is the Lord's New Testament Church preserved through the ages.

Baptism, when followed by a believer whereby he/she becomes a member of the local church, is a picture of the death, burial, and resurrection of Christ; it is a picture of the believer's death to sin; it is a picture of a future resurrection; and baptism is the answer of a good conscience toward God.

Baptism: 1. Right Person (Born again) 2. Right Reason (Because of Salvation Not for Salvation) 3. Right Mode (immersion Only) 4. Right Authority/Doctrine (Local Historic Baptist Church)

References: Matt. 26:19-20, Matt 3:13-17, Matt 21:25, ; Mk. 16:16; Rom 6:3-7; Gal 3:27, Acts 1:22; Acts 2:38-41; Eph 4:5; Col 2:12; 1 Pet 3:21; Acts 8: 12-13; Acts 8:37-38; Acts 10:37-48

**2. Lord's Supper:** it was instituted by Him the same night wherein He was betrayed, to be observed in His churches unto the end of the world for the perpetual remembrance, and to show forth the sacrifice in His death. The elements are unleavened bread, typifying our Lord's broken body and the fruit of the vine typifying our Lord's shed blood remitting our sins. The element of fruit of the vine that we use is unfermented grape juice. To abstain from alcohol is honoring to God and prevents placing a stumbling block before a brother or sister in Christ.

We abhor the popish doctrine of transubstantiation which is unholy, idolatrous and superstitious. Neither do we hold to consubstantiation which is not harmonious to God's Word.

The Lord's Supper is a church ordinance, to be observed by the members of the local church. We observe closed/restricted communion. Therefore, let every believer (before they partake of it) examine themselves and so let him eat of that bread, and drink of that cup as oft as it is observed by the church until He comes.

References: Lk 22:15-20; 1 Cor 11:23-30; 1 Cor 10:16,17,21; 1 Cor 5:9-13; Acts 2:46; Matt 26:26-30

## **The Officers**

This we believe and contend that God in His infinite wisdom and mercy chooses a man who is regenerated, scripturally baptized, ordained by the local church, and genuinely

called into the gospel ministry to lead and feed the flock of God. The assembly according to its ability is instructed to support its ministers and its families.

1. The Pastor is to feed the Flock, care for the Flock, reprove, rebuke, exhort with all long suffering and doctrine; and he is to give an account to God for the Flock. The Pastor is to do the work of an evangelist, while fulfilling the Great Commission, leading the church by his example. He must be blameless, the husband of one wife, sober, vigilant, not given to wine, no striker, not greedy of filthy lucre but patient, apt to teach, not a brawler, not covetous and one that ruleth his own house having his children in subjection with all gravity, and not a novice. These qualifications are not only to enter the pastorate but to remain in the pastorate. Violation of these qualifications can lead to removal of the pastor upon church vote. See Church Constitution/Bilaws Article 5A-11.

2. The deacon is to be chosen by the church to be a help to the Pastor and be a servant to the church. As the pastor is given to prayer and the ministry of the Word, the deacons are responsible for those areas that are material and necessary. The Deacons are to be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience. They must first be proved, blameless, husband of one wife, ruling their children and their house well. Their wife must be grave not slanderous, sober, faithful in all things and have great boldness in the faith. If and when the deacon concludes that he cannot fulfill his office in good conscience, then he is to remove himself that all things may be decently. See Constitution/Bilaws Article 5B-8.

References: 1 Cor 9:27; 1 Thess 5:12-13; Ex 18:21-24; Acts 20:28; 1 Pet 5:1-4; Eph 4:11-12; 1 Tim 3:1-7; 2 Tim 4:1-3; 1 Tim 3:8-13; Acts 6:1-8; Jn 21:15-17; 1 Tim 5:22; 1 Tim 4:16; 2 Tim 2:15; Matt 28:19-20; Acts 13:1-3; 2 Cor 8:19; Heb 13:7; 1 Tim 5:17-19; Titus 1:5-9; 1 Cor 9:9-18

### **Duties of Members**

The Members of the church ought to respect and prefer one another that they may perform all the duties of love towards one another both in soul and body.

Christians have a spiritual debtorship to this world and especially to God who is the source of all blessings both temporal and spiritual. Therefore, we are obligated to serve Him with our time, talents, and material possessions. Members are to contribute financially to and through the local church, cheerfully, and liberally for the advancement of the gospel on earth.

Faithful attendance is expected of every member, that the church may be one, abounding in the work of the gospel and united until the Lords coming.

Members are obligated to be doers of the scriptures remembering that their testimony to the unbelievers is very precious. Every member should be personally concerned for the

church and its endeavors especially in reaching the lost. Every member is expected to join a church of like faith and practice if departure is necessary.

Every member in order to be well pleasing to God must be supportive in their prayers, their presence, their money, possessions, talents, time and in moral/spiritual support to the local church; this is the practical Christian life.

References: Deut 10:12; 1 Thess 5:14-23; Matt 18:15-20; 1 Cor 12:12-31; Col 3:5-10; Deut 12:32; Lk 12:34; 2 Cor 9:6-8; 2 Cor 11:8; Rom 12:1; Eph 5:18; 1 Tim 4:13; Matt 5:13-16; 1 Tim 3:15; Phil 4:15-18; 1 Tim 6:17-18; Deut 15:10; 1 Cor 16:1-2; Deut 16:17; 2 Cor 11:2; Heb 10:25; Neh 4:20; Gal 5:15-26; Eph 4:22-32; Phil 2:1-15; Rom 12:1-21; 2 Cor 9:6-15; Rev 2 and 3; 1 Jn 3:1-3.

### **Church Discipline**

We believe that the Lord Jesus Christ, the Head of His Church, has given the church subordinate power and authority to exercise church discipline. This authority, given by God, is for the Lord's own glory and the church's sanctification, purity, and unity.

After Christian admonition and reproof, the impenitent person is severed from the church by reason of his sins for his future good. This would be a person who has either contradicted his profession by his conduct, or who without reasonable cause abandoned the holy assemblies showing that they have no interest in the different needs of the church.

After the brotherly exhortations for the disciplined member to repent, exclusion will follow; yet loving and tender prayers are to be made for the professing brother or sister until they are restored or removed by God Almighty. This person or persons must be avoided by all the members of the church, whether it be eating or drinking, or other such like social matters. In short, we are to have nothing to do with him, so that we may not be defiled by his conversation (lifestyle), being partakers of his sins. That (he or she) may be ashamed, afflicted in his mind, convinced in his conscience, and thereby, induced to amend his ways. Yet, we are not to treat such offenders as enemies, but exhort them as brethren, in order to bring them to a knowledge of their sins and to repentance so that they may become reconciled to God and to His church.

References: Rom 12:1-2; 1 Cor 6:19-20; Gal 6:1; 2 Pet 1:5-10; 2 Tim 3:16; Heb 12:5-10; Num 33:55; Matt 18:15-18; 1 Cor 5:1-11; Rev 2:2; 2 Thess 3:6, 10-15; 1 Tim 5:20; Tit 1:9-13; Acts 5:1-11; 2 Cor 2:1-11; Tit 3:10-11; 1 Cor 16:22; Rom 16:17-18; Josh 7:13, 22-26; Eph 5:26-27; Jn 17:15-17.

### **Church Perpetuity**

The Lord Jesus Christ started His church, built it upon Himself and his apostles, and purchased it with His own blood. The New Testament Church is a local and visible assembly. Although many are false that go by the same name, the Lord's New Testament Church is the Baptist Church which has been preserved and perpetuated since approximately 30AD.

We contend that our origin did not proceed from the Roman Catholic Church; therefore, we are not to be considered of the Reformation Protestant offspring. One can trace the Lord's true church through the Montanists (second century) the Novatians, the Donatists (third century) (which were also called Puritans and Anabaptists), the Waldenses, the Paulicians and Albigenses in the Middle Ages. It must be stated that there does not exist any saving efficacy in Baptist church membership. Therefore, one must first be born again, and then scripturally baptized to come into fellowship with the Lord's Church

References: Matt 16:15-19; Matt 18:17; Matt 28:18-20; Rev 19:7; Matt 3:13-17; Acts 20:28; Rev 3:22; Acts 1:8; Acts 2:1-4; Eph 5:23-32; 1 Tim 3:15; Eph 3:21; Jude 3; Heb 12:23.

### **Missions**

We believe in home (local and nationwide) evangelistic missions and foreign evangelistic missions. We should take the Lord's Great Commission very seriously as it was given to the local church. We are to preach the everlasting gospel of Jesus Christ near and far, baptizing the converts, organizing churches and teaching them all things whatsoever the Lord hath commanded, having the promise of His presence with His church until the end of the age.

Missions is defined as teaching and preaching the Gospel to every creature and planting local New Testament Churches. Our desire is to be obedient to our Lord Jesus Christ; to ordain men and send them near or far, and to start New Testament Baptist Churches.

Having a deep love and devotion to the Lord first, then a love and burden for lost souls perishing, is the heart of evangelism and missionary endeavors. Only God can save souls through the finished work of Christ, yet we are to redeem the time, laboring earnestly that Jesus Christ and Him crucified may be preached to every creature.

References: 2 Kings 7:9; Pro 11:30; Rev 14:6; 1 Cor 3:5-7; Ps 126:5-6; Col 4:5-6; 1 Pet 3:15; Matt 9:36-38; Acts 13:1-3; Matt 10:5-6; Lk 10:1-3; Matt 28: 16-20; Mk 16:15-20; Acts 1:8; Acts 16:9; Acts 15:26; 1 Cor 1:21; 2:2-4; 2 Tim 2:10; 2 Tim 4:1-5; James 5:20.

## Things to Come

**The Present State of the Dead:** The bodies of men after death return to dust to see corruption, but their souls and their spirits (which are neither annihilated nor sleeping) having immortal subsistence, immediately enter a prepared place called Heaven, or a place prepared for the devil and his angels, called Hell. Those in heaven, created in holiness are with Christ and behold the face of God in light and glory waiting for the full redemption of their bodies. The wicked that are in Hell remain in fiery torment and utter darkness reserved unto the judgment of the Great Day.



References: Gen. 35:18; Gen. 3:19; Ecc. 12:7; Acts 13:36; Lk. 23:43; 2 Cor. 5:1-9, Phil. 1:21-23; 1 Pet. 3:19; Job 14:10; 1 Thes. 4:13,14; Acts 7:59, 60; 2 Pet. 1:13, 14; 2 Tim. 4:6, 7; Heb. 12:23; Jn. 14:1-3, Rom. 8:18; Heb. 11:10, 12-16; 1 Pet. 2:11; Lk. 16:19-31; Matt. 22:13; Matt. 23:33; Mk. 9:43-48; Jude 13; 2 Pet. 2:17; James 2:26; 1 Cor 15:35-58; Job 19:25-27; Matt 7:13-14; Matt 24:41-46.

**The Second Coming of Christ:** The Second Coming of our Lord is in two phases:

1. The first phase is those who have died in Christ and have preceded the living having their bodies on that grand morning (commonly called The Rapture) raised incorruptible. When the trump of God shall sound, we which are still living shall be changed in a moment – in the twinkling of an eye and this mortal shall put on immortality. We shall then be translated from this old vile world to be with our Lord and Savior and inhabit the place He has prepared for us. This coming is believed to be very soon, yet no man knoweth the day or hour. Therefore, we are to be patient, watching and waiting till He comes for us. This translation of saints precedes the Great Tribulation, which is followed by the Millennium. Christ's coming is a literal one, and not to be confused with the second phase which is at the closing of the Great Tribulation.

References: 1 Jn. 2:28; Job 19:25, 26; Rev. 4:1; 1 Thess. 4:13-18; 1 Thess. 5:9, 10; Jas. 5:7-8; Jn. 14:3; Eph. 4:30; 1 Jn. 3:2-3; Tit. 2:13; Rom. 13:11; 1 Cor. 15:50-57; Rom. 8:22-25; 2 Pet. 3:3-4; Song of Sol. 2:10-13; Mk. 13:35-37; 2 Thess. 2:1-2; Rev. 22:7, 20, 21; Heb. 9:28;

2. The second phase is at the close of the Great Tribulation in which the Battle of Armageddon will be terminated; the Lord and King Jesus Christ will come with His saints following and riding upon white horses to take fiery vengeance upon the Anti-Christ, the false prophet and all unbelievers. This terrible coming will bring the fury and the fierceness of the Almighty's wrath as He shall stand upon the Mount of Olives and every eye shall see Him. They shall cry for the mountains and the rocks to fall upon them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

References: Acts 1:11; Matt. 24:27-33; Jude 14-15; Matt. 24:36-51; 1 Thess. 5:1-4; 1 Thess. 3:13; Zech. 14:4-9, 5; 2 Thess. 1:7-10; 2 Thess. 2:10-12; Rev. 19:11-21; Rev. 6:12-17; Rev. 14:18-20; Rev. 16:15-17; 2 Thess. 2:3; Isa. 63:2-3; Mal. 4:1-6; Mic. 1:4; Zeph. 1:7.

**The Bema Seat of Christ:** This is not a judgment which determines the mortal's destination, nor is it a judgment concerning the sins and transgressions committed on the earth. The blood of the Lord Jesus Christ

pays for and washes away every sin that His chosen people have committed. Therefore, the redeemed do not suffer the wrath of God, for they were judged in Christ Jesus due to His finished work of redemption. This particular judgment is to test what every individual Christian did for their Lord, and to reveal their motives that they may be rewarded. Therefore, let us ever be abounding in the work of the Lord, remembering that God is not unrighteous to forget our work and labor of love, in order that we may not be ashamed before Him at His coming, and that we may receive a full reward.

References: 2 Jn. 8; Matt. 6:19-21; 2 Cor. 5:10; 1 Cor. 3:11-15; 1 Cor. 15:58; Heb. 6:10; Rev. 22:12; 1 Cor. 4:5; 1 Jn. 2:28; Rev. 3:11; Rom. 14:10-12; 1 Cor. 9:25; 2 Tim. 4:8; Rev. 2:10; 1 Pet. 5:4.

**The Great Tribulation:** “For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved; but for the elect’s sake those days shall be shortened.” This time of Jacob’s trouble follows the event known as the Rapture and is terminated by the Lord’s Coming during the battle of Armageddon. The span of time is approximately seven years, divided in the middle (called the Abomination of Desolation) making the last three and one half years many times more vile and devastating than the first. This is a time of terrible judgment upon Israel and the inhabitants of the earth, who have not been blessed to be part of the Rapture. As time of famine, pestilence, privation, war, increased demon activity, one world church, one world economy, a time of earthquakes, signs in the heavens, and a time of such fearful unrest that men will yearn for death. After the translation and resurrection of true believers, strong delusion and God’s decree will determine that unbelievers which heard the gospel will believe a lie, and will surely be damned.

References: Dan. 9:24-27; 1 Thess. 5:3-10, 2 Thess. 2:7-12; Rev. 6:1-8, Zeph. 1:14-18; Rev. 7:14; Rev. 13:16-18, Matt. 24:1-51, Lk. 21:24-36; Rev. 8:13; Rev. 9:1-6, Rev. 11:18; Rev. 12:12; Rev. 14:10-11; Rev. 17:1-7; Lk. 17:26-30; Mk. 13:14-22; Rev 19:11-21.

**Of the Anti-Christ:** This man of sin (also called the son of perdition, the Beast or “Little Horn”) will lead an organized rebellion against our Lord Jesus Christ. He will be a powerful individual with much charisma and with divers’ miracles. He will control the world’s religious system called Mystery Babylon the Mother of Harlots (believed to be involving the Roman Catholic Organization). This vile person shall blaspheme God, and set himself up to be God, putting to death all who refuse to take the Mark of the Beast and worship him. His reign will last seven years until the battle of Armageddon when the King of Kings will destroy him and the false prophet, and cast them into the Lake of Fire.

References: Rev. 6:1-8; Rev. 13:1-18; Rev. 17:1-18; Rev. 19:20, 21; Dan. 7:23-26; Dan. 9:26-27; Rev. 16:13, 14; Dan. 7:8; Dan. 11:21; Dan 11:36-38; Jn. 5:43; 1 Jn. 2:18.

**Of the Battle of Armageddon:** This terrible battle shall take place at the end of the Great Tribulation. The location will be just north of Jerusalem and southwest from the Sea of Galilee, in the valley of Megiddo (also called Jezreel and the Valley of Jehoshaphat). In this valley the Anti-Christ, his confederate nations and the King of the East will come to take prey upon Israel and to vainly imagine to overthrow the Lord and His armies of Heaven. The Lord Omnipotent will roar out of Zion and will tread the winepress of God's wrath until the blood of all the wicked flows up to the horse's bridle.

References: Joel 3:2, Zech. 14:1-12; Rev. 19:11-21, Rev. 16:12-21, Rev. 14:17-20; Rev. 6:14-17, 2 Thess. 2:8-12; 2 Thess. 1:7-10, Lk. 21:27-28; Joel 3:11-16; Mal. 4:1-6; Zeph. 3:8; Isa. 26:21; Isa. 34:2-10.

**Of the Restoration of Israel:** We believe that the Lord of Zion will bring His people (Israel) back to the promised land, and He shall be their King. According to the election of God, He has left a remnant which will be regenerated and converted. Israel will recognize their Redeemer, the Messiah of Israel and the Jesus of Nazareth (whom their fathers crucified as an imposter with following generations equally condemned by their approbation) followed by unfeigned repentance and godly sorrow. We also recognize that in this present century God has been raising up the nation of Israel, fulfilling numerous prophecies. We do not believe in reformed/replacement Theology. The New Testament Church does not replace Israel as a nation.

References: Isa. 11:11; Isa. 27:12-13; Isa. 27:6; Isa. 35:1-2; Jer. 16:15; Jer. 31:31-34; Jer. 32:37-40; Ezek. 34:13; Ezek. 36:24-38; Ezek. 37:1-14; Ezek. 39:25-29; Hos 3:4-5; Rom. 11:25-28; Rev. 12:16-17.

**The Thousand Year Reign of Our Lord (Millenium):** We believe and contend that the Lord's reign is literal, universal, and physical. It shall follow the second advent and the Battle of Armageddon. Our Lord Jesus Christ, who is King of Kings, shall sit on the throne of David and shall rule with a rod of iron dashing His enemies into pieces. Satan shall be bound for a thousand years by a strong angel and a strong chain. God will let him loose for a short season, that he may be glorified by destroying Satan when he confronts the Holy City. The thousand-year sabbath shall be enjoyed by every Christian as we will be in our glorified bodies reigning with Christ. The Lord God Omnipotent shall establish and maintain peace, so that the Lion shall eat straw like an ox, the wolf shall dwell with the lamb, a sucking child shall play on the hole of an asp, and all people will come to God's Holy Mountain to

worship in His millennial temple. Therefore, let us be faithful, praying, “thy Kingdom come, thy will be done, on earth, as it is in heaven.”

References: Ps. 2:6-12; Ps. 72:7-11; Rev. 11:15; Dan. 7:13-14; Dan. 7:18-27; Matt. 19:28-30, Isa. 9:7; Isa. 2:2-4, 20-22; Isa. 11:1-10; 1 Cor. 6:2-3; Rev. 5:10; Lk. 22:18-30; Rev. 3:21; Rev. 20:1-10; Matt. 8:11; Hos. 2:16-23; Zech. 6:12-14; Ez. 40-48; Zech. 14:16-21; Isa. 65:17-25; Isa. 66:20-23; Lk. 1:31-33; Matt. 21:8-9.

**Purgation of the Universe:** We believe that God is going to make all things new. God will cause this earth, with its many pollutions, and the pollutions of the universe to burn up with a fervent heat, purifying it unto His holiness, and making a new heaven and a new earth for His elect to enjoy.

References: 2 Pet. 3:12-14; Isa. 66:22-24; Rev. 21:1.

**The Great White Throne Judgment:** God hath appointed a day wherein He will judge the world in righteousness, by Jesus Christ to whom all power and judgment is given of the Father. In that Day not only the apostate angels, but likewise all those who died in their sins, shall appear before the Tribunal of Christ. Of this great and terrible day, the Almighty God shall judge, shall reveal men’s hearts, and shall weigh every soul only to find that they are altogether too light, guilty before God. Every knee shall bow and every tongue shall confess that Jesus Christ is Lord. Every poor soul will be made to see their own wretchedness, every poor soul will be made to see the absence of their name in the Book of Life, and those souls (both small and great) will hear those terrible words, “Depart from me, I never knew you.”

References: Ps. 37:12-13; Pro. 16:2; Rev. 22:11; Matt. 7:22-23; John 5:22; Rev. 20:11-15; Heb. 12:29; Heb. 9:27; Heb. 10:31; Heb. 2:3; Phil. 2:8-11; Acts 17:31; Ecc.11:9, Ecc 12:14; Matt. 12:36-37; Deut. 7:10; Rom. 2:4-5.

**Final State of the Wicked:** After the Great White Throne Judgment the Holy Bible says that “whosoever was not found written in the book of life was cast into the lake of fire.” This second death is eternal separation from God. The Lake which burneth with fire and brimstone is the final abode of Satan, the Anti-Christ, the False Prophet and all those who died without the Lord Jesus Christ as their personal Savior. Forever consigned to eternal torment and darkness, without a glimmer of hope, reprieve or mercy from God.

References: Rev. 20:14-15; Rev. 19:20; Rev. 20:10; Rev. 21:8; Rev. 14:10-11; Jude 13; 2 Pet. 2:17; Rev. 20:6; Job 20:26-29; Dan. 12:2; Matt 25:41 and 46.

**The Final State of the Righteous:** “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

prepared for them that love Him.” We that are redeemed look for a New Heaven and a New Earth, “for a City which hath foundations, whose builder and maker is God.” There is no sin there, nor sickness, nor death. We sinners, saved by grace, are one with our great God and Savior. We no longer have a need for faith because we see God, the Lord Jesus Christ “face to face.” We will be loving, worshipping and serving Jehovah God forever. God shall wipe away all tears from our eyes and with our glorified bodies we shall walk on streets of pure gold. New Jerusalem, a foursquare city, where there is no need of the sun, neither of the moon, has the glory of God and the Lamb to lighten it. A city where the pearly gates will remain open all the day, with no fear of any intruders only those that have been written in the Lambs book of Life. Therefore, let us rejoice and labor diligently in the vineyard of our King until He comes. That in the ages to come He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus. “Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Even so come Lord Jesus!”

References: Rev. 21:1-27; Rev. 22:1-7; Rev. 22:20; Heb. 11:10-16; Heb. 12:28; Eph. 3:21; 1 Jn. 3:1-2; Eph. 2:7, 1 Cor. 2:9; Jn. 14:1-3; Isa. 66:22; Rom. 8:18; Rev. 22:11; 2 Cor. 4:16-18; Dan. 12:2-3.