

Doctrinal and Biblical Statement of Faith at Rey de Gloria (King of Glory Church)

THE HOLY SCRIPTURES

We believe the Holy Bible as written in the original languages:

- A. Consisting of the **sixty six books** of the **Old and New Testaments**.
- B. To be **equally, fully, and verbally the inspired Word of God**. **John 16:12-13; I Corinthians 2: 12-13, 1 6; II Timothy 3: 16-1 7; II Peter 1: 20-2 1.**
- C. To be **inerrant in the original languages**. **John 17:17.**
- D. To be the **full and complete revelation of God**. **Psalm 119:89; Isaiah 40:8; Matthew 5:18; Luke 24:27, 44; I Peter 1:25; Revelation 22: 18-19.**
- E. To be the true center of Christian unity and the supreme standard by which all human conduct, creed, and opinions shall be tried. **Romans 15:4.**

THE GODHEAD

We believe:

- A. **In one God, eternally existing in three persons: the Father, Son, and Holy Spirit.**
Deuteronomy 6:47; Matthew 3: 16-1 7; Acts 5:3-4; II Corinthians 13: 14.
- B. These three are co-eternal in being, co-identical in nature, co-equal in power and glory. **John 1:14; 10:30; John 14:26, 15:26; 16:7-13**
- C. They having the same attributes and perfection are worthy of precisely the same homage, confidence, and obedience. **Exodus 20:3; Revelation 4:11.**
- D. These three execute distinct but harmonious offices in the great work of redemption. (The Father gave His Son to pay for sin. Jesus paid for the sins of the world, and the Holy Spirit regenerates and makes salvation real to the believing soul.) **John 3:14-8; John 3:1-7; Titus 3:5; II Corinthians 5:21**

THE PERSON AND WORK OF THE FATHER

We believe:

- A. God the Father is the Creator of all things. **Genesis 1:1-31.**
- B. As the only absolute and omnipotent ruler in the universe, God the Father is sovereign in creation, providence, and redemption. **Psalm 103:19; Romans 11:36.**
- C. God the Father orders and disposes all things according to His own purpose and grace. **Psalm 145:8-9; I Corinthians 8:6.**
- D. His father-hood involves His designation within the Trinity and with mankind.
- E. As Creator, He is Father to all men. **Ephesians 4:6.**
- F. He is a spiritual Father only to believers. **II Corinthians 6:18; Romans 8:14.**
- G He has decreed for His own glory all things that come to pass. **Ephesians 1:11.**
- H. He continually upholds, directs, and governs all creatures and events.
I Chronicles 29:11.
- I. He is neither author nor approver of sin. **Habakkuk 1:13; James 1:13-16.**
- J. He does not abridge the accountability of moral, intelligent creatures.
I Peter 1:17; Revelation 22:11-13;
- K. He has graciously chosen from eternity past those whom He would save as His own. **Ephesians 1:4-6; Romans 8:28-31; Acts 13:48**
- L. He saves from sin all who come to Him. **John 1:12; Romans 10:9-13; John 6:37**

THE PERSON AND WORK OF JESUS CHRIST

We believe that Jesus Christ:

A. Is the eternal Son of God. **John 1:1-2, 14, 10:30; Philippians 2:5-11**

B. Took on a fleshly body and became man, without ceasing to be God.

Philippians 2:5-8; Colossians 2:9; Hebrew 2:9-15

C. Was conceived by the Holy Spirit and born of the Virgin Mary. **Matthew 1:20,**

Luke 1:35.

D. Came to earth in order that He might reveal God and redeem sinful man.

John 1:14, 18; Galatians 4:4-5; Titus 2:13-14; John 3:17

E. Accomplished our complete redemption through His death on the Cross as a

representative, substitutionary sacrifice. **Romans 3:25; Ephesians 1:7; Hebrews 10:12, 14; II Corinthians**

5:21; I Peter 2:24.

F. Made our justification sure by His literal, physical resurrection from the dead.

Luke 24: 39; Romans 3: 24; I Peter 1:3-5.

G. Ascended into Heaven and is now exalted at the right hand of God the Father.

Acts 1 :9-11; 2:33; 5:31; 7:55; Romans 8:34; Ephesians 1:20;

Colossians 3:1; Hebrews 1:3.

H. Jesus is our high priest, representative, intercessor, mediator, and advocate.

I Timothy 2:5; Hebrews 4:14-16; 6:19-20; 7:25; 9:24; I John 2:1-2.

'THE PERSON AND WORK OF THE HOLY SPIRIT

We believe that:

A. The Holy Spirit is a divine person possessing all the attributes of deity and in essence He is equally God. **Acts 5:3, 4; I Corinthians 2: 10; II Corinthians 13:14.**

B. The Holy Spirit convicts the world of sin, of righteousness, and of judgment.

John 16: 8-11.

C. The Holy Spirit is the supernatural agent in regeneration and sanctification.

I Corinthians 6:11; John 3:1-7; Titus 3:5.

D. The Holy Spirit baptizes all believers into the body of Christ.

I Corinthians 12:12-14

E. Every unregenerate person, the moment he exercises faith in Jesus Christ as

Savior, is given a new spirit by God and the Spirit of God will come and dwell in his spirit. **Ezekiel**

36:26-27; Acts 2:1-4,17-21; Romans 5:5; Galatians 4:6;I Thessalonians 4:8; I Corinthians 6:19-20

F. The Holy Spirit indwells equally and permanently in every regenerated believer, sealing them, unto the day of redemption. **Romans 8:9; Ephesians 1:13, 14; Ephesians 4:30;I Corinthians 3:16; 6:19.**

F. The Holy Spirit is the Divine Teacher who guides believers into all truth.

John 16:13; Romans 8:14; I John 2:20, 27.

G. The Holy Spirit sovereignly bestows spiritual gifts to each believer.

I Corinthians 12:4-11.

H. It is the responsibility of each believer to be obedient to the Holy Spirit.

Ephesians 5:18-19; Acts 13:1-4; 4:29; 10:19-22

CREATION:

We believe:

A. The Genesis account of the Creation is to be accepted and believed to be literal in all aspects. **Genesis 1:1; Exodus 20:11; Jeremiah 10:10; John 1:3; Acts 4:24, 17:23-26; Romans 1:20; Colossians 1:17; Hebrews 11 :3; Revelation 10:6.**

B. God created all that exists in six days each day being a literal twenty-four hour period. Genesis chapter one.

C. God through the power of His spoken Word created all things. **Genesis 1:1-31; Hebrews 11:3**

D. All three persons of the Trinity, the Father, the Son, and the Holy Spirit were active in the Creation. **Genesis 1:2; John 1:3; I Corinthians 8:6**

Colossians 1:15-17

E. Man was created directly by God in God's own image and after His own likeness. **Genesis 1:27;**

I Corinthians 11:7

F. Man's creation was not a matter of evolution nor a matter of evolutionary change of species through long periods of time from lower to higher forms.

Genesis 2:7 21-23; John 1:3

G. All animal and plant life were created directly and to produce after their own kind. **Genesis 1:11-12, 20-26**

THE PERSONALITY OF SATAN

We believe that:

A. Satan is a created angel who once enjoyed an exalted position in Heaven but through pride and rebellion fell into sin. **Isaiah 14: 12-17; Ezekiel 28: 12-19.**

B. Satan is the author of sin. **John 8:44; Ephesians 2:1-3; II Corinthians 11:13-15**

C. Satan is the cause of man's fall. **Genesis chapter three**

D. He is the open and declared enemy of God and man. **Matthew 4:2-11; I Peter 5:8**

E. Although Satan is powerful he is not omniscient, omnipotent, nor omnipresent.

He cannot overcome the believer who is submitting himself in obedience to Jesus

Christ and His Word in faith. **Ephesians 6: 11-12; James 4: 7; I Peter 5:8-11**

F. He is the God of this world. **II Corinthians 4:4; II Corinthians 4:3-4**

G . He is the prince of the power of the air. **Ephesians 2:2**

H. Satan convinced one-third of all created angels to join in his rebellion and they

also fell into sin. **Revelation 12:4, 9**

I. He retained all his power and he uses **demons (fallen angels)**, the unsaved, and

carnal Christians to implement his plan. **Job 1 :6-7; Luke 22:31-32**. Both Satan and his fallen angels shall

be eternally punished in the Lake of Fire. **Matthew 25:41; Revelation 20:10**

THE FALL OF MAN

We believe:

A. Man was created innocent in the moral image and likeness of God. **Genesis 1:26-27**.

B. We do not subscribe either the **Federal or the Realistic Theories of Imputation of Sin**, which view Adam as the natural head of the human race and because of his headship, and/or the transmission of his corruption and guilt to his descendants, it has led many churches to the specific grounds of teaching the doctrine of the imputation of Adam's original sin to all mankind. We disagree because Scripture does not contradict itself. Through the Bible, God has reiterated that the son shall not bear the guilt of the father, nor the father bear the guilt of the son. **Deut 24:16; 2 Kings 14:6; 2 Chron 25:4; Jer 31:29-30; Ezek 18:20**.

C. We support the **Doctrine of Mediate Imputation**. Scripture records that in lieu of Adam's voluntary sin, the rest of mankind was born spiritually separated from God. **Genesis 3:1-24**. Fallen man inherited a sinful nature because of aftermath effect of the penalty decrees brought by God's against Adam (and Eve) for his sin in Paradise, which caused all mankind to be born morally and spiritually estranged from God **Psalm 14:1-7; Romans 1:18-32; 3:9-19, 22-23; 5:12; Ephesians 2:1-3, 12**. Thus, fallen man suffered Adam's penalty of spiritual and physical death and separation decreed by God. **Genesis 3:14-24; Romans 6:23, 5:12, 19**. Fallen man became subject to the wrath of God. **John 3:36; Romans 2:6-16** Fallen man became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. **Romans 3:9-18, 23; I Corinthians 2:14**. With no recuperative powers to enable him to recover himself, fallen man is utterly unable to remedy his lost condition. **Romans 2:14-16; Ephesians 2:1-3**

SALVATION

We believe that the salvation of sinners is divinely initiated and wholly of grace through the mediatory offices of Jesus Christ. The Son of God, by the appointment of the Father, voluntarily took upon Himself our nature yet without sin. He honored the divine law by His personal obedience thus qualifying Himself to be our Savior. Then by the shedding of His blood in His death He fully satisfied the just demands of a holy and righteous God regarding sin. His sacrifice consisted not in setting US an example by His death as a martyr but was a voluntary substitution of Himself in the sinner's place. He died as the Just dying for the unjust -- Christ the Lord bearing our sins in His own body on the tree. Now having risen from the dead, He is now enthroned in Heaven and united in His wonderful Person are the most tender sympathies with divine perfection. He is in every way qualified to be a suitable, a compassionate and an all-sufficient Savior, Advocate, and our High Priest.

We believe that repentance and faith in the Lord Jesus Christ are the only conditions of salvation. Repentance is a change of mind and purpose toward God prompted by the Holy Spirit and is an integral part of saving faith. It is a turning from sin unto Him not an act of works but a change of heart and attitude about our sinfulness.

Isaiah 53:4-7; Jonah 2:9; Matthew 18:11; John 3:16; Acts 15:11; Romans 3:24-25; I Corinthians. 15:3, II Corinthians 5:21; Ephesians 2:8; Philippians 2:7-8; Hebrews. 2:14-17; I Peter 2:24; I John 4:10. About repentance: Luke 13:1-5; Acts 2:38; 3:19; 17:30; 20:21

FAITH

Faith is the positive aspect of salvation, the human side of regeneration. In repentance, the sinner turns away from sin, while in faith he turns to Christ. These are inseparable, the one from the other.

True repentance cannot exist apart from faith, nor faith, from repentance. It has been said that repentance is faith in action, and faith is repentance at rest. Faith is essential to a right relationship with God. **(Heb. 11:6; John 3:16-18,36)** This relationship is lost because of unbelief and through faith only can it be regained. Everything that belongs to the saint of God becomes his through faith. Faith comes by hearing and hearing by the Word of God. (Rom. 10:17) Trust springs from confidence in the person trusted; and that again depends upon knowledge of the person confided in. We have a great God who desires our complete faith and trust, first for salvation through the merit of the blood of Christ and then for every need in our walk with Him. We are to live by faith, serve by faith, pray by faith... all of the Christian life is to be a walk by faith. **Rom. 1:17; II Pet. 1:5-7; I Cor. 13:13; Mark 10:46-52; Mark 2:1-5; John 16:8,9; Rom. 1:15; I John 5:10-13; Rom. 8:32; Psa. 37:3-5; John 14:1; Jer. 32:17; John 15:7; I John 5:14,15; Heb. 11:1; James 2:20-22, 26; Eph. 2:8-9; John 1:12**

REPENTANCE

We believe that repentance is the first aspect of the believer's initial experience of salvation, called conversion. Conversion is like a coin with two sides -- repentance and faith. Repentance is largely negative. It is not a work that man engages in, but a change of "one's mind, or thought, i.e. view regarding the matter of being lost in sin." Peter called upon the Jews to change their minds and their views concerning Christ, and to express that change in baptism. **(Acts 2:36-40)** Repentance is a change then of mind, of heart, and of will. It is a change in the direction the person is going. It can then be defined as a change of mind toward sin and God's will, leading to a change of feeling or emotion concerning them, and a change of purpose in relation to them. Repentance is not a broken heart for sin, but from sin. True conversion is an essential part and proof of regeneration and it will be evident in a changed life! We live in a day of easy believism. Many feel that repentance is not a part of salvation or even for our day.

*They are neglecting all the portions of Scripture that command our repentance. Repentance is not only a part of salvation -- the aspect of turning from sin unto God, and acceptance of Christ as Savior -- but repentance is for the saint of God. Every time God deals with us about any sin, wrong doing, failure, etc., we need to repent. **Matt. 4:17; Luke 24:47; Acts 2:38; Acts 26:20; Acts 17:30; Acts 20:21; Rom. 3:25; II Pet. 3:9; Luke 13:3; James 5:20; II Cor. 7:9; Luke 15:18-20; Psa. 32:3-5; James 5:16; Acts 11:18; Acts 2:37,38, 41; Rom. 2:4; Rev. 3:19; Job 42:5,6***

JUSTIFICATION

We believe:

*A. Justification is the judicial act of God whereby He justly declares the believer righteous upon the basis of the imputed righteousness of Christ. **Romans 3:24, 4:5; 5:1; 8:31-33; Galatians 2:16; Philippians 3:9***

*B. Justification is bestowed solely through faith in the Redeemer's shed blood. **Romans 5:1, 9; Ephesians 2:8-9; Romans 3:24-31***

*C. Justification is not based on any works of righteousness which we have done. **Galatians 2:16; Titus 3:5***

SANCTIFICATION

We believe:

*A. By definition sanctification is the divine setting apart of the believer unto God. **I Corinthians 6:9-11***

*B. Sanctification is an eternal act of God whereby the believer is set apart from the penalty of sin based upon the redemptive work of Christ establishing the believer in a position of holiness at the moment he trusts the Savior. **I Corinthians 1:30; Hebrews 10:10-14***

C. Sanctification is a continuing process in which the Holy Spirit applies the Word of God to the life of the believer for the purpose of conforming him to the image of Christ.

*Thus the believer is set apart from the power of sin in this present life. **John 17: 17; Ephesians 5:25-27;***

Titus 2:11-4; I Thessalonians 4:3-4

*D. The final accomplishment of this process is where the believer is set apart from the very presence of sin either when the Lord returns or at the death of the believer. **I Thessalonians 5:23 24; I John 3:2; Jude 24, 25; Revelation 22:11***

E. Every Christian possesses an old and new nature during this present life.

Romans 7:18-24; 8:5-13; II Corinthians 5:17; Galatians 5:16-25

*F. Provision has been made for victory over the old nature through the power of the indwelling Holy Spirit. **Romans 6:6-13; Ephesians 4:22-24; II Peter 1:3-4;***

I John 3:5-9 Any and all claims that the old nature can be eradicated in this life are unscriptural. It should be the desire of every born again person to live a holy life, surrendered unto the Lord. **Titus 2:11-14; I Cor. 6:19-20**

ADOPTION

We believe that:

*A. Adoption is the voluntary act of God where He places believers into His family as His children. **John 1:12; Ephesians 1:5; I John 3:1***

*B. Adoption is made possible by the death of Christ. **Galatians 4:4-7***

*C. Adoption is a higher and richer blessing conceived in terms of love and viewing God as Father in the more intimate and endearing relationship of being His children. Thus adoption entitles believers to the full rights and privileges of being in God's family. **Romans 8:14-17; I John 3:1-3***

ETERNAL SECURITY AND ASSURANCE OF REGENERATED BELIEVERS

We believe:

*A. As a biblical principle, all regenerated believers are kept secure in their assurance of salvation. **John 6:37-40; 10:27-30; I Corinthians 1:4-8; I Peter 1:5; Jude 24-25***

B. The regenerated believer's salvation should not be lost to those who have been called by God according to his good purpose. **Romans 8:1-2, 28-39; John 10:27-30**

C. We believe that it is the privilege of regenerated believers to rejoice in the assurance of their salvation through the testimony of God's Word. **I John 5:11-13; I Peter 1:8-9; Luke 10:20; Romans 5:2**

D. Christians sin even after salvation but when they sin they lose fellowship with God (not salvation) and must confess their sins to God in order to restore fellowship with Him. **I John 1:5-10; 2:1-2**. However, if a regenerated believer doesn't confess his/her sin and continues to disobey the decrees of the Lord without restraint, he/she could fall away from salvation and it would be impossible for them to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. **Hebrews 6:4-6**

ELECTION

We believe that Election is the divine act of God whereby He sovereignly chooses a man to walk into the path of salvation in accordance with the counsel of His will, and apart from human merit. **John 15:9; Romans 8:28-34; 9:11-28; 11:5-7; Ephesians 1:3-6 ; 2:8-10; I Thessalonians 1 :4-6; I Peter 1 :2; 5:12-13; Acts 13:38-39, 48-52**

THE CHURCH

We believe:

A. We believe that the church is composed of all persons saved during the Church Age. This Church is the bride of Christ, His body, and will be united with Him at the Marriage Supper of the Lamb. **(I Corinthians 12: 12-14; Revelation 19:7-9)**

The local church (The word church is used about 119 times in the New Testament.) is God's organization in this church age to do His will, in His way, for His glory and honor. The apostles went about to establish local churches as a result of the command of the Great Commission.

B. The Church is the body and espoused bride of Christ. **II Corinthians 11 :2; Ephesians 1:22-23; 5:25-27**

C. This body of Christ began on the day of Pentecost and will continue to be built until the Rapture. **Acts 2:1-47**

D. The Church could not have existed until Christ died, for the Church must be redeemed by his blood. **Acts 20:28**

E. The Church could only be formed by the present ministry of the Holy Spirit in baptizing all members into one body. **I Corinthians 12:12-14**

F. The establishment and continuance of local church assemblies is clearly taught and defined in the New Testament Scriptures and consists of born again, baptized believers. **Acts 2:42; 11:18-26; 14:22-27; 20:17, 28-32;**

Titus 1:5-11.

G. Corporate membership in a local church assembly has no part in salvation.

John 1:12; 3:16; Ephesians 2:8-9; I Peter 1:23

H. The Lord Jesus Himself will appoint apostles, prophets, evangelists, pastors and teachers in the church to prepare God's people for works of service and to become spiritually mature , thus reaching the unity in the faith and attaining to the whole measure of the fullness of Christ. **Ephesians 4: 10-16**

I. The mission of the local church is to glorify God by leading individuals to a saving knowledge of Jesus Christ and a growing relationship with Him. We believe that discipleship involves the baptism with the Holy Spirit and with fire by Jesus, and teaching the Word of God in the Church. **Matthew 3:11; Matthew 28: 19-20; Acts 11:18-26; 14:22-28**

BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the single immersion of a believer in water to symbolize our identification with the crucified, buried and risen Savior. It does not save us, but is a symbol that we belong to God. It pictures the death, burial, and resurrection of Christ by which we are saved through faith. Baptism is a personal testimony that we have a new life in Christ.

Baptism is to be performed under the authority of the local Church. **Matthew 3: 16; Matthew 28:18-20; John 3:23; Acts 2:42-42; Acts 8:36-39; Romans 6:3-5; Colossians 2:12.** The N.T. Doctrine of Baptisms (Heb 6:2) points out that there are other baptisms for the believer: baptism of fire and Spirit imparted by Jesus (Matt 3:11) ; and the baptism into the Body of Christ by the Holy Spirit. (1 Cor 12:13)

We believe that the Lord's Supper is the commemoration of His death until He comes, and should be preceded always by solemn self-examination. We believe that the Biblical order of the ordinances is baptism first and then the Lord's Supper, and that participants in the Lord's Supper should be immersed believers. **Acts 2:41-42; I Corinthians 11:23-28.**

MARRIAGE AND THE FAMILY

A. Christians accept three purposes of Marriage as intended by God:

1. A deep and lasting companionship between husband and wife for their mutual enrichment, happiness, and welfare. **Genesis 2:18-24; I Peter 3:7**

2. The management of the dynamic and explosive function of sex in such a way that it may serve rather than disrupt human life by sin and destruction.

Genesis 2:24; I Corinthians 7:1-5, 9; I Thessalonians 4:3-7; Hebrews 13:4

3. The bringing of children into the world and the adequate provision for their care in all areas of body, mind, and soul. **Genesis 1:27-28; Deuteronomy 6:1-18;**

Psalms 127, 128; Ephesians 6:1-4

3. To consider children to be a sacred trust to mold, train, and prepare to be "godly seed" for God's glory. **Psalm 127;4 Malachi 2:11-16; Matthew 18:1-4**

B. Christians accept three basic principles of Marriage:

1. Marriage is to be monogamous. **Matthew 19:4-6; Romans 7:1-4**

2. Marriage, to be Christian, demands fidelity on the part of both husband and wife.

God gives us a standard of morality and holiness that guards the sacredness of the marriage union. Both fornication and adultery are condemned. **Proverbs 6:20-33; I Corinthians 6:9-20**

3. Marriage, that is Christian, is for life for the bond is not to be dissolved. **Malachi 2:11-16; Matthew 19:6; I Corinthians 7:10-11**

MINISTRY AND SPIRITUAL GIFTS

A. We believe that God is sovereign in the bestowal of spiritual gifts according to His own will. These gifts are distributed throughout the Body of Christ by the Holy Spirit. These gifts are to be developed and exercised for the perfecting of the saints of the church and for effective Christian ministry. Speaking in tongues, prophecy and the working of authenticating miracles are still active today in the Church until the day that Christ's perfection comes to rule, then these gifts will disappear. **1 Corinthians 13: 9-10**

B. We believe that Spirit baptism is a union of the believer with Christ and with His Church. This union takes place at conversion, is never repeated, and the Holy Spirit indwells the believer forever. We also believe that speaking in tongues might be a sign of Spirit baptism yet not the only one that manifests it. The permanent gifts were given for the perfection of the saints. **Romans 6:1-10; I Corinthians 12:13.**

SEPARATION

We believe the saved should be separated unto the Lord Jesus Christ, necessitating holy living in all personal and ecclesiastical associations and relationships. **Romans 12:1-2; 14:13, I Corinthians 6: 19-20; Titus 2: 14; I Peter 2:9; I John 2:15-17; James 4:4-5.** God expects us to live godly lives, separated from the evils of the world in whatever culture we might find ourselves. We are not to be like the world, are saved out of the world, to be witnesses to the lost of the world. Christ spoke much about this in John chapters fifteen and sixteen. We are to be salt and light in this world, for we are the seeds of His sowing in the field, the world, to bring forth fruit for His glory.

MISSIONS

We believe that it is the privilege and obligation of all believers to witness, by life and by work, the truths of the Holy Scriptures and to seek to proclaim the Gospel to all mankind. The local church ought to be commission and command driven to witness, as commanded in Acts 1:8. Matthew 28: 19-20; Acts 13:2-3; II Corinthians 5:17-20.

DISPENSATIONALISM

We believe:

- A. *One must interpret Scripture in the natural, literal, historical sense. This method of interpretation reveals that God has dealt with mankind differently during the course of human history. A primary teaching of dispensationalism is that the Church and Israel are two separate entities, therefore, God deals with each differently. **I Corinthians 10:31-32***
- B. *A dispensation is a divinely ordered economy in which God directs man according to His purpose.*
- C. *Dispensations are distinguishable in that there are some features which are distinctive to each dispensation. The various dispensations may have certain similar characteristics.*
- D. *The outworking of God's purpose within the different dispensations must be viewed from God's viewpoint and not man's. In a given dispensation, the conditions are instituted by God, the purposeful conclusion of the dispensation is brought about by God, and the overall purpose is to glorify God.*
- E. *We believe salvation is always by grace through faith regardless of the dispensation in which the believer may have lived. **Romans 4:3, Ephesians 2:8-10; Hebrews 11:6; I Peter 1:10-11** See also: **John 1: 17; I Corinthians 9:17; II Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10, 3:2-10, Colossians 1:24, 25; Hebrews 7: 19; Revelation 20:2-6.***

THE RAPTURE

We believe:

A. In the imminent return of Christ in the air where He will receive His Church unto Himself. **I Thessalonians 4:13-18**

B. At that moment the dead in Christ shall be raised in glorified bodies.

I Thessalonians 4:16

C. The living who are in Christ shall be given glorified bodies without tasting death.

I Corinthians 15:42-44, 51-54, Philippians 3:20-21

D. Both groups shall be raptured (caught up) to meet the Lord in the air.

I Thessalonians 4:17

E. This event will occur prior to the seven years of the Tribulation.

Revelation 3:10.

THE TRIBULATION

We believe:

Immediately following the translation of the Church will begin a seven year period referred to as Daniel's Seventieth Week. This seven year period is the fulfillment of Daniel's seventieth week. **Daniel 9:24-27 Matthew 24 15.**

It will be a period of judgment effecting the whole earth. **Revelation 3: 10.**

It's purpose is to try earth dwellers and call Israel to national repentance. **Psalms 2:2-5;**

Romans 11:26-27; Revelation 3: 10

The latter three and one-half years of the Tribulation is referred to as the Great Tribulation. **Jeremiah 30:7; Matthew 24:21; Revelation 7:14.**

THE SECOND COMING OF CHRIST

We believe that the great tribulation will be climaxed with the return of the Lord Jesus Christ to the earth in power and great glory with his bride to introduce the

Millennial Age. We believe that the devil will then be chained and the Lord Jesus Christ will reign in perfect righteousness for one thousand years. **Revelation 19: 11-21;**

20:1-20

THE FINAL JUDGMENT

We believe that the souls of unbelievers remain after death in conscious misery until the second resurrection when with soul and body reunited they shall appear at the Great White Throne Judgment and shall be cast into the Lake of Fire not to be annihilated but to suffer everlasting conscious punishment. **Matthew 25:41-46;**
Mark 9:43-48; Luke 16:19-26; II Thessalonians 1:7-9; Jude 6,7; Revelation 20:11-15

THE ETERNAL STATE

We believe in the bodily resurrection of all men:

A. All saved individuals regardless of the dispensation in which they lived will be resurrected to eternal life:

1. Old Testament Saints **Daniel 12:2-3, 13**
2. Church Age Saints **I Thessalonians 4:13-18; I Corinthians 15:51-54.**
3. Tribulation Saints **Revelation 20:46.**
4. Millennial Saints

B. All unsaved individuals regardless of the dispensation in which they lived will be resurrected to judgment and everlasting punishment. **Revelation 20:1-15.** See also: **Matthew 25:46; John 5:28 29; 11:25 26; Revelation 20:5 6.**

C. We believe that the souls of the redeemed are at death absent from the body and present with the Lord where in conscious bliss they await the first resurrection when spirit and body are reunited to be glorified forever. **Luke 23:43;II Corinthians 5:8; Philippians 1:23; I Thessalonians 4:6, 17;Revelation 20:4-6; 21:1 -6; 22:1-6**

CIVIL GOVERNMENT

We believe:

A. Civil government is of divine appointment. **Romans 13:1-2**

B. Civil government is for the interests and good order of human society.

I Timothy 2: 1-2; Romans 13:3-7

C. Government's leaders are to be prayed for, conscientiously honored, and obeyed except (only) in things opposed to the revealed word of God. **Acts 5:29;**

I Timothy 2:1-2; I Peter 2:13-17

ISRAEL

We believe:

God sovereignly selected the nation of Israel as God's eternal covenant people

(**Deuteronomy 6:6-7**). The nation of Israel is now dispersed because of her disobedience

and rejection of Christ (**James 1 :1; I Peter 1:1**). The nation of Israel will be gathered

in the Holy Land as God promised them (**Genesis 13:14-17**). After the completion of the

Church, Israel will be saved as a nation at the Second Advent of Christ. (**Ezekiel 37: 1-28; Romans 11:1-32**)