

Statements of Faith

The attached statements of faith are an integral part of this constitution.

Section 1. Scriptures

We believe the Old and New Testament Scriptures are without error in the original writing, verbally inspired, the product of Spirit-controlled men. We believe the Bible is the true center of Christian union, the supreme and final authority in faith and life. We believe that the grammatical/historical method of interpretation is the correct approach to understand scripture. (Psalm 119:11,89,105,130; II Timothy 3:16,17; II Peter 1:19-21)

Section 2. Godhead

We believe there is one, and only one, living and true God, an infinite Spirit, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness, worthy of all honor, confidence and love. In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit, equal in every divine perfection, executing distinct, but harmonious, offices in the great work of redemption. (Exodus 20:2,3; I Corinthians 8:6; I John 5:7; Revelation 4:11)

A. *God the Father.*

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men. (Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7)

B. *God the Son.*

His Deity. We believe in the absolute deity of the Son, the Lord Jesus Christ, divine as no other man can be, very God of very God, existing from all eternity, co-equal with the Father and the Spirit. Jesus never ceased to be God for one instant, neither in His incarnation nor in His humiliation did He lay aside His deity. (Matthew 1:20; Luke 1:26-38; John 1:1,2; I John 5:20)

His Virgin Birth. We believe Jesus was begotten of the Holy Spirit in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can ever be born of woman, making Him both the Son of God and God, the Son. (Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; John 1:14)

C. God the Holy Spirit

We believe the Holy Spirit is a divine person, equal with God the Father and God the Son, of the same nature. He was active in creation; He restrains the evil one until God's purpose is fulfilled in the unbelieving world; He convicts of sin, of righteousness, and of judgment; He bears witness to the truth of the gospel in preaching and testimony; He is the agent in the new birth, sealing, enduring, guiding, teaching, witnessing, sanctifying and helping the believer. (Genesis 1:1-3; Matthew 28:19; Mark 1:8; Luke 1:35; 24:49; John 1:33; 3:5,6; 14:16,17,26; 16:8-11; Acts 5:20-32; 11:16; Romans 8:14,26,27; Ephesians 1:13,14; Hebrews 9:14)

Section 3. Devil, or Satan.

We believe in the distinct personality of Satan, the unholy god of this age, the author of all the powers of darkness of sin who is destined to the just judgment of eternity in the lake of fire. (Matthew 4:1-3; II Corinthians 4:4; Revelation 20:10)

Section 4. Creation

We accept the Genesis account of creation literally, believing the days were solar days (24 hour each). We believe man, the crown of God's creation, exists by direct creation of God, not by evolution. (Genesis 1 and 2; Exodus 20:8-11 [note esp. v.11]; 31:17; John 1:3; Colossians 1:16,17)

We believe the Biblical account of the creation of the physical universe, angels, and man; that this account is neither allegory nor myth, but a literal, historical account of the direct, immediate creative acts of God without any evolutionary process; that man was created by a direct work of God and not from previously existing forms of life; and that all men are descended from the historical Adam and Eve, first parents of the entire human race. (Genesis 1; 2; Colossians 1:16, 17; John 1:3)

Section 5. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

(Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.)

Section 6. Redemption From Sin

We believe the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Himself our nature, yet without sin, honored the divine law by His personal obedience, making a full and vicarious atonement for our sins by His death. Atonement was purchased by His voluntary substitution for sinners, not as a martyr, but rather the Just dying for the unjust. Christ, the Lord, bore our sins in His own body on the tree; having risen physically and bodily from the dead, He is now enthroned in Heaven. Thus He united, in His wonderful person, the tenderest sympathies with divine perfection, making Him in every way qualified to be a suitable, compassionate and all sufficient Savior. (Isaiah 53:4-7; Matthew 18:11; John 3:16; Acts 15:11; Romans 3:15,24; I Corinthians 15:3; II Corinthians 5:21; Ephesians 2:8; Philippians 2:7,8; Hebrews 2:14; I John 4:10)

Section 7. The Blood of Jesus Christ

We believe that by and through the shed blood of Jesus Christ we have been purchased, justified, redeemed, reconciled, sanctified, cleansed and made right, Jesus having been set forth as the atonement for our sins. (Acts 20:28; Romans 3:25; 5:9; Ephesians 1:1,17; 2:13; Colossians 1:14,20; Hebrews 9:12,22; 13:12-21; I Peter 1:18,19; I John 1:7, 2:2; Revelation 1:5; 5:9; 12:11)

Section 8 Grace in The New Creation

We believe [that] in order to be saved, sinners must be born again; born a new creation in Christ Jesus, instantaneously, not by a process. In the new birth the one dead in trespasses and sins is made a partaker of the divine nature and receives eternal life, the free gift of God, this being brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, thus securing our voluntary obedience to the gospel. The proper evidence of the new creation is the holy fruits of repentance, faith, and newness of life. (John 3:3,6-8; Acts 16:30-33; Romans 6:23; II Corinthians 5:17,19; Ephesians 2:1; Colossians 2:13; II Peter 1:4; I John 5:1)

Section 9. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

(Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.)

Section 10. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

(Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2)

Section 11. Security of The Believers

We believe all who are truly born again are kept by God the Father for Jesus Christ. (John 10:28,29; Romans 8:35-39; Philippians 1:6; Jude 1)

Section 12. Justification

We believe the great gospel blessing which Christ secures to such as believe in Him is justification:

- A.** That justification includes the pardon of sin and the gift of eternal life on principles of righteousness;

- B.** That it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood is His righteousness imputed to us. (Isaiah 53:11; Zechariah 13:1; Acts 13:39; Romans 8:1; 4:15; 5:1,9)

Section 13. Faith and Salvation

We believe faith in the Lord Jesus Christ is the only condition of salvation. (Acts 16:31; Romans 5:1; Ephesians 2:8,9; Hebrews 11:6)

Section 14. Local Church

We believe a local church is a congregation of immersed believers, associated by covenant of faith and fellowship of the gospel observing the ordinances of Christ, governed by His Laws, exercising the gifts, rights and privileges invested in them by His word. The church's officers are pastors and deacons whose qualifications, claims, and duties are clearly defined in Scripture. We believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations, the one and only superintendent of the church is Christ, through the Holy Spirit. It is scriptural for true churches to cooperate with each other in contending for the faith and for the furtherance of the gospel, each local church being the sole judge of the measure and method of its cooperation. On all matters of membership, polity, government, discipline, benevolence, the will of the local church is final. (Acts 2:41,42; 15:13-18; 20:17-28; I Corinthians 11:2; Ephesians 1:22,23; 4:11-16; 5:23,24; Colossians 1:18; I Timothy 3:1-7)

Section 15. Baptism and The Lord's Supper

We believe Christian baptism is through immersion of a believer in water, showing forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Savior, manifesting our death to sin and resurrection to a new life. It is a prerequisite to the privileges of a church relation. We believe the Lord's Supper is the commemoration of His death until He comes and should be preceded always by solemn self-examination. (Matthew 3:16; John 3:23; Acts 8:36-39; Romans 6:3-5; I Corinthians 11:23-28; Colossians 2:12)

We believe that Christian baptism is the single immersion of a believer in water to show forth in a solemn and beautiful emblem our identification with the crucified, buried and risen Savior, through Whom we died to sin and rose to a new life; that baptism is to be performed under the authority of the local church; and that it is prerequisite to the privileges of church membership.

We believe that the Lord's Supper is the commemoration of His death until He come, 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 8:36, 38, 39; John 3:23; Romans 6:3-5; Matthew 3:16; Colossians 2:12; 1 Corinthians 11:23-28; Matthew 28:18-20; Acts 2:41, 42.

Section 16. Separation

We believe in obedience to the Biblical commands to separate ourselves unto God from worldliness and ecclesiastical apostasy. (2 Corinthians 6:14--7:1; 1 Thessalonians 1:9, 10; 1 Timothy 6:3-5; Romans 16:17; 2 John 9-11)

Section 17. The Righteous and The Wicked

We believe there is a radical and essential difference between the righteous and the wicked. Only through faith are any justified in the name of the Lord Jesus Christ, sanctified by the Holy Spirit, made truly righteous in His esteem. All such as remain unrepentant and continue unbelieving are in His sight wicked, and under the curse. We believe in the everlasting happiness of the saved and the everlasting conscious suffering of the lost. This distinction holds among men both in and after death. (Genesis 18:23; Proverbs 14:32; Matthew 3:12; 25:34-41; Luke 6:25; John 8:21; Romans 6:17, 18, 23; 7:6; I John 5:19)

Section 18. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

(Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; I Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10)

Section 19. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

(Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22)

Section 20. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness under girded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

(Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17)

Section 21. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

(Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.)

Section 22. Civil Government

We believe civil government is of divine appointment, for the interests and good order of human society. Magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience, the coming Prince of the Kings of the earth. (Exodus 18:21,22; II Samuel 23:3; Daniel 3:17,18; Matthew 22:21; Acts 4:19-21; 5:20; 23:5; Romans 13:7)

Section 23. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the

aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

(Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8)

Section 24. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

(Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2)

Section 25. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the

Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

(Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19)

Section 26. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents. (Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7)

Section 27. Future Events

We believe in the premillennial return of Christ, an event which can occur at any moment, and that at that moment the dead in Christ shall be raised in glorified bodies, and the living in Christ shall be given glorified bodies without tasting death, and all shall be caught up to meet the Lord in the air before the seven years of the Tribulation. (1 Thessalonians 4:13-18; 1 Corinthians 15:42-44, 51-54; Philippians 3:20, 21; Revelation 3:10)

We believe that the Tribulation, which follows the Rapture of the Church, will be culminated by the revelation of Christ in power and great glory to sit upon the throne of David and to establish the millennial kingdom. (Daniel 9:25-27; Matthew 24:29-31; Luke 1:30-33; Isaiah 9:6, 7; 11:1-9; Acts 2:29, 30; Revelation 20:1-4, 6)