

Doctrinal Statement

THE HOLY SCRIPTURES

The Bible is the only written revelation of God, and the sixty-six books of the Bible thus constitute the plenary Word by the Holy Spirit. (1 Cor. 2:7-14; 2 Tim. 3:16; 2 Pet. 1:20-21)

The Word of God is an objective, propositional revelation which is verbally inspired in every word and absolutely inerrant in the original documents, infallible, and God-breathed. (Ex. 17:14; 1 Thess. 2:13; 2 Tim. 3:16; Is. 30:8)

The Bible constitutes the only infallible rule of faith and practice. (Matt. 5: 18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor. 2:14; 2 Tim. 3:15-17; Heb. 4:12; 2 Pet. 1:20-21; 3:15-16)

God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man, without error in the whole or in the part. (2 Pet. 1:20-21; Is. 30:8; 40:8; Matt. 5:18; 2 Tim. 3:16).

The church is the witness to and guardian of Holy Scripture. It must not decree anything contrary to Scripture, nor is it to enforce belief in anything additional to Scripture. Although any passage of Scripture may have several applications, it has one true interpretation. The meaning of Scripture is found by diligently applying faithful exegesis under the enlightenment of the Holy Spirit (John 5:39; 16:12-15; 1 Cor. 2:7-15; 2 Tim. 2:15; 3:15-17; 2 Pet. 3:14-18).

DOCTRINE OF GOD

There is but one living and true God, whose subsistence is in and of Himself, infinite in being and perfection;

Whose essence cannot be comprehended by any but Himself;

A most pure spirit, invisible, without body, parts or passions, who only has immortality, dwelling in the light which no man can approach;

Who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute;

Working all things according to the counsel of His own immutable and most righteous will for His own glory;

Most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin;

The rewarder of them that diligently seek Him;

And to those that do not seek Him, most terrible in His judgments, hating sin, and who will by no means clear the guilty.

(Deut. 6:4; Is. 45:5-7; 1 Cor. 8:4; Is. 48:12; Ex. 3:14; Job 11:7-8; Ps. 7:11-12; 143:3; Rom. 11:33-44; John 4:24; Him. 1:17; Deut. 4:15-16; Luke 24:39; Acts 14:11,15; Jas. 5:17; Mal. 3:6; Jas. 1:17; 1 Kings 8:27; Jer. 23:23-34; Ps. 90:2; Him. 1:17; Gen. 17:1; Rev. 4:8; Is. 6:3; Rom. 16:27; Ps. 115:3; Ex. 3:14; Eph. 1:11; Is. 46:10; Pro. 16:4; Rom. 11:36; Ex. 34:6-7; 1 John 4:8; Heb. 11:6; Neh. 9:32-33; Ps. 5:5-6; Nah. 1:2-3; Ex. 34:7).

GOD THE FATHER

God the Father is the first person of the Trinity, who orders and disposes all things according to His own purpose and grace. He is the creator of all things. As the absolute and highest ruler of the universe, He is sovereign in creation, providence, and redemption. His Fatherhood denotes a spiritual relationship, first of all as His designation within the Trinity, and secondly, within mankind, creatively in revelation to all men, but spiritually only in relation to believers. He has decreed for His own glory all things that come to pass, and continually upholds, directs, and governs all creatures and events. This He does so as not to be the author and approver of sin, nor to abridge the accountability of moral, intelligent creatures.

(John 1:12,18; Eph. 1:3-6; Heb. 12:5-9; Ps. 145:8-9; 1 Cor. 8:6; Gen. 1:1-31; Job 1:6; Ps. 103:19; Rom. 11:33; 1 Chr. 29:11; John 8:38-44; Hab. 1:13; 1 Pet. 1:17; Eph. 1:3,6)

GOD THE SON

Jesus Christ, the second Person of the Trinity, possesses all the divine Excellencies, and in these He is coequal, co-substantial, and coeternal with the Father. (John 10:27-30; 14:9). In His incarnation, Christ's divine nature united with a human nature in an indissoluble union, and so He became the God-Man (Phil 2:5-8).

The Lord Jesus Christ is:

A. Virgin born (Is. 7: 14; Matt. 1:25; Luke 1:26-35)

B. God incarnate (John 1:1, 3, 14, 18; 1 John 1:3).

The purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Ps. 2:7-9; Is. 9:6; John 1:29; Heb. 7:26; 1 Pet. 1:19; 2:22).

The Lord Jesus Christ accomplished our redemption through His death on the cross. His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (Rom. 3:25; 5:8; 1 Pet. 2:24). On the basis of the efficacy of the death and shed blood of the Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, and the power, and one day the very presence of sin, declared righteous, given eternal life, and admitted to the family of God (John 10:15; Rom. 3:23; 5:8; 2 Cor. 5:14-15; 1 Pet. 2:24; 3:18). Our justification is made sure by His literal, physical resurrection from the dead. He is now ascended to the right hand of the Father where He is ministering as our Advocate and High Priest (Matt. 28:6; Luke 24:38-39; Acts 2:30-31; Rom. 4:25; Heb. 7:25; 9:24).

In the resurrection of Christ from the grave, God confirmed the deity of Christ. God accepted the atoning work of Christ on the cross and His bodily resurrection as the guarantee of a future resurrection life for all believers (John 5:28-29; 14:19; Rom. 1:4; 4:5-10; 1 Cor. 15:20-23).

Jesus Christ will return to receive the Church, which is His body, unto Himself at the rapture, and returning with His Church in glory will establish His kingdom in its millennial manifestation (Acts 1:9-11; 1 Thess. 4: 13-18; Rev. 20: 1-15).

The Lord Jesus Christ is the one and only mediator between God and man, the head of His Body the Church, and the coming universal King who will reign on the throne of David. He is the final judge of all who fail to place their trust in Him as the Lord of life and the only Savior (1 Tim. 2:5; Eph. 1:22; 5:23; Col. 1:18; Is. 9:6; Luke 1:31-33; Matt. 25:14-46; Acts 17:30-31).

GOD THE HOLY SPIRIT

The Holy Spirit is a divine Person, eternal, underived, and possessing all the divine Excellencies. In this He is coequal and co-substantial with the Father and the Son (Acts 5:3-4).

It is the work of the Holy Spirit to execute the divine will with relation to the world of men. We recognize His Sovereign activity in creation (Gen. 1:2), the incarnation (Matt. 1: 18), the written revelation (2 Pet. 1:20-21), and the work of salvation (John 3:5-7).

The scope of the Holy Spirit's divine activity includes convicting the world of sin, of righteousness, and of judgment; of glorifying the Lord Jesus Christ and transforming believers into Christ-likeness (John 16:7-9; Acts 1:5; 2:4; 2 Cor. 3:18; Eph. 2:22).

The Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the Body of Christ (1 Cor. 12:13), in indwelling, sanctifying, instructing, and empowering them for service and sealing them unto the day of redemption (John 16:8-11; Rom. 8:9; 2 Cor. 3:6; Eph. 1: 13).

The Holy Spirit guided the apostles and other New Testament authors into all truth as they submitted to His revelation in writing Scripture. Likewise the Holy Spirit gives illumination (understanding of spiritual truth) to every believer as he or she studies the Scriptures. (2 Tim 3:16-17; 1 Cor. 2:12-16)

Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the responsibility of every believer to be filled with and walk by the Spirit (yielded fully and obedient to the Spirit's leading) (John 16:3; Rom. 8:9; Gal. 5:22-26; Eph. 5: 18; 1 John 2:20, 27).

The Holy Spirit alone administers spiritual gifts to the Church, not to glorify Himself or the gifts by ostentatious displays, but to glorify Christ and implement His work of redeeming the lost and building up believers in the faith. God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today. He is the one who providentially assigns gifts to the individual believer (John 16:13-14; Acts 1:8; 1 Cor. 12:4-11; 2Cor. 3:18)

CREATION

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.

MAN

Man was created by God in His image and likeness on the sixth literal day of creation. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen. 2:15-25; Gen. 1 :27; Jas. 3:9).

The purpose of man's creation was that he should glorify God, enjoy God's fellowship, live his life in the will of God, and be a steward of God's creation (Gen 2:27-31; Is. 43:7; Col. 1:16; Rev. 4:11)

Ever since the first man, Adam, chose to disobey God, the consequences of his sin (death, separation from God, curse, and sin nature) have been transmitted (imputed) to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by divine declaration, by nature, and by choice (Ps. 14:1-3; Jer. 17:9; Rom. 3:9-18, 23; 5:10-12; Jas. 2: 1 0). The guilt of Adam's first sin is imputed to all men, who, being his descendants, are born in a sinful state and condition, called original sin. Therefore, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost, apart from the redemptive work of the Lord Jesus Christ. (Gen. 2:16-17; 3:1-19; Jer. 17:9; John 3:36; Rom. 3:23; 6:23; 8:6-8; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim. 2:13-14; 1 John 1:8).

SALVATION

Salvation is wholly of God by grace, through the redemption of Jesus Christ, the merit of His shed blood; not on the basis of human merit or works (John 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19). The following terms describe various aspects of salvation:

Grace- God, in His boundless love has chosen to freely bestow His favor, goodness, and mercy on sinful man. This grace is given in accordance with God's will and man cannot buy it, earn it, or repay God for it. (Romans 5:1-21; Eph. 2:4-9; Titus 3:4-7; 1 Pet. 13-5)

Regeneration - We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that its proper evidence appears in the holy fruits of repentance, faith and newness of life. (John 3:3; Acts 16:30-34; Romans 6:23; 2 Corinthians 5: 17; Ephesians 2: 1-5; Colossians 2: 13; 2 Peter 1:4; 1 John 5:1)

Election - Before the world was made, God's eternal, unchangeable purpose, which

originated in the good pleasure of His will, moved Him to choose (or elect), in Christ, certain of mankind to everlasting glory. It was of His mere free grace and love, rather than foreseen merit or faith (Mk. 13:27; Rom. 8:28-33; Eph. 1:4-11; 1 Thess. 5:9; 2 Thess. 2:13; 2 Tim. 2:10; 1 Pet. 1:1-5).

Although we teach that God is sovereign in electing certain of mankind to everlasting glory, we also teach that, He holds every man responsible for the choices he makes and the courses of action He pursues (Mat. 25; Rom. 2:1-16; Rev. 20:1-13). Thus, all of mankind is responsible for their personal response to the Gospel; if they reject the Good News, they may not blame God and are guilty of unbelief His divine sovereignty and man's responsibility are in perfect harmony. (John 3:18; Matt. 11:20-24; Acts 13:38-41; 2 Thess. 1:7-10; Luke 22:22).

Repentance - Repentance is a personal, deliberate turning from serving sin and self to serving Jesus Christ. The Holy Spirit causes the person to feel the evil of his sin and draws him to Christ in humble faith. Repentance is accompanied by a purpose and endeavor, in the power supplied by the Spirit, to despise sin, flee it, and conduct oneself in a manner of life that pleases God. (Ps. 51; Ps. 119:128; Ezek. 36:31; Luke 13:1-5; 18:13-14; 24:46-47; Acts 11:18; Rom. 2:4; 2 Cor. 7:10-11; 1 Thess 1:9-10).

Faith - Saving faith is the determinate act by which a person completely entrusts himself to the Lord Jesus Christ alone (and His completed work on the cross) for salvation and acknowledges His rightful claim as Lord of their life (Rom 4:1-5; Rom. 10:9-10, 17; Eph. 2:8; Heb. 11 :6). The Greek verb *pisteuo*, often translated "believe in" in the English New Testament carries the connotation of placing one's faith in, or entrusting oneself to another. The object of saving faith is always and only Jesus Christ. (John 3:16; Acts 16:31; 1 John 5:13).

Justification - Justification before God is an act by which God unconditionally declares righteous those who believe in Christ. This righteousness is apart from any virtue or work of man, and involves the imputation of our sins to Christ and the imputation of Christ's righteousness to us. By this act God is proven to "be just, and the justifier of the one who has faith in Jesus" (Rom. 3:20, 26; 4:3-6; Rom. 8:33; 1 Cor. 1:30; 2 Cor. 5:21; Col. 2:14; 1 Pet. 3: 18).

Sanctification - There are two distinct aspects of sanctification in relation to the believer described in the New Testament. The first aspect is known as "Positional Sanctification". This deals with the eternal standing of the believer before God. At the moment of salvation, every believer is "set apart" (sanctified) unto God for His use by the blood of the Lord Jesus Christ. This sanctification has to do with the believer's standing, not his present state (Acts 20:32; 1Cor. 1:2, 30; 6:11; 2 Thess. 2:13; Heb. 2:11; 10:10, 14; 13:12; 1 Pet. 1:2; Jude 1). The second aspect is referred to as "Progressive Sanctification". This refers to the spiritual growth process and maturity of the believer. The struggle against the flesh stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. As the believer grows in Christ through obedience to the Word of God and the empowering of the Holy Spirit, the believer is enabled to live a life of increasing holiness in conformity to the will of God, becoming more and more like the Lord Jesus Christ. This process continues throughout the believer's life and will only be complete at Christ's return (John 17: 17, 19; Rom. 6:1-22; 2 Cor. 3:18; 4:16-18; Eph. 5:26; 1 Thess 3:12-13; 4:1-4; 5:23; 2 Pet 1 :2-10).

Perseverance or Eternal Security - All the redeemed once saved will never totally or finally fall away from the state of grace but will persevere to the end and be eternally saved. God enables the believer through His indwelling Spirit to stand firm in the faith (Ps. 89:31-35; Mal. 3:6; John 10:28-29; Rom. 8:29-39; 1 Cor. 11:32; Phil. 1:6; 1 Thess. 5:24; 1 John 2:19).

Glorification - This is the ultimate end of salvation, when at the resurrection, the presence of sin is done away with and believers receive glorified bodies. (Rom. 8:30-33; 9:23; Eph. 1:4; Phil. 3:20-21; 2 Thess. 2:13-14; Heb. 1:1-13; 3:14).

THE CHURCH

All who place their faith in Jesus Christ are immediately baptized by the Holy Spirit into one united spiritual Body, the Church (1 Cor. 12:13), of which Christ is the Head (Eph. 1:22; 4:15; Col. 1:18), and which is also referred to as His bride (2 Cor. 11:2; Eph. 5:23-32; Rev. 19:7-8). The formation of this Body began on the day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own (1 Cor. 15:15-47; 1 Thess. 4:13-18).

The Church is pictured in the New Testament as a unique spiritual organism (1 Cor. 12:12-27) designed and built by Christ (Matt. 16:18), made up of all born-again believers in this present age (Eph. 2:11-3:6). The Church is distinct from Israel (Acts 15:13-21; Rom. 9:3-5, 30-31; 11:1-2, 11-29; 1 Cor. 10:32). That Jew and Gentile would be united in one body, the Church, through faith in Christ was a mystery not revealed until this age (Rom. 1:16; 3:28-30; 4:16; Eph. 3:1-6; 5:32).

The establishment and continuity of local Churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1; 2 Thess. 1:1). Believers are directed to associate themselves together in local assemblies (Heb. 10:25). The purpose of the local Church is to glorify God (Eph. 4:11-16) by service, by instruction and edification in the Word (2 Tim. 2:2, 15; 3:16-17), by fellowship (Acts 2:42; 1 John 13), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by advancing and communicating the gospel to the entire world (Matt. 28:19; Acts 1:8; 2:42).

The supreme authority for the Church is Christ (Eph. 1:22-23; Col. 1:18). Order, discipline, and worship are appointed through His sovereignty. The biblically designated officers serving under Christ in the Church are elders and deacons. Elders, also called "bishops," "overseers," "pastors," or "pastor-teachers" are the spiritual leaders of the assembly (Acts 20:28; Eph. 4:11; 1 Thess. 5:12-13). These leaders are to lead or rule as servants of Christ (Heb. 13:7, 17), and have His authority in directing the Church according to His will (1 Pet. 5:1-3). The congregation is to be in submission to their leadership. Deacons are spiritually mature individuals especially recognized for their service to the assembly (Rom. 16:1-2; Phil. 1:1; 1 Tim. 3:8-13). Both elders and deacons must meet specific biblical qualifications (1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-5).

Members who are in sin are to be disciplined in accordance with the standards of Scripture (Matt. 18:15-22; Acts 5:1-42; 1 Cor. 5:1-13; 2 Thess. 3:6-15; 1 Tim. 1:19-20; Titus 1:10-16).

All saints are called to the work of the ministry (1 Cor. 15:58; Eph. 4:12; Rev. 22:12). For the accomplishment of that purpose, God has given the Church spiritual gifts. He gave gifted men for the purpose of equipping the saints for the work of the ministry (Eph. 4:7-12). He also gives unique and special spiritual abilities to each member of the Body of Christ (Rom. 12:5-8; 1 Cor. 12:4-31; 1 Pet. 4:10-11). At the moment of spiritual birth every believer receives such a gift or gifts (1 Cor. 12:4-13). These gifts are sovereignly bestowed by the Holy Spirit, and are not determined by the individual (1 Cor. 12:11). It is essential that every believer ministers, using his spiritual gift or gifts for the edification of the Body and the accomplishment of the work of Christ in the world (Rom. 12:3-8; 2 Pet. 4:10-11). We teach that two distinct types of spiritual gifts are evident in the New Testament: temporary confirming gifts and permanent edifying gifts. With the completion of the apostles' ministry of establishing the foundation of the church, and the preservation of their doctrine in the New Testament, the confirming gifts are no longer necessary (1 Cor. 13:8-12). Their role was for establishing the validity of an apostle and his message. The temporary confirming gifts, such as healing, speaking in tongues (unlearned languages), interpretation of tongues, prophecy and the working of sign miracles, have ceased (compare 1 Cor. 13:8-10; 2 Cor. 12:12; Heb. 2:3-4; and Acts 5:12; 19:11 with 1 Cor. 12:1-31). *Although no one possesses the gift of healing today, God does hear and answer the prayer of faith on the part of every believer, and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Matt. 8:1-3; Luke 18:1-6; 2 Cor.*

12:6-10; Jas. 5:13-16; 1 John 5:14-15).

Only two ordinances have been committed to the local church: Baptism and the Lord's Supper (Acts 2:38-42). Christian baptism is the testimony of a believer of his faith in the crucified, buried, and risen Savior, and his union with His death to sin, and resurrection to a new life (cf. Rom. 6:11; Acts 8:36-39). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41-42). Baptism by full immersion best fits the New Testament pattern. The act of baptism does not impart grace to the believer but is a testimony of the grace received (1 Pet. 3:21). The Lord's Supper is a picture of the fellowship between the Lord Jesus Christ and believers (1 Cor. 10:16). It is the commemoration and proclamation of Christ's death and is to be celebrated until His return. This ordinance is for believers only and should always be preceded by solemn self-examination (1 Cor. 11:28-32).

ANGELS

Holy Angels - Angels are created beings, and therefore are not to be worshiped.

Although they are a higher order of creation than man, they are created to serve God and to worship Him, and serve as messengers from God to man (Luke 2:9-14; Heb. 1:6-7, 14; 2:6-7; Rev. 5:11-14; 19:10; 22:9).

Fallen Angels - Satan is a created angel and the first created being to sin. He incurred the judgment of God by rebelling against his Creator, involving numerous angels in his fall (Job 1:6-7; Is. 14:12-17; Ezek. 28:11-19), and introducing sin into the human race by his temptation of Eve (Gen. 3: 1-15). Satan is the open and declared enemy of God and man (Matt. 4: 1-11; 25:41), the prince of this world who was defeated through the death and resurrection of Jesus Christ (Rom. 16:20). He shall be eternally punished in the lake of fire (Is. 14:12-17; Ezek. 28:11-19; Rev. 20:10).

LAST THINGS

Death and Resurrection - Physical death involves no loss of our immaterial consciousness (Rev. 6:9-11; Matt. 10:28). All men will be resurrected bodily, the saved to eternal life (Rom. 8: 10-11, 19-23; 2 Cor. 4: 14), and the unsaved to judgment and everlasting punishment (Dan. 12:2; John 5:29; Rev. 20:6, 13-15). The soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Phil. 1:23). There is a separation of soul and body (Phil. 1:21-24), and that separation will continue until the resurrection (Rev. 20:4-6), when spirit, soul, and body will be reunited to be glorified forever with the Lord (Phil. 3:21; 1 Cor. 15:35-44, 50-54; 1 Thess. 4:16-17). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with the Lord Jesus Christ (2 Cor. 5:8). The souls of the unsaved at death descend immediately into the realm of death also known as Hades (Job. 3:11-19; Luke 16:19-26; Rev. 20:13-15), where they are kept under punishment until the second resurrection (John 5:28-29). They shall then appear at the Great White Throne judgment (Rev. 20:11-15), and shall be cast into the lake of fire (Matt. 25:41-46), cut off from the life of God forever (Dan. 12:2; Matt. 25:41-46; 2 Thess. 1:7-9).

Day of the Lord

Introductory note: Although eager anticipation of the return of the Lord Jesus Christ is a mark of a true believer (1 Cor. 1:7; Tit. 2:3; Heb. 9:28), there exists, within the Church of Jesus Christ, a multitude of opinions about the interpretation of prophecies which are yet to be fulfilled concerning the last days and Christ's return. At Church in the Wildwood we teach a Dispensational view of the end times. This includes the Pre-Tribulational Rapture of the church and the Pre-Millennial return of Christ. This view of prophetic interpretation has been chosen because it depends on the literal-grammatical-historical method of interpretation, and best takes into account the whole tenor of Scripture. Fortunately, our salvation is based on our personal faith in the Lord Jesus Christ, and not on our particular eschatological views. Our fellowship with other believers is based on this common faith which makes us brothers and sisters in Christ.

The Rapture of the Church - The Lord Jesus Christ will personally return to bodily remove His church from this earth (John 14:1-3; 1 Cor. 15:51-53; 1 Thess. 4:15-5:11; Titus 2:11-13).

The Tribulation Period - Following the removal of the Church from the earth (John 14:1-3; 1 Thess. 4:13-18), the righteous judgments of God will be poured out upon an unbelieving world (Jer. 30:7; Dan. 9:27; 12:1; 2 Thess. 2:7-12; Rev. 16:1-21). These judgments will be climaxed by the return of Christ in glory to the earth with His saints (Dan. 12:2-3; Matt. 24:15-31; 25:31-46; 2 Thess. 2:7-12;; Rev. 6:9-11; 20:4-6).

The Second Coming and the Millennial Reign - At His return, Christ will occupy the throne of David (Matt. 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30; 3:18-21), and establish His Messianic kingdom for a thousand years on the earth (Rev. 20:1-7). This reign will be preceded by the overthrow of the Antichrist and the False Prophet and by the removal of Satan from the world (Dan. 7:17-27; Rev. 19:4-21). The kingdom itself will be the fulfillment of God's promise to Israel (Deut. 30:1-10; Ezek. 37:21-28; Zech. 8:1-17), to restore them to the land which they forfeited through disobedience (Deut. 28:15-68; 30:1-10).

The Judgment of the Lost - After the thousand year reign Satan will be released from the pit (Rev. 20:7). Satan will then deceive the nations of the earth and gather together them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Rev. 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matt. 25:41; Rev. 20:10), whereupon Christ, Who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgment. The resurrection of the unsaved dead will be a physical resurrection, whereupon receiving their judgment (Rom. 14:10-13), they will be committed to an eternal conscious punishment of torment in the lake of fire (Matt. 25:41; Rev. 20:11-15).

Eternity - After the closing of the millennium, and the judgment of unbelievers (2 Thess. 1:9; Rev. 20:7-15), the saved will enter the eternal state of glory with God. The elements of this present heaven and earth are to be "dissolved" by fire (2 Pet. 3:10), and replaced with a new heaven and new earth and where only righteousness dwells (Isa. 65:17; Eph. 5:5; 2 Pet. 3:13; Rev. 20:15, Rev. 21, 22).