

DOCTRINAL  
STATEMENT

FOR

*Ordination*

JULY 19, 2008

WILLIAM DUDDING III

## **Personal Testimony and Call to the Ministry:**

It was my privilege to be raised in a Christian home and at the young age of four I realized my sinfulness and understood the gospel, and on my own, I expressed the desire to be saved. It wasn't until I was about ten years old that I looked at my life and saw that my profession didn't match my actions, so with a broken heart of repentance, I came to God and gave my life to Him and asked Him to save me if my first profession had not been sincere. From then on, until I was fifteen years old, God had been working in my heart to be a preacher. It was September 17, 1992 at a Pastors Conference, where I believe that God called me to preach. Afterwards, I went to Golden State Baptist College where I prepared for ministry until year 2000. After college graduation, I met the lady who would become my wife and we went to Shadow Mountain Baptist Church in Morgan Hill where we helped start a Spanish ministry and Deaf ministry. I was married to Karolina Moreno in 2004 while attending there. We both believe that God wants to use us together to serve Him full time in the local church with our lives. God has given me a strong desire to teach the Bible and apply its truths to the lives of His people so that they will glorify God. At this point in our lives, the Mission Peak Baptist Church in Fremont, CA called me to be the pastor in 2007 and I believe that this is where God would have my wife and I to use our spiritual gifts for the benefit of this local church.

## **Theology Proper: Doctrine of God**

There is only one God who made all things in a literal six-day period (Gen. 1-2:3; Isa. 45:18). The laws given to Moses demand that no other god be worshipped except the God of Abraham, Isaac, and Jacob (Isa. 45:22). He revealed Himself as Jehovah/Yahweh. His name is a memorial of His eternal self-existence to all generations (Ex.3:15). He is called the LORD in both Old and New Testaments (Matt. 22:37). This God who is one (Deut. 6:4) consists of three Persons: God the Father (1 Cor. 8:6), God the Son, (Heb. 1:8; John 20:28-29) and God the Holy Spirit (Acts 5:3-4) each co-eternal in being, co-identical in nature, co-equal in power and glory and have the same attributes and perfections indivisibly (Isa. 48:16). The attributes of God can be understood by dividing them into two categories: communicable and incommunicable. The communicable attributes refer to those that can be shared with man and the incommunicable attributes refer to those that must only be exclusively God's.

## **Revealed Attributes of God**

Holy - God's communicable and incommunicable attributes are perfect and inseparable. This perfect unity of God's attributes is His holiness. (Ex. 15:11; 33:18-19; 1 Pet. 1:15-16; Ps. 145:17)

Eternal - God has always existed, He has no beginning, or ending. (Ps. 90:2; Isa. 57:15; 1 Tim. 1:17; Job 36:26)

Transcendent - God is above and outside of His creation. Man cannot know anything about God except that which God has revealed to Him. (Rom. 11:33; Isa. 55:8-9)

Self-Existent - God has the power of being within Himself. He is totally independent of anything to sustain Himself. (Ex. 3:14; John 5:26)

Sovereign - God has all right and authority to rule over His creation. All things that exist whether they are principalities, governments, individuals and nature itself are subject to His dominion. (Ps. 115:31; Ps. 66:7; Rev. 19:6)

Omnipotent - The power of God is only limited to His own nature. He can do all things, except that which would contradict Himself. He is completely and perfectly mighty in strength. His power can never be exhausted. (Gen. 18:14; Job 42:2; Isa. 26:4; 40:28; Rev. 11:17; 19:6)

Omniscient - God knows all things past, present and future, and there is no new information that He must learn. (Job 42:2; 1 John 3:20; Psa. 139:16)

Omnipresent - God is present in every place at all times. There is no place where the presence of God is absent. Although He is transcendent, He is also imminent. (Ps. 139:7-8; Jer. 23:24; Prov. 15:3)

Immutable - God cannot change. God's decrees stand from eternity past to eternity future. God is said to change His mind in His dealings with man, but these changes are predetermined for the benefit of man whose relationship with God changes upon their repentance. (Mal. 3:6; Ps. 102:26-27; 50:22-23)

Good - God's goodness is moral perfection. All that He purposes, says, and does is for His glory and the good of His creatures. (Ps. 34:8; Matt. 19:17; Ps. 119:68)

Truth - God's goodness requires that He must be true. Therefore, all that he says is true and without error. (Titus 1:2)

Mercy - God is merciful by not immediately punishing, but He gives sinners the opportunity to repent and trust in Christ who was given as our Savior. (Ps. 103:8)

Love - God is love. He gives what is good to all His creation freely. (1 John 4:8; John 3:16)

Just - God is just in that He always does what is fair and right. He always serves punitive justice to the wicked and retributive justice to the righteous. (Neh. 9:33; 2 Sam 3:39; Psa. 58:11)

Righteous - God always acts consistently with his holy character fulfilling all obligations that He puts Himself under and that He promises His creatures. (Ps. 145:17)

Faithful - Because God is true and righteous, He always keeps His promises. (Deut. 7:9; I Thess. 5:24; Mich. 7:20)

### **Christology: Doctrine of Christ**

#### **His Deity:**

Jesus Christ is the only begotten Son of God. God the Father revealed Himself to man in the greatest way by having made Himself visible in Christ (1 Tim. 3:16; Col. 1:15; John 1:18; Heb 1:3). The relationship of Sonship has eternally existed, which is seen in the Old Testament's witness of His eternal origins (Micah 5:2). The Son, though being equal with the Father has eternally subordinated Himself to the will of His Father as the Second Person of the Triune Godhead (John 14:28). This subordination does not take away from His Deity since He is equal with the Father (John 10:30-33). Jesus claimed to be God by repeatedly referring to Himself as the I AM, referring to God as His Father, and that He and His Father are One (John 8:24,58; 10:30). He is the Creator and sustainer of all things. (John 1:1-3; Heb. 1:2; Col. 1:16) Jesus' Deity is further proven in that He reveals all the attributes of God: Omniscience, (John 16:30) Omnipresence (Matt 18:20; Eph. 4:10), Omnipotence (Rev 1:8), Immutability (Heb 13:8) and Eternality (Mic 5:2).

#### **His Humanity:**

Jesus Christ is God in the flesh, conceived by the Holy Ghost (Lke.1:35) in the womb of the virgin Mary (Isa.7:14). Christ, the Son of God is fully God and fully man without sin in two natures (John 1:1,14; Isa. 9:6), unchangeably, indivisibly, and inseparably eternally in one Person. Jesus never gave up any of His attributes in his incarnation, but rather he humbled Himself by subjecting Himself to certain human limitations and laying aside His rights to His Divine attributes (Phil. 2:6-8; Mk. 13:32). When He became a man, He remained God (Col 2:9).

**His Works:**

Jesus is the Creator of the world (John 1:1-3), He came to reveal the Father (John 1:18), lived a sinless life (Heb. 4:15) as the last Adam (1 Cor. 15:45). He died a vicarious death (2Cor. 5:21) which was the expiation of guilt and propitiation (1John 2:2) of God's holy wrath against sin. He rose from the dead on the third day (1Cor. 15:3-4), ascended into heaven and is now seated at the right hand of the throne of God the Father as Ruler over all creation (Heb.1:3) and will reconcile all things back to God (Col. 1:20; 2Cor. 5:18-19). He now intercedes for us as our Mediator and High Priest in whom we have peace with God (Rom. 5:1; 1 Tim.2:5; Heb. 4:15-16; John 14:6), awaiting the day when He will return for His bride, the church, and establish His eternal kingdom on the throne of David (Isa. 9:7; John 14:3).

**Pneumatology: Doctrine of the Holy Spirit****His Personality:**

The Holy Spirit is the third Person of the Godhead and He is distinctly a person and not a force of power that God uses as His instrument. The Holy Spirit's personality is proven in that He thinks, speaks (Acts 13:2; 1Tim. 4:1), comforts (Acts 9:31), fellowships (2Cor. 13:14), feels emotion (Eph.4:30), and makes decisions (Acts 13:2).

**His Deity:**

The Holy Spirit is just as much God as the Father and the Son because He is equated as equal with the Son, who is equal with the Father. (John 14:16-18). He does the kind of miraculous works that are only done by God (Luke 1:35) and creates life (Job 33:4) which proves the attribute of His Omnipotence. He is in all places equally, which is the attribute of Omnipresence (Ps. 139:7). Because He knows all the deep things of God, which cannot be known by any other, but God Himself, He proves His Omniscience (1Cor. 2:10) and His eternity (Heb. 9:14).

**His Works:**

The Holy Spirit is the Agent by which God used to breathe out the Scriptures in Divine revelation (2 Peter 1:21). He convicts and restrains the world of sin, (John 16:8; 2Thess. 2:7) regenerates and indwells believers (John 3:5; 14:17) and continues to sanctify believers as their seal of preservation and the earnest of their inheritance (Eph. 1:14; 4:30) until the day of redemption. He controls believers as they yield themselves to Him (Eph. 5:18). Part of His sanctifying work is to illumine believers to the mind of God through the Word of God (John 14:26), and to equip them with various spiritual gifts for the glory of God and perfecting of the church (1Cor. 12:11).

## **Bibliology: The Doctrine of Scripture**

### **Revelation:**

There are two forms of revelation from God: general and special. General revelation is how God has revealed Himself through the creation of the world, so that all men know by proof of an orderly creation that there is a Creator. This revelation leaves them without excuse since they instinctively have the knowledge of God, but it is not enough information for them to understand God's plan of salvation (Rom. 1:19-20). Special revelation is how God reveals Himself personally by the incarnation of Jesus Christ and through the writings of the Holy Scriptures which are meant to draw men into the redemptive relationship with God (Heb. 1:1-2; 2 Pet 1:19-21).

### **Inspiration:**

The inerrant, verbal, plenary, inspired Word of God consist of the sixty six books of the New and Old Testaments (Ps. 19:7). The scriptures are God breathed as men were moved along by the Holy Ghost to write down each word so that it is all God's authoritative word (2 Tim 3:16; 2 Peter 1:19-21). God used different authors, their styles, personalities, cultural backgrounds, etc... at different times as His instruments to write His eternal word without human error.

### **Preservation:**

God's word is perfectly preserved in the surviving manuscripts available today, so that not a single jot nor tittle has been lost as Jesus promised (Matt. 5:18; Deut. 8:3; 1 Pet. 1:25). God has promised that His word will endure forever (Isa. 40:8; Ps. 119:160).

### **Translations:**

If a translation faithfully represents the words of the original Hebrew, Aramaic and Greek texts, it is the authoritative word of God (Luk. 4:20-21; 2 Tim 3:15-16). There is no one manuscript family, compiled text or translation that can be considered the only preserved Word of God.

## **Angelology: Doctrine of Angels**

Angels are created spirit beings that serve God in various capacities as worshippers, guardians and messengers (Isa. 6:3; Gen. 3:24). They are higher beings than humans (Psa. 8:5) and were originally created in moral uprightness, like man. The angels, like men, were given the free choice to obey or disobey God. Angels live forever, and should they choose to disobey God, there is no record in scripture that they can be redeemed.

### **Unfallen Angels:**

The angels that did not fall into sin remain in a state of holiness and exist to worship and serve God (Isa. 6:3; Heb. 1:6) but are never to receive worship (Col.2:18). They are ministering spirits to the heirs of salvation (Heb. 1:14). They will accompany Christ at His Second Coming (Matt. 25:31) and will be involved in executing punishment in the final judgment on the unbelieving (Matt. 13:41-42).

### **Fallen Angels:**

Lucifer, being one of the chief angels sinned by pridefully exalting himself to be equal with God because of his beauty (Ez. 28:11-19; Isa. 14:12). Lucifer is also called Satan, the Serpent, the Dragon, the Devil and multiple other names and descriptions. He is a mighty and powerful being, but his power is limited by the will and authority of God (Job 1:1-22). When Lucifer fell into sin, he also took down one third of the angels in heaven with him and they became demons (Rev. 12:3-4). Because of their sin, they are destined to eternal punishment in hell (Matt. 25:41; Jude 6). Some of the demons are confined in darkness, and others are free to torment the people of the earth, particularly the devil being like a roaring lion seeking whom he may devour (Rev. 9:1-3; 2Pet. 2:4; 1 Pet. 5:8).

## **Anthropology: Doctrine of Man**

### **The Creation of Man:**

The purpose of the creation of man was for the glory of God (Isa. 43:7). He was created in the image of God to possess the communicable attributes of God (Gen. 1:27) in total dependence upon Him. He can rationally make moral choices, and can contemplate the purpose for his existence. He was created on the sixth day from the dust of the earth (Gen. 1:27,31) and God breathed life into him, making him a living soul (Gen. 2:7). God made Eve, the first female, from the rib of Adam as his helper and his companion to live under his headship (Gen. 2:22-24; 1Cor. 11:3). In his original state, man was innocent of evil and his nature was morally upright.

### **The Nature of Man:**

Man is made up of three parts called the body, soul and spirit (1Thes. 5:23). The soul and spirit are differentiated in Hebrews 4:12 like the joints and marrow (Luk. 1:46-47; Eccl. 12:7; Jam. 2:26; Heb. 4:12). The soul and the spirit are often used interchangeably and in many cases seem to function identically. The soul is the part of man that makes him conscious of himself and his relation to other men (Psa. 142:4; Prov. 16:24; 18:7). It is the intellectual and emotional part, which processes information and exercises the will to make choices according to its desires (Psa.42; Rom. 8:6-7; 12:2; Heb.4:12). The passions and affections come from the soul, which is the seat of emotions and moral consciousness (Ecc. 7:9; Rom. 6:17). It is the spirit that must be made alive to God for the soul to be in conscious relation to Him (Rom. 7:6; 8:16). When a man dies, his spirit and soul separate from his body and go on to live forever (2Cor 5:8; Lk. 16:22-23; Ecc. 12:7).

### **The Fall of Man:**

Man fell from his original state of moral uprightness when he disobeyed God's direct order to abstain from the fruit of the tree of the knowledge of good and evil (Gen. 3:5-6; Ecc. 7:29). This one act of disobedience plunged the entire human race into sin and eternal death. All men born after Adam have inherited the sin nature of their first parents and thus naturally and voluntarily commit acts of treason against God (Rom. 5:12).

## **Hamartiology: Doctrine of Sin**

### **The Origin of Sin:**

Lucifer committed the first sin when his heart was lifted up with pride and sought equality with God (Isaiah 14:13-14). Man sinned afterwards like Lucifer did by seeking independence and equality with God by transgressing God's command to abstain from the forbidden fruit (Gen. 2:17). There was nothing sinful in and of the fruit itself. The sin was and continues to be disobedience to God's law (1John 3:4). When Adam sinned, he separated himself from God, failed to reflect God's character and thus fell short of God's glory (Rom. 3:23 – hamartia, missing the mark). Adam is the representative for all mankind, so his sin is passed down to all men (Rom. 5:12; Ps. 51:5). The cause of sin is blamed on man's free choice to rebel against God (James 1:13).

### **The Nature of Sin**

By Adam's disobedience the entire human race fell and were made sinners (Rom. 5:12). Man is totally corrupted by sin, so that every part of his being has been affected by it. This does not mean that he will engage in every form of evil, but is capable of it.

The hearts of men are darkened by sin (Rom. 1:21), so that they cannot understand nor accept the things of the Spirit (Ecc. 9:3; Jer.17:9; 1Cor 2:14). Neither can a man in his fallen state do anything that pleases God (Rom. 3:10-18; 8:7-8). Sinful man is considered a child of Satan because he is blinded and held captive by Satan to do his will (John 8:44; 2 Tim 2:26; 2Cor. 4:4). Thus, they are slaves to sin being spiritually dead (John 8:34; Eph. 2:1-2).

### **The Effect of Sin**

Both physical and spiritual death are the consequence of sin (Rom. 6:23). God cursed the entire earth because of man's sin (Gen. 3:17); and because of this, all sickness, calamity and death is a direct or indirect consequence of sin. Since all men have inherited the sin nature, men choose to act in accordance with their nature and thereby freely choose to commit the works of the flesh (1Cor. 2:14; Rom. 8:5; Gal. 5:18-21).

### **The Punishment of Sin**

God declared that the soul that sins will surely die (Gen. 3:4; Eze. 18:4). The penalty for sin is two-fold: physical death (Gen. 3:19) and spiritual death (Rev. 21:8), also called the second death. The second death is a conscious, eternal state of torment in hell, or the lake of fire (Rev. 20:14-15; Luk.16:23-24). There are varying degrees of punishment in hell that will be served on the day of judgment (Luk. 20:47; Jude 7; Rev. 20:12).

## **Soteriology: The Doctrine of Salvation**

Salvation has always been by grace alone through faith alone in Christ alone apart from any human works or efforts (Eph. 2:8-9). The source of salvation is in the finished work of Jesus Christ on the cross and that salvation is available for all men (Rom 3:24-25; John 3:16-17). All men are called to believe in Christ for salvation, but only those who believe and repent will be granted salvation (Matt.11:28; 22:14, Acts 20:21). From man's perspective, all of the components of salvation appear to be laid-out over a period of time, but from God's perspective all of it is already done.

### **Conversion:**

All whom God has elected are effectually called by God, and the elect freely answer by believing in Christ as their Lord and Savior and choose to repent of sin (Rom 8:30, 9:11). Repentance is changing of one's mind about his sin, which causes a change in attitude and action (1 Thes. 1:9). All who believe in Christ and repent are regenerated by the Spirit of God to be His sons and daughters (John 1: 13; 3:3-7; 1 John 5:1).

**Adoption:**

The term adoption refers to the believer receiving all the rights and benefits of sonship as joint heirs with Jesus (Rom. 8:15-17). This relationship begins at salvation (Gal 4:5; Eph. 1:5) and comes to full benefit at the believer's resurrection (Rom. 8:23) when his full inheritance is received.

**Foreknowledge:**

The salvation of the elect began in the foreknowledge of God (I Pet. 1:2). This is not merely prescience, but rather a pre-determined, loving, intimate, saving relationship that God has with His people. God's foreknowledge is the basis of their election (Rom. 8:29-30; Deut. 7:7-8).

**Election and Predestination:**

Before the foundation of the world, God chose a people for Himself unto holiness for the praise of His glory, all of whom will be saved (Eph. 1:4-5; Rom. 8:30). All whom God has elected are predestined to be conformed to the image of Christ and to come into the full standing of their adoption (Rom. 8:23). The purpose of predestination is that His Son might be the first in authority over many brethren (Rom. 8:29). His sovereign choice was not based on any works or foreseen response of the sinner, but purely on His good pleasure (Eph. 1:5; Rom. 9:11).

**Justification:**

When a person trusts in Christ by faith alone apart from works (Gal. 2:16), he is instantaneously declared righteous in his standing with God, because Christ's righteousness is imputed to him and counted as the sinner's own righteousness and God does not count his sins against him. We are legally declared righteous by means of faith in Christ's merit imputed to us (2Cor. 5:21). It is necessary for Christ's righteousness to be reckoned to us, because we have none of our own (Rom. 3:24-25). Without Christ's imputed righteousness, God's declaration of our righteousness would be unfounded (Prov. 17:15; Phil. 3:9).

**Sanctification:**

A believer is sanctified, which means that he is set apart unto God to be holy. Therefore, the believer is called a saint (1 Cor. 1:2). The believer is immediately sanctified positionally when he is converted, but the rest of his life consists of a progressive sanctification, which is a conforming to the image of Christ (I Thes. 4:3; Rom. 8:29). This process takes place in the believer's life, as he is dependent on the Spirit of God to enable him to reckon himself dead to sin, to mortify the flesh, to yield to the Spirit, to renew his mind and produce the fruit of the Spirit, gradually becoming more holy as God is holy (Rom. 6:6,11,13). The believer's full sanctification will occur when he receives his glorified body (Rom. 8:30; 1 Cor. 15:53).

**Preservation:**

I believe that all those who are saved are kept by the power of God until the day of redemption so that they can never lose their salvation and their standing in Christ (1 Pet. 1:5; Eph. 4:30; Jude 24). God will continue to work in and through His believers and never forsake them (Phil. 1:6; Rom. 8:39). A true believer cannot apostatize. When someone who has made a profession of faith apostatizes, it is only proof that he was never truly converted (1 John 2:19; Heb. 10:36-37).

**Ecclesiology: The Doctrine of the Church****The Nature of the Church:**

The church began on the Day of Pentecost when the Spirit baptized all of the believers into one body. Jesus is the founder and Chief Cornerstone of the church. He promised to build His church and did so by: laying down the foundation of the Apostles' preaching, use of miracles; appointment of church officers and the writing of the epistles (I Cor. 12:13; Acts 1:5; Matt. 16:18; Eph. 2:20; Acts 11: 15). The church by nature is universal and local: The church universal is comprised of all believers who have ever been born again by the Spirit of God (I Cor. 12:13, 27; Eph. 1:22-23, 4:4, 5:25). The local church is the visible manifestation of Christ's likeness comprised of all believers who have been saved, baptized and locally congregate to corporately follow the Lord Jesus Christ in accordance to the teachings of Scripture.

**The Purpose of the Church:**

I believe that the purpose of the church is to glorify God (Eph. 3:21) by obeying the great commission of our Lord Jesus Christ. The commission of the church is: to make disciples by preaching the gospel to the lost, starting in your local area, teaching them all of Christ's commands; by establishing local churches in the surrounding areas and by sending missionaries all over the world to do the same (Matt. 28:19-20; Acts 1:8). Discipleship consists of: building up each member in the faith in unity and love (Eph 4:13-16); instruction in the Scriptures (2 Tim. 3:16-17); teaching the advancement of the gospel; fellowship and keeping of the two ordinances: Baptism and the Lord's Supper (Acts 2:42; Matt. 28:19; Luk. 22:19).

## **Church Discipline**

Church discipline, as set out for us by the Lord in Matthew 18, is to be performed for the purification of the church and for the restoration of a sinning brother when the need arises (Matt. 18:15-18; Gal. 6:1; 1Cor. 5: 4-5,11-13).

## **The Ordinances of the Church**

Baptism is only to be administered once as the first step of obedience and faith after conversion. (Acts 8:36) It is not a means of salvation, but it is an evidence of a genuine conversion that identifies one's self with the death, burial and resurrection of Jesus, and the body of fellow believers (Rom. 6:3-4; Col. 2:12). The only acceptable mode of baptism is immersion because only immersion can properly signify death and resurrection (Rom. 6:4; Col. 2:10). The Lord's Supper is the second ordinance given to the church by Christ as a time of remembering Christ's sacrifice on the cross; as a means of self examination of sin and as a reminder of our future hope of Christ's return (1Cor. 11:23-31). The bread and the wine are only symbolic of the body and blood of Jesus.

## **The Government of the Church**

The church is first and foremost governed by her Head: The Lord Jesus Christ (Col. 1:18). Jesus gave the church Apostles at her inception to lay the foundation and then afterward, when independent, autonomous local congregations were established (Rev. 1-2), the churches were governed by elders under the accountability of the whole congregation (Acts 6:3-5, 15:22; Heb. 13:17). The two offices of the church are identified as Elders and Deacons. The Elders, who are also referred to as Pastors and Bishops interchangeably (Acts 20:28; 1Pet. 5:1-2), are called by God to teach and oversee the local church and they must meet the qualifications that are given by the Apostle Paul in 1 Timothy 3 and Titus 1. The Elders are to be given to the ministry of the Word and prayer and they are overseers of the assembly who provide leadership that is held accountable to the whole congregation (Acts 15:22; 1Cor. 5:4; Acts 6:3). Not all elders are of equal authority and influence since some are considered worthy of double honor for their labor of teaching (1Tim 5:17). There were also senior pastors recognized by the Apostles (Acts 21:18 – James; Titus 1:5 – Titus; 1 Tim. 1:1-3 – Timothy) and by Jesus Himself when he addressed the Pastors of the churches in Rev. 2 as angels or messengers. The deacons are to be men who meet up to the qualifications set forth in 1 Timothy 3. They are to be servants who assist the elders with the administrative needs of the church (Acts 6:1-4).

## **Eschatology: The Doctrine of Last Things**

### **Personal Eschatology:**

When a person dies, his spirit and soul are immediately separated from his body. The believer's soul will reside in the care of God while he awaits his resurrected body and his rewards (2 Cor. 5:8; John 5:29; Rom. 14:10-11). The unbeliever's soul will be separated from God in hell as he awaits the great white throne judgment and the second death (Luke 16:23-28; Rev. 20:11-14; 21:8). I do not believe in an annihilation of the unbeliever, nor an intermediate place like purgatory.

### **General Eschatology:**

- The Rapture

The next event on the prophetic calendar is the rapture of the church, (1 Thes. 4:17; Rev. 19:9; Rom.14:10-11; 1Cor. 3:12-15) which must precede the tribulation, because of the imminence of Christ's return. There is also no mention of the church during the tribulation time until the marriage of the Lamb (Rev. 19:7-9).

- The Tribulation

In fulfillment of the 70th week of Daniel's prophecy, the tribulation will begin when the "man of sin, son of perdition or the beast", makes a covenant with the nation of Israel. This man will declare himself to be god in the midst of the 7-year tribulation, thereby breaking the covenant with Israel (Dan. 9:24-27; Matt. 24:21; 2Thes. 2:3). The tribulation will be a time of great judgment upon the earth by supernatural means, wars, famines, and by the Holy Spirit's releasing of His restraints on sin (2Thes. 2:5). At the end of the tribulation, Jesus will return in clouds of glory with His saints to make war on the Beast and the nations of the world who have risen up in rebellion against Him at the battle of Armageddon (2Thes. 2:8; Rev. 16:16, 19:11-16).

- The Millennial Kingdom and Eternal State

The Millennial Kingdom will be established after Christ has defeated His enemies at Armageddon. This will be a time of peace, and longevity under the rule of Christ, and His saints (2Tim. 2:12; Rev. 3:21, 20:6). During this time, Satan will be bound in a bottomless pit until God releases Him at the end of the Millennium to deceive the nations for a short season. Then God will destroy all those who have joined Satan and God will cast them into the lake of fire forever (Rev.20:2-3, 8-10). After He has put all enemies under His feet, God will create a new heaven and a new earth where all His people and angels will live for ever (Rev. 22).