

Our Beliefs

To Us the Scriptures Clearly Teach

That Jehovah is the Most High God – infinite, eternal, and unchangeable, perfect in wisdom, justice, love and power; that Jesus, His only begotten Son, had a pre-human existence as the mighty Word, or Logos, “the beginning of the creation of God,” “the firstborn of every creature,” the Father’s Agent in all the works of creation. (John 1: 1; 17: 5; Col. 1: 12-19; Rev. 3: 14); that the Word “was made flesh,” born of “a virgin,” and thus became the man Jesus, “made a little lower than the angels for the suffering of death,” yet “separate from sinners” (John 1: 14; Isa. 7: 14; Heb. 2: 9; 7: 26).

That Christ is Divine; that He was “put to death in the flesh, but quickened by the Spirit,” made “a quickening spirit,” highly exalted, and given a “name which is above every name,” “who only hath immortality” (1 Pet. 3: 18; 1 Cor. 15: 45; Phil. 2: 9-11; 1 Tim. 6: 16). That the holy Spirit proceeds from the Father and the Son, and is manifested in all true Christians (1 Cor. 2: 9-16; 2 Tim. 1: 7).

That man was created perfect, in God's character image, and that through sin he fell under the penalty of death and destruction, which he is undergoing by exposure to various evils, permitted by God to teach him by experience the evil nature and effects of sin and the desirability of hating and forsaking it (Gen. 1: 27, 31; 2: 17; Rom. 6: 23; Psa. 90: 15). That the Church, the 144,000, gathered from among Jews and Gentiles, is God's Temple, “his workmanship.”

The Temple's construction has been in progress throughout the Gospel Age, beginning when Christ became mankind's Redeemer and the Chief Corner Stone of this Temple, through which, when finished, God's blessings shall come to “all people,” and they shall gain access to Him (Rev. 14: 1; Eph. 2: 19-22; Rev. 22: 17). That in the meantime the pre-Millennial preparation – the chiseling, shaping and polishing of the Gospel-Age consecrated believers in Christ's atonement for sin progresses. When the last of these shall have been made ready, the great Master Workman will bring all together in the resurrection.

The Temple, filled with His glory, will become the meeting place between God and men throughout the Millennial Age (Rev. 21: 3). That the basis of hope for everlasting life for the elect and the non-elect is in the fact that God “is the Saviour of all men, specially of those that believe”; that Jesus by the grace of God tasted death for every man, “a ransom for all”; that God “will have all men to be saved, and to come unto the knowledge of the truth,” and that Jesus is “the true Light, which lighteth every man that cometh into the world”, “in due time” (1 Tim. 4: 10; 2: 3-6; Heb. 2: 9; John 1: 9).

That the hope of God's true people now being developed is that they will have an abundant entrance into God's everlasting Kingdom; that their present mission is to develop and perfect themselves and others in Christ-likeness, to witness for God and Christ to the world, and to prepare for the work of blessing all the families of the earth in the coming Kingdom on earth (2 Tim. 4: 1).

That Jesus is the satisfaction for the sins of the Church and the world; that the Gospel Age is the Church's judgment day and that God has appointed a thousand-year Day in which He “will judge the world in righteousness”, with Satan bound; that while none of Adam's race get a second chance, each of them will have one full, free, fair opportunity to gain eternal life through Christ, either in this life or after being awakened from the dead (1 John 2: 2; Acts 17: 31; 24: 15; Rev. 20: 1-3, 7, 12, 13; Acts 24: 15).

That the Gospel was preached to Abraham, saying, "in thee shall all nations be blessed"; that the Christ, Head and Body, is the great Seed of Abraham (the rest of God's people are the subordinate seed), through whom "all the families of the earth shall be blessed". That this blessing of salvation for the world will come during Jesus' Second Advent, in "the times of restitution of all things," when God's Kingdom will be established on earth (Gen. 12: 1-3; Gal. 3: 7-9; Matt. 6: 10; Acts 3:19-23).

That we are now in "the time of the end" with its unprecedented "time of trouble" and the Epiphany or Apocalypse period, in which Jesus reveals Himself in His Second Advent; that He is now overthrowing Satan's dominion and that His reign of peace and righteousness is soon to be established; that Israel's return to their homeland foreshadows the beginning of His reign (Dan. 12: 1, 4, 9, 10; Matt. 24: 21, 22; Rom. 11: 15, 25, 26).