

**NEW LIFE FELLOWSHIP OF GRAHAM
EXPANDED STATEMENT OF FAITH
WHAT WE BELIEVE/TEACH**

Adopted May 1991

Contents

THE HOLY SCRIPTURES	3
GOD	3
GOD THE FATHER	3
GOD THE SON	4
GOD THE HOLY SPIRIT	5
MAN	6
SALVATION	6
REGENERATION	6
ELECTION	6
JUSTIFICATION	7
SANCTIFICATION	7
Positional	7
Progressive	7
SECURITY	7
SEPARATION	8
THE CHURCH	8
ANGELS	9
HOLY ANGELS	9
FALLEN ANGELS	9
LAST THINGS	10
DEATH	10
THE RAPTURE OF THE CHURCH	10
THE TRIBULATION PERIOD	10
THE SECOND COMING OF THE MILLENNIAL REIGN	10
THE JUDGEMENT OF THE LOST	11
ETERNITY	11

THE HOLY SCRIPTURES

We believe that the Bible is God's written revelation of Himself, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the complete and final Word of God (I Corinthians 2:7-14; II Peter 1:20,21).

We believe that the Word of God is an objective, living, functioning revelation (I Corinthians 2:13; I Thessalonians 2:13), verbally inspired in every word (II Timothy 3: 16), absolutely inerrant in the original documents, infallible, and the product of the breath of God.

We believe that the Bible constitutes the only infallible rule of faith and practice (I Corinthians 2:13; II Timothy 3:15-17; Hebrews 4:12; II Peter 1:20,21).

We believe that 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 (II Peter 1:20,21) without error in the whole or in the part (Matthew 5:18; II Timothy 3:16).

We believe that whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal, grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16: 12-15; I Corinthians 2:7-15; I John 2:20).

GOD

We believe that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; I Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons--Father, Son, and Holy Spirit (Matthew 28:19; II Corinthians 13: 14)--each equally deserving worship and obedience.

GOD THE FATHER

We believe that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8,9; I Corinthians 8:6). He is the source of all things

(Genesis 1: 1-31). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers in His Son (Romans 8:14; II Corinthians 6:18).

He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (I Chronicles 29:10-18). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He overlook the accountability of moral, intelligent creatures (I Peter 1:17-21). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin, adopts as His own, and becomes Father to all who come to Him through Jesus Christ; (Matthew 12:46-50; John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12: 5-11).

GOD THE SON

We believe that our Lord Jesus Christ, the second person of the Trinity, possesses all the divine attributes, and in these He is coequal, of the same substance, and coeternal with the Father (John 10:30; 14:9).

We believe that our Lord Jesus Christ was actively involved in the creation process, and that in Him all things continue to exist and operate (John 1:3; Colossians 1:15-17).

We believe that in the incarnation (God becoming man) Christ surrendered only the exercise of some of the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes and so became the God-man and will remain so forever (Acts 7:55,56; Philippians 2:5-8; Colossians 2:9; I Timothy 2:5).

We believe that our Lord Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).

We believe that our Lord Jesus Christ was virgin born (Isaiah 7: 14; Matthew 1:23,25; Luke 1:26-35); that He is God incarnate (John 1:1,14); and that the purpose of the incarnation is to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25,26; I Peter 1:18,19).

We believe that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24,25; 5:8; I Peter 2: 24)

We believe that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from punishment, the penalty, the power, and one daily the very presence of sin, and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8,9; I Corinthians 5:14,15; Ephesians 1:3-8; I Peter 2:24; 3:18).

We believe that our justification is confirmed by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He intercedes as our Advocate and High Priest, and is preparing a place for His own (Matthew 28:6; Luke 24:38,39; John 14:2; Acts 2:30,31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; I John 2:1).

We believe that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; I Corinthians 15:20,23).

We believe that Jesus Christ will return to receive His church, which is His body, unto Himself at the rapture, and, returning with His church in glory, will establish His millennial kingdom on earth (John 14:3; Acts 1:9-11; I Thessalonians 4:13-18; Revelation 20).

We believe that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22,23):

- a. Believers (I Corinthians 3: 10-15; II Corinthians 5:10)
- b. Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- c. Unbelieving dead at the Great White Throne (Revelation 20:11-15)

As mediator between God and man (I Timothy 2:5), the Head of His body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30,31).

GOD THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (I Corinthians 2:10-13), emotions (Ephesians 4:30), will (I Corinthians 12:11), eternity (Hebrews 9:14), omnipresence (Psalm 139:7-20), omniscience (Isaiah 40:13,14), omnipotence (Romans 15:13), and truthfulness (John 16: 13). In all the divine attributes He is coequal and of the same substance with the Father and the Son (Jeremiah 31:31-34; Matthew 28:19; Acts 5:3-9; 28:25,26; I Corinthians 12:4-6; II Corinthians 13:14; and Hebrews 10:15-17).

We believe that it is the work of the Holy Spirit to execute the divine will in relation to all mankind. We recognize His sovereign activity in creation (Genesis 1: 2), the incarnation (Matthew 1: 18), the written revelation (II Peter 1:20,21), and the work of salvation (John 3:5-7).

We believe that the work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16,17; 15:26) to initiate and complete the building of the body of Christ, which is His church (I Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgement; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; II Corinthians 3:18; Ephesians 2:22).

We believe that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (I Corinthians 12: 13). The Holy Spirit also indwells, sanctifies, instructs, empowers for service, and seals unto the day of redemption all believers (Romans 8:9; II Corinthians 3:6; Ephesians 1:13).

We believe that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to strive, through prayer and submission, to be controlled by the Spirit (John 16:13; Romans 8:9; I Corinthians 12:13; Ephesians 5:18; II Peter 1:19-21; I John 2:20,27).

We believe that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself or the gifts by attention-getting displays, but He does glorify Christ through implementing His work of building up believers and redeeming the lost

(John 16:13,14; Acts 1:8; I Corinthians 13:4-11; II Corinthians 3:18).

MAN

We believe that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, and moral responsibility to God (Genesis 1:26,27; 2:7,15-25; James 3:9).

We believe that God's intention in the creation of man was that man should love and glorify God, enjoy God's fellowship, live in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We believe that in Adam's sin of disobedience to the revealed will and Word of God, 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. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2: 16,17; 3:1-19; John 3:36; Romans 3:23; 6:23; I Corinthians 2: 14; Ephesians 2:1-3; I Timothy 2:13,14; I John 1:8).

We believe that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18,23; 5:10-12).

SALVATION

We believe that salvation is wholly of God by grace on the basis of the redemption made available through Christ, by the merit of His shed blood, and not on the basis of human merit or works (John 1: 12; Ephesians 1:7; 2:8-10; I Peter 1:18,19).

REGENERATION

We believe that regeneration is totally supernatural. It is the instantaneous work of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner as enabled by the Holy Spirit, responds in faith to the divine revelation of the requirements of salvation (John 3:3-18). The reality of regeneration is a transaction of the heart knowable to both God and the repentant sinner (I John 5: 13). Good works are its proper evidence and fruit (I Corinthians 6:19,20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5: 17- 21; Philippians 2:12; Colossians 3:16; II Peter 1:4-10). This obedience results in the believer being increasingly conformed to the image of Christ (Romans 8:29; II Corinthians 3:18). Such conformation is climaxed in the believers' glorification at Christ's coming (Romans 8:17-30; II Peter 1:4; I John 3:2,3).

ELECTION

We believe that election is that act of God by which, before the foundation of the world, He chose in Christ those whom He graciously heals, regenerates, justifies, sanctifies, and glorifies (Romans 8:28- 30; Ephesians 1 :4-11; II Thessalonians 2: 13; II Timothy 2: 10; I Peter 1:1,2).

We believe that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezekiel 18:23,32; 33:11; John 3:18,19,36; 5:40; Romans 9:22,23; II Thessalonians 2:10-12). Nevertheless, since sovereign grace includes the means of receiving the gift of

salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:37-40,44; Acts 13:48; James 4:8).

We believe that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own, nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; I Peter 1:2).

We believe that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes. This sovereignty will never exalt the will of God as separate or apart from His total character (all of His attributes) as revealed in the life of our Lord Jesus (Matthew 11:25-28; John 1:13; II Timothy 1:9).

JUSTIFICATION

We believe that justification is an act of God (Romans 8:33) by which He declares righteous those who believe in Christ as their personal Lord and Savior (Acts 16:31). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation (transfer) of our sins to Christ (Colossians 2: 14; I Peter 2:24) and the imputation (transfer) of Christ's righteousness to us (I Corinthians 1 :30; II Corinthians 5:21). By this means God is just, as the justifier of the one who has faith in Jesus (Romans 3:26).

SANCTIFICATION

Positional

We believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy. This sanctification is positional, instantaneous and final and has to do with the believer's standing in reference to God, not his present walk or condition (Acts 20:32; I Corinthians 1:2; 6:11; II Thessalonians 2:13; Hebrews 10:10,14; I Peter 1:2).

Progressive

We believe that there is also, by the work of the Holy Spirit, a progressive sanctification by which the habit of life of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more like our Lord Jesus Christ (John 17:17,19; Romans 6:1-22; II Corinthians 3:13; I Thessalonians 4:3,4; 5:23).

In this respect, we believe that every saved person is involved in a daily conflict--the new creation in Christ doing battle against the flesh--but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless 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. Eradication of the tendency toward sin is not possible, but the Holy Spirit does provide for victory over the slavery of sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9,10; I Peter_ i:14-16; I John 3:5-9).

SECURITY

We believe that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-59; 10:27-30; Romans 5:9,10; 8: 31-39; I Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; I Peter 1:5).

SEPARATION

We believe that separation from all religious apostasy, and ungodly and sinful practices is commanded of us by God (Romans 12:1,2; I Corinthians 5:9-13; II Corinthians 6:14-7:1; I John 2:15-17; II John 9-11)

THE CHURCH

We believe that all who place their trust in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (I Corinthians 12:12,13), the bride of Christ (Ephesians 5:23-32; Revelation 19:7,8), of which Christ is the head (Ephesians 1:22; 4:15; Colossians 1:18).

We believe that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21,38-47) and will be completed at the coming of Christ for His own at the rapture (I Corinthians 15:51,52; I Thessalonians 4:13-18).

We believe that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2: 11-3:6). The church is distinct from Israel (I Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6).

We believe that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23,27; 20:17,28; Galatians 1:2; Philippians 1:1; I Thessalonians 1:1; II Thessalonians 1:i) and that the members of this one spiritual body are directed to associate themselves in local assemblies (Hebrews 10:24,25).

We believe that the one, supreme authority of the church is Christ (I Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders, also called overseers, pastors, and pastor-teachers; (Acts 20:28; Ephesians 4: 11) and deacons, both of whom must meet biblical qualifications (I Timothy 3:1-13; Titus 1:5-9; I Peter 5:1-5).

We believe that these leaders lead and rule as servants of Christ (I Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7,17).

We believe in the importance of discipleship (Matthew 28:19,20; II Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; I Corinthians 5:1-13; II Thessalonians 3:6-15).

We believe. in the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We believe that it is scriptural for the true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; I Corinthians 5:4-7, 13; I Peter 5: 1-4).

We believe that the purpose of the church is to glorify God (Ephesians 3:21), by building itself up in the faith (Ephesians 4: 13-16), by instruction of the Word (II Timothy 2:2, 15; 3: 16, 17), by fellowship (Acts 2:42-47), and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We believe in the calling of all saints to the work of service (I Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We believe that His church is the primary entity through which God accomplishes His purpose in the world. To that end, He gives the church gifts. First, He gives men chosen. for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12) and He also gives unique and special supernatural abilities (gifts) to each member of the body of Christ (Romans 12:5-8; I Corinthians 12:4-31; I Peter 4:10,11).

We believe that there were two kinds of gifts given to the early church; miraculous gifts of tongues, miracles, and healings, given temporarily in the apostolic era for the purpose of confirming the authenticity of the Apostles' message (Hebrews 2:3,4; II Corinthians 12:12); and ministering gifts, given to equip believers for service and for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test -of the authenticity of a man's message and confirming gifts of miraculous nature are no longer necessary to validate a man or his message (I Corinthians 13:3- 12). Miraculous gifts can even be counterfeited by Satan so as to deceive believers (I Corinthians 14:1-12; Revelation 13:13,14). The only gifts in operation today are those non-revelatory equipping gifts given for service and edification (Romans 12:6-8).

We believe that no one possesses the gift of healing today but that God does hear and answer the prayer of faith, and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (II Corinthians 12:6-10; James 5:13-16; I John 5:14,15).

We believe. that two ordinances have been committed to the local church: Baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39), is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41,42).

We believe that the Lord's Supper is the commemoration and proclamation of Christ's death until He comes and should always be preceded by solemn self-examination (I Corinthians 11:23-32).

ANGELS

HOLY ANGELS

We believe that angels are created beings and are therefore not to be worshiped. They are created to serve God and to worship Him (Isaiah 6:1-4; Luke 2:9-14; Hebrews 1:6,7,14; Revelation 5:11-14; 19:10; 22:8,9).

FALLEN ANGELS

We believe that Satan is a created angel and the author of sin. He incurred the judgement of God by rebelling against his creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him.in

his fall (Matthew 25:41; Revelation 12:7-12), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

We believe that Satan is the open and declared enemy of God and man (Isaiah 14:13,14; Matthew 4:1-11; I Peter 5:8; Revelation 12:9,10), the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20), and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28: 11- 19; Matthew 25:42; Revelation 20:10).

LAST THINGS

DEATH

We believe that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed masses immediately into the presence of Christ (Luke 23:43; II -Corinthians 5:8; Philippians 1:23), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such separation will continue until the rapture (I Thessalonians 4:13-17) which initiates the first resurrection (Revelation 20:4-6), when soul and body will be reunited to be glorified forever with our Lord (I Corinthians 15:35-44; 50-54; Philippians 3:21;). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (II Corinthians 5:8; Philippians 1:21-23).

We believe in the bodily resurrection of all men: the saved to eternal life (John 5:29; Romans 8:10,11; 19-23; II Corinthians 4:14); the unsaved to judgement and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20: 13-15).

We believe that the souls of the unsaved at death are kept until the second resurrection, (Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28,29). They shall then appear at the Great White Throne Judgement (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; II Thessalonians 1:7-9).

THE RAPTURE OF THE CHURCH

We believe in the personal, bodily return in the air of our Lord Jesus Christ before the seven-year tribulation (I Thessalonians 4:16; Titus 2:13) to take out (rapture) His church from this earth to heaven (John 14:1-3; I Corinthians 15:51-53; I Thessalonians 4:15-5:11) and between this event and His glorious return to earth with His saints, He will reward believers according to their works (I Corinthians 3:11-15; II Corinthians 5:10).

THE TRIBULATION PERIOD

We believe that immediately following the rapture of the church from the earth (John 14:1-3; I Thessalonians 4:13-18), the Antichrist and his False Prophet will be revealed, the righteous judgments of God will be poured out upon an unbelieving world (Daniel 12:1; II Thessalonians 2:7-12; Revelation 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46). This period encompasses the seventieth week of Daniel (Daniel 9:24-27; Matthew 24:15-31; 25:31-46).

THE SECOND COMING OF THE MILLENNIAL REIGN

We believe that Christ's Second Coming to earth will conclude the tribulation period. Christ will occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10,11; 2:29,30) and establish His Messianic

kingdom for a thousand years on the earth (Revelation 20: 1-7). During this time the resurrected church will reign with Him over Israel and all the nations of the earth (Ezekiel 37:21-28; Daniel 7:17-22; Revelation 19: 1-16). This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world until the end of the millennium (Daniel 7:17-27; Revelation 20:1-7).

We believe that the kingdom itself will be the fulfillment of God's promise to Israel (Isaiah 65:17-25; Ezekiel 37:21-28; Zachariah 8:1-17) to restore them to the land which they forfeited through their disobedience (Deuteronomy 28: 15-68). The result of their disobedience was that Israel was temporarily set aside (Matthew 21:43; Romans 11:1-26) but will again be established through repentance to enter into the land of blessing (Jeremiah 31:31-34; Ezekiel 36:22-32; Romans 11:25-29)

We believe that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isaiah 11; 65:17-25; Ezekiel 36:33-38) and will be ended with the release of Satan for a short time (Revelation 20:7).

THE JUDGEMENT OF THE LOST

We believe that following the release of Satan after the thousand-year reign of Christ (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the Saints and the beloved city, at which time his entire evil army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan and death will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20: 10,14) 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.

We believe that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (Romans 14:10-13), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20: 11-15).

ETERNITY

We believe that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (II Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (II Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:1-8, 21, 22); the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21,22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (I Corinthians 15:24-28), that in all spheres the triune God may reign forever and ever (I Corinthians 15:28).