

Doctrinal Statements
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Table of Contents

DIVINUM MYSTERIUM1

THE DOCTRINE OF GOD1

THE DOCTRINE OF CHRISTOLOGY2

THE DOCTRINE OF PNEUMATOLOGY3

THE DOCTRINE OF BIBLIOLOGY4

THE DOCTRINE OF CREATION5

THE DOCTRINE OF ANGELOLOGY5

THE DOCTRINE OF ANTHROPOLOGY5

THE DOCTRINE OF HAMARTIOLOGY6

THE DOCTRINE OF SOTERIOLOGY7

THE DOCTRINE OF ECCLESIOLOGY8

THE DOCTRINE OF ESCHATOLOGY10

DIVINUM MYSTERIUM

I BELIEVE the infinitude of God inherently contains attributes our finite minds cannot comprehend (Is 55:8-9). This is the Divine Mystery. As Christians, we struggle with difficult issues, growing in our knowledge (2Pt 3:16-18), while living in assurance that Scripture states everything God desires us to know (Dt 29:29) if we do not allow our bias to get in the way (1Co 1:18, 2Pt 3:17). The following are my current understandings and beliefs in regards to central theological doctrines.

THE DOCTRINE OF GOD

I BELIEVE in one God (Dt 6:4-5; Ro 3:30) and no other (Is 45:5-6); and that by inherent understanding (Ro 1:21, 1Pt 1:8), external observation (Ac 14:17, Ro 1:20) and written revelation (Ge 1:1, Jn 1:1) we live assured of His existence. Though anthropomorphized in Scripture (Is 54:5, 61:10; Le 26:12), God is spiritual (1Ki 8:27, Jn 4:24) and invisible (Jn 1:18, 1Ti 1:17). While God is unchangeable in His core being (Ma 3:6, 2Ti 2:13, Ja 1:17), He alters the way He feels and acts (Jn 3:10); and, although we cannot fully understand His infinite characteristics (Ps 145:3, Is 55:9, Ro 11:33), we can understand aspects of His character without any doubt (Mt 11:27, Jn 1:18, Ro 1:19).

I BELIEVE God is a triune God in that He is a single God (Dt 6:4, Ep 4:4-6) who has eternally existed (Ge 1:26-27, Jn 1:1) as three persons (Mt 28:19, 2Co 13:14); Father (1Jn 2:1), Son (Jn 10:30) and Holy Spirit (Mt 28:19, Jn 1:32-33). This doctrine of the trinity is not a contradiction, but a biblical paradox and thus falls under the *divinum mysterium* status mentioned previously.

I BELIEVE that God the Father is eternal (Ps 90:1-2, Job 36:26) and omnipresent (Ps 139:7-10, Je 23:23-24, Co 1:17), loving (Jn 3:16; 1Jn 4:8,16), merciful (Ps 103:8, 2Co 1:3), gracious (Ex 33:19, 1Co 15:10, 1Pt 5:10), and patient (Ex 34:6, Ro 2:4). He acts freely according to His pleasures (Ps 115:3, Pr 21:1) while independent from all things (Ac 17:24-25, Ro 11:35-36), sovereign over all things (Je 32:17, Ep 1:11), and in control all things (omnipotent) (Je 32:27, Mt 19:26, Ep 3:20). God is righteously jealous (Ex 20:5, Js 24:19, Is 48:11), desiring both His revealed Will (Dt 29:29, Mt

7:21, Ep 5:17) and secret Will (1Co 4:19, Ep 1:11, 1Pt 3:17) be done. Filled with blessedness (Ge 1:31, Pr 8:30-31, ITi 6:15) and beauty (Ps 27:4, Ps 73:25), He radiates glory (Ps 104:1-2, Lk 2:9) and all creation responds in worship (Re 4:8,11).

I BELIEVE that God always acts unified through every attribute fully and perfectly in every situation (Ps 18:30, Mt 5:48). He is unified in that He is peaceful (Ex 34:6-7, Jn 14:27, Ro 15:33) while at the same time righteous (Is 45:19, Ro 3:25-26) and wrathful (Dt 9:7-8, Ro 1:18). He is wise (Jb 12:13, Ro 16:27), knowledgeable (Mt 6:8, 1Jn 3:20), and holy (Ps 71:22, 1Pt 1:16); which makes all that He does good (Ps 100:5, Ja 1:17) and all He says truthful (Nu 23:19, Ti 1:2). He is faithful to His word (La 3:22-23, He 6:18).

THE DOCTRINE OF CHRISTOLOGY

I BELIEVE in Jesus the Christ, eternal (Jn 1:1) and pre-existent before His incarnation (Jn 6:46, 6:2), the second person of the Trinity (Mt 28:19), sharing glory (Jn 17:5) and the same essence with God the Father and the Holy Spirit (Pp 2:6). In His incarnation, Jesus Christ existed as fully human (1Ti 3:16; Pp 2:7) and fully divine (He 1:3, Co 2:9), freely giving up the full exercise His divinity while on the earth (2Co 8:9). These two independent natures are united without mixture, change, division or separation (Pp 2:5-11).

I BELIEVE because of human depravity Jesus the Christ came to earth through the power of the Holy Spirit, being conceived by the virgin, Mary (Mt 1:18). Though his humanity was able to be tempted (Mt 4:1), He lived a life without sin (2Co 5:21) and was obedient to the will of God the Father (Jn 8:28-29), ultimately taking on the role of a servant (Pp 2:7) and willingly submitting Himself to death (1Co 15:3) by crucifixion (Jn 19:17-18). On the third day He rose from the dead (Mk 16:5-6) and appeared to many witnesses (1Co 15:1-8); and after a period of forty days, He ascended into heaven (Ac 1:3-9) where He took His exalted seat at the right hand of the Father, full of honor and glory (Ac 7:55-56).

I BELIEVE that the work of Jesus is manifest in three offices. In the office of prophet, He revealed divine truth (Mt 21:11) and proclaimed both judgment (Mt 11:20-24) and good news (Mt 13:44). In the second office of High Priest, Jesus reconciles humanity to God the Father (2Co 5:18) through His sacrifice on the cross (Co 2:13-14), intercession for our sin (1Jn 2:1), and guidance in our sanctification (He

7:25). In the third office of Exalted King, Jesus rules over all of creation (He 1:8), is the head of the Church (Co 1:18), and one day will return to fully establish His kingdom on earth (Pp 2:9-11).

I BELIEVE that Jesus Christ had no sin (2Co 5:21) but served as a voluntary, substitutionary sacrifice (Ro 5:8), taking place of those guilty of sin and bearing their punishment (Is 53:5-6). This penal atonement satisfied God the Father's justice and wrath (Ep 5:2) on all that accept the gift of salvation (In 3:16). While the intent of the atonement was universal (1Jn 2:2), only those who accept faith in Jesus Christ (Ep 2:8-9) and maintain the faith (1Ti 4:1) will benefit from it.

THE DOCTRINE OF PNEUMATOLOGY

I BELIEVE in one Holy Spirit (HS) who is the third being of the Trinity (Mt 28:19). He is not merely a force of God, but is a separate entity with power to do good work (Lk 4:14; 1Co 2:4) that is divine in nature and equal to God the Father and Jesus Christ (2Co 13:14). The Bible affirms the HS as divine; for He is associated with God the Father (Je 31:31-34; He 10:15-17), is the same as the Father (1Co 2:10-11), and is the same as Jesus (2Co 3:17). Scriptures also presents his interactions with humans as interactions with God (Ac 5:3-4; Mt 12:31-32). He was present at the time of creation (Ge 1:2; Is 63:7-14) and is continually working through creation by giving and preserving life (Job 33:4, 14-15, Ps 104:30).

I BELIEVE the HS possesses no physical form (Lk 1:35, Jn 3:8) but has attributes of a person such as will (1Co 12:11; Ac 16:6-11), intelligence (1Co 2:10-11; Ro 8:27) and emotions (Ep 4:30; Ro 15:30) and performs personal actions including teaching (Jn 14:26), witnessing (Jn 15:26), and leading other's actions (Ga 5:18). Like a person, the HS can be obeyed (Ac 10:19-21), lied to (Ac 5:3), grieved (Ep 4:30) and blasphemed (Mt 12:31).

I BELIEVE the primary work of the HS is to serve as the continued presence of God on earth through the Church (Jn 15:26). He works in the non-believer in that He restrains evil (Ge 6:3; 20:6; Ro 13:1-4; 2Th 2:7), convicts of sin (Jn 16:8-11), and regenerates the hardened heart (Ro 3:10-12) so that we can hear and respond to the gospel (Jn 1:13; Tt 3:5) and come to faith (Ga 1:15). He works in the believer in that He assists in baptism (1Co 12:13) and sanctification (Ro 15:16; 2Th 2:13) and He gives empowerment over sin (Ro

8:1-17; 1Th 5:19; Ep 5:18) and for service (Mt 12:28; Ac 1:2, 8; Pp 1:19). He stimulates love (Co 1:8) and joy (Ac 9:31; 1Th 1:6), provides guidance (Ac 8:29; Ro 8:14) and scriptural understanding (Ep 1:17-19). He is a helper and comforter in life (Jn 14:16; Ac 13:52) providing inner spiritual strength (Ep 3:16; Ga 5:18) and gives assurance of a believer's ultimate redemption (Ep 1:13-14). He provides spiritual fruit to all believers (Ga 5:22) as well as spiritual gifts, which empower believers for ministry (1Co 1:7; 12:4-11; 14:12) and which edify the Church (1Co 14:5).

THE DOCTRINE OF BIBLIOLOGY

I BELIEVE that the very spoken Words of God written down are not the sole means of communication by God (Lk 1:1-3, Jn 14:26); but that God also communicated through the Canon of Scripture (2Ti 3:16, 2Pt 1:20) which the Holy Spirit inspired the authors to write (Nu 24:2; 2Pt 2:21). The totality of the Canon of Scripture can be found in all sixty-six books of the Bible; and the entire Canon is completely authoritative (Jn 14:26, 1Co 14:37) as being the very words of God (2Ti 3:16; 2Pt 1:20-21). We are convinced of this as we read the Bible (Jn 10:27, 1Co 2:13), for Scripture is self-attesting. We are not to alter the Scripture in any way that affects its content or God's revelation (Pr 30:5-6, Re 22:18-19).

I BELIEVE that the Canon of Scripture is inerrant in that within the original documents there is no error, information that is contrary to any fact (Ps 12:6; Pr 30:5; Nu 23:19), nor any false ideas of the author's day (Le 11:44, Ti 1:2; He 6:18).

I BELIEVE Scripture is written so that God's Word could be understood by people of all ages (Ga 1:2; Ph 1:1), education backgrounds (Mt 12:3, 21:42, 22:29) and ethnic heritages (Ro 15:4; 1Co 1:2), who truly seek God with pure motives (1Co 1:18, 2:13-16). The Holy Spirit reveals Scripture's meaning to present day believers (1Co 2:12; Jn 14:16-17; 16:12, 1Jn 2:20, 27) by speaking to their souls (1Co 2:12).

I BELIEVE that the role of Scripture in theology is to be a verifiable source from which to interpret God's truths, on which we are called to meditate "day and night" (Js 1:8, Ps 1:1-2, 119:97) in order that we may teach others (Lk 6:40, 2Ti 3:16) salvation (Ro 10:13-17, Jn 3:18), sanctification (Mt 4:4, 1Pt 2:2), and God's revealed character and will (Dt 29:29, 1Jn 5:3). No modern knowledge should ever be placed above or on

par with the Bible as it is sufficient for guidance in every aspect of our lives (Ro 8:9-16; Ga 5:16-25), and its revelations regarding both sin (Ps 119:1) and God himself (Dt 29:29, Ps 119:44-45, 165).

THE DOCTRINE OF CREATION

I BELIEVE God created the universe “very good” (Ge 1:31) out of nothing (Ge 1:1, Jn 1:3) in order to show His power and glory (Ps 19:1-2, Is 43:7). God is active in preserving the universe (Co 1:17, He 1:3) as well as acting within creation and directing distinctive events toward His Will (Ep 1:11). God is in divine control of all events (Pr 16:33), the inanimate creation (Ps 135:7, Jb 37:6-13), animals (Ps 104:27-29, Mt 6:26), the work of nations (Jb 12:23, Ac 17:26) and all aspects of our lives (Ps 139:16, Ph 4:19). Though God allows evil to occur (Ge 50:20, Ro 1:18-32, 8L28), He is not guilty of wrongdoing (Jb 1:22, Ja 1:13-14).

THE DOCTRINE OF ANGELOLOGY

I BELIEVE we can be assured of the existence of the created angelic realm of spiritual beings (Ps 148:2-5, Lk 8:30), both elect (1Ti 5:21) and fallen (Jud 6), as well as Satan, God’s adversary (Re 9:10-11). Satan has temporary and limited power over this world (Jn 12:31) and works to deceive unbelievers (Re 12:9) causing them to oppose the gospel (2Co 4:3-4) while he desires to oppose (Mt 4:10), slander (Jn 8:44), accuse (Re 12:10), and afflict believers (2Co 2:10-11; 1Ti 3:7).

THE DOCTRINE OF ANTHROPOLOGY

I BELIEVE in the historical account of Genesis, when the human race was created by the intentional and purposeful act of God (Ge 1:26, 2:7, 21-22), as male and female in His image (Ge 1:26-27, 5:1). Different in nature and displaying different characteristics, each gender is unable to display the full image of God (IOG) alone (Ge 2:18); but sharing in the IOG, they are both equal in importance and value (Ga 3:28). Adam and Eve passed down the IOG to all generations (Ge 5:1-3) thus making all human beings equal inheritors of the IOG endowed with value and worth (Ge 9:6; Ja 3:9).

I BELIEVE that a human being is made up of both the material (body) and the immaterial (soul/spirit) (Mt 10:28, 2Co 4:16, 5:1). God creates the human soul in a sinless state at the time of the

person's conception. (Ge 2:7, Ec 12:7, Is 42:5, Hb 12:9, Ja 1:13). Through the soul we reflect the IOG and thus are set apart from the rest of creation (Ge 1:25-27) in the following ways: structurally, in that we can reason and communicate in an abstract manner (Ge 2:20, Pr 15:22) and make moral choices (Ge 2:16-17, Ro 7:14-25); functionally, in that we were made to be God's representatives on earth to care for His creation (Ge 1:26, Ps 8:5-6); relationally, in that we are able to freely have responsible relationships with God (Mk 12:30) and with one another (Ro 13:8-10); and teleologically, in that we were created to glorify God by becoming more Christ-like in our actions (2Co 3:18, Ga 5:22, 27).

THE DOCTRINE OF HAMARTIOLOGY

I BELIEVE that it is within the material, the body, that we reflect our fallen nature. It is through this union of the immaterial and the material (Ps 139:13-15), passed on through the male (Ro 5:12, 1Co 15:21-22), that the soul becomes corrupt and depraved (Ec 7:20-29, Ro 3:9-23). Therefore, all humans (Ro 3:23) are corrupted by the fallen nature of our flesh (Ro 13:14), in every aspect: heart (Ro 1:21), mind (Ep 2:3), soul (1Ti 4:2), will (2Ti 2:25-26) and desire (Ro 6:13, 13:14). This results in a constant battle between the desires of our flesh (Ro 13:14) and the desires of our souls (1Pt 2:11, Ja 4:1, Ga 5:17), whether unconsciously as unbelievers (1Jn 1:8-10) or consciously as believers (Ro 7:14-25).

I BELIEVE that sin came into creation by the act of Adam and Eve in the Garden of Eden, when they disobeyed God's command (Ge 3) through falling into temptation (Ge 3:6). By this disobedience, sinful corruption (depravity) (Ro 6:23) of the entire human race (Ro 5:12) became imminent and brought humankind's conscious knowledge of sin and resulting shame (Ge 3:7). This changed our intimate relationship with God (Ge 2) to alienation and death apart from Him (Ge 3:23-24, Jn 3:16).

I BELIEVE that sin is ultimately a matter of the heart (Mt 15:19), which is in contrast to God's attributes (2Sa 12:13, Lk 15:21) and revealed Will (Dt 29:29, Ro 2:14-16). By our own strength, we are unable to continually turn toward God and away from our sinful desires (1Co 2:14) to earn His favor (Ep 2:8-9).

Instead we commit sin through actions ^(2Ti 3:2-5) as well as passivity ^(Ja 4:17), through thoughts ^(Mt 5:27-28), through motivations ^(Mt 6:1-5), and through leading others into sin ^(Ro 14:14, 20).

THE DOCTRINE OF SOTERIOLOGY

I BELIEVE in the union between believers and Christ, which is seen during Christ's life and work on Earth ^(Ga 2:20) and in our lives now ^(Co 2:12). Every state of salvation listed below is because of our union with Christ. Christ is in us ^(Ga 2:20), we are in Christ ^(Ro 8:9), and we are becoming like Christ ^(2Co 3:18). All Christians are together one body in Christ ^(1Co 12:12).

I BELIEVE to reconcile the doctrines of predestination with human choice falls within the *divinum mysterium*. While God has predestined some to be saved (election) ^(Ep 1:4-6; Ro 8:28-30) and hardened the hearts of others against Him (reprobation) ^(Ro 11:7; 1Pt 2:8), Scriptural evidence supports that each member of humanity has the ability within him/herself to choose God, thus each is without excuse for refusing Him ^(Jn 5:39-40; Ro 1:20). As sovereign, God has the divine right to elect whomever He wills to be saved ^(Ro 9:18-24) yet He desires for all to be saved ^(1Ti 2:4, 2Pt 3:9).

I BELIEVE faith in Jesus Christ for the salvation of one's sins is all that is needed to be saved ^(Jn 6:40, 47; Ro 5:1; Ga 3:24,26). In order to come to faith, a person must hear the salvation call both physically (gospel) ^(Ro 10:14) and spiritually (effective) ^(1Pt 1:3). The mysterious work of regeneration ^(Jn 3:8) can then occur within the person, and God allows ^(Ezk 36:26-27) the hearer to understand spiritual things ^(1Co 2:14) and conversion is able to take place. Conversion occurs when a person willingly responds to the salvation call and comes to a saving faith ^(Is 55:6-7) by placing their trust in Christ ^(Jn 3:16) which should then be evident by a sincere repentance ^(Ro 2:4). Upon conversion two distinctive yet powerful acts occur simultaneously: the person is justified ^(Ro 4:16) and adopted into the family of God ^(Jn 1:12). Justification is given entirely by the grace of God ^(Ro 3:23-24) not by any personal merit ^(Ep 2:8-9); and by this act, God ^(Ro 8:33-34) legally declares the sins of the person forgiven ^(Ro 4:6-8, 8:1), imputes Christ's righteousness upon them ^(Pp 3:9) and He declares them holy in His sight ^(Is 61:10). Adoption is

the act by which a person is considered a member of God's family (Ro 8:14-17) and both present and future benefits and responsibilities accompany this adoption (Ro 8:23). True faith yields good works, though the practice of the latter does not guarantee sincerity in the former (Ja 2).

I BELIEVE sanctification begins at conversion (1Jn 3:9) and continues (Pr 20:9) in partnership with God (Pp 2:13; 2Pt 1:5) during present life (2Co 7:1) to increase in holiness (Co 3:10) in the whole person (Ro 6:12, Ro 12:2; 2Co 7:1; Pp 2:13) through the filling and power of the Holy Spirit (Ro 15:16; 2Th 2:13). For the purpose of sanctification, God gives us many practices such as meditation (Ps 1:2; Mt 4:4), fellowship (Ac 2:42, 46-47; Jn 15:12), evangelism (Ac 2:4, 14-36, 4:8, 31), self-control (Ga 5:23; Tt 1:8), prayer (Ac 4:24, 31; Ep 6:18), and worship (Jn 4:23-24; Ja 4:8). Those who put their trust in Christ will have evidence of this sanctifying work (1Jn 4:13) through a long-term pattern of growth of holiness in their lives (2Pt 1:5-7,10). They will persevere in the faith (Ep 6:8) and be kept by the power of God (Jn 10:27-29) until the end of their lives (Mt 10:22) with the guarantee and assurance of eternal life (Ep 1:13-14).

I BELIEVE that death is the final consequence of a fallen human state (1Co 15:26) and is not a punishment (Ro 8:1) but a means toward increasing our sanctification (Pp 1:20) and union with Christ (Ro 6:7). Thus, Christians should not fear death (2Co 5:8). Though saddened (Jn 11:35), we should not be overcome with sorrow at the death of fellow believers (1Th 4:13) whereas the death of unbelievers should serve as a reminder for the immediate need for salvation (Ro 9:1-3). When a believer dies they are immediately in the presence of God (Lk 23:43) and when a non-believer dies, they immediately go to eternal punishment (Mt 25:46) and await the final judgment (Jn 5:28-29).

THE DOCTRINE OF ECCLESIOLOGY

I BELIEVE the Church is the visible (1Co 1:2) and invisible (2Ti 2:19) community of all true believers, local (1Co 1:2) and universal for all time (1Co 12:28). The individual manifestations of the Church can vary in degrees of purity to which we should strive to increase (Pp 1:3-11). The purpose of the Church is to give glory to God (Co 3:16), provide a means of growth for believers (Ep 4:11-13) and perform

ministry to the World through evangelism and mercy (Mt 28:18-20). The Bible teaches that the Church should be unified as one body (Ep 4:3-6) and its members are commanded to live in unity (1Co 1:10).

I BELIEVE the Church has been given weapons to fight against the devil's schemes (2Co 10:3-4; Ep 6:10-18) and tools to proclaim salvation throughout the world (Ac 1:8). While the church possesses these powers, God has appointed the earthly rulers (Ro 13:1) and has given them the right to bear His sword to do His will (Ro 13:2-7); and, as Jesus did not use force to compel belief (Lk 9:54-55), the church should not use earthly authorities to force belief onto others. Rather, the Church is to be a light in this world to do good deeds and bring glory to God (Mt 5:14-16).

I BELIEVE in Church discipline. The Church has been given power in order to: restore and reconcile a believer who is going astray (He 12:6; Ga 6:1; 2Ti 4:2), keep sin from spreading (He 12:15; 1Co 5:6-7; 1Ti 5:20), and protect the purity of the Church (2Pt 3:14; 1Co 5:1-2). Any known sin for which no repentance is shown is cause for Church discipline, as prescribed in Scripture (Mt 18:15-18; 1Ti 5:19-21). Reconciliation should happen as quickly as is healthy (2Co 2:7-8; Ga 6:1).

I BELIEVE that while no single manner of governing the church is outlined in the Scriptures, Christians are given criteria for choosing their spiritual leaders. Leaders of the Church should meet the qualifications given by Paul (1Ti 3:2-7; Tt 1:6-9), they should be affirmed and chosen by the congregation (Ac 6:3; 2Co 8:19), and installed publicly (1Ti 3:10; Ac 6:6, 13:3). Paul also stated that some leadership positions within the Church are meant to be filled by men only (1Ti 2:11, 3:1-2; Tt 1:5-6); though God will use whomever He chooses to declare His glory. Therefore, in His power, both men and women can teach (Ac 18:26; Tt 2:3-5) and are given manifestations of the Spirit as He sees fit for the common good of the Church (1Co 12:7; 1Pt 4:10).

I BELIEVE God has given the church specific ordinances to observe. Baptism is a symbol of the union we have with Christ in His death, burial and resurrection (Ro 6:3-4; Co 2:12) and should be the outward expression of an inward life change (Ac 10:44-48; Ga 3:27). Communion, or the Lord's Supper,

was instituted by Jesus ^(Mt 26:26-29) for believers ^{only (cit needed)} and serves as an act spiritual nourishment ^(Jn 6:53-57) by which believers show their unity ^(1Co 10:17) while remembering Christ's death ^(1Co 11:25-26).

THE DOCTRINE OF ESCHATOLOGY

I BELIEVE we should eagerly await a sudden ^(1Th 5:2, Re 22:20), personal ^(Jn 14:3), visible ^(Re 1:7), bodily return of Christ ^(1Th 4:16), the time of which we do not know ^(Mt 24:44). This second coming of Christ will result in a pretribulational, premillennial rapture of the redeemed ^(Re 3:10). Upon Christ's return ^(1Co 15:22-23), all believers past ^(Da 12:2) and at that time ^(1Th 4:14-17) will be changed and given perfect glorified bodies like that of Jesus' ^(Pp 3:20-21; 1Co 15:42-44; Da 12:3); and the entirety of Creation will be renewed as well ^(Ro 8:19-23).

I BELIEVE that during the tribulation, the final work of Satan will be to empower the antichrist and the false prophet ^(Re 13:2), to torment the human race ^(Re 9:10-11) and pour out his wrath on Israel ^(Re 12:17). After a great battle ^(Re 16:14-16) Satan and his demons will be bound and cast into the abyss for a thousand years ^(Re 20:1-3), after which he will try a last rebellion against God ^(Re 20:7-9) and will have their final defeat and punishment for all eternity ^(Re 20:8-10). Prior to the literal millennial reign of Christ on earth, all of Israel will be saved ^(Ro 11:12, 25-26) and will reign with him ^(Rev 21).

I BELIEVE in the final judgment, which will occur after the millennium reign of Christ and Satan's rebellion ^(Re 20:7-15). The redeemed will serve in the judgment ^(1Co 6:2-3); and during it, the justice of God will be felt ^(Re 19:1-2) and Jesus will be the judge ^(2Ti 4:1) over believers ^(Ro 14:10), unbelievers ^(Ro 2:5-7), and angels ^(2Pe 2:4). After the final judgment, the wicked will be cast into hell, which will be a place of eternal conscious punishment ^(Re 14:9-11); and the redeemed will live eternally with God in heaven ^(Re 21:24-26), which will be a physical place ^(Jn 14:2-3) of great beauty, abundance and joy ^(Re 21:2-7); where we will enjoy unhindered fellowship with God ^(Re 21:23).