

MINISTRY FOUNDATIONAL TRUTHS

of

PRICELESS SOUL WELL OF REVIVAL MINISTRY

THE SCRIPTURE INSPIRED

THE SCRIPTURES, both the Old and New Testaments are the revelation of God to man. The Scriptures are the verbally inspired and inerrant Word of the Living God, the authoritative rule of faith and conduct which contains everything we need to know regarding salvation (2 Tim. 3:15) and how to behave in order to please God (1 Thess. 4:1-8). It is final authority and is completely sufficient in itself for all matters dealing with doctrine and practice (2 Tim. 3:16,17). His Word was given to Holy men as they were borne along by the Holy Spirit (2 Pet. 1:21). The Word is forever standing (Matt. 24:35). No Scripture is of private interpretation (2 Pet. 1:20), therefore, all doctrines must be established by AT LEAST two to three PLAIN Scriptures on any given subject (2 Cor.13:1). All correction and teaching must be backed by the Bible to be valid.

THE ONE TRUE GOD

THERE IS ONLY ONE TRUE GOD (1 Cor. 8:6; Jam. 2:19), yet the Father is shown to be God (Jn. 3:17 cf. 5:23; etc.), the Son is shown to be God (Jn. 20:28; Rom. 9:9; Phil. 2:6; Titus 2:13; Heb. 1:8; 2 Pet. 1:1; Col. 2:9; Isa. 40:3 cf. Matt. 3:1-3) and the Holy Spirit is shown to be God (Acts 5:3,4; Ex. 17:2,7 cf. Heb. 3:9; Jer. 31:31-34 cf. Heb. 10:15-17). The One True God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principals of relationship and association as Father, Son, and Holy Spirit (Deut. 6:4; Isa. 43:10,11; Mat. 28:19; Lu. 3:22). Furthermore, the Father is NOT the Son (Jn. 8:17,18; 14:23; 17:1; 1 Tim. 2:5; 2 Jn. 9; Rev. 5:9; etc.) or the

Holy Spirit (Jn. 14:26) and the Son is NOT the Holy Spirit (Jn. 14:16). They are three separate and distinct persons. So the Trinity is Scripturally verified.

THE DEITY OF CHRIST

JESUS CHRIST eternally existed AS God (Isaiah 7:14; Isaiah 9:6-7; Micah 5:2; Jn. 1:1-2; Heb.1:8; Rev. 1:8-11), before coming to earth AS God (Micah 5:2; Jn. 1:1 cf. 1:14; etc.). He is fully God, as all the fullness of deity dwells in Him in bodily form (Col. 2:9). He is EQUAL TO God, therefore, did not empty Himself of His Divine nature, but did not regard equality with God a thing to be grasped (Php. 2:6), but emptied Himself of these privileges to become a man (Php.2:7), when born of a virgin (Matt. 1:23; 1 Tim. 2:5). Christ emptied Himself of: His divine attributes and outward powers that He had with the Father from eternity. He had no power to do miracles until He received the Holy Spirit in all fullness (John 2:11; John 3:34; Isaiah 11:1-2; Isaiah 42:1-7; Isaiah 61:1-2; Luke 3:21-22; Luke 4:16-21; Matthew 12:28; Acts 10:38). He could do nothing of Himself in all His earthly life. He attributed all His works, doctrines, powers, etc. to the Father through the anointing of the Holy Spirit (Mt. 12:28; Lk. 4:16-21; John 8:28). He lived a sinless life (1 Pet. 2:22), shed His blood on the cross for our sins (1 Cor. 15:3; Col. 1:20), died there (Lk. 23:46 cf. Jam. 2:26a) and was bodily raised on the third day (Lk. 24:39; 1 Cor. 15:4). He afterwards ascended into Heaven (Acts 1:11) and will return to earth again (Rev. 19:11-21). The Lord's work on the cross, where He obtained our complete redemption (Jn. 19:30), was both INFINITE and final (Heb. 10:10-12) and was for every single person who ever lived (Rom. 5:6; 1 Jn. 2:2).

THE FALL OF MAN

MAN was created good and upright; for God said, "Let Us make man in our image, after Our likeness" (Gen. 1:26). However, man by voluntary transgression fell and thereby incurred spiritual death, which is separation from

God, with physical death a result of the spiritual death (Gen. 1:26,27; 2:17; 3:6; Rom. 5:12-19). Mankind is sinful (Rom. 3:23), and is in desperate need of salvation (Jn. 3:36; Eph. 2:12), at the accountable age, when one can determine right from wrong (Rom. 7:9). Without personal salvation, one is dead in his sins (Eph. 2:1), spiritually blinded (2 Cor. 4:4), under the control of his sinful nature (Rom. 7:5) and on his way to eternal fire (Matt. 25:41) and eternal punishment (Matt. 25:46).

THE SALVATION OF MAN

SALVATION is by grace through faith and not by works (Eph. 2:8,9). In other words, we are saved by grace alone through faith alone in Christ alone (Acts 4:12; 10:43; etc.). Although, we are created in Christ Jesus FOR good works (Eph. 2:10). Repentance is necessary for forgiveness and salvation (Lk. 13:3; Acts 3:19; 20:21). Repentance is not just a change of mind, for Jesus equated it to turning from one's evil ways (Matt. 12:41 cf. Jonah 3:10). We must prove our repentance by our deeds (Ac. 26:20). At the point of instant salvation (Lk. 19:9) one is declared righteous (Rom. 4), given the gift of eternal life (Rom. 6:23) and is made a child of God (1 Jn. 3:2).

"Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires" (Gal. 5:24).

True grace teaches us to live self-controlled, upright and godly lives (Titus 2:12). In contrast, there exists a false and dangerous "grace" message which gives a license for immorality (Jude 4) and breeds arrogance through a false security (Rom. 11:19-23).

THE BELIEVERS SECURITY IS CONDITIONAL

We are saved by grace (Eph. 2:8,9) but we can fall from grace (Gal. 5:2-4). We are justified by faith (Rom. 5:1) but our faith can become shipwrecked (1

Tim. 1:19,20) and cease to exist(Lk. 8:13; Rom. 11:19-23). We are not under the law, but under grace. Grace does not stop one from choosing to obey sin. Obedience to sin or living according to the sinful nature (flesh), results in death (Rom. 6:14-16; Rom. 8:12-14). Paul taught against legalism (Gal. 5:3,4) but he also taught that, "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God." (Gal 5:19-21) We are not saved by works (Eph. 2:8,9) but to reap eternal life and not destruction you must sow to please the Spirit and not the sinful nature (Gal. 6:8,9). God is faithful to us (1 Jn. 1:9; 1 Cor. 10:13), but we must be faithful to him to the very end of our lives to escape the lake of fire or second death (Rev. 2:10,11). God surely loves us (Jn. 3:16; Mk. 10:21; Rom. 8:35-39) but those who inherit the kingdom of God love God (Jam 2:5; 1 Cor. 2:9) and to love God means to obey his commands (Jn. 14:15; 1 Jn. 5:3). We have freedom in Christ (Gal. 5:1) but this freedom is not to indulge the sinful nature (Gal. 5:13; 1 Pet 2:16).

We meet God's conditions and we get the promises, but we do NOT get the promises before we meet the conditions (Rom. 2:7; 1 Cor. 6:9,10; 15:2; Col. 1:22,23; Gal. 6:8,9; Rev. 2:10,11). We have come to share in Christ if we hold firmly till the end the confidence we had at first (Heb. 3:14). We have eternal life only if we HAVE (not HAD) Jesus Christ (1 Jn. 5:12). If we disown Jesus, He will likewise disown us before the Father (Matt. 10:33; 2 Tim. 2:12) and the angels (Lk. 12:9). We can become an enemy of God again after initial salvation (Jam. 4:4b) and raging fire will consume the enemies of God (Heb. 10:27). We are to keep ourselves pure (1 Tim. 5:22), from the spiritual pollutants of this world (James 1:27) and from idols (1 Jn. 5:21).

“Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh; but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up.” (Gal. 6:7-9 NRSV).

“So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God” (Rom. 8:12-14 NASB).

A true Christian (or righteous person) can die spiritually because of sin (Ezek. 33:18; Rom. 8:13; James 1:14-16; Lk. 15:24; etc.) fall away (Lk. 8:13; Heb. 6:4-6; etc.) and never again return to Jesus, just as the Apostle Judas Iscariot and Solomon didn't return after they turned from the faith.

A true Christian (or righteous person) doesn't have to "practice lifestyle sinning", before they lose their salvation, since it only takes one act of adultery to make a person a Bible-defined adulterer (Lev. 20:10) and one act of murder to make him a Bible defined murderer (Number 35:16). Rev. 21:8 is clearly states such people are headed for hell because of their sins. David is a clear example of a righteous man who lost his salvation for a time, due to adultery and murder.

See: [All Sins Are Not The Same](#)

If we say that we have fellowship with Him and {yet} walk in the darkness, we_lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. (1 John 1:6,7)

TRUE BIBLICAL UNITY must be distinguished from the counterfeit unity of our day. “that they may all be one; even as You, Father, *are* in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.” (John 17:21) The unity Jesus prayed for was not organizational unity but spiritual unity based on: living in Christ (John 17:23); knowing and experiencing the love of the Father and the fellowship of Christ (John 17:26); separation from the world (John 17:14-16); sanctification (holiness) in truth (John 17:17); receiving and believing the truth of the Word (John 17:6,8,17); obedience to the Word (John 17:6); and the desire to bring salvation to the lost (John 17:21,23). When any one of these is missing or lacking, the true unity that Jesus prayed for cannot exist

THE CHURCH AND ITS MISSION

The church is the body of Christ, and is referred to as a man (1 Cor. 12:12,13,27; Eph. 1:22,23; Col. 1:18-24; Eph.2:15; 4:13), not a woman or the bride. The bride of Christ is the New Jerusalem, the Lamb’s wife according to Scripture (Rev. 21:2,9,10). The word “bride” is used 5 times in Scripture referring to believers who will live in the New Jerusalem in light of the above passages (Jn. 3:29; Rev. 19:7; 21:2,9; 22:17).

The church is to:

- a. Be an agency of God for evangelizing the world (Acts 1:8; Mt. 28:19,20; Mk. 16:15,16).
- b. Be a corporate body in which man may worship God (1 Cor. 12:13).
- c. Be a channel of God’s purpose to build a body of saints being perfected in the image of His Son (Eph. 4:11-16; 1 Cor. 12:28; 14:12).

The church as a unit has the divine appointment to go and make disciples of all peoples, not casual converts; teaching them to obey all that Christ commanded: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matt 28:19,20). The disciples were first called Christians at Antioch (Acts 11:26). A disciple is a self-denying follower of Jesus Christ, one that has been set free from the bondage of sinning, and is now running the endurance race of the Christian life (Mt. 10:37-39; 16:24,25; 18:8,9; Mk. 8:34-38; Lk. 9:23-26; Lk. 14:26-33; Jn. 8:31-34; Rom. 6; 1Cor.9:24-27; Phil. 2:1-13; Heb. 12:1,2; 1 Pet. 4:1,2, etc.) (Also, see THE BELIEVERS SECURITY IS CONDITIONAL above.) Therefore, if one is not a self-denying follower of Jesus Christ, or a disciple, he is NOT a Christian.

THE BAPTISM IN THE HOLY SPIRIT

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian church. With it comes an added endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Lk. 24:49; Ac. 1:4,8; 1Cor. 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Ac. 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Spirit come such experiences as an overflowing fullness of the Spirit (Jn. 7:37-39; Ac. 4:8), a deepened reverence for God (Ac. 2:43; Heb. 12:28), an intensified consecration to God and dedication to His work (Ac. 2:42), and a more active love for Christ, for His Word, and for the lost (Mk. 16:20).

The Spirit baptism is the immersion or burial of the believer in the Spirit at which time he receives the Spirit in his life "without measure" and not just "by measure" as men received before Pentecost. It is the full anointing of the Spirit that Christ received and demonstrated on Earth (Isa. 11:1-2; 42:1-7; 61:1-2; Mt. 11:4-6; 12:18; Lk. 4:16-21; Jn. 3:34; 14:12; Acts 10:38).

It is the Spirit coming in, upon, filling, overwhelming, infusing, anointing, and enduing with full and complete power to do the works of God among men, and not just a measure, as in Old Testament days. It is the Spirit taking full possession of the believer to live, speak, and work through him in the same degree that was manifested through Christ and the apostles. It is the fulness of what men had in part before Pentecost. It is more than a mere "filling." It is a baptism as well as a filling of the Spirit.

The disciples had many spiritual blessings before they received the Spirit baptism at Pentecost, so we today cannot claim this baptism upon receiving any of those blessings. These blessings are no more the baptism today than they were before Pentecost.

The disciples were saved, born again, and converted (Mt. 16:16 with 1 Jn. 5:1); were endued with a great measure of power (Mt. 10:1-8) were filled with the Spirit (Mt. 10:1, 20); were not of the world (Jn. 14:17; 15:19; 17:16); were spiritually enlightened (Jn. 15:15; 17:6, 14); were sheep (Mt. 10:16); were of one accord and one mind (Acts 1:12 - 2:1); were commissioned to world evangelism (Mt. 28:18-20; Mk. 16:15-20; Acts 1:4-8); were successful in preaching and healing, (Mk. 6:7-13; Lk. 10); were branches in Christ (Jn. 15:1-7); were true to God (Jn. 6:66-71); were true witnesses of personal salvation (Mt. 16:16; Jn. 6:67-69); were given spiritual revelations (Mt. 11:25; 16:16-17; Jn. 15:15); were in possession of eternal life (Jn. 17:2-3; 10:27-29); were true

to the Word (Jn. 17:6); were baptizers of others (Jn. 3:22; 4:2); and were "clean" and therefore were sanctified (Jn. 13:10-11; 15:3; 17:6, 14, 16).

The Holy Spirit baptism can take place both before and after water baptism, but always after baptism into Christ and His body, the church, which is the new birth (Gal.3:27-29; Col. 2:12; 1Cor. 12:13; Rom.6:1-8). It is only for saved men (Lk. 11:13; Jn. 7:37-39; 14:17; Acts 2:38-39; 5:32) It can be received whether one is baptized in water or not, as proven in the cases of Paul and the Gentiles (Acts 9:17-18; 10:44-48; 11:14-18; 15:7-11). Others received this baptism after baptism in water (Mt. 3:16; Acts. 1:4-8; 2:1-4; 8:12-25; 19:1-7). It is, therefore, proper to baptize one in water before or after he is baptized in the Spirit, but never before he is a member of the body of Christ through the new birth.

Jesus promised the Holy Spirit to all men who were children of God: "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Lk. 11:13). The Spirit that Jesus promised was not to be for the world (the unsaved), but only for men who were saved and were not of the world (Jn. 14:16-17; 17:14).

Jesus promised that "If any man thirst, let him come unto me and drink. He that believeth on me . . . out of his belly shall flow rivers of living water . . . this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (Jn. 7:37-39).

The initial evidence of the baptism in the Spirit

It is on record that when men were baptized in the Spirit they "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-11, 33; 8:12-22; 10:44-48; 19:1-7). Compare Acts 9:17 with 1 Cor. 14:18 and Isa. 28:9-11 with 1 Cor. 14:21-22. This speaking in tongues was in fulfillment of prophecies

and promises of Isaiah (28:9-11) and Jesus (Mk. 16:17; Jn. 15:26; 16:13-15). For other Scriptures on speaking in other languages by the Holy Spirit, see 1 Cor. 12, 13, and 14.

DIVINE HEALING

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the Atonement, and the privilege of all believers (Isaiah 53:4,5; Matt. 8:16,17;

1 Pet.2:24; Jas. 5:14-16).

All sickness is of the devil: "{You know of} Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and {how} He went about doing good and healing all who wereoppressed by the devil, for God was with Him (Acts 10:38). "And there was a woman who for eighteen years had had a sickness caused by a spirit....When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness ."And He laid His hands on her; and immediately she was made erect again and {began} glorifying God....."And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?" (Lk. 13:10-16). What could be clearer? Everyone Jesus healed, He healed of oppression of the devil, not oppression of man, not oppression of God, but oppression of the devil. The woman was bound by Satan with a spirit of sickness.

"Jesus Christ is the same yesterday and today and forever" (Heb. 13:8). What He did when He was here in body He will do now through faith (Matt. 9:29).

Healing is one of the great covenants of Scripture:(Exodus 15:26; Exodus 23:25). This was made with Israel and all who desired or chose to come under the covenant of God as given to Moses. It was in two parts:

(1) Commands:

- (A) Diligently hearken to God's voice (Exodus 15:26; Leviticus 26:14-15)
- (B) Do that which is right in His sight (Exodus 15:26)
- (C) Give ear to His commandments (Exodus 15:26)
- (D) Keep all His statutes (Exodus 15:26; Leviticus 26:3,14-15)
- (E) Serve the Lord (Exodus 23:25)

(2) Promises:

- (A) "I will put none of these diseases upon thee" (Exodus 15:26)
- (B) "I am the Lord that healeth thee" (Exodus 15:26)
- (C) "I will take away sickness from the midst of thee" (Exodus 23:25)

This covenant was made a part of the new covenant, for Christ "took our infirmities and bare our sicknesses" (Isaiah 53; Matthew 8:17; 1 Peter 2:24).

Finally, it is God's will to heal, because He has definitely promised to heal all who come to Him in faith. Let this be settled once and forever and never again

question God or make Him a liar by saying, "if it be thy will." Since He has promised healing, it is sinful and contrary to His Word and will to pray this way. One should go to God in absolute unwavering faith for those things that He has promised. He should never question the will of God at all concerning what He has promised. To do so is to make Him a liar by letting Him know that we know that He has promised, but we do not believe it, or we doubt what He has said and we do not believe that He means what He says. It is His will to give what He has promised or He would not have made His will known by the promises.

THE RAPTURE and THE SECOND COMING OF CHRIST

At the time of the rapture Christ comes in the air, not to the Earth, to take away to Heaven all the dead and living believers in Christ (1 Thess. 2:19; 3:13; 4:13-17; 5:9, 23; 1 Cor. 15:23, 51-58; Phil. 3:20-21; Jn. 14:1-3; Lk. 21:34-36; Eph. 5:27; 2 Thess. 2:1, 7-8; Col. 3:4; Jas. 5:7; 1 Jn. 2:28; 3:2; 1 Pet. 5:4).

These are all the Scriptures dealing with the rapture. The rapture and the second advent (second coming of Christ) are two distinct events and not two stages or phases of Christ's return to earth. During the rapture, Christ comes for the saints and takes them back to Heaven where they are presented blameless before God (1 Thess. 2:19; 3:13; 5:23; Jn. 14:1-3; Eph. 5:27; Col. 3:4). Then, after at least seven years in Heaven, Christ will come with the saints out of Heaven to the Earth.

Christ must first come for the saints before He can come back with them. They must first go to Heaven before they can come from Heaven with Christ at His second advent (Rev. 19:11, 14; Zech. 14:5; Jude 14-15). The rapture occurs before the tribulation and the second advent takes place after the tribulation.

Not only does 2 Thess. 2:7-8; Lk. 21:34-36; 1 Thess. 5:9 teach that "he who hinders" lawlessness (the church) will be "taken out of the way" before

Antichrist comes and before the tribulation, but Rev. 1:19 and 4:1 proves the same thing.

After John had written the things he had been commanded to write to the churches, Christ told him to "come up hither, and I will shew thee things which must be hereafter," that is, after the churches (Rev. 4:1). If everything from Rev. 4:1 through the rest of the book was to happen "after the churches," then it is clear that the church is raptured at this point, and only then can the things "which must be hereafter" begin to be fulfilled, including all the events of Rev. 4-22.

The passage in 2 Thess. 2:7-8 which refers to "he who hinders" must refer to the church. This is clear from the fact that of all the beings or organizations which could be referred to as "hinders of lawlessness" (this list includes the church, governments, and the Holy Spirit), the church is the only hinderer that will be "taken out of the way."

Many argue that the Holy Spirit is "he who hinders", and yet this could not be the case. Scripture make it clear that the Holy Spirit abides "forever" (Jn. 14:16; Zech. 12:10-13:1) and will be "poured out upon all flesh" during the tribulation (Acts 2:16-21; Rev. 7:14; 12:17; 19:10).

Governments will not be taken out of the world, for Antichrist reigns over ten of them when he comes (Rev. 17:12-17; Dan. 7:23-24), and many others will exist during the tribulation over whom he never rules.

Therefore, since both the Holy Spirit and human governments will remain on the earth during the tribulation; and since the church will be raptured (1 Thess. 4:16-17); and since the church is called a "man" in Eph. 2:14-15; 4:13, and could be referred to by the pronoun "he" in 2 Thess. 2:7, this passage must refer to the church being " . . . taken out of the way. And then shall that wicked

be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming."

Antichrist is here for seven years (Dan. 9:27) so the rapture will take place before the last seven years of this age.

The second coming of Christ will take place immediately after the tribulation. All of Mt. 24 and 25 deals with the signs of the second advent and what will take place when Christ comes to the Earth.

The first coming of Christ was the first time that He actually came to the planet Earth to live here and fulfill a mission-to redeem the world. The second coming is the second time He will actually land here to live and fulfill another mission-to establish an eternal kingdom and rid the Earth of rebellion.

The fact, time, manner, and signs of His second advent will be made clear by reading the following Scriptures:

1. The fact of the second coming of Christ: the testimony of the Old Testament prophets (Jude 14-15; Gen. 49:10; Isa. 63:1-5; Jer. 3:14-25; 23:5-6; Dan. 2:44-45; 7:13-14; Hos. 3:4-5; Joel 3; Amos 9:11-15; Mic. 4; Zech. 14; Mal. 4; Zeph. 1:7-18; Hag. 2:6-23).
2. Testimony of New Testament prophets (Mt. 16:27; 19:28; 24:1-25:46; Mk. 14:62; Lk. 17:22-37; 21:1-11, 25-36; 2 Thess. 1:7-10; 2:8; Tit. 2:13; Heb. 9:28; Rev. 1:7; 19:11-21).
3. The time of His coming will be at the end of this age after the future tribulation (Mt. 13:40-43; 24:15-31; 2 Thess. 2:8; Rev. 19:11-21; Zech. 14:1-5; Isa. 63:1-5).

4. Manner of His coming. He is coming visibly with clouds, angels, saints, and in great glory (Dan. 7:13-14; Isa. 63:1-5; Zech. 14; Mal. 4; Mt. 24:27-31; 25:31-46; 2 Thess. 1:7-10; 2:8; Jude 14-15; Rev. 1:7; 19:11-21).

5. Signs of His coming (Dan. 9:27; 12:3; Ez. 37:12-21; Mt. 24:3-26; Lk. 17:22-37; 21:1-11, 25-36; 2 Thess. 2:7-8; 1 Tim. 4:1-5; 2 Tim. 3:1-13; 4:1-4; Rev. 6:1-17:21).

THE FINAL JUDGEMENT

THERE WILL BE A BODILY RESURRECTION for all mankind -- one for the saved and one for the wicked.

"Those who have done good will rise to live, and those who have done evil will rise to be condemned" (Jn. 5:29).

See also Rom. 2:6-11. While those who endure to the end will be saved (Matt. 10:22), reign with Him (2 Tim. 2:12) and enter the kingdom of God (Rev. 21:1-7), the wicked (comprising the vast majority of mankind, Matt. 7:13,14) will in the end be cast into the lake of fire (Rev. 20:15) where they will experience conscious torment forever (Rev. 20:10 cf. 21:8).

THE NEW HEAVENS AND THE NEW EARTH

"But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells." (2 Pet 3:13; Rev. 21,22)

The new Heaven and the New Earth (Isa. 65:17; 66:22-24; 2 Pet. 3:10-13; Rev. 21; 22). These will be the old ones renovated and changed, not annihilated (Heb. 1:10-12; 12:25-28; Rom. 8:21-23; Eccl. 1:4; Ps. 104:5).

The wonderful conditions of the millennial kingdom will be carried on into the New Earth. All rebels will be confined to the lake of fire. Death, sin, sorrow, sickness and everything that entered the world through the curse will be removed (Rom. 8:18-25, Heb. 12:25-28, 1 Cor. 15:24-28). God, the Father, Himself comes down with the New Jerusalem to be with men after the Millennium in the final fulfillment of Emmanuel, God with us" (Ps. 68:16-18; Isa. 7:14; Zech. 2:10-11; 8:3; Matt. 1:23; Rev. 21:3; 22:5). Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things and conditions that will be in the new eternal perfect state - where God is all and in all as before rebellion started in the universe.

PRICELESS SOUL WELL OF REVIVAL

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