

# Personal Doctrinal Statement

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# The Doctrine of Revelation

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## ***General Revelation***

God's creation is all around us and through it we can see God's glory, His strength, and wisdom. (Ps 8:1, Ps 19:1-3) He testifies of His goodness through the seasons, rain, crops and food. (Ac 14:17) From the beginning, man has been able to know God and His divine nature in creation (Rm1:19,20).

God has also written the law on man's heart and conscience (Rm 2:14-15). All this God has done so that man might seek Him (Ac 17:27.) But men have rejected God, turning to their own things (Rm 1:21-23). They exchanged the truth of God for a lie by worshipping the creation of God rather than God (Rm 1:25) and by their actions they will be judged (Rm 1:18).

## ***Special Revelation***

Unlike general revelation which only points to God, through special revelation God is able to redeem and reconcile man to Himself. God has chosen to use the Scriptures (2 Tm 3:16) as a primary means of communication to man but has also revealed Himself through theophanies like Moses and the burning bush (Ex 3:3-5), by speaking through angels (Lk 2:9-14), by communicating through dreams (Mt 1:20-21), by speaking through prophets (Ezk 38:17), and His ultimate revelation through His son Jesus Christ (Col 2:9; Heb 1:2-3)

Through God's special revelation we can come to know God (Jn 20:30-31). We can learn to understand sin, our need for redemption, the reconciliation offered through Jesus Christ, and that by believing we may have eternal life.

I believe that God may still reveal himself through various means including dreams, angelic visits and visions but these revelations from God will never be inconsistent with his revelation given to us in the scriptures (Rv 22:18-19).

## ***The Bible:***

I believe that the Bible, made up of thirty-nine books in the Old Testament and twenty-seven books in the New Testament are the complete canon provided by God to us. God prepared the authors of the scriptures (Jr 1:5; Gal 1:15) and as they were moved by the Holy Spirit (1 Co 2:13; 2 Pt 1:20-21) God put His words into the writers (Jr 1:9) while allowing the authors style and personality to be apparent (2 Pt 3:16).. The Old Testament (The Law) was acknowledged by Jesus (Mt 5:17-18), the Apostles recognized much of the New Testament (2 Pt 3:15-16) and both the Old and the New Testament have been universally accepted by the historical and present day Church.

I believe that everything in the Bible was written to teach us (Rm 15:4) so that we may be thoroughly equipped for righteousness and good works (2 Tm 3:16). I believe that the Bible is trustworthy and true, (Ps 19:7-9) that it has revealed everything necessary for salvation and living the life that God wants us to have and that it speaks clearly to all believers who are illumined by the Holy Spirit (1 Co 2:12-13).

I believe that the Bible is written to be interpreted literally, understanding that it contains metaphors, hyperbole, and other literary forms which must be interpreted as such. The Bible's teachings are within the reach of those who study it (Dt 30:11-14) and the believer does not need an official interpreter of the scriptures (1 Jn 2:27).

## **The Doctrine of God**

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### ***God is:***

I believe that there is one and only one God (Dt 6:4) and that he exists in three distinct persons: the Father, the Son, and the Holy Spirit (Mt 28:19). All three eternally exist and are co-equal in their nature, divine perfections, attributes and existence. These three persons are

identifiable with respect to each other and towards creation (Jn 5:20-23, 8:49, 8:54) but are not separable in their eternal triuneness..

I believe that God needs no things external to Himself to exist and is fully separate from creation (Gn 1:1) yet is involved and present in it (Ps 139:7-10). I believe that God expresses emotion (Ex 32:10) has thought (Is 55:8) and has a will and purpose (Eph 1:11)

I believe that God is unchanging in His purposes, character, promises and essence (Mal 3:6; Heb 13:8) but chooses to enter into and respond to relationships with His creation and demonstrates change in His attitude (Dt 13:17) and relationship (Is 59:2).

God knows all things (Ps 139:1-6) including the future decisions and choices of people (Mt 26:34). God has the power to do whatever He chooses that is within His character and will (Dt 3:24, Ps 135:6). God is holy (1 Pt 1:16), just (Ex 34:7), compassionate, abounding in loving kindness and truth (Ex 34:6) desires a loving relationship with His people (Gn 2, Mc 7:18, 1 Jn 4:8-9) but will respond with jealousy and wrath when rejected by His people (Ex 20:5, Col 3:6).

### ***God the Father:***

God the Father is the first person of the trinity and fully possesses all the characteristics and attributes of the godhead (1Co 8:6, Eph 3:14-15). God the Father is generally emphasized in the creation, direction and sustaining of earth but the full triune God also participated in it (Gn 1:2, Col 1:16, Heb 1:3) The whole purpose of creation was to exhibit His Glory (Is 43:7, Rv 4:9-11) and all of creation was made out of nothing (Gn 1:1). God spoke, and then it was.

As sovereign ruler of His creation, God before the foundation of the world, chose some persons explicitly based on His purposes for salvation and its blessings (Gn 12:1-3, Ac 9:3-16; Gl 1:15). Others, he bestows the blessing of salvation based on His foreknowledge of their

freewill decision to receive the gift of salvation that is graciously offered to all (Jn 3:16, Ac 16:30-31).

God preserves His creation by His Word (Col 1:17). God is actively working out his eternal plan through the sustaining of creation (Ps 104; Heb 1:3) and cooperating with all secondary causes (Gn 39:2-4). In God's sovereignty He rules creation to secure the accomplishment of His divine purpose. This direction and rule extends to seemingly insignificant and accidental events (Mt 10:29-31), good deeds (Php 2:13), and to evil deeds which God limits, and works among for good (Gn 50:20).

## **The Doctrine of the Person of Christ**

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The Word, the pre-existent second person of the Trinity and participant in creation (Jn 1:1-3), voluntarily gave up the privileges of His divinity and the self determined usage of His divine attributes (Php 2:6-8) when he submitted Himself to His Father (Gal 4:4) and took to Himself a complete human nature and existence (Jn 1:14; Heb 2:14). Jesus Christ was one person with two natures (Col 2:9). He was fully God, (Jn 8:58; Ti 2:13) and fully man (1 Jn 1:2-3).

At the appointed time, the Holy Spirit caused a virgin to conceive, and give birth to Jesus Christ (Lk 1:30-36; Is 7:14). Jesus grew in stature and wisdom (Lk 2:52) and was anointed by God with the Holy Spirit and power (Ac 10:38). He was the image of the Father during His earthly ministry (Jn 1:18; Jn 12:45).

As a man, Jesus grew up and matured like any normal person (Lk 2:52) and exhibited many common physical signs and emotions including the desire for friendship (Lk 22:15), compassion (Lk 7:13), anguish (Lk 22:44), and anger (Mk 3:5). He suffered (Heb 5:8), became hungry (Mt 4:2) and He loved (Jn 11:5). Jesus fulfilled all righteousness (Mt 3:15) and was also

tempted as we are (Heb 4:15) yet remained holy, innocent, undefiled and did not sin (Heb 7:26). He was crucified, dying physically and was then buried (1 Co 15:3-4). After three days in the grave, he arose to a glorified body (Lk 24:39; Jn 20:25-29) confirming God's satisfaction with Jesus and securing our future resurrection (1 Co 15:20-58; Rm 1:3-6).

After 40 days, Jesus ascended into heaven (Ac 1:9-11) where he sits at the right hand of God the Father (Eph 1:20). Christ is first of all, and head of the Church (Col 1:18). He is our High Priest (Heb 4:14) and will come again to establish His millennial kingdom (Rv 19:11,13,16)

## **The Doctrine of Man and Sin**

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I believe that God created man, both male and female directly, and without natural processes. (Gn 1:26-27). God created Adam, the first man from the dust of the ground, and breathed into him the breath of life (Gn 2:7). Eve, the first female, created as a complementary helper to man was created from one of Adam's ribs (Gn 2:21-22). I believe that even though created as part of a world order, mankind is the crowning work of God's creation (Ps 8:3-8) and is distinct from the rest of creation.

Both male and female were created in the image of God (Gn 1:27, Jms 3:9) and for the purpose of bringing glory to God (Is 43:7), enjoying God's fellowship and fulfilling God's will on earth (Gn 1:26-28). Adam and Eve were created equal in essence, partners in marriage (Gn 2:20-24), equal in their spiritual standing (Gl 3:27-28) and gifting from the Holy Spirit (1 Co 12:4-7). Although equal before God, within the family God has placed woman to be in submission to a loving husband, (Eph 5:22-23), and within the church God has reserved the office of Elder for men only (1 Tm 3).

God created mankind in His own image. Mankind in both the material (body) and immaterial (soul, spirit) are to be an image bearer. To co-reign with God over His creation in relationship with Him (Gn 1:26-28) and to reveal his attributes (Ex 34:6) through their lives.

I believe that man is a whole person with a material and an immaterial aspect that are indivisible in life but divisible at death (Mt 10:28; 2 Co 4:16). There are numerous facets to man including heart, soul, strength (Dt 6:5), mind, eye, ear, spirit (Is 64:4), conscience, faith (1 Tm 1:5) through which the Image of God is revealed.

When sin entered the human race, the Image of God in people was not destroyed (Gn 9:6, Jms 3:9) but it was defaced. The restoration of the full image of God is a description of sanctification in the life of a regenerate person (Rm 8:28-29; 2 Co 3:18) that will be perfected in our state of glorification at the final resurrection (1 Co 15:49; 1 Jn 3:2).

I believe that Adam and Eve were originally created in a state of goodness, in perfect fellowship with God (Gn1:31, Gn 2:7-22) and each other (Gn 2:23-25). However, when Satan in the form of a serpent confronted Eve (Gn 3:4-5), she decided to forsake God's command (Gn 2:17) to not eat of the fruit of the tree of knowledge of good and evil and ate of it. Then, after eating of the fruit she also offered it to Adam who ate as well (Gn 3:6). Their willful act of disobedience, sin, destroyed the perfect fellowship they had with God, bringing immediate spiritual death (i.e., separation from God) (Gn 3:8-10), ultimately physical death upon themselves (Gn 5:5) and corruption to the whole created order (Rm 8:21-22).

I believe that an inherited sin nature and imputed guilt are transmitted from Adam, as the realistic head of the human race to every person (Rm 5:12-19). All are born in a corrupt state (Eph 2:3) that is passed on to them through conception and are incapable of doing anything that will alter their spiritual status (Jn 6:44) or do anything that truly pleases God (Heb 11:6).



Despite this corruption, mankind still exhibits the image of God to a degree (Gn 9:6) and is able to do some good (Gn 20:6).

Basically all sin is the failure to love and obey God in act, or attitude (Mt 5:27-28, 31-32). While all sin is sinful, there are qualitative and consequential differences between different sins (Jn 19:11; Lv 4-5; Mt 11:20-24). All are condemned in Adam (Rm 5:18) but are punished on the basis of their own sins (Rm 3:23, Rm 6:23, Rv 20:13).

## **The Doctrine of Atonement**

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As the prophet, Jesus was the one promised to Israel (Dt 18:15-20) and was the full revelation of God (Jn 1:18, Heb 1:1-2) He proclaimed the Father's word (Jn 8:26-28, 15:15), foretold the future (Mt 24:3-35, Lk 19:41-44) and spoke with unique authority (Mt 7:28-29; 13:54-57). As the priest, Jesus made himself the lamb (Jn 1:29; Heb 9:26) and vicariously offered himself as the unblemished sacrifice for our sins (2 Co 5:21; Heb 9:11-15). He died on the cross in our place (Is 53) and in so doing satisfied the just wrath of God (Rm 1:18; 1 Jn 2:2) renewing our relationship with God (Rm 5:10-11) freeing us from our slavery to sin (Col 1:13-14) and triumphing over Satan, his demons, (Col 2:15) death, and sin (1 Co 15:54-57). Christ, having ascended into heaven, is the perfect high priest interceding for his own (Rm 8:34; Heb 4:14-16) as the only mediator between man and God (1 Tm 2:5). As the king, Jesus is ruling in the hearts of believers (Col 1:13), the head of the church (Eph 1:22; Col 1:18) and providentially ruling over all of creation and humanity in general (Php 2:9-11; Col 1:17). At his second coming, Jesus will rule over the millennial kingdom (Rv 11:15) as the eternal king promised to David (2 Sm 7:12-16).

Christ's death on the cross is sufficient to meet the demands of God's righteousness and his desire for mercy to all the world (Is 53:4-6, Rm 3:23-25, 1 Pt 2:24). The sacrifice of Christ on the cross fully propitiated the wrath of God and provides salvation for all people (1 Tm 2:6; Heb 2:9; 1 Jn 2:2) though its application is efficacious only to those who are elect and believe (Jn 3:16; 1 Tm 4:10)

## **The Doctrine of Angelology**

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I believe that angels are a distinct creation of God (Ps 148:1-6). They are a spiritual being (Heb 1:14) that is a little higher than man (Heb 2:7) but inferior to Christ (Heb 1:4).

Angels are holy creatures (Lk 9:26) but they are never to be worshiped by man (Col 2:18). Angels are great in might and power (Ps 103:20), have emotions (Lk 15:10), are intelligent (1 Pt 1:12) and have a will (Is 14:12-15). God's purposes for angels include, the praise and worship of himself, to be His messenger (Mt 1:20), to carry out His plans and judgments (Gn 19:1,13) and to serve His people by ministering to, encouraging, guarding, protecting, and delivering them (Heb 1:14).

I believe that Satan was an angel (Ezk 28:13-16), but rebelled against God wanting to be God and is now the openly declared enemy of God and Man (Ezk 28:13-16). I believe that demons are the fallen angels who followed in Satan's rebellion (Mt 12:24). Satan and the demons know the truth of God, (Lk 4:41) but seek to thwart God's plan by inflicting physical suffering, (Lk 13:11-16), possessing unbelievers (Mt 9:32-33, 1 Jn 5:18) and promoting false doctrines (1 Tm 4:1). Satan and the demons that follow him have been defeated by Jesus Christ. They now stand under condemnation (Jn 16:11, Col 2:15)) and await an eternity in the lake of fire (Mt 25:41, Rv 20:10)

Although Satan and his demons try to deceive, accuse, and tempt believers, believers have been transferred out of Satan's kingdom of darkness and into Christ's kingdom of light (Col 1:13-14) where God has fully forgiven all believers sins. (Col 2:13-14). Satan has absolutely no authority over believers. As children of God, regenerate and indwelt by His Spirit, the believer is empowered and responsible to resist Satan and his demons (Eph 6:10-18; Jms 4:7; 1 Pt 5:7-9).

## **The Doctrine of Salvation**

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### ***Common Grace***

Common grace refers to the unmerited favor that God freely bestows upon mankind universally and includes the restraint of sin, delay of judgment, order in society through governments and the world we live in. (2 Th 2:6-7; 2 Pt 3:9)

### ***Effectual Grace***

God extends effectual grace to those that are His elect and enables a person to respond to God's offer of salvation, received by grace through faith (Eph 2:8-9) based on the atoning work of Jesus Christ alone (1 Co 1:23-24). God's effectual grace will always accomplish its goal of bringing the elect to salvation (Ac 9:1-20).

### ***Conversion - Justification***

Conversion is the point at which man responds to God's call in repentance and faith (Ac 20:21). Repentance is demonstrated by man turning from sin and self and turns towards God in love and trust (Ac 2:38). Faith is a response from the believer where he understands and believes in the gospel and trusts in God (Ac 16:31). At this point, the believer is regenerated (given a new heart that wants to do what God wants) and is justified, (their sins are placed on Jesus (Jn 1:29) and the righteousness of Jesus is imputed to them (2 Co 5:21)). The believer is now free

from the penalty of sin (Rm 8:1), united with Christ (Eph 2:5), and is adopted into the kingdom of God. He is out of the kingdom of Satan and made an heir of the kingdom of God (Rm 8:16-17).

### ***Sanctification***

The believer, in addition to being set apart as holy, is now to begin the process of becoming holy in their daily lives (Eph 5:8). The regenerated believer is indwelt with the Holy Spirit who empowers the believer to act as children of light and the believer is to be transformed to children of light in their lives. This process will be completed when the believer finally stands before God, in his glorified body.

### ***Perseverance***

Since salvation is a work of God, as a person is saved they are regenerated, and cannot lose their salvation. They are held securely by the power of God. A believer may go through a time of rebellion or defiance and lose the blessing of God in this world, but God is faithful and will maintain his promise of salvation (Jn 6:37, 1 Pt 1:3-5).

## **The Doctrine of the Holy Spirit**

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The Holy Spirit is the third person of our triune God. The Holy Spirit is co-eternal and co-equal with the Father and the Son (Mt 28:19; 2 Co 13:14, 1 Pt 1:1-2) as shown by His co-possession of divine attributes including but not limited to having powers (Rm 15:13,19), knowing all things (1 Co 2:10-11), and being present at all times in all places (Ps 139:7-12). The Holy Spirit is relational and personal as evidenced by His intellect, love, emotions and will (Rm 8:27, 1 Co 2:11; Eph 4:30; Rm 15:30).

The Holy Spirit has been active from the beginning as a participant in creation (Gn 1:2) and until the time of Christ, he has temporarily empowered individuals for action (Nm 11:25; Jdg 6:34; 1 Sm 16:13; 2 Kg 2:9-15). Others he has empowered to be prophets proclaiming God's word to mankind, some through their word and others through their writings proclaiming judgment and the coming Kingdom of God (Is 44:3; Ezk 36:27; Jl 2:28).

The Holy Spirit was responsible for the incarnation of Christ (Mt 1:18-20). During the life of Christ, the Holy Spirit led Him (Mt 4:1, Mk 1:12) and empowered Him (Ac 10:38) for the work of God including the ability to resist temptation (Mt 4:1-11), cast out demons (Mt 12:28), and raise the dead (Jn 11:43).

After Christ's death, resurrection and ascension to heaven, the Holy Spirit was sent by the Father and the Son to convict the world of sin (Jn 16:8-11). Those people who subsequently believe, the Holy Spirit indwells (1 Co 6:19), He regenerates them (Ti 3:5-6), he incorporates them into the Body of Christ (Rm 6:3-4; 1 Co 12:13) and seals them (Eph 1:13-14). This indwelling is a singular event that happens at conversion and begins the ongoing process of becoming more like Christ. As believers yield to the Holy Spirit (Rm 6:13-14; Gal 5:16; Eph 5:18), they are made more Christ like (Rm 15:16; 1 Pt 1:2) and empowered (Ac 1:8) to live a Christ like life that demonstrates godly character.

A believer may experience repeated empowerments of the Spirit and be provided special spiritual gifts (Ac 4:8,31; 7:35;13:9) that are to be used for the equipping of the church to carry out Christ's purposes (Rm 12:6-8; 1 Co 12:1-11; Eph 4:11-13). These gifts may include observable gifts like tongues, healing and prophecy (1 Co 12:7-11) or more commonly they may include the quiet gifts like mercy, encouragement, prayer, or administration (Rm 12:6-8). There is no definitive list that constrains what the Holy Spirit may use as a "gift" (Rm 12:6-9; 1 Co 12;

Eph 4; 1 Pt 4) and when it meets his purpose, he may even manifest on people today the gifts seen and exercised by the apostles and the early church. No gifts are to be prohibited because they are from the Holy Spirit (1 Co 12:4-11). When they are observed, they should always be exercised in a manner that builds up the church and its common good (1 Co 12:7) and be administered in an orderly manor (1 Co 14:26-33).

## **The Doctrine of the Church**

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### ***The Universal Church:***

I believe that the universal church is comprised of all those who place their faith in Christ. Believers at the point of conversion are baptized by the Holy Spirit into the church (1 Co 12:12-13) which is the body of Christ. As the body of Christ, the church's purpose is to bring glory to God (Eph 3:20-21) through worship (Rm 15:5-6), fellowship (Ac 2:41-42), teaching of the Word (Eph 4:11-13) and proclaiming the gospel message to the world. (Mt. 28:19-20; Ac 1:8). As the head of the church, Christ is its builder (Mt. 16:18). He nourishes and cherishes it (Eph 5:29-30) and is its supreme authority (Eph 5:23; Col 1:18).

The church was begun at Pentecost by the Holy Spirit (Ac 2) and it is gifted by the Holy Spirit to glorify God and to build up the body of Christ by making disciples (Eph 1:3-14; Mt. 28:19-20; Eph 4:11-12). The church is the mystery foretold by both the Old Testament (Jl 2:28-32) and Jesus (Mt 16:18-19). The church is a part of God's people from all times that have been saved by grace through faith (Rm 4:3-5, Rom 9; Gal 3:29) and it is distinct from the nation Israel which has a continuing and promised role in the kingdom purposes of God (Rm 11:23-27).

## ***The Local Church***

I believe that the local church is the visible representation of the universal church. It consists of professing baptized believers (Ac 2:37-41) gathered together in local (Ac 11:22; 13:1) independent (Php 4:15) and organized (1 Co 14:40) groupings that meet together. Members in the local church are to be unified in their differences (Rm 12:4-8; 1 Co 12:12-27) and are gifted by the Holy Spirit with the purpose of equipping and the well being of the church (1 Co 12:4-7). All believers are to be a part of a local body for mutual encouragement and accountability (Heb. 10:24-25) and to participate in the body's diversity and the welfare of the body (1 Pt 4:10).

The local church is given two offices for special service. The first, elders (or overseers, often called pastors) (1 Tm. 3:1-7, Ti 1:5-9) is a position for men who shepherd the church, exercise oversight (1 Pt 5:2), teach, correct (Ti 1:9), and equip believers for ministry (Eph 4:11-12). The second, deacons (Ac 6:1-7; Php 1:1) is an office for assisting the elders in the administration of the service to the body. Candidates for eldership and deaconship must meet Biblical qualifications (1 Tm 3:1-13; Ti 1:5-9). Under Christ's supreme headship and leadership, the final authority for each local church rests with the congregation itself (Mt. 18:17, Ac 6:3-5, 15:2-3; 1 Co 5:12) specifically, the assembly of Spirit-led believers (1 Pt 2:9-10, Rv. 1:6).

The local church and its members are to be separated from sin and the church must at times lovingly reprove those who have fallen into sin or false teachings (Mt 18:15-20; Gal 6:1-2).

The church has been given two ordinances (sacraments) by Christ. The first is baptism (Mt. 28:19) and the second one is the Lord's supper (1 Co 11:23-25). Baptism, typically by immersion (Ac 8:38-39), functions as a confession of faith for a new believer (Ac 2:37-41, 16:14-15), as an identification with the church (Ac 2:41, Gal 3:27-28) and with Christ's death, burial and resurrection (Rm 6:5). Baptism is an outward symbol of the inner spiritual change of

the believer which has died to sin and been raised to a new life in Christ (Rm 6:3-6). The Lord's supper is a time for remembrance of the redeeming work of Jesus and it was initiated by Jesus Himself with his disciples (Lk 22:17-20). It is to be a time of thankfulness, confession, forgiveness, and worshipful fellowship with the Lord and his body (1 Co 11:27-32) and a time during which we look forward to Christ's return (1 Co 11:26)

## **The Doctrine of Last Things**

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### ***Individual Eschatology***

I believe that death began at the fall (Gn 3:22-24) and is the normal expectation for all humans (1 Co 15:22, Heb 9:27) as a consequence of sin (Rm 5:12). The physical death of an individual is the temporary separation of the material body and the immaterial spirit/soul of the person (Mt 10:28). Spiritual death refers to the separation of the immaterial soul of a person from God (Eph 2:1). Immediately upon the death of a person, their immaterial part (soul) enters a conscious intermediate state to await their bodily resurrection. The righteous will be in Heaven, in the very presence of the Lord (Lk 23:42-43; Php 1:23-24) and the unrighteous enter Hades, a place of confinement and torment (Lk 16:19-31; 2 Pt 2:9).

When resurrected at the rapture, the righteous are to be resurrected unto imperishable and glorified bodies (Rm 8:10-11) and will be judged at the Bema or judgment seat of Christ to receive rewards due them according to their works done while on the earth (1 Co 3:12-15; 4:5; 2 Co 5:9-10). The unrighteous will be resurrected at the end of time unto eternal disgrace and corruption (Dn 12:2; Jn 5:28-29). They will stand condemned at the great white throne before God and be cast into the Lake of Fire for eternal punishment and complete separation from God (2 Th. 1:7-9; Rv. 20:11-15).



## **General Eschatology**

I believe that the next event in God's prophetic plan is Jesus' immanent return. There are signs of His coming but no one knows the day or the hour when this will occur (Mt 24:32-44; Lk 12:40, 1 Th 5:1-6). Jesus will return in the air to rapture His church to Himself (Jn 14:3; 2 Th. 2:1; Rv 3:10-11). Those righteous who have died will be instantly resurrected unto their new glorious bodies, and those who are still alive will be caught up with them and be transformed with glorious new bodies (1 Co 15:51-53; 1 Th 4:13-18).

Following the removal of the church from the world, the seventieth week of Daniel (Dn 9:24-27) will begin. This will be a seven year period of intense tribulation (Jr 30:7; Mt 24:4-21; Rv 6-19) during which God will pour out His wrath on an unbelieving world. Also during this period, Satan will persecute Israel and deceive the nations of the world with great effects (Dn 12:1-3; 2 Th 2:3-12). At the end of this 7 year tribulation period, Jesus Christ will physically return to defeat the Antichrist and his forces, and bind and seal Satan in the Abyss (Rv 20:1-3). Christ will rule the world from Jerusalem for a 1000 year period called the millennium (Mc 4:1-4; Zch 14:9-11; Rv 20:4-6).

The millennium will be a time of peace, justice, and glory and will vindicate the name of the Lord and fulfill the covenant promises of the Lord to Israel (Is 11:1-16; Ezk 36:22-32). Near the end of the millennium, Satan will be loosed briefly to deceive the nations to gather against Christ and His saints in Jerusalem (Rv 20:7-9). Jesus Christ will defeat Satan and his armies and will first throw Satan into the Lake of Fire. The unrighteous will then be resurrected unto their judgment.

Having completed the reconciling kingdom program, Christ will deliver the kingdom to the Father (1 Co 15:24-28). The present heavens and earth will be burned up (2 Pt 3:10-12; Rv

21:1) and God will create a new heaven and a new earth where believers will dwell in His presence (Rv 21:1-22:5). Come quickly, Lord Jesus.

## Standardized Abbreviations of Bible Book Names

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### ***Old Testament***

Genesis	Gn	2 Chronicles	2 Ch	Daniel	Dn
Exodus	Ex	Ezra	Ezr	Hosea	Hs
Leviticus	Lv	Nehemiah	Neh	Joel	Jl
Numbers	Nm	Esther	Est	Amos	Am
Deuteronomy	Dt	Job	Jb	Obadiah	Ob
Joshua	Jos	Psalms	Ps	Jonah	Jnh
Judges	Jdg	Proverbs	Pr	Micah	Mc
Ruth	Ru	Ecclesiastes	Ec	Nahum	Nah
1 Samuel	1 Sm	Song of Songs	Sg	Habakkuk	Hab
2 Samuel	2 Sm	Isaiah	Is	Zephaniah	Zph
1 Kings	1 Kg	Jeremiah	Jr	Haggai	Hg
2 Kings	2 Kg	Lamentations	Lm	Zechariah	Zch
1 Chronicles	1 Ch	Ezekiel	Ezk	Malachi	Mal

### ***New Testament***

Matthew	Mt	Ephesians	Eph	Hebrews	Heb
Mark	Mk	Philippians	Php	James	Jms
Luke	Lk	Colossians	Col	1 Peter	1 Pt
John	Jn	1 Thessalonians	1 Th	2 Peter	2 Pt
Acts	Ac	2 Thessalonians	2 Th	1 John	1 Jn
Romans	Rm	1 Timothy	1 Tm	2 John	2 Jn
1 Corinthians	1 Co	2 Timothy	2 Tm	3 John	3 Jn
2 Corinthians	2 Co	Titus	Ti	Jude	Jd
Galatians	Gal	Philemon	Phm	Revelation	Rv