

*Through my years at seminary I began to develop the following document. Over time, I have added to it, adjusted wording, and clarified with more scriptural evidence. I wrote every word and have worked through each text. I am also committed to a lifelong process of learning and growing. Hopefully these clarifications will help you understand where I am coming from in my theological understanding.

The Doctrine of Revelation

Only a gracious God enters into creation and personally reveals anything of Himself to creation. I believe God has passionately initiated with man to reveal Himself and the Truth. This has occurred in two ways, through general revelation and special revelation.

General Revelation

General revelation is both broad in scope and natural in focus. I believe a good God has personally and unmistakably revealed Himself in creation. God's attributes are plain to see in creation, which leaves man with the clear ability to see, know, and have a personal relationship with Him. (Rom. 1:18-21, Acts 17:26-28). All of creation reveals the glory, wisdom, and power of God (Ps. 19:1-3, Ps. 104). Having the ability to understand God through creation, knowledge holds us accountable, and makes us aware to our personal response to God (Rom. 2:14-16, Gal. 4:8, 1 Cor. 1:21). We, as mankind, reject what has been generally revealed from God by following our personal passions and natural desires. (1 Thess. 4:5). Those who refuse to personally respond in faith to this revelation are rightly condemned before God (Rom. 1:18, 25, 28, 32; 3:10-14). General revelation is accessible to all of mankind.

Special Revelation

Special revelation is both supernatural in scope and redemptive in focus. God has fervently and fully revealed Himself in Jesus Christ (Jn. 1). Mankind was created in the image of God and true knowledge can only come from God to mankind. Jesus, the incarnate Word, and Scripture, the written Word, are the sum and substance of special revelation (Jn. 1:14, 18, Jn. 20:30-31, 2 Tim. 3:15-17). In addition to these two predominate avenues of special revelation, God has also revealed Himself through divine works (Ex. 3-4, Deut. 7:18-19, Jos. 6, Dan. 6) and divine speech. Within divine works, God used powerful events (Duet. 7:18-19, Ps. 105) and supernatural miracles (Lk. 19:37, Heb. 2:3-4) to clarify His special revelation. Within divine speech, God spoke directly to people (Gen. 3:8-19, Ex. 19:9-10), through dreams (Gen. 28), visions (2 Cor. 12:1-10), and angelic beings (Lk. 1:11-20, Ex. 3-4).

Scripture

I believe God's special revelation is canonically contained in the 66 books of the Bible, written by 40 authors over a period of 2000 years. All Scripture is inspired by God, and is inspired verbally (*inspired words*) as well as plenary (*complete in every respect*) (2 Tim. 3:1-16). The books of the Bible warrant divine merit by claiming themselves to be of divine authority (Isa. 66:1-2, 2 Pet. 3:16, 1 Tim. 5:18). The Holy Spirit spoke through men of specific personality and individualized writing style. These men were divinely guided to fulfill God's intentions and will within the written books (1 Cor. 2:12-13, 2 Pet. 1:20-21). Scripture is authoritative to mankind and cannot be broken, changed, or done away with (Jn. 10:34-35 add Rev. 23:18-19). Jesus, Himself, attested that the words of Scripture are the words of God (Matt. 5:17-19). The Scriptures are inerrant (*wholly true in all of its declarations*) and infallible (*sufficient to bring mankind to salvation*) (2 Tim. 3:15, Lk. 24:25-27). The Scriptures are powerful and perfect in expressing God's desire for mankind (Matt. 15:3, 1 Cor. 1:18). The Scriptures show us clearly salvation comes through faith in Christ, the complete special revelation of God (Jn. 5:24, Heb. 1:1-2). Our responsibility as believers (1 Cor. 2:12-13) is to have humility, discipline, and enlightenment from the Holy Spirit when we approach reading the sufficient Scriptures (1 Jn. 2:27). The correct interpretation of Scripture is a literal, grammatical, historical approach to study. While keeping in mind context, humility, and illumination from the Spirit, we are dependent on God to show what He originally intended the authors to write, so we may apply it to our lives and live accordingly.

The Doctrine of God

Nature & Attributes of God

I believe in the one and only true God [Deut. 6:4, Isa. 45:5]. God eternally and absolutely exists [John 5:26] and is manifested as one God in three persons (the Trinity): the Father, the Son, and the Holy Spirit [Matt. 28:29, Gen. 1:26]. All three are one essence (or being) - made up of the exact same nature, attributes, and perfection yet distinct in their personal mode of existence [2 Cor. 13:14, Duet. 32:4, Heb. 1:3]. All three are in intimate working relation with one another and in relation to God's redemptive purpose. God is unchanging in His essence (being) and attributes (character qualities) [Ps. 33:11]. I believe God is the great initiator who desires to personally engage with His creation [Ex. 3:13-14]. God is independent from this creation and rules over every aspect of it [1 Ki. 8:27]. God is omnipresent (everywhere at once) and all-powerful [Job 40 & 41]. God is omniscient (or all knowing) knowing perfectly everything that was, is, and is to come. [Ps. 139:1-6, Isa. 41:22-23]. God is good, gracious, truthful, merciful, and loving [John 3:16, 35, Mic. 7:18].

Work of God

Within the decree (plan) of God, the Trinity has trademark roles and collaborative efforts [Titus 3:4-6, 1 Pet. 1:21, 1 Cor. 8:6, Eph. 1:15]. No one makes God do anything and He alone brings into actuality His will [Eph. 1:11]. God will bring to pass what He has purposed [Is. 46:10]. God commands righteousness but does not force His creation to that righteousness [Matt. 6:10, John 7:17]. God chooses to use humanity to bring about His purposes. This is a gracious gift and not a necessity [Exod. 3:14]. Evil does exist but is not the creation of God, nor does he directly cause it. He allows it to happen for His redemptive purposes [Jas. 1:13]. Through the process of election, or God's selection of humankind, God desires to bring glory to Himself [Is. 46:13]. He is sovereign over creation and mankind regardless of their disposition [Rom 8:28]. God decided the salvation of those who trust Christ before the foundations of the world [Eph. 1:3-4]. The elect acted responsibly in the realm of God's sovereignty. The work was done in and through Christ and decided upon by God [Eph. 2:8-9]. God is holy [Rev. 4:8] and can be jealous for His creation [Rom. 1:18]. God carries justified wrath towards those whom have rejected Him [Lev. 11:44, 1 Pet. 1:14-17]. In creation, God is the catalyst for everything [Is. 46:9-10, Col. 1:16]. All that He produces brings glory and praise to Him [Rev. 4:9-10]. God brought the universe into existence, ex nihilo (out of nothing). He did however use elements of His creation to fashion other designs [Gen. 1]. God displays His wisdom in creation [Ps. 104:24]. Creation is dependent on God who exists independently from His creation. God will providentially rule over and guide His creation [Ps. 135:6]. He will finally and fully demand His creation and all events to stand firm, upholding the redemptive purposes that they were created for [1 Chron. 29:11, Ps. 103:19]. God is unchanging in His decree, election, creation, and providence [Mal 3:6].

The Doctrine of Christ Person

I believe that the Logos has existed eternally with God as the second member of the Trinity [Jn. 1:1]. The eternal Son of God enters our world and became the Son of Man through a divinely initiated and sovereign virgin birth [Dan. 7:13] He was conceived supernaturally by the Holy Spirit [Matt. 1:18-25]. Jesus was fully God having the same substance and essence as the Father [Phil. 2:6]. Jesus was fully man having experienced life fully as a human. He experienced tiredness, hunger, love, grief, compassion, negative emotions, astonishment, and joy [Jn. 4:5-6, Matt. 4:2, Mk. 4:38, Jn. 11:3 & 35, Mark 3:5, John 19:32-34, Mk. 10:21, Lk. 10:21, Lk. 7:9, Lk. 19:21, Mk. 3:5]. He was the God Man who lived a perfect life, sinless in every area, and was tempted in all ways we are tempted [2 Cor. 5:21, Matt 4:1-11, Heb. 2:8]. Jesus never gave up his deity completely, but on his own, gave up the independent use of the divine attributes [John 17:5]. He himself claimed to be God and many of his followers said the same thing of Him [Jn. 20:29, Tit. 2:3].

His purpose was on earth was to declare God to mankind and passionately pursue the reconciliation of mankind through redemption. Jesus experienced a spiritual and physical death but never ceased to exist (Ps. 22, Jn. 1, Phil. 2). He was raised from the dead in the same physical body he had on earth to display victory over death and sin (Lk. 24:37-43). Jesus showed Himself to many witnesses after His resurrection, ascended into heaven and is exalted at the right hand of the Father and He will return one day to establish His kingdom on earth. (Mk. 16:14-19, Jn. 20:24-29, Lk. 24:13-32, Jn. 21:1-23, Rev. 20, 21). As the Messiah, he rules over God's Kingdom (Ps. 2:7-9, Isa. 7:14, Jn. 1:1-3, 1 Jn. 1:3).

DOCTRINE OF THE HOLY SPIRIT:

I believe that the Holy Spirit is the eternal third person of the Trinity, coequal with God the Father and God the Son, who is actively at work in the world today, convicting unbelievers of sin, saving men, and bringing them unto completion.

THE PERSON OF THE HOLY SPIRIT

I believe that the Holy Spirit is the second person of the Trinity, co-equal and consubstantial with God the Father and God the Son (Matt. 28:19; Acts 5:3-4), proceeding forth from both the Father and Son (John 15:26). He is a distinguishable person having intellect (1 Cor. 2:10-11), emotions (Eph. 4:30), and will (Acts 16:6; 1 Cor. 12:11).

I believe that His deity is established by direct assertion (Acts 5:3-4). His deity is also established by His association with the Godhead (Matt. 28:19; 1 Cor. 12:4-7; 2 Cor. 13:14). His deity is further demonstrated by His divine name, the Spirit of God (1 Cor. 6:11), and the Holy Spirit (1 Cor. 6:19). His deity is further yet demonstrated by His divine attributes: omniscience (John 14:26; 1 Cor. 2:11-12), omnipresence (Psa. 139:7-10), omnipotence (Luke 1:35-37), and eternity (Heb. 9:14). Finally, His deity is demonstrated by his divine activity in creation (Gen. 1:2), in the inspiration of scripture (2 Pet. 1:21), and in the regeneration and sanctification of believers (John 3:5-6; 2 Thess. 2:13).

THE WORK OF THE HOLY SPIRIT

I believe that the Holy Spirit was actively working in the Old Testament. He is presented as the creative agent of God, not only in creating the world (Gen. 1:2), but also in imparting creative ability to men for special tasks (Ex. 31:1-4). The Holy Spirit is also seen setting apart and empowering men for leadership as kings and judges (Num. 11:17; 27:15-18; 1 Sam. 10:6-7). The Spirit caused people to prophesy, both speaking forth (Num. 24:2-3) and bringing God's word into a literal reality (2 Pet. 1:21). This ministry of the Holy Spirit upon or in people was most often temporary (1 Sam. 16:14; Psa. 51:11).

I believe that the Holy Spirit was actively working in the life of Jesus Christ. He caused Christ's conception within the virgin Mary (Luke 1:35). The Spirit was present at His baptism (Matt. 3:16), anointing Jesus (Luke 4:18), empowering Him in His ministry (Luke 4:14) and even raising Him from the dead (Rom. 8:11).

I believe that the Holy Spirit is actively working today. He is convicting the world of sin, righteousness and judgment (John 16:7-8). He is active in the regeneration of men and women (John 3:3-6, Titus 3:5), at that moment of change baptizing each believer into the body of Christ (1 Cor. 12:12-14), indwelling them permanently (Ezek. 36:27; John 14:17; Rom. 8:9; 1 Cor. 6:19-20) and sealing them for eternity (Eph. 1:13-14). He is active in the sanctifying of believers (2 Thess. 2:13; 1 Pet. 1:2). He fills believers as they cooperate with Him (Eph. 5:18), empowering them for righteous living and service (Acts 1:8; Gal. 5:22-23; Eph. 3:16). To all believers He gives spiritual gifts for the edification of the body of Christ (1 Cor. 12:4-11; 1 Pet. 4:10). He gives assurance of salvation to believers (Rom. 8:16), intercedes on their behalf (Rom. 8:26-27), and provides illumination, teaching them the things of God (John 16:13; 1 Cor. 2:12-14; 1 John 2:27).

The Bible

The Bible is the collection of 66 books, written by over 40 authors over a period of 2000 years. All Scripture is the literal written Word of God as recorded in its original language by its authors through the inspiration of the Holy Spirit. These Scriptures lack error, defect, or contradiction of any kind. Scripture, in its entirety, centers upon our Lord Jesus Christ and cannot be properly understood apart from its relationship to the Person or work of Christ. God designed the Scriptures, from their inspiration to their institution as the Holy Bible, for the practical instruction of all Christians (Mk. 12:36, Lk. 24:27, 44; Jn. 5:39, Ac 17:2-3, 16:22-23, 18:28, 28:23, Rom. 15:4, 1 Cor. 10:11, 2 Tim. 3:16, 2 Pet. 1:21).

The Doctrine of Humanity & Sin

I believe Adam and Eve were the first created human beings, man and woman. I believe God formed Adam out of the dust of the ground and breathed life into him (Gen. 2:7). God continued in creation and formed Eve from a rib of Adam (Gen. 2:22). I believe God made man and woman in His own image and likeness and gave them dominion over creation calling them to marry, multiply and be fruitful (Gen. 1:26-27). God made us visible representations of His invisible attributes (Col. 1:15-20). I believe man has a unity of person or wholeness while also being made up of the immaterial (soul/spirit) and material (physical body) (1 Thess. 5:23, Heb. 4:12). Man is one person. I believe the immaterial and material each affect the other while having distinct functions apart from one another (Matt. 26:41, Romans 12:1). I believe the soul is the truly living person and the spirit is the whole person loyal to God and motivated by a personal relationship with Him. Man was originally created in perfect fellowship with God (Gen. 1:26-30). Man has fallen short of the glory of God and sinned. In the Garden of Eden, Eve chose to determine right and wrong for herself rather than trust God and obey what He had already revealed. God is everything that is good and evil is anything that is not God. Choosing evil rather than God is sin. The transmission of this decision and its ramifications have been passed down to all mankind and therefore cause all people to be born in a corrupt state (Eph. 2:1-3, 2 Cor. 7:1) Man being created as a free creature with the ability not to sin disobeyed God in the garden and this resulted in man's inability to avoid sin (total depravity) (Gen. 3:14-19, Rom. 1:18). The depravity affects every aspect of man and is called sin (Eph. 4:18, Rom. 6:16-17, Rom. 8:10, Tit. 1:15, Tit. 3:3). The consequence of sin was separation in relationship and fellowship with God. Man is incapable of restoring this relationship and fellowship with God on his own initiative but must rely on the enabling grace of God (Rom 5:12-21, Rom. 6:23). Man at his core will be predetermined to sin but the image of God is marred not completely destroyed. Therefore man is still able to do some good but cannot save himself from broken fellowship with God (Gen. 20:6). This inability to do anything in relationship with God without His initiation renders all people guilty of condemnation and suitable punishment by God (Rom. 5:18). All people will someday be judged because of this guilty verdict on the final day in accordance with their willful and purposeful sinful actions (Ezek. 18:19-20, Rom. 2:5-6).

"I believe salvation is primarily influenced by the gospel of Jesus Christ. This gospel is identified supremely as the good news about Jesus' death, burial, and resurrection. This occurred for the forgiveness of sins and is sufficient for salvation. God alone does the work of salvation."

The Doctrine of Soteriology

God give common grace to all persons. Common grace primarily non-redemptive (Matt 28:18-20, Acts 1:8). God loved the world in such a way that He offers salvation to all people. His desire is for people to receive the gift of Christ and enter into salvation (Jn. 3:16, Rom. 10, Tit. 2:11-14). This common grace is for everyone but when specifically partnered with the Holy Spirit's irresistible effectual stirring the elect are called. This leads the elect to conviction of sin and belief in the gospel (Jn. 6:44, Rom. 8:30, 2 Tim. 1:9).

At conversion, I believe repentance and faith occur. Repentance is when the elect will acknowledge the sin in their life and the separation it creates, change their mind about who God ultimately is, and reorient their values to those of God's (Acts 11:21; 14:15; 26:18, Acts 3:19, 2 Pet. 3:9). Faith is the knowing God's kindness to us, founded upon the truth of the freely given promise in Christ. We know this shapes our mental thinking and is securely put away into the deepest parts of our heart (Jn. 2:23-24, Acts 8:32, Jas. 2:19, Matt. 13:20-21, Jn. 8:30-31, Rom. 10:9-10). The Holy Spirit regenerates the elect and permanently alters the deepest desires of who they are. Following regeneration, the elect have a new basic disposition toward life and a new heart. Renewed actions and thought are products of this new heart (Jn. 3:3-8, Tit. 3:3-7, Col. 2:13, 2 Cor. 5:17). The believer is then justified or declared righteous before God. This occurs by grace through faith alone and not by any merit of man. Their sin is placed on Christ and righteousness is imputed to him due to the righteousness of Christ (Jn. 1:29, Rom. 3:24-26, Rom. 5:18-19, 2 Cor. 5:21, Matt. 1:19).

I believe that people God chooses to set apart through salvation are progressively sanctified by the Holy Spirit (1 Pet. 1:2), and in cooperation with their desires that stem from a new heart. (Heb. 12:14, 1 Pet. 1:14). Believers are united with Christ (Eph. 2:5), set apart for service, and will grow and mature into the likeness of Christ (1 Cor. 1:30, Heb. 10:10, 2 Cor. 7:1, Rom. 6:22). This sanctification is also effected by the involvement of the Word of God (Jn. 17:17), other believers (Heb. 10:24), providence (Heb. 12:5-10), faith (Acts 26:18), prayer (Phil. 4:7), repentance (Rev. 2:21-22), and wisdom (Prov. 1). After this, life believers will experience a time when they are complete in Christ (Gal. 5:16-18, Eph. 5:26-27, Phil. 3:12-14) but until then we experience the continuing work of sanctification. Due to the fact that God initiated the whole process and has committed to finish the work He began, truly regenerated believers cannot lose their salvation (Jn. 6:37, Phil. 1:6, Rom. 8:29-30). I believe upon Christ's return, the believer will be glorified with Christ and given a new body. They will remain in the presence of God for the rest of eternity (Jn. 6:39-40, 1 Cor. 15:49-53, 1 Jn. 5:11, 13).

The Doctrine of Atonement

I believe Jesus came to this earth inhabited a physical body and served as prophet, priest, and king. As prophet, He proclaims the word of God to people and assists people in seeing God's point of view. As priest, He serves as the representative of mankind to God and becomes the sin sacrifice for all of humanity. As King, he rules, protects, and judges. He will be the final judge of mankind and rule as the millennial messiah (Heb. 1:1-2, Heb. 10:12-14, Luke 17:21). A Holy God who has compassion on his creation, mankind, couldn't ignore sin and had to act. For his own good pleasure, God used Christ's death on the cross as a propitiatory sacrifice for all those who believe in Him (Phil. 2:8, Rom. 3:25, Heb. 10:10, John 3:16). Christ reveals God's love for us by achieving our redemption. His death was substitutionary, in our place, and it redeemed those who believe in Christ from condemnation of sin and death (Gal. 3:13, Rom. 5:18, Rom. 8:1, Col. 1:13-17). He is holy and just and He passionately pursues his stubborn self-willed creation (Jn. 3:16, Rom. 3:25, Eph. 1:7). Christ's death was directed toward God and then the benefits of this death went out to humanity. Christ's death gave us triumph over the world, sin, death, law, and evil (Ps. 110:1, Eph. 2:16, Heb. 2:15-16, Col. 1:13). Jesus' life and subsequent death serves as an example for us, giving us a pattern for our own lives (Phil. 2:1-5, 1 Peter 2:21). Jesus satisfied the wrath of God for all people on the Cross, although it is only applied to those who believe in Christ as the savior (Matt. 1:21, John 10:15, Rom. 10:13).

The Doctrine of Angels

I believe angels are beings created by God (Col. 1:16). They are personal with emotions, intellect, and their own will (Lk. 2:13, 1 Pet. 1:12, Jude 6). They exist in creation to worship God and serve Him. They exist for God's glory and they accomplish God's purposes (Ps. 148:2-5, Matt. 28:2, Rev. 4:5, Ps. 103:20). Angels are not faultless and are not to be worshipped (Job 4:18, Col. 2:18). God uses angels as messengers to accomplish His will. Towards God, angels offer praise and assist in executing judgment (Rev 4:5, Isa. 6:3, Rev. 19). Angels encourage and strengthen God's chosen people. Angels are ministers of care and help in the actual communication of God's message (Lk. 1:26-27, Heb. 1:14).

Angels were originally created by God to be holy. Some of these angels desired a heavenly authority contrary to what they were created for. Satan led a rebellion by these angels and God cast them out of heaven (Rev. 12:7-9, 2 Pet. 2-4). This band of cast down angels has forever operated in direct opposition to God's will and purpose. They have knowledge, strength, and can see into the future (Jas. 2:19, Acts 16:16, Acts 19:16). Demons activities involve deception, accusation, and temptation. They are hostile toward God and mankind. Of special importance, I believe that demons never have control of people who have received faith in Christ (2 Cor. 10:3-5, Col. 1, Acts 26:18). We resist Satan and demons by pursuing Christ, turning to Him, and finding eternal peace from that fact that at the cross Jesus found victory over Satan and demons (1 Pet. 5:6-9, Jn. 12:30-32).

The Doctrine of the Church

I believe the church is made up of believers who form one body unified in Jesus. This body gathers locally for the purpose of edification, spreading the good news of Christ, and recognizes Christ's work through the sacraments of communion and baptism.

The Universal Church

I believe the church is the physical representation of Jesus Christ (John 17:18, 2 Cor. 15:20). It began on Pentecost, will conclude at Christ's return, and is made up of believers baptized by the Holy Spirit who have been unified in one body for the work of God. Christ is the head of this body of believers (1 Cor. 12:12-13, Eph. 1:22-23, 2:21-22, 5:23). Jesus prophesied about the church (Matt. 16:18). He will develop and cultivate the church to accomplish His purposes by the power of the Holy Spirit (Acts 2:47, Eph. 5:29-30).

The church and the nation of Israel have a continuity regarding redeemed people but are distinctly different institutions and fulfill different roles in the kingdom of God. Believers are members who faithfully wait for the coming kingdom. This coming kingdom will be led by a visible Christ who currently rules in heaven as the anointed king. The church is the mysterious forerunner of this kingdom and does battle against the kingdom of darkness (Rom 8:19-21, 13:12, 1 Cor. 7:29-31, 2 Cor. 6:7, 10:4-5 Phil. 3:20, 1 Pet. 2:11, John 14:14-16, Acts 3:20-21, 13:33-41, Eph. 6:10-20, and 1 Thess. 5:8).

The Local Church

I believe the local church is a group of organized believers, baptized by the Holy Spirit, and gather in a specific geographic area (1 Cor. 1:2, Acts 2, Acts 11:22, 13:1). The Holy Spirit indwells and gifts these believers for ministry (1 Cor. 12, 1 Pet. 2:5, 9). These believers operate as priests before God and to each other. They serve Him and one another as a committed group. The purpose of the local church is to glorify God and be used to carry out the redemptive work of God (Matt. 22:37, 28:18-20, Acts 1:8).

The Bible speaks to the organization of the church by declaring two offices within its context. The offices are of elder and deacon (1 Tim. 3:8-13, Tit. 11:5-9). Elders are men who hold the highest office, provide oversight, guard doctrinal soundness, and cultivate spiritual health in the church (Acts 20:17-28, 1 Pet. 5). Deacons can be men or women who provide leadership in ministry particularly to benefit of others while serving the elders.

There are two ordinances in the local church that are to be administered to believers. They are baptism and communion. They are occasions of grace given by Christ to His church particularly seen when the redemptive work of Christ is offered to the people. Baptism is an outward symbol representative of an inward spiritual reality. It represents believer's identification with the death, burial, and resurrection of Christ. It serves as public accountability into the community of faith. Believers should be baptized in water as soon as possible after conversion. [Matt. 28:19, Acts 2:41, 16:31-35, Rom. 6:2-5]. Communion is done in remembrance of Christ's work on the cross. Only believers should share in communion, which strengthens their fellowship with one another. It is also done in anticipation of Christ's return [1 Cor. 11:24-26].

The Doctrine of Last Things

Individual Eschatology

I believe physical death occurs to all people. Death is the separation of material and immaterial [Gen. 3:22-24, Eccl 12:7, Jas. 2:26, Phil. 1:23-24, Matt. 10:28]. A believer's spirit is immediately ushered into heaven into the presence of the Lord [Luke 23:42-43, 2 Cor. 5:8, Phil. 1:23-24], while the spirit of an unbeliever is directed toward Hades where suffering, torment, and isolation occur [Luke 16:19-31, 2 Pt. 2:9, Rev. 20:6]. This period is known as the intermediate state. Both the believer and unbeliever are conscious during this time and await their bodily resurrection [Rev. 20:1-13]. Upon the resurrection of their bodies, believers will have an imperishable, eternal, and glorified body. Contrasting them, the unbeliever will have a body and will deal with the eternal separation from God and punishment [Matt. 10:28, Rom. 8:10-21, 1 Cor. 15:24-54, Rev. 20:6, Dan. 12:2, John 5:28-29, Acts 24:15]. Believers and Non-Believers will be judged and separated at the Great White Throne Judgment. People who rejected Christ [non-believers] will suffer eternal punishment and be cast into a lake of fire. People who have accepted Christ [believers] will spend eternity with serving and worshiping Him. At the Bema seat of Christ, believers are judged according to their faithfulness and rewarded proportionately [2 Thess. 1:7-9, Rev. 20:11-15, 1 Cor. 3:12-15, 2 Cor. 5:9-10].

General Eschatology

I believe that at an unknown time in the future there is an imminent return of Jesus Christ in His physical, glorious, and resurrected body. Believers who have passed away will immediately be resurrected to join Christ while those still living will be caught up with Him to usher in His return. [Matt. 24:36, 26:64, Mark 13:32, Acts 1:11, John 14:3, 1 Cor. 15:51-53, 1 Thess. 4:13-18, 2 Thess. 2:1, Rev. 3:10-11]. I believe there will be signs leading up to the return of Christ. Antichrists, false prophets, earthquakes, war, and the continued glorification of practiced paganism will be characteristic and growing in the end times. Along with those signs, the gospel will continue to be proclaimed [Matt 24:5-14, 1 John 2:18]. I believe when Christ returns, believers past and present will be taken out of this world and a time period of tribulation will be issued. This time period is characterized by judgment and wrath being poured out on the earth and an intense seven-year period. Satan will persecute the nation of Israel and deceive the world on a grand scale [Dan. 9:24-27, Jer. 30:7, Rev. 6-19, Dan. 12:1-3, 2 Thess. 2:3-12]. At the end of this seven-year period Jesus will return to reign on this earth. He will judge the living and the dead and bind Satan for a thousand years. The faithful in Christ will inherit everlasting life in heaven while the faithless in Christ will inherit everlasting punishment in hell. The earth will be defined by a new kingdom. These 1000 years will be known as the millennium and be a period of great peace, blessing, and righteousness. [Acts 1:11 Rev. 1, Jude 14-15, Zech. 14:3-5, Joel 3:1-2, Isa 11:6-10, 65:20-25]. This will be a time of the seven fold messianic kingdom and all its aspects: spiritual, moral and ethical, social, political, physical, ecclesiastical, and doxological [Isa. 60:18, Ps. 72, Micah 4:1-4, Is. 2, 11:6-8, 32:1-13, 35:3-7, 60, Ez. 40-48, Zech. 14:16-17]. At the end of this seven-year period Satan will be released to deceive yet again for a short time. Ultimately, Jesus will then act as final judge between the believing saints and those who have rejected Christ. Satan will be cast into

hell forever. Hell is the prepared place for the unbelieving where they will suffer eternal, conscious, punishment because of their separation from God. Believers will rule with Christ in heaven serving and worshiping Him forever (Rev. 20, Matt. 13:42, 25:41-46, 2 Pet. 3:13, Rev 21).