
... for he comes to judge the earth. He will judge the world in righteousness, and the peoples in his faithfulness.

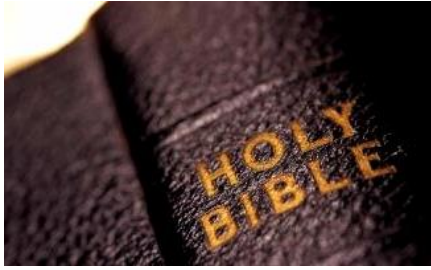
(Psalms 96:13 ESV)

DOCTRINAL SURVEY

DOCTRINAL STATEMENT: COMPILED BY KEITH DELORME

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Bibliology: Doctrine of the Scriptures

Although man, through *general revelation*¹, may possess enough knowledge to know something of his own sinfulness and the penalty that it brings, he could know nothing of God's love and His provision for salvation. Man cannot know God perfectly; not even completely. Instead, man can only know that which God chooses to reveal about Himself. Thus, through *specific revelation*², God has revealed His truth to man.

1 Corinthians 2:10 these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God.

God's Word is His written revelation of Himself to man contained in sixty-six *canonized*³ books of the Bible. Through the vehicle of the Holy Spirit who moved certain men along to write His message, God breathed out His knowledge about Himself. It is a complete record of God's revelation to Man.

2 Peter 1:21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

The Word of God is verbally inspired in every Word, from Genesis to Revelation. Thus, the *verbal-plenary inspiration*⁴ of the Bible. God's Word is absolutely true; it is inerrant in the original autographs. The only mistakes that would seem to be present are the result of human error, specific to copying and translation.

2 Timothy 3:16 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,

There are two evidences that the Bible is the inspired Word of God. First, the Bible provides its own testimony. Second, there are external evidences that the Bible is the inspired Word of God such as hundreds of fulfilled prophecies, archaeological discoveries that prove the claims of Scripture, the unity and harmonization of Scriptures that were written hundreds, even thousands of years apart, and the preservation of God's Word over the centuries despite man's attempts to destroy it.

Perhaps the greatest evidence of the power of the Word of God can be found in the transformation of the sinner's heart as a result of reading and believing what it says. Because of

¹ General revelation is found in creation and in the simple relations of God to man. This revelation is insufficient because of sin.

² Specific revelation is that act of God by which He directly communicates truth not known before to the human mind.

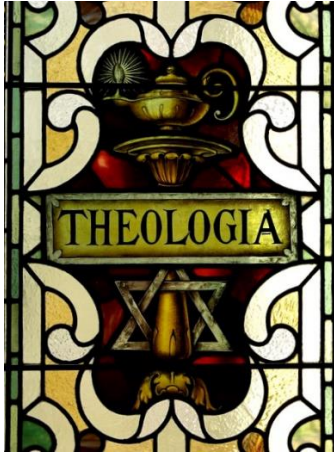
³ By canonicity of Scriptures it is meant that, according to certain and fixed standards the books included in them are regarded as parts of a complete and divine revelation, which is therefore authoritative and binding in relation to both faith and practice (Emory Bancroft).

⁴ Verbal – The Holy Spirit guided the Scripture writers in the choice of words. Plenary – means full, the whole Bible.

the sinful heart of man, he cannot understand God's Word on his own (1 Corinthians 2:11,14) and so God graciously performs a work in every true believer, once again by the power of the Holy Spirit, to illumine or open his understanding so that he may know and apply the written truth.

***1 Corinthians 2:11,14** For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. ... The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.*

Because sinful man is the custodian of God's Holy Word, there are no original writings today. However, God preserved, miraculously, copies of His written Word through the centuries. Large numbers of fragments and complete copies have been discovered, some of these manuscripts date back to at least 125 AD; we can be confident in their authenticity and in their accuracy. An accurate translation of God's Word has made it available to every major language group so that His Word can be studied and applied in the reader's own language. The Bible continues to be the most sold and distributed book in all of history.



Theology Proper: The Doctrine of God

God is Spirit. He is the one and only true God. As the triune God, He is made known to man in three persons: The Father, Son, and Holy Spirit. God is a personal being and possesses such qualities as: intelligence, emotion, will, freedom, and self-consciousness.

John 4:24 God is spirit, and those who worship him must worship in spirit and truth.”

Deuteronomy 6:4 “Hear, O Israel: The LORD our God, the LORD is one.

2 Corinthians 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

God’s attributes reveal the distinguishing characteristics of the divine nature and are inseparable from the idea of God. Some of God’s attributes belong only to Him (immutable), such as omniscience, omnipotence, omnipresence, etc. Other attributes of God are found to a limited degree in humans (communicable), such as God’s love, or justice. Holiness expresses God’s absolute separateness from sin and moral evil. In His holiness, God sets the standard of all moral behavior for His creatures. God’s other attributes include immutability, infinity, mercy, grace, sovereignty, truth, and faithfulness.

God created the universe *ex nihilo*, from nothing, in six literal days (Genesis 1). At the end of the creative week, He declared that His creation was very good. All things have their beginning and end with God. All created things are dependent upon God and accountable to Him. However, all men naturally suppress and resist this sovereign position held by God, but God holds all men responsible for their refusal to acknowledge what He has shown them of Himself in His creation.

Genesis 1:31 And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Colossians 1:16-17 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.

Revelations 4:11 “Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created.”

God is the sovereign creator and sustainer of the universe (Psalm 104). He has ordained all events in the past, present, and future, according to His own will and for His good pleasure and glory. The decrees of God have been established in eternity past, and illustrate God’s sovereign control over every realm, and over events. This foreordained plan does not excuse man from personal responsibility.

Ephesians 3:11 *This was according to the eternal purpose that he has realized in Christ Jesus our Lord,*

Acts 2:23-24 *this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.*

God providentially controls everything and everyone. He even permits evil. However, God is never the author of sin nor does His sovereignty eliminate man's responsibility. He allows sin in our world because it is within the scope of His eternal decree. The purpose of the decree is the glory of God (Ephesians 1:4-6, 11-12,).

Job 1:12 *And the LORD said to Satan, "Behold, all that he has is in your hand. Only against him do not stretch out your hand." So Satan went out from the presence of the LORD.*

Isaiah 45:7 *I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things.*

Ephesians 11-12 *In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory.*

The Bible does not purpose to prove the existence of God. However, the Bible does provide an irrefutable defense for His existence through observable nature, the incarnate Person of Christ, and Scriptures. Therefore, God has communicated His existence to man.

Romans 1:20 *For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.*

John 1:18 *No one has ever seen God; the only God, who is at the Father's side, he (Jesus) has made him known.*

2 Peter 1:21 *For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*

Section Notes

God's Attributes

- **Omniscience** – ([Psalm 139:1-6](#)) God has all knowledge and knows all things actual and possible, past, present in one eternal act.
- **Omnipotence** – (Psalm 33:6-9) God is all-powerful and able to do whatever He wills. Since His will is limited by His nature, God can do everything that is in harmony with His perfections (Theissen).
- **Omnipresence** – (Psalm 139:7-12) God is everywhere present.
- **Holiness** – God's holiness separates Him and set Him apart and makes Him different from His creatures (Packer). Holiness expresses God's absolute separateness from sin and moral evil. In His holiness, God sets the standard of all moral behavior for His creatures.

- *Immutability* - (Malachi 3:6) God does not change. Immutability “is the perfection of God by which He is devoid of all change, not only in His being, but also in His perfections, and in His purpose and promises...” (Berkhof).
- *Infinity* - (Isaiah 66:1) God is boundless and limitless. Infinity is that attribute of God “by which He transcends all spatial limitations, and yet is present in every point of space with His whole being” (Berkhof).
- *Love* - ([John 3:16](#)) God’s love is that attribute of God whereby “God is eternally moved to communicate Himself. It is not a mere emotional impulse, but a rational and voluntary affection, having its ground in truth and holiness and its exercise in free choice” (Theissen). Love is God’s response to humanity, given by God irrespective of the worth of the individual or reciprocation by the individual.
- *Sovereignty* - (Ephesians 1:11) Sovereignty means that God has the right or authority to do whatever He chooses to do. God’s sovereignty is determined by His foreordination in which He knows all things that will happen because He has determined ahead of time that those things will happen.
- *Truth* - (John 14:1-6) God is the Source and Fountainhead of all truth both moral and no-moral. God is true in distinction to all others, His Word is truthful and reliable, and He knows all things as they are.
- *Justice* - (Genesis 2:17, 1 John 1:9, Romans 1:18) God is entirely correct and just in all His dealings with humanity; moreover, this justice acts in accordance with His law. The justice of God, therefore, is related to man’s sin. Since God’s law reflects God’s standard, then God is righteous and just when He judges man for his violation of God’s revealed law (Enns).
- *Faithfulness* - (1 Corinthians 1:9) God is completely trustworthy and reliable.
- *Mercy* - (Ephesians 2:4) God’s response to those who are in misery or distress. It emphasizes God’s faithfulness despite man’s unfaithfulness.
- *Grace* - (Romans 3:24) God’s unmerited favor to those who are under condemnation.



Christology: The Doctrine of Jesus Christ

Jesus Christ is the Son of God (Mark 1:1), the Second Person of the Trinity (John 10:30), and God in the flesh (Philippians 2:5-8, Colossians 2:9), He is fully God and fully man in one person, and will so be, forever (John 1:14). Jesus Christ is coequal and coeternal with the Father, and that the Father created according to His own will, through His Son, Jesus Christ, all things that exist (John 1:3, Colossians 1:15-17).

Jesus Christ surrendered only the privileges of deity and retained all aspects of His divine essence when He was on the earth. In His incarnation, Christ accepted all the essential characteristics of humanity and thus He became the God-Man (Philippians 2:5-8, Colossians 2:9). The purpose of the incarnation was to reveal God (John 1:29), redeem men (1 Peter 1:18-19), and rule over God's kingdom (Psalm 2:7-9, Philippians 2:9-11).

Jesus was conceived by a miraculous work of the Holy Spirit of God in the womb of His mother, Mary, and without a human father (Matthew 1:18,20,24-25, Luke 1:35). Christ purchased our freedom from sin through the shedding of His blood and sacrificial death on the cross which was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15, Romans 3:24-25, 1 Peter 2:24).

When Christ died, He removed believers from the wrath of God that is deserved of all sinners (1 John 4:10). He reconciled those who believe to God (2 Corinthians 5:18-19) and He redeemed believers from sin (Mark 10:45), a debt was paid by Jesus Christ to God the Father (2 Corinthians 5:21, Isaiah 53), not to Satan or to any other individual.

Following Christ's death, He was buried and arose bodily from the dead on the third day (Matthew 28:6, Luke 24:38-39, Acts 2:30-31). Christ's resurrection was a literal and physical resurrection from the grave; it confirmed the deity of the Son and gave proof that Christ's atoning work on the cross had been fulfilled and accepted by God the Father. Christ's resurrection guarantees believer's future resurrection (John 5:25-26; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20,23). The believing sinner is converted solely based on the death and resurrection (Romans 4:25) of Jesus Christ and is therefore eternally freed from sin's penalty (Romans 5:8-9; 6:23). Upon conversion, the believer is also freed from the power of sin (Romans 6:14), and one day will be freed from the very presence of sin (Revelation 21:4).

Jesus Christ will return to receive the Church, which is His Body, to Himself at the rapture, and returning with His church in glory, He will establish His millennial kingdom on earth (1 Thessalonians 4:13-18; Revelation 20). Jesus is the Mediator between God and man (1 Timothy 2:5), He is the Head of His Body, the church (Colossians 1:18), and that He is the coming King who will reign on the throne of David (Isaiah 9:6); Luke 1:31-33).

God will judge all of mankind through Jesus Christ (John 5:22-23). This includes believers (1 Corinthians 3:10-15, 2 Corinthians 5:10), those living on earth at His second coming (Matthew 25:31-46), and those unbelieving dead at the Great White Throne judgment (Revelation 20:11-15). The Lord Jesus is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30-31).



Pneumatology: The Doctrine of the Holy Spirit

The Holy Spirit is God (Genesis 1:2; John 4:24), the third Person of the Trinity. *The work of the Holy Spirit is to manifest the active presence of God in the world, and specifically in the church. In the Old Testament, the presence of God was many times manifested in the glory of God and in theophanies, and in the gospels Jesus himself manifested the presence of God. But after Jesus ascended into heaven, and continuing through the entire church age, the Holy Spirit is now the primary manifestation of the presence of the Trinity among us.*⁵

The Holy Spirit is a person, and possesses and exhibits the attributes of a person:

1. **He has intelligence.** He knows and searches the things of God (1 Corinthians 2:10-11); He possesses a mind (Romans 8:27; and He can teach people (1 Corinthians 2:13).
2. **He shows feelings.** He can be grieved by the sinful actions of believers (Ephesians 4:30).
3. **He has a will.** He uses this in distributing gifts to the body of Christ (1 Corinthians 12:11). He also directs the activities of Christians (Acts 16:6-11).

The Holy Spirit is God and His actions are those that only God can perform:

1. He was involved in the creation of the world (Genesis 1:2)
2. He was the cause of the Virgin Birth (Luke 1:35)
3. He was the Agent in giving the inspired Scriptures (2 Peter 1:21)

*Also, the Lord's promise to send "another helper" (John 14:16) uses the word for another that means another of the same kind. If Christ is God, then the Spirit – the helper of the same kind – is also God.*⁶

The Holy Spirit is the supernatural agent in regeneration, baptizing all believers into the Body of Christ, indwelling and sealing them unto the day of redemption. (Romans 8:9; Ephesians 1:13-14) The Holy Spirit is the Divine Teacher who guides believers into all truth, and that it is the privilege and duty of all the saved to be filled with the Spirit. (1 John 2:20,27; Ephesians 5:18). The Holy Spirit was directly involved in the inspiration of the Scriptures (2 Peter 1:21) and works in the ministry of illumination (1 Corinthians 2:14) for the believer today.

The Holy Spirit's ministry also involves baptism (Acts 1:5), indwelling (1 Corinthians 3:16), witness (1 John 5:6), and the filling of the Spirit (Ephesians 5:18). Those filled with the Holy Spirit will produce the fruit of the Spirit (Galatians 5:22-23).

⁵ *Systematic Theology*, Wayne Grudem. Pg.634

⁶ *Basic Theology*, Charles C. Ryrie. Pg. 397

The Holy Spirit Empowers

1. He Gives and Sustains Life. The Holy Spirit gives life to all animate creatures (Psalm 104:30). Conversely, if God “should take back His spirit to Himself, and gather to Himself His breath, all flesh would perish together, and man would return to dust “(Job 34:14-15).
2. He Gives Power for Service. In the Old Testament, the Holy Spirit came upon certain believers to empower them for a task (Judges 14:6). In the New Testament, the Holy Spirit anointed and empowered Jesus as the Messiah (Matthew 3:16; Mark 1:11; Luke 3:22), and empowered Jesus’ disciples for various kinds of ministry (Acts 1:8). The Holy Spirit empowers Christians for service by dispensing spiritual gifts to equip Christians for ministry (1 Corinthians 12:11).

The Holy Spirit Purifies

He cleanses us from sin and makes us more holy in the way we live our lives (John 16:8-11). He produces the *fruit of the Spirit* within us, (Galatians 5:22-23) qualities that reflect the character of God.

The Holy Spirit Reveals

1. The Holy Spirit revealed God’s Word to Old Testament Prophets and New Testament Apostles and was directly involved in the inspiration of the Scriptures (2 Peter 1:21).
2. He works in the ministry of illumination (1 Corinthians 2:14) for the believer today, and He is the Divine Teacher who guides believers into all truth, and that it is the privilege and duty of all the saved to be filled with the Spirit. (1 John 2:20,27; Ephesians 5:18).

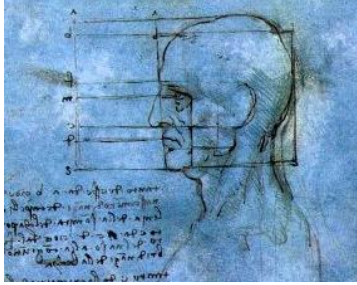
The Holy Spirit Unifies

At Pentecost, the Holy Spirit created a new community – the church. The church was marked by unprecedented unity (Acts 2:44-47). The Holy Spirit, through the Apostle promoted fellowship in the early church, and today sustains that unity among the body of believers.

Summary

We can know close fellowship and partnership with the Holy Spirit in our lives (2 Corinthians 3:16; 6:19-20). He entrusts gifts (1 Corinthians 2:11) and truth (2 Timothy 1:14) and ministries (Acts 20:28) to us. It is important that we dwell in the Godlike atmosphere created by the Holy Spirit – the atmosphere of power, love, joy, truth, holiness, righteousness, and peace. To be in the Holy Spirit is to be in the atmosphere of God’s manifested presence (Acts 9:31).⁷

⁷ *Systematic Theology*, Wayne Grudem. Pg. 648



Anthropology: The Doctrine of Man

When the Creator of the universe wanted to create something in His image, something more like Himself than all the rest of creation, He made man. We are the culmination of God's infinitely wise and skillful work of creation. Even though sin has marred that likeness, we still reflect much of it.⁸

Man was directly created in the image and likeness of God to bring glory to Him (Genesis 1:27; Genesis 9:6; 1 Peter 2:9; 1 Corinthians 6:20). It was intended for man to glorify God, enjoy God's fellowship, live his life according to the will of God and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11). Man is physical as well as spiritual and is attributed a body, and a soul/spirit (Genesis 2:7; 1 Thessalonians 5:23; Luke 10:27).

Because man is sinful (Psalm 51:5; Romans 3:23), our physical bodies and our intellects, our emotions and desires, our decision-making process, our goals and motives, are all affected by sin (Romans 7:18; Titus 1:15), and therefore, dies physically (Genesis 3:19) and can die spiritually (Luke 13:3), which is eternal separation from God.

Man was created male and female (Genesis 1:27; Matthew 19:4), and ought to maintain a distinction between the two (Deuteronomy 22:5). God instituted marriage (Genesis 2:22) to be a union between one man and one woman (Genesis 3:20) until death separates them (Romans 7:2).

⁸ *Systematic Theology*, Wayne Grudem. Pg. 449



Hamartiology: The Doctrine of Sin

Man was created free from sin with a rational nature, possessing intelligence, a will, and moral responsibility to God (Genesis 2:7). Sin originated with Adam and Eve in the Garden of Eden as an act of rebellion against the will and Word of God. As a result of this rebellion man lost his innocence. Adam's sin has been imputed to all men throughout history with the only exception being Jesus Christ. All men are sinners by nature, by choice and by divine declaration (Psalm 14:3; Romans 3:23).

When man rebelled against God, he received the penalty of spiritual and physical death and became subject to the wrath of God. Thus, man became incapable of choosing or doing that which is acceptable to God except by His grace. Being spiritually and physically corrupt does not mean that man cannot do good in human society, but Scripture is clear that apart from the work of Christ in our lives, man cannot do any spiritual good that pleases God.

Man is hopelessly lost, and his only hope is salvation which is only of God's grace through the finished work of the Lord Jesus Christ (John 3:36; Ephesians 2:1-3).



Soteriology: The Doctrine of Salvation

The Gospel is the good news that Jesus died for our sins, was buried, and rose again the third day (1 Corinthians 15:3-4); this is the greatest and most concrete demonstration of the love of God. John 3:16 tells us that God's love was shown in His gift, and Romans 5:8 says that God proved His love for us by the death of Christ.

Salvation is completely of God by His sovereign grace based on the complete redemptive work of Jesus Christ, the merit of His shed blood, and not because of human merit or works (Ephesians 2:8-10). Christ's atonement is a blood atonement (Hebrews 9:22) and is a substitutionary atonement (Isaiah 53:5; 1 Peter 2:24). In other words, people are redeemed by the payment of a price (ransom) – which is Christ's blood. Christ suffered as a substitute for us, paying for our sins.

Salvation occurs when God saves an individual by His grace (Ephesians 2:8) through faith (Romans 10:9). All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:44). The believer is elect by God before the foundation of the world according to the foreknowledge of God (1 Peter 1:1-2), and God's gift of faith (Ephesians 2:8) results in genuine repentance (2 Peter 3:9) or, turning away from sin on the part of an individual concerning the Person and finished work of Christ on the cross.

Regeneration (Colossians 2:13) is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the Word of God (John 5:24) when the repentant sinner, who has been enabled by the Holy Spirit, responds in faith to the divine offer of salvation.

At salvation God reconciles (2 Corinthians 5:18) the believer to Himself and adopts (Ephesians 1:5) Him into a spiritual family. At the moment of salvation, we are justified⁹ (Romans 5:1) forever, being saved from the penalty of sin, which is hell – eternal separation from God.

The Holy Spirit, upon salvation, immediately begins His predestined (Romans 8:29; Ephesians 1:4-5) work of sanctification¹⁰ (1 Corinthians 6:11) in the believer, delivering him from the power of sin, and upon death, the believer will be glorified (2 Corinthians 5:1), and saved from the presence of sin. One can rest in the security (John 10:28) of salvation and have assurance that once the gift is given, it can never be taken away or lost (Philippians 1:6).

⁹ Justification – made just like you never sinned.

¹⁰ Sanctification – made holy.

Salvation affects the whole person. Nevertheless, the removal of man's fallen nature and the receiving of a resurrection body awaits a future day. In addition, the curse that has been on the whole world will be removed (Romans 8:18-23), and the entire universe will feel the effects of Christ's work of reconciliation (Colossians 1:20)¹¹.

¹¹ *Basic Theology*, Charles Ryrie. Pg. 322



Ecclesiology: The Doctrine of the Church

The Church¹², beginning at Pentecost (Acts 2:1; Matthew 16:18), is the called out body of believers (1 Peter 2:9; 2 Corinthians 6:17), separate from the world, also called the body (1 Corinthians 12:27; Romans 12:5), or bride, of Christ (Revelation 21:9; Ephesians 5:29). The Church did not exist in the Old Testament period and is to be understood as separate and distinct from Israel (1 Corinthians 10:32; Romans 11:19; Acts 1:6).

The local church is a local body of believers (Romans 16:1; Galatians 1:2), while the universal Church (Matthew 16:18; Ephesians 5:23) simply refers to all the saved of this present age. This is no reference to an organizational body. There is one supreme authority for the Church, and that is Christ it's founder (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18). The Church is autonomous because Christ is the head (Ephesians 5:23; 2 Corinthians 1:1) and the Holy Spirit is the administrator. It is practical and necessary for a local church to be governed by the precepts and principles of the New Testament.

Membership in the Church is to be preceded by conversion (Acts 2:41) and subsequent baptism (Matthew 28:19) and that the method of baptism should be by immersion (John 3:23; Mark 1:5; Mark 1:9-10) of believers (Acts 2:41). The purpose of the Church is to protect, defend and teach sound doctrine (Acts 2:42; Titus 2:1) and to comfort and edify the saints in this age, and to preach the gospel to fulfill the Great Commission (Matthew 28:19)

There are two ordinances for the Church, baptism and the Lord's Supper (Acts 2:38-42). The Lord's Supper is a commemoration of the death of the Lord Jesus Christ. The prerequisite for participation in the Lord's Supper is belief in the lordship of Christ and a subsequent orderly walk with Him. There are two Biblical offices, Pastor/Elder/Bishop/Overseer (1 Timothy 3:1; Titus 1:5) and Deacons (1 Timothy 3:8; Philippians 1:1).

¹² Church – derived from the Greek word *kyriakon*, belonging to the Lord.



Angelology: The Doctrine of Angels

Angels exist and are the immediate creation of God (Genesis 1:1) and do not reproduce. God created the angels as spirit beings (Hebrews 1:7; Acts 23:9) with personality. The good angels are created to worship and serve the Creator, God (Luke 2:9-14; Revelation 5:11-14; Revelation 19:10). The angels are described as being a higher order of creation than man, but they are not to be worshiped (Revelation 22:9).

Lucifer is a created angel, who was of high office, who became self-willed and rebelled, therefore falling from his sinless state (Isaiah 14:12-17; Ezekiel 28:11-19). In his fall Satan, or Lucifer, took a large part of the angels of God with him to be his angels (Matthew 25:41; Revelation 12:1-14). Satan, after his fall, is responsible for having introduced sin into the human race through his temptation of Eve (Genesis 3:1-15).

At the present time, Satan and his angels are active in their battle against God and His people (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10). Satan has been defeated through the death and resurrection of Jesus (Romans 16:20) and that Satan and his angels will be judged after the millennium resulting in eternal punishment in the lake of fire (2 Thessalonians 1:9; Revelation 20:7-15).



Eschatology: The Doctrine of Last Things

Death

Upon death the believer's soul passes immediately into the presence of Christ (Luke 23:43) without loss of immaterial consciousness (Revelation 6:9-11). The separation of body and soul (Philippians 1:21-24) will continue until Christ's return (1 Thessalonians 4:13-17)

at which time they will be reunited to be glorified forever with the Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54).

Upon death, the souls of the unredeemed are kept under punishment until they are resurrected (Luke 16:19-26; Revelation 20:13-15) to be united with their resurrection body (John 5:28-29). They will then appear before God on His great white throne, and they will be cast into hell, the lake of fire (Matthew 25:41-46), separated from God forever (Daniel 12:2; 2 Thessalonians 1:7-9).

The Rapture of the Church

The believer's hope is that Jesus Christ will return personally and bodily for His own and that Scripture affirms that Christ will do so prior to the seven-year tribulation period (1 Thessalonians 4:16; Titus 2:13) at which point His church will be caught up into the air with Him (1 Thessalonians 4:13-5:11). During this time, believers will be judged regarding their service (2 Corinthians 5:10).

Immediately following the Church's removal from earth, God will pour out His judgments upon the unbelieving world (Daniel 9:27; 12:1; 2 Thessalonians 2:7-12; Revelation 16). Climaxing these judgments will be the return of Christ in glory to the earth (Matthew 24:27-31, 25:31-36; 2 Thessalonians 2:7-12). At this time, the Old Testament and tribulation saints will be resurrected, and the living will be judged (Daniel 12:2-3; Revelation 20: 4-6; Daniel 9:24-27; Matthew 24:15-31, 25:31-46).

Following the tribulation period, Christ will return to earth in glory, and He will overthrow Antichrist and the False Prophet, bind Satan, and establish His messianic kingdom for 1,000 literal years on the earth (Revelation 19:7-11, 20:1-7). At this time resurrected saints will reign with Christ over the nations of the earth (Daniel 7:17-27; Revelation 19:11-16).

This kingdom will be the final fulfillment of God's promise to Israel to restore them to the land where they will be awakened to repentance (Isaiah 65:17-25; Ezekiel 37:21-28; Zechariah 8:1-17; Jeremiah 31:31-34; Romans 11:25-29). Because Christ is visibly ruling and reigning on earth, this time will be characterized by peace, harmony, justice and life (Isaiah 11).

Satan will be released a final time ([Revelation 20:7](#)) and he will deceive the nations. He then will be devoured with fire from heaven (Revelation 20:9) and cast into the lake of fire (Matthew 25:41; Revelation 20:10). Also, at this time, the unconverted will be physically resurrected and judged. They too, will suffer eternal and conscious punishment in the lake of fire (Revelation 20:11-15; Mathew 25:41).

Eternity

After the millennium reign of Christ on earth, the redeemed will enter the eternal state of glory in the new heaven and new earth and the New Jerusalem (Ephesians 5:5; Revelation 21:1-22:5). God will dwell with His people, and they will enjoy unbroken fellowship with God and one another. Because Christ will have fulfilled His redemptive mission, He will deliver up the kingdom to His Father who will forever reign (1 Corinthians 15:24-28)