

Catechism

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A Paper  
Presented to  
Dr. Malone of the Theology Department  
of Moody Bible Institute

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In Partial Fulfillment  
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Systematic Theology  
TH-3330

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by  
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**Q.1:** What is the importance of theology, and why does it matter to the life of the church?

A.1: Theology, thinking about God and expressing those thoughts in some way,<sup>1</sup> is of the utmost importance to the person, because it affects our life and death, way of thinking, way of relating, way of acting, and even our very identity. The Church, having already received a new identity through Christ Jesus our Lord, ought to study theology firstly for the purpose of a personal, individual relationship with the triune God and thereafter the determination of his good, pleasing, and perfect will (Romans 12:2). Consequently, our actions towards other persons, Christian or not, ought to be directly and evidently affected by our understanding the Father's desire. These things are often best done in relationship with one another for local, foreign, and global benefit.

**Q.2:** How would you define systematic theology?

A.2: Systematic theology is the study or science of God<sup>2</sup> and his relations towards the universe.<sup>3</sup> In practice, systematic theology summarizes the conclusions drawn from biblical theology by the aid of historical theology in order to enlighten and correct our natural theology via the special revelation of God. God warns of the consequences of not knowing him and his decrees (Hosea 4:6).

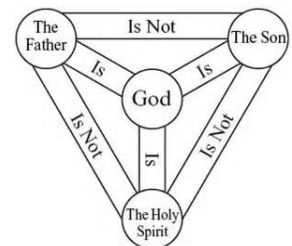
**Q.3:** Define five divine perfections and how you know God possesses those perfections?

A.3: God alone possesses qualities numbered 1-4 because he is the creator of all things (Job 26:23, Colossians 1:16, Hebrews 1:2) and #5 through his saving and preserving works recorded in Scripture.

1. God is simple, meaning undivided in his essence (Deut. 6:4, I Cor. 8:6).
2. God is independent of anyone else, self-existent with total aseity (Ex. 3:14, John 5:26).
3. God is eternal (Psalm 90:2, Colossians 1:15-19, Heb. 13:8).
4. God is not restrained by limitations (Psalm 139:7-10, I Timothy 1:17, Hebrews 4:13)
5. God is good (I Chron. 16:34, Mark 10:18, John 1:5 James 1:17)

**Q.4:** What is the meaning and significance of our confession of the “homoousia” of Father, Son, and Spirit? How does this speak to the unity or simplicity of God?

A.4: The term *homoousia* concludes that Jesus is exactly the same substance as the Father, the only God of the universe. This matches the biblical account of Jesus' own claims (John 8:58, 17:5) and was solidified as the orthodox churches'



<sup>1</sup> Charles Ryrie, Basic Theology, 9.

<sup>2</sup> Erickson (Christian Theology, 22)

<sup>3</sup> A.H. Strong (Systematic Theology 1)

doctrine on the biblical basis in the Nicene Creed, which summarizes such in this way, “God from God, light from light, true God from true God, begotten, not made, of one Being with the Father.” Jesus...“is the radiance of His glory and the exact representation of His nature.”<sup>4</sup> Therefore, God must be united in nature and simple.

**Q.5:** What does the church mean when we confess that God is Trinity?

A.5: God possesses complete simplicity in his essence, always having been ontologically one (Deut. 6:4, John 5:44). He is the one and only God manifested in three persons, Father, Son, and Spirit, whom the universal, Christian church worships. The creator God, our Father, possesses complete aseity and is known through his paternity and spiration, eternally begetting the Son, Jesus Christ, and forever spirating the Holy Spirit.

**Q.6:** Is God’s triune nature essential to our knowing him (i.e. ‘Can we know him as other than Father, Son and Spirit?’) How is his triune nature connected to the gospel?

A.6: God’s triune nature is revealed to humanity economically, through his works, especially through his work of salvation. Each person of his being participates actively in the saving work. God the Father predestined the Christian for adoption before the foundation of the world (Eph. 1:4-5); Jesus Christ, the one and only Son of God, became the propitiation for the purpose of reconciliation between God and man (1 Cor. 15:3b) by willingly dying as an atoning sacrifice through the means of crucifixion (Mark 15:20), before rising again (1 Cor. 15:4b); now, the Holy Spirit seals our salvation (Eph. 1:13), guaranteeing our inheritance and glorification. The Father is the source of the gospel, Son mediates it on mankind’s behalf, and the Spirit works out for creation the proper consequences.

**Q.7:** What do you believe about general revelation? Is it sufficient/adequate revelation of God?

A.7: General revelation is an accurate revelation of God’s power and character (Romans 1:20), but because of mankind’s complete and total depravity in his body, mind, and heart, the truth of the world will naturally be rejected by all people on account of a corrupt and sinful nature. Therefore, general revelation will never alone lead towards salvation, which only comes through special revelation (John 14:6) concerning God’s Son, Jesus Christ (Romans 10:14-15). In this way, it is veiled to the ones who do not believe in the Lord Jesus (1 Cor. 4:3-4), yet obviously demonstrates the Creator. In this way, it is veiled to the ones who do not believe in the Lord Jesus (1 Cor. 4:3-4) and still provides accountability to everyone

**Q.8:** What is your belief about the nature of special revelation? What is it? What is its purpose?

A.8: Mankind is in a precarious situation that requires the special revelation of God for salvation and preservation throughout all eternity (John 14:6). The supreme special revelation of God

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<sup>4</sup> Hebrews 1:3

came through Jesus Christ, for he says, “He who has seen Me has seen the Father.”<sup>5</sup> Outside the highest and most supreme special-revelation, who is written about in the Holy Scriptures, we normally receive special revelation today by the Holy Scriptures, which is mediated to us by the illumination of the Holy Spirit that corrects our naturally mistaken interpretations of general revelation.

**Q.9:** What do you confess about the inspiration of Scripture? In what sense is it inspired?

A.9: All Holy Scripture was inspired in a verbal-plenary manner by the triune God, which extends to the very words of the original text, and is simplex. Scripture, recognized early in Church history and now compiled into sixty-six books and called the Holy Bible, originated from God in the fullest extent while also throughout the process allowing the author to write naturally, in his own method and style, to the absolute utmost (1 Peter 1:21). These writings are composed of thoughts, ideas, narratives, and speech that analogically communicate absolute truth and reality concerning things the sovereign God has chosen to make manifest and purposed mankind to benefit and mature from (1 Tim. 3:16-17).

**Q.10:** Why is Scripture authoritative for the church? Where does it gain its authority?

A.10: Scripture is authoritative for the church because it is God’s special, flawless (Prov. 30:5-6) witness of himself to the world. The authority of Scripture is provided directly by God, without any mediator, because God inspired in a verbal-plenary manner the original texts and presently the Holy Spirit works to convict the world at least partially by the means of Scripture. Therefore, the perspective that the church, tradition, creed, council or any human source claiming to override the authority of Scripture is invalid.<sup>6</sup>

**Q.11:** What is meant by saying, “the Bible is inerrant?” How does inerrancy function in the life of the church?

A.11: The Bible contains material that came directly from God (Ten Commandments), researched material (Luke), prophetic material (Ezekiel), historical material (Judges), and other accurately recorded material (such as the lies of Satan), which during the creaturely process of composing the text, was sovereignly and infallibly superintended by the perfect and holy God, whose words are flawless (Psalm 12:6); therefore, no contradictions to reality exist within the original texts Scripture, called inerrancy. New Testament Apostles were guided by the same authority (John 16:13) Since the process of copying was supervised by the same omniscient, omnipotent, and sovereign God (I Timothy 1:17), who generously allows mankind to participate

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<sup>5</sup> (John 14:9 - NASB)

<sup>6</sup> Chicago Statement on Biblical Inerrancy (1978)

in this process, the Church can be completely confident that the transmission and translation process has passed down an accurate account, named the Holy Bible, of God's special revelation.

**Q.12:** Do you believe the Bible is clearly understood by anyone who reads it? Why/why not?

A.12: Scripture by itself possesses the capacity for a normal human being according to the public rules of language<sup>7</sup> to understand the intended sense particular passages of Scripture so long as in light of Scripture as a whole.<sup>8</sup> The actual good news of the gospel is very perspicuous, understandable event to children. Some passages are more difficult to understand than others.

However, even if mankind is capable of understanding what Scripture intends to convey, his sinful, totally deprave, condition (Jeremiah 17:9) requires him to always on his own reject, therefore failing to quicken, the interpretive action prescribed by God unless divinely aided by the Holy Spirit, which a person only receives once they believe in Jesus Christ as their Savior.

**Q.13:** How do you define the canon of Scripture?

A.13: The canon of Scripture is composed of documents that meet the requirements of apostolicity, meaning that the document was written by an apostle, or in direct association with an apostle, and is under clear inspiration by God. The Scriptures states (John 16:13) the apostles would recall certain things by the guidance of the Holy Spirit, therefore writing in inspiration.

**Q.14:** What do you confess about the nature of God's sovereignty and providence? How extensive and intensive is God's involvement with his creation?

A.14: God operates with an active sustaining providence and permits people to act freely within creaturely limits, even to do things against his nature (Jeremiah 7:31, Genesis 50:20), for which they are directly responsible. However, according to God's omnipotent intervention (Acts 2:23-24) and foreknowledge (Acts 4:27-28), all things work together for the purpose of God's plan (Proverb 16:4, Ephesians 1:11, Romans 8:28). God's sovereignty extends to all things, and his Holy Spirit continually convicts the world and acts within it, yet his intensiveness varies according to time and place.

**Q.15:** What do you believe about the way God created the universe (consider the significance of creation from nothing, "ex nihilo")?

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<sup>7</sup> Dictionary of Theological Interpretation - Vanhoozer - pg. 728.

<sup>8</sup> Luther

A.15: God the Father created all that exists through his Son (John 1:3, 1 Cor. 8:6, Hebrews 1:2) and Spirit (Job 26:13, Psalm 33:6) *ex nihilo* (Romans 4:17), out of nothing by means of fiat (Genesis 1:3, 6, 9, 11, 14, 24, 26). Within the Holy Scripture, the *Book of Genesis* seems to naturally, plainly indicate that on account of God's decrees, creation was formed without delay at his command in seven, twenty-four hour, days and inferred throughout Scripture (Psalm 33:9).

**Q.16:** Where did human beings come from, and what is the constitution of human persons?

A.16: The constitution of a human person is both body and soul (a dichotomy, not a trichotomy, which in Hebrews I consider simply a division of emphasis) The entirety of such composes the real person. At death, the soul is temporarily separated from the body, present with the Lord (Ecc. 12:7), and awaits the day God restores the person with a new, perfect body. We are a psychosomatic whole, with an intermediate separation once our physical bodies die<sup>9</sup> until the day Christ makes all things new.<sup>10</sup> Therefore, a Materialist would be wrong in saying the constitution of a human person potentially may be reduced to material processes and a Platonist is wrong to say that solely the soul constitutes the whole person. Using a word study, "soul" and "spirit" seem to be used interchangeably (Matthew 10:28, Ecc. 12:7) for the same range of meaning far more often than the two instances of seeming trichotomy in the New Testament. Therefore, the human person must be bipartite rather than tripartite.

**Q.17:** What does it mean that humans are made "in the image of God?" Why is this important?

A.17: Human beings, male and female, since the creation of Adam and Eve, have possessed the image of God (Genesis 1:27), often called the *imago dei*. The *imago dei* is passed down from parents to children (Genesis 5:3) and is inherent to mankind. Even after the sinful fall of mankind, we have retained this image (Genesis 9:6).

**Q.18:** What is meant by the fall of humanity into sin (historical)?

A.18: The Fall refers the moment where Eve was deceived by the serpent into disobeying God's command; and, consequently, Adam willingly partook of the fruit of the Tree of Knowledge.<sup>11</sup> This is a real, historical event, not an allegory of mankind, where Adam represented the whole of mankind as its federal head.

**Q.19:** What does it mean that humans are sinners (state/condition)? What is the nature of our fallen condition? In what sense, exactly, are we sinners?

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<sup>9</sup> II Corinthians 5:8

<sup>10</sup> Revelation 21:5

<sup>11</sup> Gen. 3:6

A.19: Everyone, from the time of their conception is in a wrong relationship with God apart from his grace (Romans 3:10), evening having oneself done absolutely nothing, either good or evil. Since the Fall, each person possesses inside himself a disease-like condition (Jeremiah 17:9) which cannot be cured apart from the regeneration of God, which inevitably and without fail we chose to demonstrate during the course of our lives, however short or long, and act out in personal manifestation of this sinful nature. Therefore, in both ways we can be called sinners.

**Q.20:** Is there a difference between original sin and actual sin? If so, what is its importance?

A.20: Original sin refers to the inherent sinful nature of mankind (Psalm 14:1-3), which provokes every actual sin at least since the fall of mankind in the garden of Eden (Genesis 3:6) where Adam, representing the humanity as its federal head, committed the first of mankind's imputed sin. The significance is that mankind has, on each individual person's own accord, participated inherently in Adam's wrong standing before God. Therefore, every person is immediately upon conception in a wrong relationship with God apart from his grace (Romans 3:10), but the sins of our fathers and mothers are not credited to us in God's eternal scales (Deut. 24:16, Eze. 18:10).

**Q.21:** What does the church mean when we confess that the sin/sinfulness of Adam is transmitted or imputed to us? How does this take place?

A.21: Adam, as our federal head, typified the response of how every human being in that situation would react. It is imputed to us (Romans 5:12) either through Adam's physical seed, or in that he was the representative of us. However, it is interesting that the New Testament seems to

**Q.22:** What is the extent of our fallen condition? How pervasive is our sin nature?

A.22: Our natural, fallen condition since the fall of mankind is totally deprave, not meaning we are as bad as we could be, but that every facet of our being (our rational,<sup>12</sup> soul, and even the world that mankind lives), is touched by the sinful condition. We consciously still possess a sense of justice, civic cognizance, and mercy. Unfortunately, it is this familiarity with cognizance that distorts into idolatry.<sup>13</sup> Mankind can do good things only in the relationship of man-to-man, but never in a man-to-God relationship.

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<sup>12</sup> Titus 1:15-16

<sup>13</sup> Pilgrim Theology: Horton: 138

**Q.23:** What does it mean to confess that the eternal Word of God became incarnate? What does the incarnation tell us about salvation?

A.23: Jesus Christ, eternally divine, became flesh by being born as a baby (Luke 2:7), completely human. This has been the known interpretation of who Christ is by the Christian since even before the Council of Nicaea. There, Christians effectively claim who Christ is: eternal, begotten, not made; the confession of his incarnation is to recognize how he came as a human being, complete in every way, to perform his salvatory acts of death and resurrection.

**Q.24:** What does the hypostatic union tell us about the nature of Christ's person? And why is this important?

A.24: The hypostatic union tells us that Christ is completely man and God, as described in the Chalcedonian Confession. This mystery is critical for the Christian to confess because without Christ's divine nature, he would not be able to accomplish the salvatory acts which he intended, and without a human nature, he would be completely incapable of sympathizing completely with mankind (Hebrews 4:15).

**Q.25:** What are "the four fences of Chalcedon," and why do Christians confess them to be critically important to understanding the saving ministry of Jesus Christ?

A.25: The four fences of Chalcedon assert the dual nature of Christ, without confusion, change, division, and separation. They are so important to our understanding because without, we would be confessing a falsehood of the reality of who God is.

**Q.26:** What do we mean when we speak of Christ's atonement for us?

A.26: The atonement is the multi-faceted gift God gave to us through Christ as a sacrifice in the place of sinners (I Peter 3:18) and instead of sinners (Mark 10:45), effective for many to salvation through the means of propitiation (Rom. 3:24-25), reconciliation (II Cor. 5:18-19), justification (Rom. 3:28, Titus 3:7), and redemption (Heb. 9:12, I Peter 1:18-19).

**Q.27:** What is meant by Christ's active and passive obedience; how does his obedience benefit us?

A.27: Christ's active obedience is his act of keeping the law (Matt. 5:17), fulfilling them through perfection action, where his passive action is his blamelessness and sinlessness in bearing the sanctions of the law (Gal. 3:13); these both benefit us because Christ was able to provide himself as a spotless sacrifice on both accounts in his atoning work for our redemption.



**Q.28:** Was Christ's saving life and death penal and substitutionary? How so?

A.28: One purpose of Christ's life was to take penal-substitutionary payment for the sinful debt of the whole world (I John 2:2), in this case the 'world' meaning all who would come to believe. Christ was made to be sin for the human race (II Cor. 5:21) and suffered once (Heb. 9:28) by terrible suffering and death in the place of others (Isa. 53:4-6).

**Q.29:** Was the resurrection of Christ a bodily event? If so, why is this important?

A.29: The resurrection of Christ was a physical resurrection; he let people feel his wounds (John 20:27) and was able to eat (Luke 24:42-43) immediately after the event. When Jesus predicted his own death (John 2:19-21), he referred to his temple, a metaphor for his body. This fact is important because it is a truth of God and better defines how reality is to come. In our salvation process, our glorification is significant and shows God's character. The body is perishable and weak (I Cor. 15:42-54) but is resurrected to life, demonstrating God's power and the goodness of what he has created, the natural, physical body.

**Q.30:** What saving benefits accrue to us because of the resurrection of Jesus Christ?

A.30: Because of Christ's resurrection, we are imputed with righteousness, being justified (Rom. 4:24-25), and we are assured that we will be resurrected as well, Christ being our pledge (Eph. 1:14). Moreover, he is resurrected to a place at the right hand of the Father (Acts 2:33), interceding for us (Romans 8:34).

**Q.31:** Is the election of God's people in Christ a choosing that is unconditional or conditional?

A.31: Election is single-unconditional. God foreknew all things and in the same sense that he foreordaining them. Human freedom naturally entailed that all people would do what they wanted, but God's sovereign choice was to elect some to salvation, as monergism, and let others go their own way.

**Q.32:** Is the saving efficacy of Christ's death particular or general in nature?

A.32: The efficacy of Christ's death is potentially able to atone for all people (I Tim. 2:6), but particular in its actual effect. God wills that all men come to salvation (Ez. 18:23, I Tim. 2:4, II Peter 3:9), but on the condition of faith in the gospel. Universal provision becomes effective when the Spirit regenerates the heart of the elect (Acts 2:21).

**Q.33:** Is God's saving grace able to be finally resisted or conquered by those God designs to save?

A.33: God's saving grace cannot ultimately be resisted by the elect. Those who he foreknew (Romans 8:29 - defined by Chapter 11 as a fore-choice), he predestined to be sanctified, called, justified, and glorified. It can be fought, but the person has no power to limit nor overcome God.

**Q.34:** Does God preserve those included in Christ until the end (growing them to maturity in Christ), or are the redeemed able to fall away from salvation?

A.34: God preserves those who have saving faith in the Lord Jesus. No one will be able to snatch Jesus' sheep, a metaphor for people, out of his hands (John 10:27-29). God has promised to his people that he will never leave them nor forsake him (Deut. 31:6, Heb. 13:5), for the gifts and calling of God are irrevocable (Rom. 11:29) and God will continue the good work he began (Phil. 1:6) until it is completed.

**Q.35:** What does saving faith consist of? And why do we say that faith is 'saving'?

A.35: Believing in Jesus Christ as God and Savior is synonymous with receiving him (I John 1:12). It consists of repentance and belief (Mark 1:15), and together are expressions of the same reality. Saving faith is different than acknowledging the probability, however high, that Jesus is Lord, but to come to trust in him for the salvation of the individual, not rejecting, but accepting (receiving him).

**Q.36:** What is the relationship between salvation and union with Christ? What benefits accrue to us from this union?

A.36: Union with Christ is a personal identification of the Christian in a new reality and way of living. It is not mysticism, God and man are not of the same essence, but God performs a spiritual work (I Cor. 12:13) that enables the believer to have vitality of new life (I Cor. 5:17) in an eternal and permanent relationship (John 10:28).

**Q.37:** Describe the benefit of justification; in what does it consist? How does it come about?

A.37. Justification is a legal declaration by God; it is done so freely for the Christian, the elect one who is effectually called (Westminster XI) through grace (3:24) by who trusts "the one who justifies the ungodly (Romans 4:5)." This is not to say that visible or invisible works prepared beforehand for the believer to do (Eph. 2:10) are not the inevitable result (James 2:14)

**Q.38:** Describe the benefit of adoption; in what does it consist? How does it come about?

A.38: Adoption comes at the moment of justification (John 1:12), and gives the believers privileges to participate in family, the universal church, manifested via the local church. We can relate to God as a loving Father (Matt. 6:9, Gal. 4:7) and recognize our place as children (Grudem 739).

**Q.39:** Describe the benefit of sanctification; in what does it consist? How does it come about?

A.39: Sin effects in part the whole extent of a person, heart, soul, mind, and body but sanctification starts at the new life received through saving faith in Jesus Christ. It is a cooperative process between God and the person. Our old nature (I Cor. 5:17) is related to the death Jesus died (Rom. 6:4-6) and our life that which Jesus made able.

**Q.40:** When did the church begin? And what is the church's relationship to Israel?

A.40: The church is an elect company of believers (Moody) begun at Pentecost (Acts 2:4) until the rapture (I Thes. 4:16-18), when the Holy Spirit came and indwelt those who believed in Jesus. It is distinct from Israel, with a mission to preach the gospel among the nations (Matt. 28:19-20); Israel has a purpose separate and distinct from the universal church (Acts 15:13-17)

**Q.41:** Why do we together confess that the church is 'One'?

A.41: The invisible, universal church is one because it is founded on one foundation, Jesus Christ (I Cor. 3:11), via the means of the apostles (Eph. 2:20). The whole of the elect, the invisible church will be gathered together one day in the eternal state.

**Q.42:** Why do we together confess that the church is 'Holy'?

A.42: The church is holy because everyone in the church has been imputed the righteousness of Christ (Romans 4:3-6), the only means of salvation as affirmed even by Abraham's experience (Gen. 15:6). It is set apart and built on the foundation of Christ himself (Matt. 16:19), meaning that Christ's holiness is the basis from which it was founded and is sustained.

**Q.43:** Why do we together confess that the church is 'Catholic'?

A.43: The church is catholic, or universal, because it will be composed of people of all nations (Rom. 1:8, Mark 16:15), from all sorts and walks of life (Gal. 3:28), and the saving grace we partake in is a remedy for every sin.

**Q.44:** Why do we together confess that the church is 'Apostolic'?

A.44: The church is founded on the teaching of prophets and apostles (Eph. 2:20), which was delivered once for all the saints (Jude 3). It proclaims the same gospel, (I Cor. 11:14), and is commanded to go into the whole world and preach the good news to all creation (Mark 16:15).

**Q.45:** What is a proper view of baptism? Is it a sacrament? Why should we practice baptism?

A.45: Baptism and the Lord's supper are the sacraments of the Church, meaning they were instituted by Jesus for Christians to do (Matt. 28:16-20). In Acts, it seems baptism is closely linked with conversion (Acts. 2:38), although clearly not the means of salvation (Eph. 2:8-9). We should practice baptism as an outward witness of inward faith, a recognition of Jesus' full commands, and submitting to them as disciples of Christ.

**Q.46:** What is a proper view of the Lord's Supper? Is it a sacrament? Why ought we participate?

A.46: The proper view of the Lord's Supper is as a memorial to the event of Jesus's last meal (Matt. 26:17-30). "This is my body," is purposed in I Cor. 11:17-30 to be a remembrance of

Christ. He commands believers to partake, and all the natural blessings and normal graces that come in obedience to the Lord are participated in the moment of a believer's partaking.

**Q.47:** What is the most appropriate form of church government? Why?

A.47: The most appropriate form of church government is the one prescribed and described in the text of Scripture, meaning by a group of men not defined specifically by number, but satisfying the moral criteria of Scripture (Titus 1:5-9, Timothy 3), meaning a plurality of leaders called elders that serve in a teaching and shepherding role and deacons who serve via the delegation of authority of the elders. While there are various nuances of this, from Congregationalism to stricter Presbyterianism and Episcopalianism, so long as these individuals fulfill the moral standards God has put in place, the organization itself can be fairly contextual. Staying closer to the ancient biblical prescription lends itself the vastly superior advantage of having far better clear-cut prescriptions and lines.

**Q.48:** What church offices ought a church to have? Are these open to women?

A. Local churches ought to have pastors (Eph. 4:11), who are equated with elders, meaning they need to be able to teach, have control of their household, and spent much time as a Christian (1 Timothy 3). Women cannot have said office, but ought to do anything an ordinary layman and male deacon are able to do. It does seem the teaching which is concerned in Scripture is before the whole assembly (1 Tim. 3) and that the definition of 'man' would be masculine in gender of marriageable age in normal society, putting that generally in our society around the age of 21.

**Q.49:** What is your view of the millennial state?

A.50: The millennial state, approximately 1,000 years (Rev. 20:4-6) will have particular promises for the Jewish nation fulfilled (Romans 9-11), and through Christ physically reigning on earth all the nations of the earth will be blessed (Psalm 72:17-19). Christ will begin his reign after the Great Tribulation (Dan. 7:13-14). Satan will be bound (Rev. 20:1-3) and bound until the time he is then released (Rev. 20:7-10). He will gain a following of unregenerate people born after the start of the Millennium, then defeated and judged according to God's final verdict.