

What We Teach Statement

Introduction

The following document outlines the position of SNCC leadership on biblical doctrines. It is recognized that there will be those who choose to fellowship with us who do not agree in all points with our doctrinal teaching position. We welcome these to participate freely with us, yet at the same time cannot permit doctrines to be taught within our body that are contrary to what we believe the Bible communicates.

We have purposefully written this document in an annotated outline format in order to keep it short and make it a tool that people can use for doctrinal questions. “Theological jargon” has been kept to a minimum in order to make this document as user friendly as possible. Some terms and concepts may be somewhat difficult to understand for someone who is a new Christian. It is our prayer that this document will encourage our body to greater study of the Word and a more accurate understanding of God and application of His truth.

God

A. Existence of God

1. There is one living and true God (Deut. 6:4; Is. 45:5-7).
2. Scripture assumes the existence of God (Deut. 6:4; Is. 45:5-7).
3. God is personal, spirit, infinite and perfect (John 4:24; 1 Tim. 1:17; Acts 17:28).

B. Attributes of God

1. Perfect (Matt. 5:48; Ps. 18:30; Heb. 1:13).
2. Eternal (Ps. 90:2; Is. 46:10; 2 Peter 3:8).
3. Unlimited by Space (1 Kings 8:27; Ps. 139:7-10; Jer. 23:24).
4. Holy (Job 34:10; Is. 6:1-3; Matt. 5:48).
5. Truthful (Num. 23:19; Rom. 3:4; Heb. 6:18; 2 Tim. 2:13).
6. Gracious (Matt. 5:45; Rom. 3:24; Eph. 2:8-9).
7. Loving (John 3:16; Rom. 5:8).
8. Merciful (Rom. 11:32; Titus 3:5).
9. Righteous (Ps. 119:137; 145:17; Hab. 1:13).
10. Just (Rom. 2:6-8; Rom. 1:18).

C. Trinity

1. Unity – God is one in essence, eternally existing in three persons – Father, Son, and Holy Spirit (Is. 48:16; Gen.1:1-2; Matt. 28:19; 2 Cor.13:14).
2. Diversity
 - a. God the Father is:
 - i. The first person of the Trinity.
 - ii. The Father over all creation (Acts 17:29; 1 Cor. 8:6; Heb. 12:9; James 1:17).
 - iii. The Father of Christ (John 2:17; Acts 13:33; 17:5,24; Col. 1:15).
 - iv. The Father of believers (Matt. 6:8-9; Rom. 8:15; Gal. 4:6).
 - b. Christ is:
 - i. The second person of the Trinity.
 - ii. Deity – Christ is fully God (John 1; 10:30; Heb. 1:3).
 - iii. God incarnate yet fully man (Phil. 2:5-11; Col. 2:9).
 - iv. Virgin Born (Is. 7:14; Matt. 1:25; Luke 1:26-35).
 - v. Sinless (Luke 1:35; 2 Cor. 5:21; Heb. 4:15).
 - vi. The one who voluntarily gave up His life as a substitute to redeem mankind (Rom. 3:25; 5:8; 1 Peter 2:24).
 - vii. The Resurrection – He was literally and physically resurrected, ascended to the right hand of the Father, the believer’s Advocate and High Priest (Matt. 28:6; Luke 24:38-39; Heb. 7:25; 9:24).
 - viii. The Head of the Church (Eph. 1:22; 5:23; Col. 1:18).
 - c. The Holy Spirit is:
 - i. The third person of the Trinity.
 - ii. A person, not merely a force (John 14:26; 16:13).
 - iii. Deity – The Holy Spirit is fully God (Acts 5:3-4; Heb 9:14; 1 Cor. 2:10; Rom. 5:13; Ps. 139:7-10).
 - iv. Involved in Salvation – At salvation, the Holy Spirit regenerates, baptizes, indwells, sanctifies, instructs, empowers and seals (1 Cor. 12:13; John 16:8-11; Rom. 8:9; Eph. 1:13).
 - v. Inspiration – The Holy Spirit inspired the writers of Scripture (2 Tim. 3:16).
 - vi. Illumination – The Holy Spirit causes believers to understand God’s Word (1 John 2:20,27).
 - vii. The Indwelling God – Christ in us (Rom. 8:9,13; 1 Cor. 3:16; Eph 3:16).

Christ

A. Old Testament Appearances of Christ

1. The Angel of the Lord
 - a. The Angel of the Lord in the Old Testament refers to Himself as God and does the works of God (Gen. 22:1-12; Ex. 2:2-6; Judges 13:18-22).
 - b. The Father and the Spirit never take bodily form (John 1:18).
 - c. The Angel of the Lord no longer appeared after the Incarnation.
2. As a Man
 - a. There are several instances in the Old Testament where Christ takes on the physical form of a man (Gen. 18:1-2; Gen. 32:24; Josh. 5:13).

B. Old Testament Prophecies of Christ

1. There are numerous Old Testament prophecies that were specifically fulfilled in Christ's first coming (Gen. 3:15; Is. 7:14; Micah 5:2; Ps. 118:22; Ps. 22; Is. 52-53)

C. The Incarnation

1. The condescension and humiliation of Christ, where He voluntarily waived the rights and privileges of deity and took on the limitations of humanity (Phil. 2:5-9; John 1:14; John 6:51; John 17:5; 2 Cor. 8:9).
2. This included Christ's voluntary giving up the full expression of His divine rights and attributes (Kenosis).
3. This also involved the unique combination of full deity and true humanity in the person of Christ (Hypostatic Union).

D. Deity

1. Christ Explicitly Claimed to be God (John 1:1,14; John 10:30-33; Phil. 2:6; Heb. 1:3).
2. Christ was called by Divine Names (Matt. 1:23; Joel 2:32; Rom. 10:13).
3. Christ has Divine Attributes
 - a. Eternal (Micah 5:2; John 8:58; Rev. 22:13).
 - b. All Powerful (Matt. 28:18).
 - c. All Knowing (John 16:30).
 - d. Unchanging (Heb. 13:8).
4. Christ did Divine Works
 - a. Creation (John 1:3; Col 1:16).
 - b. Forgave Sins (Matt. 9:2).
 - c. Raised the Dead (John 11:25).
5. Christ willingly Received Worship (John 5:23; John 20:28; Phil. 2:9-11).

E. Humanity (Sinless)

1. Christ had to be man to fully represent fallen humanity (1 Cor. 15:21-22; 1 Tim. 2:5; Heb. 2:17).
2. He had a human birth [virgin] (Is. 7:14; Matt. 1:23; Gal. 4:4; Matt. 1:2-15).
3. He had human growth (Luke 2:52; Phil. 2:5-8).
4. He had human functions and emotions (John 11:35; John 19:28; Luke 24:39).
5. He had perfect humanity (Luke 1:35; 2 Cor. 5:21; Heb. 4:15).
6. He has eternal humanity (Luke 24:39; 1 Tim. 2:5; Acts 17:31).

F. The Temptation of Christ

Christ was incapable of sinning, because His deity was not dependent on the weakness of humanity.

1. The Reality of Christ's Temptation
 - a. Temptation does not demand the ability to sin (Luke 4:1-13; Heb. 4:15).
 - b. The purpose of temptation wasn't to see if Christ could sin, but to show that He could not sin.
 - c. The Holy Spirit initiated Christ to enter the wilderness to be tempted. If Jesus could have sinned, then the Holy Spirit solicited Him to sin (Matt. 4:1).
2. The Absence of Potential to Sin
 - a. Christ only does what the Father does. Therefore, to say Christ could sin would demand that God the Father could sin as well (John 5:19).
 - b. Christ could not sin in eternity past nor eternity future, and thus not during His temptation on earth. If it was possible for Christ to sin while on earth, then He could still sin now (Heb. 13:8).
 - d. If Jesus were only a man like Adam, He would have had the potential to sin. But because He was 100% God and 100% man and both natures make up One Person, He couldn't have sinned.
 - e. The Perfect Human Nature of Christ. Temptation works in humans because it calls on the inner sin nature to respond to the outward temptation. Yet Jesus didn't possess a sin nature, so there was nothing within Him to respond to temptation.

G. The Resurrection

1. Significance
 - a. Our entire salvation is dependent on the resurrection of Christ (Rom. 4:25; Rom. 10:10; 1 Cor. 15:17; 1 Peter 1:3).
2. Evidence
 - a. The missing body (Matt. 28:6; John 20:6-8).
 - b. The testimony of the guards (Matt. 28:11-12).
 - c. The eyewitnesses (Luke 24:39; Acts 3:15; 1 Cor. 15:6).

- d. The transformation of the disciples (John 19; Acts 2).
- 3. The Work of the Trinity
 - a. All three members of the Trinity were involved in the resurrection (John 10:18; Gal. 1:1; Rom. 8:11).
- H. Christ's Glorification

Christ was restored to His former state of full and unrestricted deity (John 17:5; Heb. 1:3; Phil. 2:9).
- I. The Present Ministry of Christ
 - 1. Christ intercedes for believers (Rom. 8:34).
 - 2. Christ helps the believer when tempted (Heb. 2:18).
 - 3. Christ is the believer's mediator (Heb. 10:19; 1 Tim. 2:5).
 - 4. Christ is preparing a place for His children (John 14:2).

The Bible

The inspired Scriptures contain the 66 books of the Old and New Testament and were finished with the completion of the New Testament (1 Cor. 14:37; 2 Tim. 3:16-17; Jude 3; Heb. 1:1-2; 2:3-4; 2 Peter 3:15-16; Rev. 22:18-19).

A. Revelation

Revelation is God's disclosure of Himself to mankind.

1. General Revelation

- a. God's foundational revelation based on creation and demonstrated in history, nature and the conscience (Rom. 1:18-20; Ps. 19:1-6; Rom. 2:14-15; Matt 5:45; Acts 17:24-27).
- b. It is general in that it is truth that is set before all humanity (Rom. 1:17-18, 2:14-15). This aspect of "general" does not mean that it refers to all truth. There are things which are true which are not general revelation.
- c. It is so clear and irrefutable that it is known intuitively by all human beings (Rom. 1:19; Ps. 19:1-6). It is misleading to assign the category of "revelation" to humanly deduced or discovered facts or theories (example: Psychology). If something is revelation, then God said it, and it is truth: when God speaks truth we don't evaluate or test it, we just obey it.
- d. It is authoritative truth that condemns rejecters for all eternity (Rom. 1:20).

2. Special

- a. God's special revelation is found in Christ and the Bible (John 1:1; 14-18; Heb. 1:1-2; Rom. 1:16).

3. Progressive Revelation

- a. Throughout human history in the context of time God revealed more and more of His person, character and will. Though in history God did modify how He dealt with specific people in line with His sovereign plan, no previous revelation was ever contradicted (Heb. 1:1-2).

B. Inspiration

The Holy Spirit worked through the individual personalities and different styles of the human authors so that they composed and recorded God's Word to man. Inspiration extends to the very selection of the words of Scripture (2 Peter 1:20-21; 2 Tim 3:16-17).

C. Inerrancy

The Scriptures are absolutely without error in any part in the original (Is. 30:8; Matt. 5:18; John 10:35; 2 Tim 3:16).

D. Interpretation

- 1. Each passage of Scripture has one intended meaning which is found by applying the grammatical – historical – literal method of interpretation. Our goal is to find that meaning and its life application.
- 2. The Holy Spirit helps the believer to understand the Scriptures (John 7:17; 1 Cor. 2:7-15; John 2:20).

E. Authority

Scripture is the only infallible rule of faith and practice for individual believers and for the church (2 Tim. 3:16-17; Heb. 4:12).

F. Completion of the Canon of Scripture

The inspired Scripture (the Canon) contains the 66 books of the Old and New Testament. No church council or group of men made certain books canonical. Rather, these 66 books were recognized as clearly inspired by God.

- 1. The primary issue for inclusion into the canon was authorship. During the two primary times when God gave written revelation (OT & NT), the main issue was whether or not the author was a spokesman for God: An Old Testament prophet, or a New Testament apostle (2 Peter 1:20-21; Heb. 2:3-4; Eph. 2:20).
- 2. The writers of Scripture recognized the divine inspiration of their writings (Jer. 1:4; Ez. 3:10-11; Amos 7:15-17; 1 Cor. 14:37; 1 Thess. 2:13; 2 Peter 3:15-16).
- 3. The New Testament writers recognized the Old Testament as Scripture (Luke 24:44; John 10:35; Rom. 15:4; 1 Cor. 15:3; Gal. 3:8; 2 Tim. 3:16-17).
- 4. Since the completion of the New Testament, God has given no further written revelation.
 - a. All things necessary for the Christian faith were revealed in the Old Testament and New Testament (Jude 3; 2 Tim. 3:16-17).
 - b. God's special revelation was at two times only: the Old Testament and the New Testament (Heb. 1:1-2).
 - c. There are serious consequences for those who add to or subtract from God's Word (Rev. 22:18-19; Deut. 4:2; 12:32; Prov. 30:6).

Man

A. Created

1. Man was created in the image of God with an intellect, emotion and will (Gen. 1).
2. Man was created totally free of sin (Gen. 2).
3. Mankind's primary reason for being is to glorify God and to enjoy Him forever (Is. 43:7; Col. 1:16).

B. Fallen

1. When tempted by Satan, Adam rebelled against God and disobeyed (Gen. 3:12; Ps. 14:1-3; 51:5).
2. Adam's sin resulted in spiritual and physical death (Gen. 2:16-17; 3:1-19).
3. Man became inherently corrupt and incapable of pleasing God (Is. 64:6; Rom. 3:23; 6:23; 1 Cor. 2:14; Eph. 2:1-3; 1 Tim 2:13-14).

C. Total Depravity

1. Unregenerate man is fundamentally evil to the core of his being. There is no part of us that is left untouched by sin. Our minds, wills, and bodies are affected by evil (Eccl. 7:20; Jer. 17:9; Eph. 2:1-3; 4:17-19; Rom. 7:14,23).
2. The Scriptures reject the false idea that all people struggle with sin yet are inherently good. From the point of conception all mankind is sinful in every aspect of his being (Romans 3:23; Ps. 51:5).
3. Total depravity is not utter depravity. Our thoughts, words, and actions are not as wicked as they possibly could be (Is. 64:6).
4. Only by the regenerating power of the Holy Spirit may we be brought out of this state of spiritual death. It is God who makes us alive as we become His workmanship (Jer. 13:23; Rom. 8:11; Eph. 2:1-10; Tit. 3:5; 1 John 1:8-10).

D. Free Will

1. Man has a free will in that God has given him the capacity to choose that which he desires (Deut. 30:19-20; Matt. 11:28; Rom. 10:21; John 7:37).
2. No unregenerate human being rightly desires God. Because we can only choose according to our desires, we always choose to sin (Ps. 14:1-3; Mark 7:21-23; John 8:34; Rom. 8:5-8).
3. Fallen human beings have free will but, lack true liberty. The royal liberty of which the Bible speaks is the freedom or power to choose Christ as our own. Until our heart is changed by the Holy Spirit, we have no desire for Christ (John 6:44, 65; James 1:13-15).
4. For us to choose Christ, God must change our heart. He gives us a desire for Himself that we otherwise would not have. The unregenerate are never forced against their will. Rather, God, removes our blindness and opens our heart to an understanding which produces a desire for Himself within (Prov. 5:22; John 6:44, 65; John 15:16; Rom. 6:20; Eph. 2:4-10; 2 Cor. 4:4-6; 2 Thess. 2:13-14; 2 Tim. 2:25-26; James 1:18; Acts 16:14; 1 Peter 1:3).

E. Redeemable

Unlike the rest of God's created beings (angels and animals) mankind is redeemable from his sin through the death of Christ (Rom. 5:8-10; Eph. 2:8-9; Titus 3:5).

Salvation

Salvation is that gracious act of God, where, through the atoning blood (death) of Christ He redeems and reconciles certain individuals to himself. Salvation is not on the basis of merit or works (John 1:12, 3:3; Rom. 3:24; Rom. 8:15, 23; Gal. 4:4-7; Eph. 1:7; 2:8-10; Col. 1:14; Heb. 9:15; 1 Peter 1:18-19; 2 Peter 1:4).

A. Regeneration

1. Regeneration is that instantaneous work of the Holy Spirit through the truth of the Word of God, which enables persons to believe the Gospel and imparts new life to them (John 1:13; John 3:3-8; Rom. 10:17; 2 Cor. 5:17; Titus 3:5; James 1:18; 1 Peter 1:23; 1 John 2:29).
2. Regeneration will result in good works and a transformed life (1 Cor. 6:19-20; Eph. 2:10).

B. Election

1. That eternal act of God whereby, on the basis of His sovereign will, He chose certain persons, who had no merit, to be the recipients of His special grace and eternal salvation (Mark 13:27; Romans 8:28-33; Eph. 1:4-11; 2 Thess. 2:13).
2. God's sovereign election is consistent with mankind's accountability to respond (Deut. 30:19; Matt. 11:28; John 6:37,44; Acts 13:48; Rom. 10:21).

C. Saving Faith

Saving faith is that gift of God which brings a person into intimate relationship with Christ (Rom. 10:9-10). It is based on God's grace rather than a person's works and when genuine has several main aspects (Acts 3:16; Eph. 2:8-9; Phil. 1:29; 2 Peter 1:1). These are not "steps" a person must work through but are elements that will be present as a total package when there is true saving faith.

1. Knowledge of the Facts - Faith must be based on the facts of the Gospel found in the Word of God (Rom. 10:17; 1 Cor. 15:3-5; 2 Tim. 3:15).
2. Assent to this Knowledge - A person must agree that the facts of the Scriptures are true (Heb. 11:6)
3. Repentance - Saving faith includes a turning from sin and turning towards God (Acts 2:38; Acts 20:21; Acts 26:20; 1 Thess. 1:9).
4. Submission to Christ - True saving faith implicitly involves a subjection to the person and will of Christ with a desire and willingness to know, love and obey Him (Rom. 10:9; Luke 6:46; John 3:36; 17:3; 20:28; Acts 2:36; Phil. 2:9-11; Rev. 19:16; James 2).

D. Justification

1. The act of God whereby He declares righteous those who believe in Christ (Rom. 3:20; 5:1; 8:33; Phil 3:9).
2. It is apart from any virtue or work (Col. 2:14; 1 Peter 3:18).

3. The believer's sin is imputed to Christ and Christ's righteousness is imputed to the believer (Col. 2:14; 1 Peter 3:18; Rom. 4:6; 1 Cor. 1:30; 2 Cor. 5:21).
- E. Sanctification
1. Position – The act of God, whereby the believer is made positionally holy and perfect through the death of the Lord Jesus Christ (Acts 20:32; 1 Cor. 1:2,30; 6:11; Heb 2:11).
 2. Process – The Holy Spirit's ministry of progressively bringing the believer into conformity with the character of Christ (John 17:17,19; 2 Cor. 3:18; Eph. 5:26; Rom. 8:29).
 3. Perfection – That act of God which occurs when a believer gets to heaven whereby their practice is conformed to their position - perfect and blameless without spot or blemish (Rom. 8:23; 1 Cor. 15:5; Phil 3:21; 1 John 3:2).
- F. Security
- All of the redeemed are kept eternally secure in Christ by the power of God (John 5:24; 10:27-30; Rom. 5:9-10; 8:1, 31-39; Eph 4:30).
- G. Assurance of Salvation
- The subjective realization by a person that he/she is a child of God is a ministry of the Spirit to every obedient believer (Rom. 6:15-22; 8:16; 1 John 1:6, 8; 2:3,9,10,15,23; 3:9, 17, 24; 1 John 4:7,13,20; 5:1,10).

The Church

A. Defined

1. The church is the body of Christ (Eph. 4:14-16).
2. It consists of born-again believers of the Church age (Eph. 2:11-3:6).
3. It is distinct from Israel (1 Cor. 10:32).
 - a. The Church and Israel have different promises – Heavenly vs. Earthly (Ez. 36:24; Eph. 1:3).
 - b. The Church and Israel have different births – Pentecost vs. Sinai (Ex. 19-20; Acts 2).
 - c. The Church and Israel have different nationalities – Heavenly vs. Jewish (Jer. 31:31; Phil. 3:20)

B. Organization

1. Christ is the Head and ultimate authority in the Church (1 Cor. 11:3; Eph 1:22).
2. Local assemblies are the New Testament pattern (Acts 14:23,27; 20:17,28; Gal. 1:2; Phil. 1:1; 1 Thess. 1:1-2; 2 Thess. 1:1).
3. Leadership
 - a. Elders – These are a team of biblically qualified men who shepherd, oversee and lead a local body of believers (Acts 20:28; 1 Tim 3:1-7; Titus 1:5-9).
 - i. An elder is the same as a pastor, shepherd and overseer (Acts 20:28; 1 Peter 5:2; 1 Tim. 5:17).
 - ii. Some elders are financially supported by the church while others are self-supporting (1 Tim. 5:17-18; 1 Cor. 9:9-14).
 - iii. Elders are to be the primary examples of leading through serving (Matt. 20:26; John 13:14-15; 1 Peter 5:3).
 - b. Equippers – Gifted teachers who devote themselves (under the Eldership) to establishing and setting order in a church. Specifically, they give themselves to training leaders, being sent or training to send others to establish new churches (1 Tim. 4:1-16; 2 Tim. 2:2-6; 4:1-4; Titus 1:5 ff.; 1 Tim. 3:1 ff.).
 - c. Deacons – These are men and women who minister in the church in special areas of service (Acts 6; 1 Tim. 3:8-10).
 - i. Deacons must meet the biblical qualifications and be tested before they are entrusted with deacon responsibilities (1 Tim. 3:10).
 - ii. Although deacon work is under the oversight of the elders, deacons are given appropriate authority and responsibility so that they can free up the elders to focus on specific ministry areas (Acts 6).
4. The Congregation – All believers are commanded to be part of a local assembly of Christians (Heb. 10:24-25).
 - a. Serve – All believers are called to serve one another in the local body through encouragement, exhortation and exercise of their spiritual gifts (John 15:13; Gal. 5:13; 1 Peter 2:16).
 - b. Submit – Believers are commanded by God to submit to the oversight of the elders of their local church (Acts 20:28; 1 Cor. 16:15-16; Heb. 13:7,17; 1 Peter 5:1-3).

C. Priorities of the Church

1. Exalting God – Everything the church does should be an act of worship to God. This should be seen both in the lives of individual believers as well as in the corporate body (1 Peter 2:5).
2. Edifying the Saints – Equipping is one of the primary ways to make people like Jesus Christ. This is accomplished as the people in the church invest their lives in one another (Eph. 4:11-12; 1 Thess. 5:14-15; Titus 2:3-5).
3. Evangelizing the lost – At the heart of Christ's commission to the church is the command to go to the unreached of the world, to win them to Christ and to establish churches (Acts 1:8; Matt. 28:19-20).

D. Gifts

1. Permanent, edifying gifts – Each believer has been given spiritual gifts in order to edify and build up the body (Eph. 4:11-13; 1 Cor. 12:7; 1 Peter 4:10-11).
2. Temporary, confirming/sign gifts (tongues, miracles) – Gradually ceased as the New Testament was completed (1 Cor. 12; 13:8-10; 14).

E. Ordinances

1. Baptism – By immersion for anyone who confesses faith in Christ (Acts 2:41; 8:36-39; Rom. 6:1-11).
2. Lord's Supper – A remembrance and proclamation of Christ's death until He comes again (Matt. 26:26-30; Acts 2:46; 1 Cor. 10:16-17; 11:17-34).

F. Church Discipline

1. The Plan – God the Father disciplines His children and expects churches and individuals to participate with Him (Heb. 12:5-11; Prov. 3:11-12; Rev. 3:19).
2. The Purpose – The ultimate goal of church discipline is restoration of the sinning individual. It also purifies the church and prevents others from sinning (Gal. 6:1; Matt. 18:15; 1 Cor. 5:7; 1 Tim. 5:20).
3. The Procedure – Church discipline is the process of confronting sin to achieve repentance and restoration. It can be carried out privately between two Christians (Matt. 18:15), with two to three witnesses, by the Elders, or before the congregation, depending on the severity, kind, and length of sin.

G. Giving

1. Christians are stewards of all their possessions and should contribute financially to the work of the local church (1 Cor. 4:1-2; Luke 16:11).
2. Giving Principles
 - a. Give to God (Matt. 6:1).
 - b. Give sacrificially (Luke 21:1-4).
 - c. Give thoughtfully (1 Cor. 16:2).
 - d. Give cheerfully (2 Cor. 9:7).
 - e. Give proportionally (1 Cor. 16:2).
 - f. Give regularly (1 Cor. 16:2).

Angels

A. Holy Angels

1. Angels were created by God to serve and worship Him (Heb. 1:6-7,14; Is. 6:3; Ps. 103:20-21; Ps. 148:2).
2. Angels are spirit beings (Heb. 1:14; Luke 24:39; Matt. 22:30).
3. Angels are rational, moral, and immortal beings (Matt. 24:36; 1 Pet. 1:12; 2 Pet. 2:4; Luke 20:34-36).
4. Angels were created to an estate higher than mankind, yet humans will judge angels (1 Cor. 6:3; 2 Pet. 2:10-11; Heb. 2:6-7).
5. Angels serve mankind (Heb. 1:14).
6. Angels have a role in the Second Coming (Mark 13:27; 2 Thess. 1:7b).

B. Fallen Angels (Demons)

1. Satan rebelled against his Creator and led numerous angels in his fall (Job. 1:6-7; Ez. 28:11-19; Rev. 12:3-4).
2. Angels were created holy, but some sinned (2 Pet. 2:4; Jude 6).
3. Satan was defeated by Christ at the cross yet continues as the “god of this world” until his final judgment and condemnation (Rom. 16:20; Col. 2:15; Rev. 20:1-10).
4. Satan will be eternally punished in the lake of fire (Rev. 20:10).
5. Satan and demons are active in the world (Matt. 8:16; Eph. 6:12).

The Future

A. Death

1. Believers
 - a. Physical – There is a separation of the physical and immaterial, and the spirit of the believer immediately passes into the presence of the Lord (Luke 23:43; Phil.1:21-24).
 - b. Resurrection – At the first resurrection, the believer’s spirit and body are reunited to be glorified forever (Phil 3:21; 1 Thess. 4:16-17).
2. Unbelievers
 - a. Physical – At death, the spirits of the unsaved descend immediately into Hades (Job 3:11-19; Luke 16:19-26; Rev. 20:1-15).
 - b. Spiritual – At the second resurrection they will be united with their body, judged, and cast into the lake of fire to be separated from God forever (John 5:28-29; Rev. 20:11-15; Dan. 12:2).

B. The Rapture

Christ will gather up Christians from the earth and take them with Him (1 Thess. 4:16; Titus 2:11-12; 1 Cor. 15:50-51).

C. The Judgment Seat of Christ

After the rapture, believer’s will be rewarded according to their works (1 Cor. 3:11-15).

D. Tribulation

God will judge the world through various plagues (Dan. 9:27; Rev. 16:1-21).

E. The Second Coming

Christ will return to the earth at the end of the Tribulation - Second Coming (Matt. 25:31) at which time the Old Testament and tribulation saints will be raised, and the living will be judged (Dan. 12:2-3; 2 Thess. 2:7-12; Rev. 6:9-11; 20:4-6).

F. Millennium

1. The Antichrist and the false prophet will be overthrown, and Satan will be removed from the world (Dan. 7:17-27; Rev. 20:1-7).

2. There will be a literal, thousand-year Kingdom on earth, where the saints will help Christ rule and reign (Is. 42:6; Jer. 31:31,33:15; Ez. 36:24; 37:21-28; Rev. 19:11-16; 20:1-7).

G. Final Judgment

1. Satan will be released following the Millennium (Rev. 20:7).
2. He will lead a final rebellion and will be thrown into the lake of fire and brimstone forever (Rev. 20:7-10).
3. Great White Throne judgment - The unsaved dead will be resurrected, and will be committed to eternal, conscious punishment in Hell (Rom. 14:10-13; Matt. 25:41; Rev. 20:11-15).

H. Eternity

1. Believers will be with the Lord forever (John 17:3; 1 Thess. 4:17).
2. A new heaven and a new earth will be created (Rev. 21:1)