



ROSEDALE

BIBLE CHURCH

What We Teach

PREFACE

God loves truth! Jesus prayed for the sanctification of His disciples in John 17:17 and said, “Sanctify them in the truth; your word is truth.” God has given the Elders of the church the responsibility to teach and exhort His people in sound doctrine so that the church will be edified (Titus 1:9; 2:1; Ephesians 4:11-16).

This What We Teach document has been created to be the guide for what is taught at Rosedale Bible Church (RBC). It represents the consensus of belief and conviction of the Elders of the church concerning what the Scriptures teach. It is provided for the general instruction, unity, and guidance of the people of RBC concerning what is taught in the Scriptures, as well as theological guardrails from which we will not deviate.

It is not expected that one must agree with the entire What We Teach document before becoming a member of the church; only belief in and commitment to the Statement of Faith are necessary for membership. Rather, this detailed statement is a challenge to everyone to search the Scriptures and see if these things are true (Acts 17:11). It is with great joy that the Elders of RBC guide the members of RBC toward the biblical truth contained in this document. May the church be strengthened and unified for the glory of God.

THE HOLY SCRIPTURES

We teach that the Bible is God's complete written revelation to man, with the sixty-six books of the Bible all being fully inspired (plenary) by the Holy Spirit. Scripture is inspired by God whether or not the message is understood, trusted in, or obeyed (1 Corinthians 2:7-14; 2 Thessalonians 2:13; 2 Timothy 3:16; 2 Peter 1:20-21).

We teach that the Word of God is an objective, propositional revelation, verbally inspired in every word, absolutely inerrant in the original documents, infallible and God-breathed (1 Corinthians 2:13; 1 Thessalonians 2:13; 2 Timothy 3:16).

We teach the literal, grammatical, historical interpretation of Scripture which affirms the belief that God created the world in six literal twenty-four-hour days.

We teach that the Bible is the only authoritative, infallible rule for faith and practice. As we ascertain its truths, it is our responsibility as believers to apply them to our lives (Psalm 19:7-14; John 7:17; 1 Corinthians 2:7-14; 2 Timothy 2:15; 1 John 2:20).

We teach that God spoke in His written Word working through human writers and their individual personalities and different writing styles, ensuring that the precise literal message was communicated as God intended. We affirm the verbal plenary accuracy of all the facts recorded in scripture (Matthew 5:18; 24:35; John 16:12-13; 17:17; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The interpretation of Scripture is to be found as one diligently applies the literal, grammatical, historical method of interpretation under the enlightenment of the Holy Spirit. It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it (John 7:17; 16:12-15; 1 Corinthians 2: 7-15; I John 2:20).

GOD

We teach that the one and only true God is Spirit: self-existent, infinite, personal, unchangeable, and eternal in His being; perfect in holiness, love, justice, goodness, wisdom, and truth; omnipotent, omniscient, and omnipresent; creator and sustainer of all things, visible and invisible; both present throughout the universe and transcendent to creation; eternally existent in three persons, one in substance and equal in power and glory – Father, Son, and Holy Spirit - and each equally deserving of our worship and obedience (Genesis 1:1-31; Exodus 3:14; 34:6; Deuteronomy 6:4; 32:4; 1 Kings 8:27; Nehemiah 9:6; Psalm 90:2; 103:8; 116:5; 147:5; Isaiah 6:3; 40:28; 57:15; Jeremiah 23:23-24; Malachi 3:6; Matthew 28:19; John 4:24; 14:16; Acts 17:28; 1 Corinthians 8:4; 2 Corinthians 13:14; Colossians 1:17; 1 Timothy 1:17; Hebrews 1:2; 11:3; 2 Peter 3:9; 1 John 4:10-16).

God the Father

We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace. He is the Creator of all things. As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption. As Creator He is Father to all men, but He is spiritual Father only to believers. He has decreed for His own glory all things that come to pass. He continually upholds, directs, and governs all creatures and events. In His sovereignty He is neither the author nor approver of sin, nor does He abridge the accountability of moral, intelligent creatures. He has graciously chosen from eternity past those whom He would have as His own; He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (Genesis 1: 1-31; Habakkuk 1:13; 1 Chronicles 29:11; Psalm 103:19; 145:8-9; 1 Corinthians 8:6; John 1:12; 8:38-47; Romans 8:14-15; 11:36; 2 Corinthians 6:18; Galatians 4:5; Ephesians 1: 4-6, 11; 3:9; 4:6; 1 Peter 1:17; Hebrews 12:5-9).

God the Son

We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

We teach that God the Father created all things according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation the eternal Son, the second Person of the Trinity, without altering His divine nature or surrendering any of the divine attributes, made Himself of no reputation by taking on a full human nature consubstantial with our own, yet without sin (Philippians 2:5–8; Hebrews 4:15; 7:26).

We teach that He was conceived by the Holy Spirit in the womb of the virgin Mary and thus born of a woman, so that two whole, perfect, and distinct natures, the divine and the human, were joined together in one person, without confusion, change, division, or separation. He is therefore very God and very man, yet one Christ, the only mediator between God and man (Luke 1:35; Galatians 4:4–5).

We teach that in His incarnation, Christ fully possessed His divine nature, attributes, and prerogatives. However, in the state of His humiliation, He did not always fully express the glories of His majesty, concealing them behind the veil of His genuine humanity. According to His human nature, He acts in submission to the Father by the power of the Holy Spirit, while, according to His divine nature, He acts by His authority and power as the eternal Son (Isaiah 42:1; Matthew 17:2; 12:28; Mark 13:32; Luke 4:1,14; 5:18–26; John 1:14; 2:11; 4:34; 5:19, 30; 6:38; 10: 37-38; 14:10-11; 16:30; 20:28; Philippians 2:5–8; Colossians 2:9).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24–25; 5:8; 1 Peter 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8–9; 2 Corinthians 5:14–15; 1 Peter 2:24; 3:18).

We teach that our redemption is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38–39; Acts 2:30–31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection conquered death and is also the guarantee of a future resurrection life for all believers (John 5:26–29; 14:19; Romans 1:4; 4:25; 6:5–10; 1 Corinthians 15:20,23,54-55).

We teach that Jesus Christ will return to receive the church, which is His Body and that the Lord Jesus Christ is the One through whom God will judge all mankind. As the Mediator between God and man, the Head of His Body the church, and the coming universal King, who will reign on the throne of David, He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Isaiah 9:6; Matthew 25: 14-46; Luke 1:31-33; John 5:22-23; Acts 17:30-31; Ephesians 1:22; 5:23; Colossians 1:18; 1 Thessalonians 4:13-18; 1 Timothy 2:5).

God the Holy Spirit

We teach that the Holy Spirit is the third person of the triune God, possessing all the attributes of deity making Him co-equal with the Father and the Son. His office and work is to convict mankind of sin, righteousness, and judgment; to regenerate such as He enables to repent of their sins and believe on the Lord Jesus Christ; to sanctify, empower, teach, guide, and comfort the believer; to glorify the Lord Jesus Christ.

The scriptures reveal the work of the Holy Spirit in the Church to be that of uniting believers into the body of Christ, as the temple of God; having sealed them for the day of redemption; having given the body of inspired truth and imparting to them illumination and guidance into all truth (Matthew 28:19; Luke 24:49; John 3:5-6; 14:16-18, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4; 13:2-4; 15:28; Romans 12:6-8; 1 Corinthians 2:10-12; 3:16; 6:19-20; 12:4-11; 12:13; 2 Corinthians 13:14; Galatians 5:22-23; Ephesians 1:13; 2:21-22; 4:30; 2 Thessalonians 2:13; Titus 3:5; 1 Peter 1:2; 1 John 2:20-27).

We teach that the Holy Spirit administers spiritual gifts to the church. In this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (Romans 12: 3-8; 1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

MANKIND

The Creation of Mankind

We teach that man was created materially and immaterially by an immediate act of God and not by a process of evolution. Man was created as a two-part being: a material body and an immaterial soul/spirit. He was created an immortal soul in the image and likeness of God, possessing personality and holiness; in his original state man enjoyed continuous, harmonious fellowship with God.

We teach that the purpose of man's creation is to glorify God and enjoy Him forever. Man having been created in the likeness of God was free from sin with a self-conscious personality capable of free and rational choice, thereby unique, having been given dominion over the rest of God's earthly creation (Genesis 1:26-28; 2:7,15-25; 9:1-7; Psalm 8; Matthew 10:28; Ephesians 1:5-6; James 3:9; Revelation 4:11).

The Fall of Mankind

We teach that mankind did not remain in the original state of creation, but, having sinned voluntarily disobeyed the revealed will of God; thereby man's rebellion alienated him from God and subjected mankind to His wrath with the sentence of both physical and spiritual death. Even the earth was cursed because of man's sin. In consequence of this act of disobedience, and because all humanity was in Adam, every person is corrupted and has by nature an evil disposition which leads to responsible acts of sin and to just condemnation. All people are

thus sinners by nature, by choice, and by divine declaration. Also through the fall of Adam, man has become so completely ruined that he has neither will nor power to turn to God and if left to himself apart from divine grace would remain in his sin forever (Genesis 3:1-19; Psalm 14:1-3; Isaiah 64:6-7; Jeremiah 17:9; John 3:36; Romans 3:9-18, 23; 5:10-12; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

SALVATION

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:3-12; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-5).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord. Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 3:18-19,36; 5:40; 6:37-40,44; Acts 13:48; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17).

We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:1-5).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love. This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; Romans 9:11-16; 2 Timothy 1:9).

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous, and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God. As a result, the repentant sinner, enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit, and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God. This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ. Such conformity is climaxed in the believer's glorification at Christ's coming (John 3:3-8; 5:24; Romans 8:16-17; 2 Corinthians 3:15-18; Ephesians 2: 8-10; Titus 3:5; 2 Peter 1:4; 1 John 3:2-8).

Atonement

As the Lamb of God, Christ died on the cross as a penal sacrifice to appease the wrath of God by providing a substitute for His people. As our representative, He took the penalty that we deserve. This atonement has limitless and eternal value, since Christ is perfect and divine. Therefore, His death is sufficient to atone for the sins of the entire human race and effective for those who believe. This fact is central to the gospel message, which we are to offer to all people (Romans 3: 20-28; Galatians 3:13-14; Colossians 1:21-23; 1 Timothy 2:5-6; Hebrews 10:9-10; 1 John 2:2).

Justification

We teach that justification before God is a gift of His redemptive grace in which He declares man righteous. This righteousness is apart from any virtue or work of man and involves the imputation of our sins to Christ and the imputation of Christ's righteousness to us. By this means God is "just, and the justifier of the one who has faith in Jesus" (Romans 3:20-28; 4:5-6; 8:33; 1 Corinthians 1:30; 2 Corinthians 5:21; Colossians 2:13-14; 1 Peter 2:24).

Sanctification

We teach that every believer is sanctified unto God by justification and is, therefore, made to be holy and is, therefore, identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. Positional sanctification has to do with the believer's standing, not his present walk or condition.

Progressive sanctification is the work of the Holy Spirit by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God becoming more and more like our Lord Jesus Christ. In this respect, every saved person is involved in a daily conflict - the new creation in Christ doing battle against the flesh - but adequate provision is made for victory through the power of the indwelling Holy Spirit. This struggle stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sinful behavior is not possible, but the Holy Spirit does provide for victory over sin (John 17:17,19; Romans 6-8; Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Corinthians 3:18; Galatians 5: 16-25; Ephesians 4: 22-24; Philippians 3:12; Colossians 3: 9-10; 1 Thessalonians 4:3-7; 5:23; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:1-2, 14-16; 1 John 3:5-9).

Security

We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. The gift of the Holy Spirit is the believer's most unmistakable evidence of God's favor, his greatest proof of salvation and the guarantee of eternal glory (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 1: 13-14; 4:30; Hebrews 7:25, 13:5; 1 Peter 1:3-5; Jude 24-25).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14).

Separation from Sin

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase. Out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love for God in a way that does not bring reproach upon Him. We believe that separation from any association with apostasy, or worldly sinful practices is commanded of us by God. Therefore, believers should demonstrate a continuous pursuit of holiness from the heart (Matthew 5: 2-12; Romans 2: 1-2; 12: 1-10; 1 Corinthians 5: 9-13; 2 Corinthians 6:14-7:1; 2 Timothy 3:1-5; Titus 2: 11-14; Hebrews 12: 1-2, 14; 1 John 2:15-17, 3:1-10; 2 John 9-11).

THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church, the bride of Christ, of which Christ is the Head (1 Corinthians 12:12-13; 2 Corinthians 11:2; Ephesians 1:22; 4:15; 5:23-32; Colossians 1:18; Revelation 19:7-8).

We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost and will be completed at the coming of Christ for His own at the rapture (Acts 2:1-21, 38-47; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18).

We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age of grace. The church is distinct from Israel, a mystery not revealed until this age (1 Corinthians 10:32; Ephesians 2:11-3:6; 3:1-6, 5:32).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (Acts 14:23, 27,20:17, 28; 1 Corinthians 11:18-20; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called overseers and pastors) and deacons, both of whom must meet biblical qualifications (Acts 20:28; 1 Corinthians 11:3; Ephesians 1:22; 4:11; Colossians 1:18; 1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that elders lead or rule as servants of Christ and have His authority in directing the church. The congregation is to submit to their leadership (1 Timothy 5:17-22; Hebrews 13:7,17).

We teach the importance of discipleship, mutual accountability of all believers to each other, as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:5-14,15-22; 28:19-20; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; 2 Timothy 2:2; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations.

We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7,13; Titus 1:5; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God by building itself up in the faith, by instruction of the Word, by fellowship, by keeping the ordinances and by advancing and communicating the gospel to the entire world (Matthew 28:19; Luke 22:19; Acts 1:8; 2:38-42,47; Ephesians 3:21; 4:13-16; 2 Timothy 2:2,15; 3:16-17; 1 John 1:3).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry, and He also gives unique and special spiritual abilities to each member of the Body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; Ephesians 4:7-12; 1 Peter 4:10-11).

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message; and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message. Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (Romans 12:6-8; 1 Corinthians 13:8-14; 2 Corinthians 12:12; Hebrews 2:3-4; Revelation 13:13-14).

We teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper. Christian baptism by immersion is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life. It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:38-42; 8:36-39; Romans 6:1-11).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes and should be always preceded by solemn self-examination. We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16; 11:28-32).

ANGELS

Holy Angels

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7,14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

Fallen Angels

We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking numerous angels with him in his fall, and by introducing sin into the human race by his temptation of Eve. By tempting Eve to sin in the garden, the moral fall of the human race occurred, subjecting mankind to the power of Satan (Genesis 3:1-15; Isaiah 14:12-14; Ezekiel 28:11-19; Matthew 25:41; Revelation 12:1-14).

We teach that Satan is the open and declared enemy of God and man; that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ; and that he shall be eternally punished in the lake of fire (Ezekiel 28:11-19; Matthew 4:1-11; 25:41; John 12:31; Romans 16:20; Ephesians 2:2; Hebrews 2:14; Revelation 12: 9-10; 20:10).

Satan and the Believer

While Christians are certainly not immune to satanic attack, they just as certainly can't be possessed by demons. A believer's body is a temple of the living God and Jesus lives in the believer. Therefore, it is impossible for a believer to be inhabited by a demon. Believers have already been delivered from the dominion of darkness. Therefore, we would not hold to any teaching that states that a true believer in Christ needs to be delivered from Satan or needs to rebuke Satan. Believers are called to resist the devil, flee from him and stand firm in our faith. Therefore, our method of spiritual warfare is Christian devotion and putting on the armor of God (1 Corinthians 6:19; Colossians 1:13-14; James 4:7; 1 Peter 5:8; 1 John 4:4; Jude 1:9).

LAST THINGS

Death

We teach that physical death involves no loss of our immaterial consciousness, that the soul of the redeemed passes immediately into the presence of Christ, that there is a separation of soul and body, and that, for the redeemed, such separation will continue until the rapture, which initiates the first resurrection, when our soul and body will be reunited to be glorified forever with our Lord . Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (Luke 23:43; 1 Corinthians 15:35-44,50-54; 2 Corinthians 5:8; Philippians 1:21-24; 3:21; 1 Thessalonians 4:13-17; Revelation 6:9-11; 20:4-6).

We teach the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; 6:39; Romans 8:10-11,19-23; 2 Corinthians 4:14; Revelation 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection, when the soul and the resurrection body will be united. They shall then appear at the Great White Throne Judgment and shall be cast into hell, the lake of fire, cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; Luke 16:19-26; John 5:28-29; 2 Thessalonians 1:7-9; Revelation 20:11-15).

The Rapture of the Church

We teach the personal, bodily appearing of our Lord Jesus Christ before the seven-year tribulation to translate His church from this earth to reward believers according to their works (John 14:1-3; 1 Corinthians 3:11-15; 15:51-53; 2 Corinthians 5:10; 1 Thessalonians 4:15-5:11).

The Tribulation Period

We teach that the righteous judgments of God will be poured out upon an unbelieving world during a period of tribulation known as “the day of the Lord” and that these judgments will be climaxed by the return of Christ in glory to the earth. At that time the Old Testament and tribulation saints will be raised from the dead. This period includes the seventieth week of Daniel’s prophecy (Jeremiah 30:7; Daniel 9:24-27; 12:1; Matthew 24:15-31; 25:31-46; 2 Thessalonians 2:7-12; Revelation 16; 20:4-6).

The Second Coming and the Millennial Reign

We teach that Christ will come to earth to occupy the throne of David and establish His messianic kingdom for 1,000 years on the earth. During this time the resurrected saints will reign with Him over Israel and all the nations of the earth. This reign will be preceded by the overthrow of the Antichrist and by the removal of Satan from the world (Ezekiel 37:21-28; Daniel 7: 17-27; Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30; Revelation 19:11-16; 20:1-7).

We teach that the kingdom itself will be the fulfillment of God's promise to Israel to restore them to the land that they forfeited through their disobedience. The result of their disobedience was that Israel was temporarily set aside, but will again be awakened through repentance to enter into the land of blessing (Deuteronomy 28:15-68; Isaiah 65:17-25; Jeremiah 31:31-34; Ezekiel 36:22-32; 37:21-28; Zechariah 8:1-17; Matthew 21:43; Romans 11:1-29).

We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life, and will be brought to an end with the release of Satan (Isaiah 11; 65:17-25; Ezekiel 36:33-38; Revelation 20:7).

The Judgment of the Lost

We teach that following the release of Satan after the 1,000-year reign of Christ, Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven. Following this, Satan will be thrown into the lake of fire and brimstone, whereupon Christ, who is the Judge of all men, will resurrect and judge the great and small at the Great White Throne Judgment (Matthew 25:41; John 5:22; Revelation 20:7, 9-10).

We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment, they will be committed to an eternal conscious punishment in the lake of fire (John 5:28-29; Matthew 25:41; John 5:28-29; Revelation 20:11-15).

Eternity

We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers, the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved and replaced with a new earth, wherein only righteousness dwells. Following this, the heavenly city will come down out of heaven and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another. Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father, that in all spheres the triune God may reign forever and ever (John 17:3; Ephesians 5:5; 1 Corinthians 15:24-28; 2 Thessalonians 1:9; 2 Peter 3:10; Revelation 20:7-15; 21-22).