

ROCKY MOUNTAIN BIBLE COLLEGE & SEMINARY

DOCTRINAL STATEMENT

I. THE SCRIPTURES

We believe that "all Scripture is given by inspiration of God," and since God, the Divine Author of Scripture, cannot lie, the Bible cannot lie or contain error. The Word of God is inerrant in the original manuscripts, not just in "spiritual" matters, but on every issue it may touch. The human authors--holy men--wrote the very words of Scripture as "they were borne along by the Holy Spirit." While certain portions of the Bible may be more applicable to various people at a given time, the whole of Scripture (history, narrative, poetry, doctrine, prophecy, etc.) is equally the very Word of God.

II. THE GODHEAD

We believe that God, Who is one eternally, exists in a Trinity of persons: the Father, the Son, and the Holy Spirit. While voluntarily assuming different roles in redemption, they possess the same nature, attributes, and perfections. Therefore, they each command the same respect, trust, and obedience.

We believe that God the Father is the first member of the Trinity and that He is eternal, uncreated, infinite, immutable, immanent, transcendent, invisible, omnipresent, omnipotent, omniscient, holy, loving, forgiving, etc. He is the Father of our Lord Jesus Christ and the Father of all those who trust Christ as their Savior.

We believe that Jesus Christ, the Son, is the second member of the Trinity, who shares all the attributes of the Father. He became man by being conceived by the Holy Spirit in Mary's womb, and was subsequently virgin born. Jesus Christ is the only One who has two perfect and distinct natures joined in one Person forever. He is fully God and truly man, the only Mediator between God and man. He accomplished man's redemption through His substitutionary death on the cross. He arose physically from the grave, guaranteeing the believer's justification. He is now in heaven at the Father's right hand interceding for the believer.

We believe that the Holy Spirit is the third member of the Trinity. He shares the same nature and attributes as the Father and the Son possess. He proceeds from the Father and the Son and is the Divine Author of Scripture. He is the efficient Agent in man's redemption. He indwells, baptizes, gifts, and empowers believers. He is also the Divine and final Teacher, who guides believers into all truth. Believers have the privilege and responsibility to be controlled by the Holy Spirit, who desires to make believers like Christ in thought, words, and actions.

III. MANKIND

We believe that mankind was created by God in the image of God on the sixth twenty-four-hour day of creation. Mankind fell when Adam, the representative head of mankind, sinned. As a result, mankind (except Jesus Christ) has a sin nature and is totally depraved, utterly unable to remedy his lost condition. Mankind is still in the image of God and is thus valuable, even though under the judgment of God, which is eternal death and punishment, or separation from God in the literal, physical lake of fire.

IV. ANGELS

We believe that God created angels. Originally they were all perfect, until Satan and the angels who followed him sinned. Those angels who did not sin were confirmed in the original state. These good angels carry out God's will. They will always live in God's presence. The fallen angels carry out their evil plans against God and believers under Satan's directions. They are totally evil in character, and will spend eternity in the lake of fire prepared especially for them.

V. SALVATION

We believe that, owing to universal death through sin, no one can enter the kingdom of God unless born again; and that no degree of reformation however great, no attainments in morality however high, no culture however attractive, no baptism or other ordinance however administered, can help the sinner to take even one step toward heaven; but a new nature imparted from above, a new life implanted by the Holy Spirit through the Word, is absolutely essential to salvation, and only those thus saved are sons of God. Our redemption has been accomplished solely by the blood of our Lord Jesus Christ, who was made to be sin and was made a curse for us, dying in our place; and no listing of or turning from sins, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, nor all the churches that have existed since the days of the apostles can add in the very least degree to the value of the blood or to the merit of the finished work wrought for us by Him who united in His Person true and proper deity with perfect and sinless humanity. The new birth of the believer comes only through faith in Christ, and repentance (a change of mind) is a vital part of believing, and is in no way, in itself, a separate and independent condition of salvation; nor is any other act, such as confession, baptism, prayer, or faithful service, to be added to believing as a condition of salvation.

Election is a free decision of the triune God, Who from eternity, for reasons known only to Him, and separated from any supposed merits in man, graciously selected some to be saved so that they might be conformed to Christ's likeness.

The teaching called "lordship salvation" is totally and completely rejected as an attempt, either willingly or unwittingly, to add works either before, during, or after salvation. Lordship salvation teaches that one must make Jesus Lord of all, or He is not Lord at all. Lordship salvation focuses on what one must do (work) to be saved, prove one is saved, or stay saved (anthropocentric), rather than on the finished work of Christ to be received as a gift through faith (theocentric). Lordship salvation confuses salvation given by God and sanctification achieved as the believer yields to the Holy Spirit.

When an unregenerate person exercises that faith in Christ that is illustrated and described as such in the New Testament, he passes immediately out of spiritual death into spiritual life, and from the old creation into the new, being justified (declared righteous) from all things, immediately accepted before the Father according as Christ His Son is accepted, loved as Christ is loved, having his place and portion as linked to Him and one with Him forever. Though the saved one may have occasion to grow in the realization of his blessings and to know a fuller measure of divine power through the yielding of his life more fully to God, he is, as soon as he is saved, in possession of every spiritual blessing and absolutely complete in Christ, and is therefore in no way required by God to seek a so-called "second blessing," or a "second work of grace."

Because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritorious on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, and because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere once saved shall be kept saved forever. God is a holy and righteous Father, and, since He cannot overlook the sin of His children, will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son.

It is the privilege, not only of some, but of all who are born again by the Spirit through faith in Christ as revealed in the Scriptures, to be assured of their salvation from the very day they take Him to be their Savior, and this assurance is not founded upon any fancied discovery of their own worthiness or fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience.

VI. SANCTIFICATION

We believe that sanctification is a "setting apart" unto God. Believers are sanctified positionally, having been given the same position before God as that enjoyed by the Son. Believers are being sanctified presently by the work of the Holy Spirit in making them like Christ. Believers will be sanctified completely when they see Christ and will be "like Him."

Believers are called with a holy calling to walk not after the flesh, but after the Spirit, and so to live in the power of the indwelling Spirit so that we will not fulfill the lust of the flesh. But the flesh with its fallen, sinful nature, which in this life is never eradicated, being with us to the end of our earthly pilgrimage, needs to be kept by the Spirit constantly in subjection to Christ, or it will surely manifest its presence in our lives to the dishonor of our Lord.

VII. THE CHURCH

We believe that all who are united to the risen and ascended Son of God are members of the Church that is the body and bride of Christ, which began at Pentecost and is completely distinct from Israel. Its members are constituted as such regardless of membership or nonmembership in the organized churches of earth. By the same Spirit all believers in this age are baptized into, and thus become, one body that is Christ's, whether Jews or Gentiles, and having become members one of another, are under solemn duty to keep the unity of the Spirit in the bond of peace, rising above all sectarian differences, and loving one another with a pure heart fervently.

Water baptism and the Lord's Supper are the only ordinances of the church, and they are a scriptural means of testimony for the church in this age.

Divine, enabling gifts for service are bestowed by the Spirit upon all who are part of the Church, the body of Christ. While there is a diversity of gifts, each believer is energized by the same Spirit, and each is assigned to his own divine service as the Spirit may will. In the apostolic church there were certain gifted believers--apostles, prophets, evangelists, pastors, and teachers--who were appointed by God for the perfecting of the saints unto their work of the ministry. Today some are especially gifted of God to be evangelists, pastors, and teachers.

The gifts of apostles, prophets, healings, miracles, and tongues were reserved for the initial stage of the church.

Wholly apart from salvation benefits, which are bestowed equally upon all who believe, rewards are promised according to the faithfulness of each believer in his service for his Lord, and these rewards will be bestowed at the judgment seat of Christ after He comes to receive His own to Himself.

It is the explicit message of our Lord Jesus Christ to those whom He has saved that they are sent forth by Him into the world, even as He was sent forth of His Father into the world. They are divinely reckoned to be related to this world as strangers and pilgrims, ambassadors and witnesses, and their primary purpose in life should be to make Christ known to the whole world.

VIII. DISPENSATIONALISM

We believe that God has administered His purposes on earth in varying ways known as dispensations. Dispensationalism is an outgrowth of a literal, grammatical, historical hermeneutic. God has always and only saved mankind by grace through faith, regardless of the dispensation. The teachings of "hyper" and "progressive" dispensationalism are each rejected. Some of the very evident dispensations (though there are

more), are Pre-Mosaic Law, Mosaic Law, and Post-Mosaic Law (or the Church). Therefore, the promises to believing Israel are not fulfilled in the Church, but will be realized by believing Israel in the future.

IX. THE FUTURE

We believe that the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and this event is the blessed hope (the rapture, or the translation of the Church) set before us in the Scriptures, and for this we should be constantly looking.

The translation of the Church will be followed by the fulfillment of Israel's seventieth week (the tribulation), during which the Church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week (the tribulation) will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. Universal righteousness will not be realized prior to the second coming of Christ.

The period of the tribulation on the earth will be climaxed by the second coming of Christ, the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse that now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God.

At death, the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation during the present church age pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own in the rapture, whereupon soul and body reunited shall be associated with Him forever in glory; but the spirits and souls of the unbelieving remain after death conscious of condemnation and in misery until the final judgment of the great white throne at the close of the millennium, when soul and body reunited shall be cast into the lake of fire, not to be annihilated, but to be punished with everlasting destruction from the presence of the Lord and from the glory of His power.