

Doctrinal Statement of Whitefield Global College

Whitefield Global College fully subscribes to this statement of faith. Faculty, staff and students affirm that they are in substantial agreement with the following doctrinal positions and are required to communicate clearly about areas of difference and submit to the subsequent direction of the Board of Regents. We believe that within the realm of doctrine are both core truths that are non-negotiable to the Christian faith and some dimensions of belief that are either non-essential to saving faith and/or reasonably open to other interpretation and thus not matters that believers should divide over. This Doctrinal Statement, and generally the Westminster Confession of Faith of 1649 and the 1689 Baptist Confession of Faith serve as WGC's determinative interpretations/theological summaries of Scripture which stands in authority and superiority over all human overviews of the Christian faith.

The Westminster Confession of Faith may be read here or by visiting:

<https://www.ligonier.org/learn/articles/westminster-confession-faith>

The 1689 Baptist Confession of Faith may be read here or by visiting:

<https://www.the1689confession.com/>

A. THE AUTHORITY, SUFFICIENCY, AND INTERPRETATION OF SCRIPTURE

We believe the Holy Scriptures of the Old and New Testaments, all sixty-six canonical books, to be the verbal, plenary, inspired Word of God, the final and all-sufficient authority for faith and life, inerrant in the original writings, infallible and God-breathed. We believe the Holy Spirit moved human authors along, through their individual personalities and literary style to record God's Word with no error in individual words or meaning.

We affirm and employ a grammatical-historical method of interpretation of the Bible which most accurately reveals God and His full counsel and serves believers as the rule of faith in Him and life for Him. When there is a question about the true and full sense of any Scripture (which is not manifold, but infallibly singular), it must be searched and understood by other passages in Scripture that speak more clearly. While there is only one true interpretation of Scripture (God's interpretation) we believe there are multiple applications possible which are best determined by believer's faithful examination of Scripture's original intent—believers who maintain the overarching authority and

sufficiency that the Bible has over men and his reasoning. (Matthew 5:18; John 16:12-13; 1 Cor. 2:7-14; 2 Timothy 3:16-17; 2 Peter 1:2-4, 17-21; 1 John 2:20).

B. THE GODHEAD

We believe in one Triune God, one living Being in essence, eternally existing in three persons, Father, Son, and Holy Spirit, co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; Matthew 3:13-17; 28:19; John 16:5-15; 2 Corinthians 13:14; also, see references for C, D, and E below). We affirm that each person of the Trinity is to be obeyed and worshipped equally.

C. THE PERSON AND WORK OF THE FATHER

1. We believe that the Heavenly Father, Who is Almighty God, created all things through Jesus Christ and has decreed all things for the sake of His glory alone. (John 1:1-3; Ephesians 1:11-12, 3:9; Colossians. 1:15-16; Revelation. 4:8-11).

2. We believe that God the Father, Who is love, purposed before the foundation of the world to send His only begotten Son to redeem out of fallen humanity all of His elect ones. (John. 3:16; 1 Peter 1:20-21; Revelation. 13:8).

3. We believe that God the Father, Who is sovereign over all created things operating with providence over them, in His redemption plan chose the elect in Christ before the foundation of the world, and predestined them to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will (Romans. 8:15; Ephesians 1:3-6).

D. THE PERSON, WORK AND LORDSHIP OF CHRIST

1. We believe there is but one true God living eternally in three coequal, consubstantial and coeternal persons: the Father, Son and Holy Spirit. That the second person of the Trinity is the Lord Jesus Christ, the eternal Word of God and Son of God. In the incarnation He became truly man, without altering His divine nature or surrendering any of the divine attributes. Thus, Jesus Christ has two whole, unblemished, and distinct natures, the divine and the human, which are 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, in order that He might reveal God and redeem sinful men. According to His human nature, He acts in submission to the Father by the power of Holy Spirit, while, according to His divine nature, He acts by His authority and power as the eternal Son (Isaiah 42:1; Matthew 12:28; Luke 4:1,14; John 1:1-2; 14; 4:34; 5:19; 6:38 cf. 2:11; 10:37-38; 14:10-11; Luke 1:35).

2. We believe that the Lord Jesus Christ lived a sinless life on earth, and thus He accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary, propitiatory sacrifice. Our justification is made sure by His literal, physical resurrection from the dead. (John 10:15; Romans 3:24-25; 2 Corinthians 5:21; Ephesians 1:7; 1 Peter 1:3-5; 2:24).

3. We believe that the Lord Jesus Christ ascended to heaven, and is now, having accomplished our redemption, exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Luke 4:25; 24:38-39; Acts 1:9-10; 2:30-33; Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1-2).

4. We teach that in the physical 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 His death and resurrection. Jesus' bodily resurrection is also the guarantee of a future resurrection for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

5. We believe in the exclusivity of Christ. Jesus Christ is the only Savior of sinful mankind, the only mediator between God and men. There is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved. No one may come to the Father in salvation but by grace alone through faith alone in the person and work of Jesus Christ alone (John 14:6; Acts 4:12; 1 Timothy 2:5).

6. We believe in the Lordship of Christ. As a consequence of His perfectly sufficient atonement for sins, the Father raised Jesus Christ from the dead, exalted Him to heaven, and seated Him at His right hand where He rules in authority, power, and dominion over all creation as the head of the church. He is thus Lord of all and His will is the rule of life for all who follow Him (Luke 6:46-49; John 14:15-23; Acts 10:36; Romans 10:12; 1 John 2:3-6; 5:3; Ephesians 1:19-23; Philippians 2:5-11; Colossians 1:18).

7. We believe that Christ will return to receive the church unto Himself at the rapture and after the tribulation period, That He will return with His church in glory to establish His millennial kingdom on earth. (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20)

E. THE PERSON AND WORK OF THE HOLY SPIRIT

1. We believe that the Holy Spirit is a divine Person with all the divine attributes of God and is coequal, consubstantial and coeternal with the father and the Son. The Spirit convicts the world of sin, of righteousness, and of judgment; and that He is the Supernatural Agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8-11; 1 Corinthians 12:12-14; 2 Corinthians 3:6; Romans 8:9; Ephesians 1:13-14).

2. We believe that the Holy Spirit is the Divine Teacher who guides believers into all truth; and that it is the privilege and duty of all believers to be filled (controlled by) with the Spirit (John 16:13; Ephesians 5:18; 1 John 2:20, 27).

3. We believe that God's will is executed by the Spirit in relation to mankind as the Spirit is sovereign over creation, the incarnation, and mankind's salvation. Also over written revelation as He guided biblical authors into all truth as they were led to write out God's revelation in Scripture (Genesis 1:2; Matthew 1:18; 2 Peter 1:19-21; John 3:5-7).

4. We believe the Holy Spirit gives spiritual gifts to the church that glorify the Son and build up believers in the faith and does not glorify Himself through grandiose displays or actions that fail to perfect the saints. We teach that the Holy Spirit is sovereign over the fact that sign miracles and speaking in tongues in the beginning of the church, starting with the Day of Pentecost, were for the unique, transitional purpose of authenticating the apostles as revealers of God's truth and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

F. CREATION AND THE FLOOD

1. We believe that God, by His omnipotence, created the heavens and the earth and all that is in them in six literal earthly days of evening and morning cycles, and that the earth is relatively young according to the chronologies in Scripture. This creation was perfect until

the entrance of sin brought about by Satan's fall and the fall of man (Genesis 1:1-3; Exodus 20:8-11; Hebrews 11:3).

2. We believe that God judged the first world, after it descended from the fall of man down to a state of universal evil, by destroying it with a literal, worldwide, cataclysmic flood; and that Noah found grace in the eyes of God, and God brought Noah and his family through the flood to repopulate the earth and maintain His promise to send a Redeemer by the seed of the first woman, Eve (Genesis 6-8; 2 Peter 3:3-6).

G. THE PERSONALITY OF SATAN

We believe that Satan is a created angel who has incurred the judgment of God by rebelling against Him as he took numerous angels with him and is the author of sin who introduced sin into the human race by his temptation of Eve. He is the open and declared enemy of God and man, yet God is sovereign over him, and through Jesus' death and resurrection has been defeated and shall be eternally punished in the lake of fire (Genesis 3:1-15; Job 1:6-7,12; 2:6; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 4:1-11; 25:41; Revelation 12:1-14; 20:10).

H. MAN: HIS CREATION, FALL, AND TOTAL DEPRAVITY

We believe the first man, Adam, was created by the immediate and special intervention of God, as opposed to any process of development. God breathed into man "the breath of life" and he became a living soul, bearing the image of God. In the sin of Adam (the representative head of the human race) the entirety of mankind fell, inherited a sinful nature, and became alienated from God. The probation and fall of man is neither an allegory nor a myth, but true history. After Adam, all mankind is sinful by choice in accordance with that nature of being inherently corrupt and totally depraved in that sin affects every action, inclined to evil, utterly unable to remedy his lost condition and incapable of pleasing God. As such all men are sinners, apart from Christ forever separated from God, without ability to exercise saving faith in Christ apart from the regenerating work of the Holy Spirit (Genesis 1:26-27; 3:1-19; Psalm 14:1-3; Jeremiah 17:9; Romans 3:19-23; 5:12; 6:23-24; 8:5-8; 1 Corinthians 2:14; Ephesians 2:1-5, 12; John 3:26; 6:44, 65; 1 John 1:8).

I. SALVATION

1. GOD'S GIFT. We believe that salvation is exclusively a gift of God, in His grace, given to His chosen elect and received through personal faith in the Lord Jesus Christ, whose redemption was paid by His precious blood shed on Calvary for the forgiveness of our sins and not on the basis of the works or merit of men (John 1:12; Eph. 1:7; 2:8-10; 1 Pet. 1:18-19).

2. PAST, PRESENT, FUTURE ELEMENTS. We believe that salvation has past, present, and future aspects. The past component, being our justification, freeing from the penalty of sin. The present component, being our sanctification, freeing us from the power of sin. The future component, being our glorification, will free us from the presence of sin (Romans 3:23-26; 5:1-2; 8:28-30; 1 Thessalonians 5:23-24; 2 Thessalonians 2:13-14; Hebrews 10:14; 1 Peter 1:13).

3. ELECTION. We believe that before the foundation of the world God unconditionally chose the elect according to His foreknowledge and purpose, and predestined them unto salvation by grace through faith in Jesus Christ, to the praise of His glory. 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 (Romans 3:9-18, 23; 9:14-26; Eph. 1:3-7; 2:1-7; Titus 3:3-7; 1 Peter 1:2).

We believe that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior. 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 decrees. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; 6:37-40, 44; Acts 13:48; Romans 9:22-23; 2 Thessalonians 2:10-12; James 4:8; Revelation 22:17).

We believe 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).

4. REGENERATION. We believe 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 when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is evidenced by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper fruit of regeneration 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, ultimately consummated at Christ's return when believers are glorified (John 3:3-7; 5:24; Romans 8:17; 1 Corinthians 6:19-20; Ephesians 2:10; 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Corinthians 3:18; Titus 3:5; 2 Peter 1:4-10; 1 John 3:2-3).

5. JUSTIFICATION. We teach that justification before God is an act of God by which He declares righteous those who, by His grace through faith in Christ, repent of their sins and confess Him as sovereign Lord. 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 enabled to "be just and the justifier of the one who has faith in Jesus" (Isaiah 55:6-7; Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 3:20, 26; 4:6; 8:33; 10:9-10; 1 Corinthians 1:30; 2 Corinthians 4:5; 5:21; Philippians 2:11; Colossians 2:14; 1 Peter 2:24).

6. SANCTIFICATION. We believe that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; 1 Peter 1:2).

We believe that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through the empowering of the Holy Spirit and obedience to the Word of God, 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 without making any claim of sinlessness until he is glorified upon Christ's return (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).

7. THE FLESH AND SPIRIT STRUGGLE IN THE LIFE OF A BELIEVER. We believe that every born-again person possesses a new nature in Christ, with provision made for victory of the new nature over the flesh (old man, old self) through the power of the indwelling Holy Spirit. Thus, every believer is in the middle of a constant conflict through his earthly life. The flesh (old man, old self) was and is crucified with Christ, our victorious Savior, that sin might be done away with; however, all claims to the eradication of the flesh in this life are unscriptural (Romans 6:5-7, 13-14; 8:12-14; Galatians 2:20; 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 1:8-2:2; 3:5-9).

8. SECURITY, ASSURANCE, AND PERSEVERANCE OF THE SAINTS

a. We believe that all the elect will come to Christ and are kept by God's power and are thus secure in Christ forever; that no man, Satanic or other force can undo the saving work of Christ (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:15; 1 Peter 1:5; Jude 24).

b. We believe that it is the privilege of the saints 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 to gratify the lusts of the flesh but not at peril of losing genuine salvation (John 5:24; Romans 6:15-22; 13:11-14; Galatians 5:13, 25-26; Titus 2:11-15; 1 Peter 1:14-16; 1 John 5:10-13).

c. We believe that the grace of God, operating through the Holy Spirit, lovingly disciplines His true children and maintains the faith of the elect as they also exert effort and work out their salvation with fear and trembling until the day of redemption (Philippians 1:3-6; 2:11-12; Hebrews 12:1-8).

9. SEPARATION We believe, out of sincere thankfulness for God's grace to us, that all the believers should live in such a manner as not to bring reproach upon their Savior and Lord. And that separation—rooted in the heart—from all religious apostasy, love of the world and sinful pleasures, practices, and associations is commanded by God. We teach that believers should be separated unto our Lord and affirm that following Christ means living in sacrificial obedience and righteousness that reflects the teaching of the Beatitudes and An on-going striving for holiness. (Matthew 5:2-12; Romans 12:1-2; 14:13; 1 Corinthians

5:9-13; 2 Corinthians 6:14-7:1; 2 Thessalonians 1:11-12; 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).

J. EVANGELISM AND MISSIONS

We believe, that out of thanksgiving for what God has done in giving faith and eternal life in the believer's own heart, that it is the obligation of each believer to be Christ's witness and ambassador in the world. Being His witnesses involves proclaiming the truth of the Bible, in particular the good news and saving heart and power of Jesus Christ by life and by articulated word to all mankind of every tribe and tongue, locally and cross-culturally under the goal of the earth being full of knowledgeable worshippers of the Triune God (Habakkuk 2:14; Matthew 28:18-20; Mark 16:15; Luke 12:48; Acts 1:8; 8:4 Romans 1:14-15; 10:14; 2 Corinthians 5:11, 18-20; Ephesians 4:12; Philippians 2:14-16; Colossians 4:5-6; 1 Peter 2:9; Revelation 5:9-10).

K. THE MINISTRY AND SPIRITUAL GIFTS

1. We believe that God is sovereign in the bestowment of all His gifts; and that the gifts are sufficient for the perfecting of the saints today. Speaking in tongues and the working of sign miracles gradually ceased as the New Testament Scriptures were completed and their authority became established (Romans 12:4-8; 1 Corinthians 12:4-11; 2 Corinthians 12:12; Ephesians 4:7-12).

2. We believe that God does hear and answer the prayer of faith, in accord with His own will, for those who are spiritually weak or physically ill; and that God can and still does perform the miraculous according to His will. We teach that no one possesses the gift of healing today, but that God does hear and answer prayer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 15:7; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

3. 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. The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8; 1 Corinthians 13:13- 14:12; 1 Corinthians 13:8-12; 2 Corinthians 12:12; Hebrews 2:3-4; Revelation 13:13-14).

L. THE CHURCH

1. We believe that the invisible, universal church, which is the body and the espoused metaphorical bride of Christ, is a spiritual entity made up of all born-again persons of this present age under the Lordship of Christ. The church was born on the day of Pentecost and will be completed at the coming of Christ for His own at the rapture. We believe that the church was a mystery in the Old Testament and is distinct from the nation of Israel (Acts 2:1-21, 38-47; 1 Corinthians 12:12-14; 2 Corinthians 11:2; Ephesians 1:22-23; 2:11-3:6; 4:15; 5:25-27, 32; Colossians 1:18).

2. We believe that the establishment and continuance of visible, local churches consistently assembled together is clearly taught and defined in the New Testament Scriptures and is the method and means of gospel advance around the globe until the rapture (Acts 14:27; 20:17, 28-32; 1 Timothy 3:1-13; Titus 1:5-11).

3. We believe in the autonomy of the local church free of any external authority or control, other than Christ as Head and Scripture as God's sufficient, written revelation (Acts 13:1-4; 15:19-31; 20:28; Romans 16:1-4; 1 Corinthians 3:9, 16; 5:4-7, 13; 1 Peter 5:1-4).

4. We believe that church leadership, gifts, order, discipline, and worship are all appointed through Christ's sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; and deacons, both of whom must meet biblical qualifications (Acts 20:28; Ephesians 4:11; 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 with a servant's heart toward the church body 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).

5. 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).

6. We recognize the ordinances of believer's water baptism by immersion and the Lord's Supper (communion) as scriptural means of testimony for the church in this age. Both ordinances are the solemn and memorable 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. They are also signs of fellowship and identification with the visible Body of Christ (Matthew 28:19-20; Acts 2:38-42; 18:8; Romans 6:1-11; Ephesians 4:12; 1 Corinthians 11:23-26; 15:58; Revelation 22:12).

7. 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, fulfilling the call to all believers to the work of service, and by advancing and communicating the gospel to the entire world (Matthew 28:19; Luke 22:19; Acts 1:8 2:38-47; 2:42; Ephesians 3:21; 4:13-16; 2 Timothy 2:2, 15; 3:16-17; 1 John 1:3).

M. LAST THINGS

1. We believe in the personal, imminent return of our Lord Jesus Christ before the seven-year tribulation to translate (rapture) His church from this earth. This is the first resurrection which is when the souls of believers will be reunited with their bodies to be glorified forever with Christ Jesus. Until that time, the souls of those redeemed by our Lord remain separated from the body and in joyful fellowship with Him where they have been since the moment of physical death with no loss of immaterial consciousness. (Luke 23:43; John 14:1-3; 1 Corinthians 15:35-44, 50-54; 2 Corinthians 5:8; Philippians 1:23-25; 3:21; 1 Thessalonians 4:13-5:11; Titus 2:13; Revelation 6:9-11; 20:4-6).

2. We believe that immediately following the removal of the church from the earth, the righteous judgments of God will be poured out on the unbelieving world. This tribulation period will be climaxed by the return of Christ in glory to the earth with His saints. At that time the Old Testament and tribulation saints will be raised and the living will be judged (Daniel 12:2-3; Revelation 20:4-6). This period includes the seventieth week of Daniel's

prophecy (Daniel 9:24-27; Matthew 24:15-31; 25:31-46). (Jeremiah 30:7; Daniel 9:27; 12:1; Matthew 24:15-31; 25:31-46; 2 Thessalonians 2:7-12; Revelation 16; 19:11-16).

3. We believe that after the tribulation period Jesus Christ will rule on the earth on the throne of David and establish His messianic kingdom for 1,000 years (the millennium). During this time the resurrected saints will reign with Christ over Israel and all the nations of the earth. We believe this is the fulfillment of God's promises to Israel to restore them to the land that they forfeited through their disobedience. The result of Israel's disobedience was that they were temporarily set aside during the church age but will again be awakened through repentance to enter the land of blessing. We believe that a literal interpretation of Scripture conveys this clear distinction between the nation of Israel and the church, and the unique role each plays in past, present, and future events (Deuteronomy 28:15-68; Isaiah 11; 65:17-25; Jeremiah 31:31-34; Ezekiel 27:21-28; 36:22-37; Daniel 7:18, 22; Zechariah 8:1-17; Matthew 21:43; Romans 11; Revelation 19:11-16; 20:1-7).

4. We believe that after the closing of the thousand-year reign of Christ, Satan will be released, will deceive the nations and gather them in battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven. Satan will then be thrown into the lake of fire and brimstone and Great White Throne Judgment will commence as Christ will resurrect (the second resurrection) and judge the great and the small. The elements of heaven and earth will then be dissolved and replaced with a new heaven and earth, wherein only righteousness dwells. Following this, the holy city, the new Jerusalem, will come down out of heaven from God and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another. Jesus, having fulfilled His doxological and redemptive mission will then deliver up the kingdom to God the Father, that in all spheres the triune God may reign forever and ever. (Matthew 25:41; John 17:3; Ephesians 5:5; 1 Corinthians 15:24-28; 2 Peter 3:10-13; Revelation 20:7-10, 15; 21-22).

N. THE JUDGMENT AND THE ETERNAL STATE

1. We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment. We teach that the Lord Jesus Christ is the One through whom God will judge mankind.

Believers in Christ who have died and those living on the earth will be judged between the rapture and when Christ returns to the earth in glory (rewards given according to their works at the Bema Seat).

Unbelievers who have died at the Great White Throne Judgment.

(Ezekiel 20:34-38; Matthew 25:31-46; John 5:22-23, 28-29; 11:25-26; 1 Corinthians 3:10-15; 2 Corinthians 5:10; Revelation 20:5-6, 11-15).

2. We believe that the souls of true believers are, after death, absent from the body and present with the Lord. Every believer will stand before the Judgment Seat of Christ to have his life examined and receive his rewards. At the first resurrection, the souls of the saints, which have been in conscious bliss, will be united with their glorified bodies to be forever with the Lord (Luke 23:43; Romans 14:10-12; 1 Corinthians 3:10-15; 15:20-58; 2 Corinthians 5:8-10; Philippians 1:23; 3:21; 1 Thessalonians 4:16-17; Revelation 20:4-6).

3. We believe that the souls of unbelievers remain, after death, in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgment, and shall be cast into the lake of fire, not to be annihilated, but to suffer everlasting conscious punishment (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 6-7; Revelation 20:11-15).

In subscribing to the preceding articles of faith, we by no means set aside, or undervalue, any of the Scriptures of the Old and New Testaments. This statement reflects our best understanding of Scripture but is not superior to Scripture itself.

To accomplish the vision of Whitefield Global College, these are the truths we teach and seek to export in the local churches and outreaches our graduates will minister within. While robust and intellectually-honest examination and discussion are encouraged, that discussion must always be submissive to the authority of Scripture. We believe remaining steadfast to biblical truth is vital to the life of the church and the school under the church's authority, thus compromise is not acceptable nor glorifying to the Lord Jesus Christ. The visionary impetus of the College was to establish a training center that holds true to these essentials hand-in-hand with the sending church despite the man-centered winds of doctrine and cultural change that may blow through the years. This is of paramount

importance in light of the very common liberal drift embraced by many—once biblically-steadfast—educational institutions. Therefore, should the doctrinal pillars set forth in WGC’s statements of Faith, Vision, Mission and Purpose be altered, the College shall be dissolved and not permitted to continue as an educational organism in any sense.

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