

River Rock Bible Church is a Non-Denominational Bible church that believes in and is based upon the historic Christian faith.

The Bible: We believe that the books of the Old and New Testament, comprising the Holy Bible, are the inspired Word of God. We believe that the Holy Spirit supervised the writers of the Scriptures in what they wrote so that, using their own peculiar personalities, the very words recorded in the original manuscripts are the inerrant revelation of God. We believe the Bible not only contains the Word of God but actually is God's Word and, therefore, is the complete and final authority for belief and behavior. We believe that this inspiration extends equally and fully to all parts of Scripture: historically, poetically, doctrinally and prophetically (2 Tim. 3:16, 2 Pet. 1:21, 1 Cor. 2:13, John 17:17).

The Trinity: We believe that there is one and only one true and living God, an infinite Spirit who is the Maker and Supreme Ruler of the universe. We believe the Scriptures reveal Him to be holy, sovereign, omnipotent, omniscient, omnipresent, eternal, immutable and full of love, justice, goodness, mercy and truth. Although there is only one God, we believe that in the unity of the Godhead there are three eternal and coequal persons: the Father, the Son, and the Holy Spirit. We believe these members of the Trinity are the same in substance, having precisely the same nature, attributes and perfections, but are distinct in subsistence, executing different but harmonious functions (Mark 12:29, John 4:24, Matt. 3:16-17, Matt. 28:19, 2 Cor. 13:14).

God the Father: God revealed Himself as Father in both Old and New Testaments. God adopts believers in Jesus Christ into a relationship with Him as their Father. Through Christ, believers have the privilege of being heirs to God's glory. Father God actively prunes and disciplines believers so they may grow in character, wisdom, and knowledge of Him and bear the fruit of Christlikeness. (John 15:1-4; Deuteronomy 32:6; Isaiah 9:6, 63:16; John 20:17; Romans 8:14-17; Galatians 4:6)

God the Son (Jesus Christ): We believe that Jesus Christ is the pre-existent and eternal Son of God who became man in order to reveal God and redeem man. We believe He was supernaturally conceived of the Holy Spirit and born of the virgin Mary. In His person, we believe the Lord Jesus combined forever full and undiminished deity with true and perfect humanity to become the God-man. We believe Christ died on the cross as a substitute for sinful man, was buried, arose bodily from the tomb, ascended into Heaven where He ministers on the behalf of saints, and someday will come again for His own (John 1:18, 8:58, Matt. 1:23, Col. 1:15-17, 1 Tim. 1:15, 3:16).

God the Holy Spirit: We believe that the Holy Spirit is the third Person of the Trinity, fully equal with God the Father and God the Son. Although He is of the exact same essence, we believe He is a personality distinct from the other members of the Godhead. The Holy Spirit, we believe, has an active ministry to the world in general which includes the restraining of evil, convicting of the unsaved and bestowing of God's goodness on all mankind. We also believe He has a ministry to every Christian which begins at the moment of salvation and consists of regenerating, sealing, indwelling, baptizing into the Body of Christ, and the giving of spiritual gifts. We believe some of these gifts such as apostleship and prophesying new revelation have completed their function and thus are not for the Body of Christ today. Nor do we believe that speaking in tongues or healing services are a part of corporate worship. Other ministries to obedient Christians include filling, assuring, teaching, guiding and comforting (Acts 5:3-4, 2 Thes. 2:3-9, John 16:7-11, Matt. 5:45, Tit. 3:5, Eph. 1:13, 1 Cor. 6:19, 12:13, Eph. 3:20, 1 Cor. 14, James 5:14, Eph. 5:18, Rom. 8:16, 14, John 16:13, 7).

Creation We believe that the Triune God, according to His sovereign will and for His own glory,

created the heavens and the earth without the use of pre-existent material. All living things, we believe, came into being by a direct creative act of God and not by an evolutionary or random process, and thus have an existence distinct from Him and yet always dependent on Him (Gen. 2:4, Prov. 16:4, Acts 17:24, Col. 1:16-17).

Angelic Beings We believe that God created an order of spirit beings known as angels before the formation of the world for the purpose of worshipping and serving Him. We believe angels possess individual personalities and are intelligent, powerful, and inferior to God but superior to man. Lucifer, we believe, was one of the highest in rank of all the angelic beings in eternity past, but he sinned through pride and rebelled against God, thereby becoming Satan. We believe the Devil's proclaimed purpose is to oppose the plan of God and to promote his own evil program by deceiving and attacking men. In carrying out his work, we believe Satan is aided by other fallen angels known as demons or evil spirits. We believe these demons can influence, tempt, and oppress all men and even "possess" unbelievers. We believe there are unfallen angels, known as elect or holy angels, who carry out the will of God by ministering to men (Col. 1:16, Heb. 1:6, 2 Pet. 2:11, Isa. 14:12-15, 1 Pet. 5:8, Eph 6:12, Heb. 1:14).

Mankind: We believe that man was created in the image and likeness of God in a state of innocence. Through deliberate disobedience, we believe man fell from his sinless state and as a consequence lost his fellowship with God and became subject to spiritual and physical death. We believe that through Adam's transgressions the entire human race has inherited a corrupt nature which is essentially evil and unable to please God (Gen. 1:26-27, 3:24, Rom. 5:12, Eph. 2:1-3).

Sin: We believe that sin is anything contrary to the character of God. All mankind is alienated from God because of his depraved nature as well as personal acts of sin. We believe that each person born into the world is separated from God and completely incapable of meriting salvation and avoiding the judgement of God. The sin nature, we believe, is never eradicated, even for those who are born into the family of God, but it remains until the end of life. However, we believe God has made provision for forgiveness of sin through the blood of Jesus Christ and victory over sin through the power of the indwelling Holy Spirit (Rom. 3:10, 23, 6:23, Eph. 4:18, 1 John 1:8-10, Gal. 5:16-17).

Salvation: We believe that salvation from the penalty and power of sin is provided only through the blood of Jesus Christ, which He shed on the cross when He was made sin for us and died in our place. There is nothing man can do to attain this salvation through good works, moral achievement or religious status. We believe the one and only condition for salvation is personal faith in Jesus Christ as one's own substitute for and Savior from sin. At the time of salvation, we believe a person is spiritually regenerated, his sins are forgiven, God's righteousness is imputed to him, and he is declared righteous in the sight of God. This salvation, we believe, is complete and a present possession of all believers which remains theirs forever. All who have trusted Christ as Savior are kept secure and will never lose their salvation. Eternal life begins the moment one receives Jesus Christ as Lord and Savior of their life. This is evidenced by repentance, confession, baptism by immersion, and a life submitted to Christ. (1 Pet. 1:18-19, 2 Cor. 5:21, 1 Pet. 2:24, Eph 2:8-9, Tit. 3:5, Eph. 4:32, Rom. 5:1, Rom. 8:38-39)

Eternal Security: We believe a person is saved by grace through faith, and faith is evidenced by action and fruit in a person's life. We believe faith in Christ Jesus as Lord and Savior is eternally secured. (Luke 8:13-14, John 10:27-28, Ephesians 2:8-10, James 2:14, Romans 1:5)

The Church We believe that the Church is a unique organism composed of individuals who have

placed their faith in Christ as Savior. The Church began, we believe, on the day of Pentecost and will continue its distinct purpose until the Rapture. We believe that the Church exists in both a universal aspect, as the Body of Christ, and in a local assembly of believers. The local church, we believe, has the twofold purpose of the edification of believers and the evangelization of the lost. The two ordinances of the church are water baptism, which we practice by immersion, and the Lord's Supper, which we believe to be a memorial of Christ's death and is open to all believers. Although Scripture does not clearly state how often communion is to be observed, it is our custom to observe communion weekly. (1 Cor. 12:13, Acts 2:1-4, 1 Thes. 4:13-17, Col. 4:16, Eph. 4:7, Heb. 13:17, Matt. 28:19-20, 1 Cor. 11:23-28)

Complementarianism (*Gender roles in the Church and Home*): We believe men and women are absolutely equal in essence, dignity, and value and are distinct by divine design. We believe God created two distinct, yet complementary genders for our good, His glory, and to reflect His nature and character to the world. As part of God's created order, men and women are to have different yet complementary roles and responsibilities in the home and church.

We believe that the Biblical headship as modeled by Christ loving the church applies to the home. Husbands, as head of the home, are to love their wives unconditionally and wives are to respect their husbands. This principle of male headship should not be confused with, nor give any hint of, domineering control; rather, it is to be the loving, tender, and nurturing care of a godly man who is himself under the kind and gentle authority of Jesus Christ. Both husband and wife are to demonstrate Biblical submission to Christ, love, sharing equal value in God's design. (Ephesians 5)

As it relates to the church, we believe men and women are both expected to serve and lead; however, the office of Elder/Pastor is reserved for qualified men (1 Tim. 3; Titus 1) Mixed-gender teaching environments are overseen by Elders/Pastors. Facilitation of small groups is open to both men and women, as small groups are not a teaching environment; however, any Biblical teaching to mixed groups is limited to men. (Genesis 2:18-25; 1 Corinthians 12:4-32; Galatians 3:28-29; 1 Timothy 2:8-15, Titus 2:3-5; 1 Peter 3:1-7)

The Leadership Model of the Church: River Rock is a non-denominational Christian church. While recognizing the value of associating and cooperating with other groups of Christians, we believe the local church should be governed by a plurality of male elders who have been chosen by the existing elders from among the partners. We have concluded that the Biblical model for church leadership is that Christ is the head of the church, and local elders are responsible to govern and oversee the carrying out His will in the local assembly of believers. (Acts 14:23; 1 Timothy 5:17; Ephesians 5:23-25; 1 Peter 5:1-4)

Baptism: We teach that those who have believed the message of the gospel, repented, and confessed Christ as Savior and Lord will be baptized as an act of obedience in following Jesus. In the book of Acts people were immediately baptized once they accepted Christ. As a church we want to respond with the same sense of urgency in a timely act of obedience following a confession of faith. Baptism literally means "to be immersed" and we honor our role in obedience to Christ through the physical act of baptism in water by immersion. Baptism is a picture of death and resurrection. As we believe baptism is an act of obedience for those who have professed a personal faith in Jesus Christ alone, we do not baptize infants. Children who profess faith in Christ may be baptized once they have entered the first grade. (Matthew 28:18-21, Acts 2:37-38, Acts 8:35-39, Romans 6:4, Colossians 2:12)

Communion: We believe Communion (The Lord's Supper) is a memorial of the new covenant, and a proclamation. It is a sacred event for those who have a vital, biblical relationship with Jesus. We follow

Jesus' instruction for communion as in Scripture He defined it in 1 Corinthians 11:23-25. It is a distinction of our church that we take communion every week. We do not believe you have to take communion every week; however, when you do partake in it, do so in a correct/worthy manner as outlined in scripture. When we take it, we do so in a distinctive manner. (Matthew 26:26-28; Acts 2:42-47; 1 Corinthians 11:23-30, 10:16; 1 Peter 2:24; Ephesians 1:7)

Priesthood of Every Believer: God intends for every believer to play a role in the ministry of His church. Though certain roles of leadership may require special qualifications, ministry is not reserved for the "clergy." Every partner is a minister. Ministry is not reserved only for those who are paid or have specialized training, but instead is the obligation of every believer. God's mission is accomplished best when every partner of the church spends time and effort in ministry. In keeping with Paul's words to the Ephesian church, River Rock endeavors to equip its partners to do ministry, and not be fans sitting in the stands. (Ephesians 4:11-13; Romans 12:3-8; 1 Corinthians 12:4-30; 1 Peter 4:10-11)

Spiritual Gifts: God has designed the local church like a physical body, with Jesus Christ as the head. God gifts each of His children in unique and special ways to serve and build up the body. Therefore, spiritual gifts are not for personal benefit or glory, but to bring glory to God, as well as encouraging and building up the church.

No one individual can have all the gifts described in Scripture. We are interdependent with each other; together we are the body of Christ which is a clear demonstration of true diversity. There is no division as we all have equal concern and need for each other. One is an "eye", another is a "hand", another is a "foot"; and some are presentable while other parts are not. We all must be the part God has designed us to be, if not, the body suffers and becomes ill.

God gives rules in His word for the use of tongues. If someone speaks in a tongue it will be one at a time and there must be an interpreter (1 Corinthians 14:27-28). Also, there must be one who discerns whether what is spoken comes from God (1 John 4:1). It is noteworthy that 1 Corinthians was written to house churches. Because this is a non-salvation issue and an area of contention between believers, we will not have a place in our public gatherings (services and small groups) where the gift of speaking in tongues is practiced in order to preserve unity in the body of River Rock Bible Church. (Romans 12; 1 Corinthians 12-14; Ephesians 4:1-16; 1 Peter 4:7-11)

Stewardship & Generosity: At River Rock Bible Church, we give generously to support the church, the body of Christ, as God's Word commands. We recognize that giving 10% of our income is defined as a "tithe", the Biblical starting point of giving to the local church.

But we do not stop there. We believe that our whole lives are a response to God's grace and love for us. And so, we consider it our privilege and our challenge to live lives of extravagant generosity. We view our entire lives as an offering to the Lord, and so we live our lives in such a way that we are no longer asking the question, "God, how much are you asking me to give?" but rather, "God, how much are you asking me to keep?" In living this way, we seek to honor God through ultimate sacrifice of our time, gifts, and resources for the purposes of His Kingdom.

We encourage everyone to live obediently as it pertains to their finances, which includes tithing. If tithing has not been a part of a church member's life practices we encourage them to explore what God says about finances and step out on a faith journey. We believe that church members can begin by committing to trust Him in this area and take a step of obedience to give faithfully. As we courageously walk with God in this area, we believe God will bring peace to our church members' lives as they grow in this worshipful response to God. Being a part of River Rock Bible Church means being committed to following God as He grows and changes us into persons of generosity.

We believe that any giving over 10% is an "offering of gratitude" for the great things God does

for us every day. This offering of gratitude is a privilege to give and is in addition to the tithe. We believe that the local church is the storehouse and that church attendees should give their tithe there. Meanwhile, the offering of gratitude may be given at an attendee's discretion to any worthwhile ministry, church or organization. We also recognize that we must be good stewards of our time and our talents—everything we have, as the Lord has blessed us with these things as well. Like any other form of obedience, tithing is a matter of the heart. (Leviticus 27:30; Malachi 3:7-12; Acts 4:32-5:11; 2 Corinthians 8:1-9:15; 2 Corinthians 9:6-15; Mark 12:43; 2 Samuel 24:24; Matthew 23:23; Luke 11:42)

Marriage & Sexuality: We believe that every person must be afforded compassion, love, kindness, respect and dignity (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of River Rock Bible Church.

We believe that God wonderfully and immutably creates each person as male or female in His image (Gen. 1:26-27). Rejection of one's biological gender is a rejection of the image of God within that person.

We believe that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive, lifelong union, as delineated in Scripture (Gen. 2:18-25). We believe that God intends sexual intimacy to occur only between a man and a woman, who are married to each other (1 Cor. 6:18; 7:2-5; Heb. 13:4). We believe that God has commanded that no sexual activity be engaged in outside of marriage. We believe that neither the federal government, the state, nor the church, nor any other individual possess the authority or jurisdiction to set or alter Scripture's definition of marriage. Therefore, unions or partnerships that do not conform to the Biblical definition of marriage are not acknowledged by River Rock Bible Church as marriage.

We believe that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual behavior, transgenderism, bestiality, incest, and use of pornography) is sinful and offensive to God (Matt. 15:18-20; 1 Cor. 6:9-10). When we become aware of such practices, within the staff and partnership of the church, we will follow the Matthew 18 process to seek repentance, reconciliation, and restoration. Our heart is always to restore people to God and the body of Christ. But if repentance is not attained, employment and or partnership will be denied or revoked. Any person who practices such behavior will no longer be eligible for the benefits of partnership and/or employment. Therefore, those known to be habitual and unrepentant in the practice of these behaviors will be denied partnership as well as revocation of employment, together with the benefits that accrue there from.

We believe that in order to preserve the function and integrity of River Rock Bible Church as the local Body of Christ, and to provide a Biblical role model to River Rock Bible Church's partners and the community, it is imperative that all persons employed by River Rock Bible Church in any capacity, or who serve as volunteers, agree to and abide by River Rock Bible Church Doctrinal Statement on Marriage, Gender, and Sexuality.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Genesis 1:26-27; Genesis 2:18-25; 1 Corinthians 6:18, 7:2-5; Hebrews 13:4; Matthew 15:18-20, 1 Corinthians 6:9-10; Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22; Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11; Mark 12:28-31; Luke 6:31; Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22; Acts 3:19-21; Rom. 10:9-10; 1 Cor. 6:9-11)

Sanctity of Life: We believe that all human life is sacred and created by God in His image (Genesis 1:26-28). Human life is of inestimable worth in all its dimensions, including pre-born babies, the aged, the physically or mentally challenged, and every other stage or condition from conception through

natural death. We are therefore called to defend, protect, and value all human life. Therefore, we believe that abortion and euthanasia are wrong. (Genesis 1:26-28; Psalm 139)

Dispensations* We believe that God administers His purpose in the world through man under varying dispensations or stewardships, such as the period of Mosaic law, the present age of grace, and the future millennial kingdom. We believe that these dispensations span the entire history of mankind but that dispensations are not different ways of salvation. Rather, they are ways of life which test the obedience of man to God's revealed will during a particular time. We believe that it is necessary to observe the dispensational distinction in order to properly understand the teaching of the Scriptures. (1 Cor. 10:32, Eph. 1:10, 3:2, Gal. 4:2, Luke 12:42, Heb. 12:22-23)

Future Things* We believe there will be a literal return of Christ and a judgment day. We also believe there will be a literal rapture (a catching up of the saints). How and when this will happen has been a source of great debate. We believe a seven-year period of Tribulation will commence upon the earth at which time God's wrath will be poured out on mankind. We believe God's millennial kingdom will be ushered in by Jesus Christ when He returns to the earth in power and glory to rule sovereignly over the world for a thousand years. The unsaved dead of all ages, we believe, will be raised after the millennium to face the judgment of the Great White Throne and will be cast into the lake of fire where there will be eternal punishment. We believe the redeemed of all ages will exist in an eternal state of joy and bliss in the new heavens and new earth where they will worship and serve God forever. We believe the details of the future are in God's hands and this is not a salvation issue. (John 14:3, Heb. 10:37, 2 Cor. 5:10, Matt. 24:21-31, Rev. 20-22, 1 Thessalonians 4:16-17)

*Strict agreement with these doctrines is not required for partnership at RRBC; however, we affirm these beliefs as taught in Scripture and have established them as the official positions of our Church and those who do not hold these positions are expected to uphold and maintain the unity of the body.

The Statement of Faith does not exhaust the extent of our beliefs. The Bible itself, as the inspired and infallible Word of God that speaks with final authority concerning truth, morality, and the proper conduct of mankind, is the sole and final source of all we believe. For purposes of River Rock Bible Church's faith, doctrine, practice, policy, and discipline our Eldership is River Rock Bible Church's final interpretive authority on the Bible's meaning and application.