

These articles of faith form the basis of belief and practice, both personally and corporately, for those persons known as the body of Rock Creek Bible Church.

A. The Holy Scriptures

We believe "all Scripture is given by the inspiration of God". We understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe this divine inspiration extends equally and fully to all parts of the writings - historical, poetical, doctrinal, and prophetic - as appeared in the original manuscripts. We believe all Scripture centers around the Lord Jesus Christ; His person, His work, His first and Second Coming. Hence, no portion of Scripture, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe all Scriptures were designed for our practical instruction. ([Mark 12:26,36; 13:11; Luke 24:27,44; John 5:39; Acts 1:16; 17:2-3; 18:28; 26:22-23; 28:23; Rom. 15:4; 1 Cor. 2:13; 10:11; 2 Tim. 3:16; 2 Peter 1:21](#))

B. The Godhead

We believe the Godhead eternally exists in three persons: The Father, the Son and the Holy Spirit. These three are one God having precisely the same nature, attributes and perfections. Each is worthy of precisely the same homage, confidence and obedience. ([Matt. 28:18-19; Mark 12:29; John 1:14; Acts 5:3-4; 2 Cor. 13:14; Heb. 1:1-3; Rev. 1:4-6](#))

C. Angels, Fallen and Unfallen

We believe God created an innumerable company of sinless, spiritual beings, known as angels; that one, "Lucifer, son of the morning" - the highest in rank - sinned through pride, thereby becoming Satan; that a great company of the angels followed him in his moral fall, some of whom became demons and are active as his agents and associates in the prosecution of his unholy purpose, while others who fell are "reserved in everlasting chains under darkness unto the judgment of the great day". ([Isa. 14:12-17; Ezek. 28:11-19; 1 Tim. 3:6; 2 Pet. 2:4; Jude 1:6](#)) We believe Satan is the originator of sin, and, under the permission of God, he, through subtlety, led our first parents into transgression, thereby accomplishing their moral fall and subjecting them and their posterity to his own power. We believe Satan is the enemy of God and the people of God, opposing and exalting himself above all that is called God or that is worshiped; that he who in the beginning said, "I will be like the most High", in his warfare appears as an angel of light, even counterfeiting the works of God by fostering religious movements and systems of doctrine, which systems in every case are characterized by the denial of the efficacy of the blood of Christ and the salvation by grace alone. ([Gen. 3:1-19; Rom. 5:12-14; 2 Cor. 4:3-4; 11:13-15; Eph. 6:10-12; 2 Thess. 2:4; 1 Tim. 4:1-3](#))

We believe Satan was judged at the cross, though not then executed, and that he, usurper, now rules as the "god of his world". We believe at the second coming of Christ, Satan will be bound and cast into the abyss for a thousand years, and after the thousand years he will be loosed for a little season and then "cast into the lake of fire and brimstone", where he "shall be tormented day and night forever and ever". ([Col. 2:15; Rev. 20:1-3,10](#))

We believe a great company of angels kept their holy estate and are before the throne of God, from whence they are sent forth as ministering spirits to minister for them who shall be heirs of salvation. ([Luke 15:10; Eph. 1:21; Heb. 1:14; Rev. 7:12](#))

We believe man was made lower than the angels. We believe Christ, in His incarnation, took for a little time this lower place so that He might lift the believer to His own sphere above the

angels. ([Heb 2:6-10](#))

D. The Total Depravity of Man

We believe man was originally created in the image and after the likeness of God. We believe man fell through sin, and, as a consequence of his sin, lost his spiritual life, becoming dead in trespasses and sins and subject to the power of the devil. We also believe this spiritual death, or total depravity of human nature, has been transmitted to the entire human race of man, the Man Christ alone being excepted. Hence, every child of Adam is born into the world with a nature, which not only possesses no spark of divine life, but also is essentially and unchangeably bad apart from divine grace. ([Gen. 1:26;2:17;6:5](#); [Ps. 14:1-3;51:5](#); [Jer. 17:9](#); [John 3:6;5:40;6:53](#); [Rom. 3:10-19;8:6-7](#); [Eph. 2:1-3](#); [1 Tim. 5:6](#); [1 John 3:8](#))

E. The First Advent

We believe, as provided and proposed by God and as pre-announced in the prophecies of the Scriptures, the eternal Son of God came into this world that He might manifest God to men, fulfill prophecy, and become the Redeemer of a lost world. To this end He was born of the virgin, and received a human body and a sinless human nature. ([Luke 1:30-35](#); [John 1:18;3:16](#); [Heb. 4:15](#))

We believe, in infinite love of the lost, Christ voluntarily accepted His Father's will and became the divinely provided sacrificial Lamb; bearing the holy judgments against sin which the righteousness of God must impose. His death was, therefore, substitutionary in the most absolute sense - the just for the unjust - and by His death He became the Savior of the lost. ([John 1:29](#); [Rom. 3:25-26](#); [2 Cor. 5:14](#); [Heb. 10:5-14](#); [1 Peter 3:18](#))

We believe, according to the Scriptures, Christ arose from the dead in the same body, though glorified, in which He had lived and died. His resurrection body is the pattern of that body which ultimately will be given to all believers. ([John 20:20](#); [Phil 3:20](#))

We believe Christ became Head over all things to the church, which is His body, and in this ministry He ceases not to intercede and advocate for the saved. ([Eph. 1:22-23](#); [Heb. 7:25](#); [1 John 2:1](#))

F. The Atonement - Salvation Only Through Jesus Christ

We believe the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary Savior and that men are justified on the ground of the shed blood of the Son of God. All such are "born again" by the Spirit of God and thereby become children of God and joint-heirs with Christ. ([Lev. 17:11](#); [John 1:29;5:24](#); [Rom. 5:6-9](#); [1 Cor. 15:3-4](#); [Eph. 1:7](#); [Titus 3:5-7](#); [1 Peter 3:18](#); [Heb. 9:22](#))

We believe the new birth of the believer comes only through faith in Christ. We believe repentance is a vital part of believing, but is in no way itself, a separate and independent condition of salvation. Nor do we believe any other acts, such as confession, baptism, prayer, or faithful service, can be added to believing as a condition of salvation. ([John 1:12;3:16,18,36;5:24;6:29](#); [Acts 13:39;16:31](#); [Rom. 1:16-17;3:22,26;4:5;10:4](#); [Gal. 3:22](#))

G. The Extent of Salvation

We believe when an unregenerate person exercises that faith in Christ which 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 from all things, 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. Therefore, the saved one is in no way required by God to seek a so-called "second blessing", or a "second work of grace". ([John 5:24;17:23; Acts 13:39; Rom 5:1; 1 Cor. 3:21-23; Eph. 1:3; Col. 2:10; 1 John 4:17;5:11-12](#))

H. Sanctification

We believe sanctification, which is a setting-apart unto God, is threefold. It is already complete for every saved person because his position toward God is the same as Christ's position. Since the believer is in Christ, he is set apart unto God in the measure in which Christ is set apart unto God. We believe, however, he retains his sin nature, which cannot be eradicated in this life. Therefore, while the standing of the Christian in Christ is perfect, his present state is no more perfect than his experience in daily life. There is, therefore, a progressive sanctification wherein the Christian is to "grow in grace", and to "be changed" by the unhindered power of the Spirit. We believe, also, the child of God will be fully sanctified in his state as he is sanctified in his standing in Christ when he shall see his Lord and shall be "like Him". ([John 17:17; 2 Cor. 3:18;7:1; Eph. 4:24;5:25-27; 1 Thess. 5:23; Heb. 10:10, 14;12:10](#))

I. Eternal Security

We believe, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine grace 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, 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. We believe, however, God is a holy and righteous Father and since He cannot overlook the sin of His children, He will, when they persistently sin, chasten and correct them in infinite love; but having undertaken to save 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. ([John 5:24;10:28;13:1;14:16-17;17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1-2;5:13; Jude 2:4](#))

J. Assurance

We believe 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. This assurance is not founded upon any fancied discovery of their own worthiness of fitness, but wholly upon the testimony of God in His written Word, exciting within His children filial love, gratitude, and obedience. ([Luke 10:20;22:32; 2 Cor. 5:1,6-8; 2 Tim. 1:12; Heb. 10:22; 1 John 5:13](#))

K. The Holy Spirit

We believe the Holy Spirit, the Third Person of the blessed Trinity, though omnipresent from all eternity, took up His abode in the world in a special sense on the day of Pentecost according to the divine promise, dwells in every believer, and by His baptism unites all to Christ in one body.

The Holy Spirit, as the Indwelling One, is the source of all power and all acceptable worship and service. We believe the Holy Spirit never departs from the church, nor from the feeblest of the saints, but is ever present to testify of Christ; seeking to occupy believers with Him and not with themselves nor with their experiences. We believe His abode in the world in this special sense will cease when Christ comes to receive His own at the completion of the church. (John 14:16-17;16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7)

We believe, in this age, certain well-defined ministries are committed to the Holy Spirit, and it is the duty of every Christian to understand them and to be adjusted to them in his own life and experience. These ministries are: The restraining of evil in the world to the measure of the divine will; the convicting of the world respecting sin, righteousness, and judgment; the regenerating of all believers; the indwelling and anointing of all who are saved, thereby sealing them unto the day of redemption; the baptizing into the one body of Christ all who are saved; and the continued filling for power, teaching, and service of those among the saved who are yielded to Him and who are subject to His will. (John 3:6;16:7-11; Rom. 8:9; 1 Cor. 12:13; Eph. 4:30;5:18; 2 Thess. 2:7; 1 John 2:20-27)

We believe some gifts of the Holy Spirit such as speaking in tongues and miraculous healings were temporary. We believe speaking in tongues was never the common or necessary sign of the baptism nor of the filling of the Spirit. We believe the deliverance of the body from sickness or death awaits the consummation of our salvation in the resurrection. (Acts 4:8,31; Rom. 8:23; 1 Cor. 13:8)

L. The Church a Unity of Believers

We believe all who are united to the risen and ascended Son of God are members of the church which 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 in the organized churches of earth. We believe 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. (Matt. 16:16-18; Acts 2:42-47; Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:20-23;4:3-10; Col. 3:14-15)

M. The Ordinance of the Church

We believe water baptism and the Lord's Supper are the only sacraments and ordinances of the church. They are a scriptural means of testimony for the church in this age. (Matt. 28:19; Luke 22:19-20; Acts 10:47-48;16:32-33;18:7-8; 1 Cor. 11:26)

N. The Christian's Walk

We believe we 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 that we will not fulfill the lust of the flesh. But the flesh with its fallen, Adamic 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. (Rom. 6:11-13;8:2,4,12-13; Gal. 5:16-23; Eph. 4:22-24; Col. 2:1-10; 1 Peter 1:14-16; 1 John 1:4-7;3:5-9)

O. The Great Commission

We believe it is the explicit message of our Lord Jesus Christ to those whom He has saved that

they are sent forth by Him into all the world even as He was sent forth of His Father into the world. We believe the saved 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. (Matt. 28:18-19; Mark 16:15; John 17:18; Acts 1:8; 2 Cor. 5:18-20; 1 Peter 1:17;2:11)

P. The Blessed Hope

We believe, according to the Word of God, 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. This event is the blessed hope set before us in the Scripture and for this we should be constantly watching. (John 14:1-3; 1 Cor. 15:51-52; Phil. 3:20; 1 Thess. 4:13-18; Titus 2:11-14)

Q. The Second Coming of Christ

We believe the period of great tribulation in the earth will be climaxed by 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 which 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. (Deut. 30:1-10; Isaiah 11:9; Ezek. 37:21-28; Matt. 24:15-25;46; Acts 15:16-17; Rom. 8:19-23;11:25-27; 1 Tim. 4:1-3; 2 Tim. 3:1-5; Rev. 20:1-3)

R. The Eternal State

We believe at death the spirits and souls of those who have trusted in the Lord Jesus Christ for salvation pass immediately into His presence and there remain in conscious bliss until the resurrection of the glorified body when Christ comes for His own, whereupon soul and body reunited shall be associated with Him forever in glory. The spirits and souls of the unbelieving, however, 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 souls and body reunited shall be cast into the lake of fire, from the presence of the Lord, and from the glory of His Power. (Luke 16:19-26;23:42; 2 Cor. 5:8; Phil. 1:23; 2 Thess. 1:7-9; Jude 1:6-7; Rev. 20:11-15)