



What We Believe

The Rock Church - Statement of Faith and Distinctives

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Part 1

The Rock Church's Statement of Faith

The Rock Church is a church under the lordship of Jesus Christ. Therefore, we are committed to contending for the faith that was once for all delivered to the saints (Jude 1:3). In unity with the historic Christian church, we believe and confess the Apostles', Nicene and Chalcedonian Creeds as accurate representations of Scripture's teaching. In addition to these historic formulations, we are situated within the evangelical, Reformed and Baptist traditions.

The basic doctrines within The Rock Church Statement of Faith represent what we believe to be core elements of biblical teaching. We expect all members of The Rock Church to affirm these doctrines.

The theological distinctives within The Rock Church Statement of Faith reflect what distinguishes The Rock Church from other churches who would affirm the basic doctrines. These distinctives indelibly shape the way that The Rock Church is led and the direction the church is headed. We do not expect all members to embrace all aspects of these distinctives, but members should expect that the distinctives will be maintained in all ministry environments at The Rock Church, and members may not teach contrary to them.

Doctrine of God

We believe in one God eternally existing as one essence and three distinct persons: God the Father, God the Son and God the Holy Spirit, each of whom is fully God, yet there is one God.

We believe in one God eternally existing as one essence and three distinct persons: God the Father, God the Son and God the Holy Spirit. Each person is fully, equally and eternally God, yet there is one God. Each person has precisely the same nature and attributes and is worthy of precisely the same worship, honor and praise. The entire Christian faith is bound together with the confession of God's Trinitarian nature (Matt. 28:18-20).

We believe in God the Father, the Creator of heaven and earth. We believe in the Son, God from God, eternally begotten but not made, who in history assumed to Himself a human nature for the sake of our salvation (John 1:14; Heb. 1:3). He is fully God and fully man. Through Him, all things came into being and were created. He was before all things, and in Him, all things hold together by the word of His power (Col.1:15-20). He suffered, died, was buried, resurrected, ascended and sits at the right hand of the Father until He returns for the final judgment and consummation of the Kingdom.

We believe in the Holy Spirit who eternally proceeds from the Father and the Son and is sent by the Father and Son to give new life (John 15:26-27). The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth and dwells within the regenerate (Eph. 1:13-14). The Holy Spirit has come to glorify the Son who, in turn, came to glorify the Father. He will lead the Church into a right understanding and rich application of the truth of God's Word. He is to be respected, honored and worshiped as God, the third person of the Trinity.

The triune God, Father, Son and Spirit, is the Creator of all things, visible and invisible. As the immortal and eternal Creator, He sovereignly rules over all of His creation (Ps. 24:1).



God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

References:

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7

God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

References:

Genesis 18:1; Psalms 2:7ff.; 110:1; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16

God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Savior, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

References:

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26;



References Continued:

John 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17

Doctrine of Revelation and The Bible

God has made Himself known to the world in Jesus Christ, the Scriptures and creation.

We believe that God has made Himself known to His creation. He has revealed Himself to us in His Son, the incarnate Word (Heb.1:1-2), in Scripture, the inspired Word (2 Tim. 3:16), and in creation (Ps. 8; Rom. 1:20)

We believe that Jesus Christ, the Son of God, is the perfect revelation of who God is. Jesus Christ is the “image of the invisible God” (Col. 1:15), “the exact imprint of his nature” (Heb. 1:3) and a perfect reflection of God the Father (John 5:19).

We believe the Scriptures, the 66 books of the Old and New Testaments, are the inspired Word of God and are therefore without error in their original writings. These writings alone constitute the verbally inspired Word of God, which is utterly authoritative and free from error.

The Scripture is sufficient for all that God requires for us to believe and do and is therefore to be believed, as God’s instruction, in all that it teaches; obeyed, as God’s command, in all that it requires; and trusted, as God’s pledge, in all that it promises (Is. 40:6-8). As God’s people hear, believe and obey the Word, they are equipped as disciples of Christ and witnesses to the gospel (Rom. 10:14-17).

References:

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21

Doctrine of Creation and Providence

We believe that God created the world from nothing and governs all things at all times in all places.

God created the whole world from nothing God’s creative work is the overflow of the love present within the Trinitarian fellowship. Creation, according to the design of God, was good. God doesn’t let the world exist, He makes the world exist. He upholds the universe by the word of His power, and He holds the world together in himself

References

Genesis 1:1-2; Ps. 24:1; Genesis 1:3-31; Colossians 1:17



Doctrine of Humanity

We believe that all humanity is created in the image of God and possess intrinsic dignity and worth.

God made humanity—male and female—in His own image (Gen. 1:27-30). Set apart as His image bearers, every human being is sacred. All men and all women, bearing the image of God, are meant to represent God in His creation (1 Cor. 10:31). God declares the created order to be very good, distinguishing men and women as His agents to care for, manage and govern over it. They enjoy equal access to God by faith in Christ Jesus and are both called to move beyond passive self-indulgence to significant private and public engagement in family, church and civic life.

Adam and Eve were made to complement each other in a one-flesh union in the covenant of marriage that establishes the only God-ordained pattern of sexual relations for men and women. In God's wise purposes, men and women are not simply interchangeable, but rather they complement each other in mutually enriching ways.

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation.

Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

References:

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11

Doctrine of Sin

We believe that sin has fractured all things, leaving the world in desperate need for salvation.

Through the temptation of Satan, humanity transgressed the command of God and fell from their original holiness and righteousness (Gen. 3). Now the entire human race inherits a corrupt nature that is opposed to God and His law (Rom. 3:9-20). Therefore, all humans are under condemnation. This depravity is radical and pervasive. It extends to the mind, will, body and affections.

Unregenerate humanity lives under the dominion of sin and Satan (Eph. 2:1-3). He is at enmity with God, hostile toward and hateful of God.

References:

Genesis 3:1-20; Romans 3:9-20; Ephesians 2:1-3; Isaiah 14:12-17; 2 Peter 2:4; 5:12, 8:19-22; Genesis 3:14-24; Psalm 51:5; 58:3; Genesis 8:21; Romans Luke 15:21; 2 Samuel 19:20; Joshua 7:20; Luke 5:8; Job 42:4-6; 1 Timothy 1:15; James 2:10, 4:17



Doctrine of Salvation

We believe that salvation is by grace alone through faith alone in Christ alone.

We believe that, due to universal death through sin, no one can enter the kingdom of God unless born again (John 3:5-8); that salvation is only by grace through faith in the shed blood of Jesus Christ; and that all who receive the Lord Jesus Christ through faith are declared righteous by God and become children of God (Heb.10:19-25).

We believe the Scriptures teach that regeneration, or the new birth, is that act of God by which the Holy Spirit imparts a new nature and a new spiritual life, not before possessed, and the person becomes a new creation in Christ Jesus (Gal. 2:20). The mind is given a holy disposition and a new desire to serve God, the dominion of sin is broken, and the heart is transformed from a love of sin and self to a love of holiness and God. The just and gracious God of the universe looked upon hopelessly sinful people and sent His Son, Jesus Christ, God in the flesh, to bear His wrath against sin on the cross and to show His power over sin in the resurrection so that all who turn and trust in Him will be reconciled to God forever.

Regeneration

Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance

Repentance is a genuine turning from sin toward God. Faith is the confession of Jesus Christ and commitment of the entire personality to Him as Lord and Savior.

Justification

Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

Sanctification

Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

Glorification

Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

References:

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17;; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5



Doctrine of the Church

We believe the Church is the body of Christ sent into the world to shine forth the glory of God.

God, by His Word and Spirit, creates the Church, calling sinful humanity into the fellowship of Christ's body (1 Cor. 12:12-31). By the same Word and Spirit, He guides and preserves that newly redeemed humanity. The Church is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Rock Church commonly refers to these followers as members of our "Faith Family." The Church exists to worship and glorify God as Father, Son and Holy Spirit. The ministry of the Church is an extension of the ministry of Jesus in the power of the Spirit.

The ultimate mission of the Church is to bring glory to God by making disciples (Matt. 28:18-20). The Church is called to make disciples through worship, prayer, teaching of the Word, observance of the ordinances, fellowship, the exercise of our gifts and talents, and the proclamation of the gospel both in our community and throughout the world.

We believe there are two ordinances of the Church. One is that of believer's baptism in the name of the Father, Son and Holy Spirit, and the other is the Lord's Supper (Communion).

Water baptism is a public declaration of a new association and is only intended for those who have received the saving benefits of Christ through the new birth of the Holy Spirit. In obedience to Christ's command and as a testimony to God, the Church, oneself and the world, believers are baptized by water in the name of the Father, Son and Holy Spirit. Water baptism is a visual and symbolic demonstration of a person's union with Christ in the likeness of His death and resurrection. It signifies that a former way of life has been put to death and vividly depicts the release from the mastery of Satan, sin and death.

As with water baptism, the Lord's Supper is to be observed only by those who have become genuine followers of Christ. This ordinance symbolizes the breaking of Christ's body and the shedding of His blood on our behalf and is to be observed repeatedly throughout the Christian life as a sign of continued participation in the atoning benefits of Christ's death. As we come to the table with an attitude of faith and self-examination, we remember and proclaim the death of Christ, receive spiritual nourishment for our souls and signify our unity with other members of Christ's body, and we rejoice in the truth of eternal glorification with our Creator.

References:

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12; Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3

Doctrine of Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.



References:

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19

Doctrine of Resurrection and the Consummation of the Kingdom of God

We believe Jesus Christ is returning to the world in the future to judge the living and the dead.

The consummation of all things includes the future, physical, visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the glorification of those alive in Christ, the judgment of the just and the unjust, and the fulfillment of Christ's kingdom in the new heavens and the new earth. In the consummation, Satan, with his hosts and all those outside Christ, is finally separated from the benevolent presence of God, enduring eternal punishment (Rev. 20:7-15), but the righteous, in glorious bodies, will live and reign with Him forever, serving Him and giving Him unending praise and glory. Then the eager expectation of creation will be fulfilled, and the whole earth shall proclaim the glory of God, who makes all things new (Rev. 21:1-5).

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

References:

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1; 2 Thessalonians 1:7; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Hebrews 9:27-28; 2 Peter 3:7; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13



Part 2

Distinctives of The Rock Church

Distinctive – Salvation

A biblical presentation and a biblical response to the Gospel includes five key elements. These five key biblical elements are:

1. The character of God (Romans 1:18-20, 2:1-16, 3:22-24, Isaiah 43:6-7)
Biblical truth: God is the just and gracious Creator of all things.
Biblical response: Realize that we belong to Him, are accountable to Him, and are created to glorify Him.
2. The sinfulness of man (Romans 1:21-25, 3:9-20, 3:23, 6:23):
Biblical truth: We are each created by God, but we are all corrupted by sin.
Biblical response: Admit areas of rebellion, be honest with God about sin, and turn from it.
3. The sufficiency of Christ (Romans 3:21-26, 4:25, 5:6-10, 5:18, 8:1-4):
Biblical truth: Jesus Christ alone is able to remove our sin and reconcile us to God through His death. He alone satisfies the wrath of God for our sins.
Biblical response: Recognize that we are helpless to be reconciled with God apart from Jesus Christ.
4. The necessity of faith (Romans 1:17, 3:20-31, 4:22-25, 6:11-14, 8:10-11, 10:9-13):
Biblical truth: We are reconciled to God only through faith in Jesus. There is nothing we can do to become right with God.
Biblical response: Faith that leads to salvation involves turning from sin and self-sufficiency. We turn to Jesus and trust in Him as Lord, confess Him as Lord and Savior.
5. The urgency of eternity (John 3:14-16, 36, John 10:27-30, 17:3, 1 Timothy 1:16-17, Hebrews 9:12, 1 John 5:11-13):
Biblical truth: Our eternal destiny is dependent on our response to Jesus.
Biblical response: Cry out to God to save you of your sins, put your faith in Jesus Christ and confess Him as Savior and Lord.

Distinctive - Inerrancy

The Bible, being God's inspired and authoritative Word, is God's witness of Himself to humanity. It is therefore free from falsehood and error. We confess that when all the facts are known, and when the Bible is properly interpreted, the original autographs of the Bible will be shown to be completely true in all that they affirm.



Distinctive - Complementarianism

Men and women are absolutely equal in essence, dignity and value but are distinct by divine design. As part of God's good created order, men and women are to have different yet complementary roles and responsibilities in the home and church. As it relates to the church, men and women are both expected to lead; however, the office of elder is reserved for qualified men (1 Tim. 3; Titus 1).

Distinctive - Sovereignty of God in Salvation

The salvation of humanity is fundamentally the work of God. Before the foundation of the world, God elected His people, setting His affection and grace upon them (Rom. 8:29-30). In love, God predestined His people for adoption (Eph. 1:4-6). Faith is a gift of grace that is given by the mercy and pleasure of God, so that no one may boast. Apart from the intervention of God, humanity cannot choose of his own accord to worship God and pursue righteousness (Rom. 3; Eph. 2:1-3). God's sovereignty in salvation is comprehensive: from first to last, all of salvation is the work of God.

Distinctive - Baptism by Immersion

The precedent we find in the New Testament is baptism following conversion by immersion into water. Baptism by immersion is meant to symbolically depict the believer's real union to Christ in His death and resurrection (Rom. 6:1-14).

References:

Matthew 3:13-17; 28:19-20; Mark 1:9-11; Luke 3:21-22 ; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Romans 6:3-5; Colossians 2:12

Distinctive – Lord's Supper

The precedent we find in the New Testament in observing the Lord's Supper is to be celebrated by all of those who are justified through Christ and sanctified through His Word. We welcome all brothers and sisters in Christ Jesus who affirm and support these doctrines even if they are not official members of The Rock Church faith family

References:

Matthew 26:26-30; Mark 14:22-26; Luke 22:19-20; Acts 2:41-42; 20:7; 1 Corinthians 10:16,21; 11:23-29

Distinctive – The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and



contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

References:

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon ;James 1:27; 2:8

Distinctive – Marriage and Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. Pastors and/or Leaders of The Rock Church will only perform marriage ceremonies in accordance with God's Word as well as The Rock Church's Statement of Faith and Distinctives. Furthermore, the man and woman must be official members of The Rock Church faith family and fully support our Statement of Faith. The same guidelines apply to those who wish to use The Rock Church property for a wedding ceremony led by a minister or leader from another organization.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

References:

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7



Part 3
Additional Notes



Additional Notes





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