



DOCTRINAL STATEMENT

Rush Creek Bible Church is a nondenominational Christian organization, which holds strongly to the fundamentals of the Christian faith. The Church believes it has been called to preach the Gospel of the grace of God to all nations. The following statement of faith is the theological position of Rush Creek Bible Church.

(a) The Bible.

We believe that the Bible, both Old and New Testaments, is verbally inspired by God, without error in the original writings, and is the supreme and final authority for every aspect of faith and life (Romans 15:4; 2 Timothy 3:16-17; 2 Peter 1:21).

(b) The Godhead.

We believe there is one God, Creator of all things and eternally existing in three Persons: Father, Son, and Holy Spirit. Each is a Person distinct from the others, but inseparable, coequal, coeternal, unlimited and unchanging in power, presence and knowledge. All are worthy of the same worship and obedience. (Genesis 1:26; Deuteronomy 6:4; Matthew 28:19; Acts 5:3-4; Romans 11:33-36; 1 Corinthians 8:6; 2 Corinthians 13:14; Ephesians 4:4-6; Col. 1:16-17; 1 Timothy 2:5; Hebrews 1:8-10).

(c) The Person of Christ.

We believe in the full humanity and full deity of our Lord Jesus Christ; His virgin birth, His sinless life, His miracles, His substitutionary death, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory (Luke 1:35; Romans 1:3-4; 1 Corinthians 15:1-8; Philippians 2:6-11).

(d) The Person of the Holy Spirit.

We believe that the Holy Spirit is a divine Person, coequal with the Father and the Son. It is the Holy Spirit who convicts unbelievers of their sin and condemnation before God, and regenerates the hearts of believing sinners. He baptizes the believer into the Body of Christ. He also seals, indwells, enlightens, equips for service, and empowers the believer to live a godly life. (John 16:7-8; Acts 5:3-4; 1 Corinthians 2:10-12; 6:19; 12:13; 2 Corinthians 3:18; Galatians 5:16-26; Ephesians 1:13-14; 4:4-6; Titus 3:5)

(e) Humanity.

We believe that God created the first man and woman in His own spiritual image and likeness. They disobeyed God, died spiritually and became subject to physical death. As their descendants, we are all sinners both by nature and by choice, and are totally unable of ourselves to do anything pleasing

to God. (Genesis 1:26-27; Isaiah 64:6-7; John 15:5; Romans 3:9-23; 5:12; 8:5-8; Ephesians 2:1-3; Titus 3:5)

(f) Salvation.

We believe that God justifies ungodly sinners solely by His grace upon the grounds of the sacrificial blood of Jesus Christ and His Resurrection. This complete salvation is given as the free gift of God through faith, apart from our works. Only those who trust in Jesus Christ are born of the Spirit and become children of God. (John 1:11-13; 3:16; Romans 3:24-28; 10:9-13; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Ephesians 1:7; 2:8-9)

(g) Eternal Security.

We believe that all believers are eternally saved through Christ and are sealed by the Holy Spirit until the day of redemption. (John 10: 28-29; Romans 8:1; 8:28-39; Ephesians 1:13-14; 4:30; Colossians 3:1-4; 2 Thessalonians 2:13-14; 1 John 5:11-13)

(h) Dispensations.

We believe that the Holy Scriptures are best understood through the framework of Dispensational Theology. The Bible is clear that God deals in different ways, at different times with different people. These changes in the outworking of God's plan are referred to as "dispensations." We recognize several distinct dispensations, or administrations, in Scripture. Each is marked by revelation from God specific only to that dispensation. The current dispensation, God's plan for the Church, the Body of Christ, "the mystery" revealed to the Apostle Paul, is distinct from God's plan for the nation of Israel. We find in Paul's writings alone the revelation, position and destiny of the Church. (Romans 16:25-27; 1 Corinthians 15:51-54; Galatians 1:11-12; Ephesians 3:1-12; Colossians 1:24-29; 2 Timothy 2:15)

(i) The Church.

We believe that all in this dispensation who are saved by faith in Jesus Christ are united together in the one true Church, the Body of Christ, of which He is the Head. God's specific truth of and for this Church was first revealed through the Apostle Paul. This Church began historically with Paul before the writing of his first epistle. (1 Corinthians 12:13, 27; Ephesians 1:22-23; 3:1-11; Colossians 1:18, 24-25)

(j) Spiritual Gifts.

We believe that God has given believers spiritual gifts with which to serve the Lord for the building up of the Body of Christ (Romans 12:3-8; 1 Corinthians 12:1-31; Ephesians 4:7-16). Some of the spiritual gifts that operated in the Church were temporary in nature and were intended for its infancy, including the official offices of apostle and prophet. Other gifts, such as miraculous powers, the gift of healing, tongues and the interpretation of tongues, revelations and visions ceased (Romans 11:11-36; 1 Corinthians 1:22; 13:8-13; 2 Corinthians 12:12; Ephesians 2:20; Philippians 2:25-26; 1 Tim. 5:23; 2 Tim. 4:20). We do believe that God is sovereign and able to operate in miraculous ways as He desires (Ephesians 3:20).

(k) The Believer's Walk.

We believe that, as a result of Christ's victory over sin and the indwelling Holy Spirit, all of the saved may and should experience deliverance from the power of sin in their daily lives. This comes

through constant submission to the Holy Spirit and obedience to God's Word. Since sinless perfection is not a possibility in this life, we must consciously work in harmony with the Holy Spirit. (Psalm 119:9-11; Romans 6:6-14; 1 Corinthians 10:12-13; 2 Corinthians 2:14; 10:2-5; Galatians 5:16-25; Philippians 2:12-13)

(l) The Lord's Supper.

We believe that the Lord's Supper (i.e., Communion or the Lord's Table) is a memorial of the broken body and shed blood of Christ on the Cross. We believe the elements are only symbolic, serving as a sacred reminder and proclamation of Christ's death until He comes again. Participation in the Lord's Supper is open to every believer who is in fellowship with Christ. (1 Corinthians 10:14-22; 11:17-34).

(m) Baptism.

We believe that the Holy Spirit places all believers into the Body of Christ at the moment of salvation by one spiritual baptism. Through this work of the Holy Spirit, we are identified with Christ in His death, burial and resurrection. The Bible also speaks of other baptisms, some are spiritual in nature and others were ritualistic and played a key part in God's program with Israel. While those baptisms all had importance in the past, Scripture speaks of this divine baptism as the one and only baptism that is operative today. Therefore, we practice no other baptism. We emphasize this spiritual baptism as foundational to the unity of all believers. (Romans 6:3-4; 1 Corinthians 1:17; 12:12-13; Galatians 3:26-27; Ephesians 4:3-6; Col. 2:9-12; Hebrews 9:9-10)

(n) Resurrection.

We believe in the physical resurrection of the dead. Jesus Christ was resurrected bodily, and therefore everyone will have a bodily resurrection. The saved will be raised to eternal glory and the unsaved to eternal punishment. (Luke 24:39-43; John 5:28-29; Acts 24:15; 1 Corinthians 15:12-24; Philippians 3:21; 2 Thessalonians 1:7-9; Revelation 20:4-6, 11-15)

(o) The Return of Christ.

We believe the Lord Jesus Christ will personally come to take His Church to heaven, commonly referred to as "the Rapture of the Church." All members of the Body of Christ, both living and dead, will be caught up together to meet the Lord in the air. This event is imminent and will take place prior to the Tribulation that will come upon the earth. (1 Corinthians 15:51-53; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:13-14) After the seven-year Tribulation period, Jesus Christ will return in power to establish His Kingdom upon the earth. (Jeremiah 30:7; Daniel 9:20-27; Zechariah 14:4, 9; Matthew 24:15-41; Revelation 19:11-16; 20:1-4)

(p) The State of the Dead.

We believe that immediately after death all people exist in a state of consciousness that will last forever. The believer of this dispensation passes directly into the presence of Christ in Heaven. All of the unsaved dead enter a state of conscious eternal suffering without any hope of salvation. (Luke 16:23-28; John 3:36; 2 Corinthians 5:6-8; Philippians 1:23; 2 Thessalonians 1:7-9; Hebrews 9:27; Revelation 14:11; 20:10-15)

(q) Mandate.

We believe our mandate is to bring glory to God as we proclaim the message of reconciliation to all the unsaved; as we equip and train the saved for the spiritual and physical growth of the Body of Christ; and as we serve all people through acts of grace and compassion. In this way we make plain to everyone the unsearchable riches of Christ according to the dispensation of the mystery. (Romans 12:9-21; 16:25-27; 1 Corinthians 10:31-11:1; 2 Corinthians 5:14-21; Galatians 2:10; 6:10; Ephesians 3:8-9; 4:11-16; Philippians 2:1-8; Col. 4:3-6; 1 Timothy 2:3-7)