



STATEMENT OF FAITH

God exists and has revealed Himself to mankind. He has rescued and redeemed a people for Himself through His Son, Jesus Christ. This good news is to be preached to all nations for God's glory and our joy.

From its inception, the Church has always found it helpful to summarize its core convictions in rather short and succinct statements such as hymns, creeds and confessions to impart truth, clarify and prevent confusion, protect from false teaching and otherwise hold fast to the historic landmarks of our heritage.

The Christian confession is merely a response to God's revelation. Thus, the confessions of a church and its individual members should correspond to the boundaries and contours of biblical truth that God has revealed to us. All Christians everywhere say they believe the Bible, but creeds, confessions and statements help to clarify what it is that we believe about the Bible.

At Eureka Baptist Church, we have three distinct but complementary statements summarizing our beliefs to varying degrees of comprehensiveness:

- **Statement of Basic Beliefs**

This statement represents the most simple and foundational beliefs of Christian orthodoxy from a biblical and historical perspective. It captures the basic contours of Christian theology. Anyone pursuing membership and/or baptism at Eureka Baptist Church must agree with the statement.

- **Statement of Theological Distinctives**

This statement captures our convictions on areas that are debated even among Bible-believing, gospel-centered churches. Though agreement with this statement isn't necessary for membership, we will preach, teach and counsel on the basis of these distinctives.

- **Statement of Biblical Doctrine**

This statement represents a full summary of the various convictions articulated in the other statements.

Together, these statements communicate what we believe as a church and will therefore be foundational for our teaching, preaching, praying, instructing, disciplining and counseling.

Statement of Basic Beliefs

The gospel is the hope of the world. As we read the Scriptures, we see the overarching themes of God's providence, power and provision to reconcile mankind and the created world to Himself through the person and work of Jesus Christ. In light of this, we aim to be explicitly gospel-centered in all that we preach, teach and practice.

We believe:

- The Scriptures are true, authoritative and sufficient (**Psalm 19:7-11; 2 Timothy 3:16; 2 Peter 1:20-21**).
- there is only one true God, Creator of heaven and earth, who eternally exists in three distinct persons: Father, Son and Holy Spirit (**Deuteronomy 6:4; Isaiah 45:5-6; Isaiah 46:9-10; John 17:3; 1 Corinthians 8:4-6; 1 Timothy 2:5; Genesis 1:26; Psalm 45:6-7; Psalm 110:1; Matthew 3:13-17; Matthew 28:17-20; 1 Corinthians 12:4-6**).
- all things exist for the glory of God (**Psalm 148; Proverbs 16:4; Isaiah 61:3; Romans 11:33-36; 1 Corinthians 10:31; 2 Corinthians 5:15; Ephesians 1:3-14**).
- all humanity, Christ excluded, is sinful by both birth and action (**Genesis 6:5; Psalm 51:5; Jeremiah 17:9; Romans 3:23; 5:8, 12-21; 7:18; Ephesians 2:1-3**).
- the deserved penalty for sin is physical and spiritual death (**Genesis 2:15-17; Genesis 3:19; Romans 5:12; 6:23; James 1:14-15**).
- Jesus Christ is the eternal Son of God, was born of a virgin and is both fully God and fully human (**Matthew 1:20; Luke 2:52; John 1:1-4, 14; Colossians 1:15-20; Hebrews 1:1-3**).
- Jesus Christ died as the sacrificial substitute to pay the penalty for sin (**John 1:29; 10:1-18; Romans 5:8; 1 Corinthians 15:1-4; 2 Corinthians 5:21; Galatians 1:4; 1 Peter 3:18**).
- Jesus Christ physically rose from the dead, ascended into heaven and will one day physically

return (**Matthew 28:1-20; Mark 16:1-8; Luke 24:1-53; John 1:20-21:25; 1 Corinthians 15:12-34; John 14:3; Acts 1:11; 1 Thessalonians 4:16; Hebrews 9:28; 1 John 3:2; Revelation 1:7**).

- There will be a future physical resurrection of the dead. Only those who turn from sin and to Jesus in faith and repentance will be raised to eternal reward.ⁱⁱ Those who do not turn from sin and to Jesus will be raised to eternal punishment (**Matthew 25:31-46; John 5:28-29; Acts 24:15**).
- only through faith in the person and work of Jesus Christ and repentance from sin can one be reconciled to God and experience true life and joy (**John 3:18,14:6; Acts 4:12; Romans 3:21-26; 1 Timothy 2:5-6**).

Statement of Theological Distinctives

While the doctrines expressed in the Statement of Basic Beliefs are recognized to be universal and primary within the Church, there are a number of secondary beliefs that we are passionate to proclaim. Not all Christians hold these beliefs, but they are nonetheless important and true as we understand the Scriptures. Complete agreement is not required for the sake of membership, but it should be known that we will preach, teach and counsel in accordance with these convictions.

These distinctives represent five areas of doctrine and practice:

- Divine Sovereignty
- The Gifts of the Holy Spirit
- The Complementary Roles of Men and Women
- Believer's Baptism by Immersion
- The Relationship of God's Glory to Man's Joy
- Below are summaries of our convictions on these topics.

Divine Sovereignty

God is sovereign over all things such that there is no aspect of reality outside of His ultimate control. Though God's rule extends to all things, it is particularly His sovereignty over the work of salvation that is a theological distinctive. We believe that it is exceedingly good and glorious news that salvation is not dependent on the desires and deeds of man but on God's drawing of people by the compelling power His Spirit to salvation. (**Psalm 115:3, 135:6; Ephesians 1:3-14, Romans 8:26-9:23; Philippians 1:29; 1 Thessalonians 2:13**).

The Gifts of the Holy Spirit

The gifts of the Holy Spirit that we see exercised in the Scriptures have not ceased with the death of the last Apostle or the closing of the New Testament canon. They are available today and are to be eagerly desired and practiced in submission to the Spirit speaking through the Scriptures (**Romans 12:3-8; 1 Corinthians 12-14; Ephesians 4:1-16**).

The Complementary Role of Men and Women

Men and women are absolutely equal in essence, dignity and value but are different 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, especially as it comes to teaching and authority. These role distinctions are God's grace to man and woman and are to be protected, preserved and practiced for His glory and our joy (**1 Corinthians 11:2-16; 14:33-35; Ephesians 5:22-33; Colossians 3:18-19; 1 Timothy 2:8-15; 1 Peter 3:1-7**).

Believer's Baptism by Immersion

Baptism is intended only for those who have professed faith in Jesus Christ and can give sufficient testimony to the basics of Christian beliefs. We also baptize by immersion because it is the original meaning of the word and best symbolizes the reality to which baptism points: our death and resurrection in Christ (**Matthew 28:18-20; Acts 2:38; Romans 6:1-11**).

The Relationship of God's Glory to Man's Joy

We believe that man's greatest joy is found only in faithful obedience to God and that our enjoyment of Him is one of the chief means by which He is glorified (**Psalm 16:11; 37:4; Matthew 13:44; John 15:11; Philippians 3:8; Hebrews 11:6**).

Statement of Biblical Doctrine

The Scriptures

We accept the Bible, including the 39 books of the Old Testament and 27 books of the New Testament, as the written Word of God. The Bible is an essential and infallible record of God revealing Himself to mankind. It leads us to salvation through faith in Jesus Christ. Given by God, the Scriptures are both fully and verbally inspired by God and are, thus, free of error. Each book is to be interpreted according to its context and purpose and in reverent obedience to the Lord who speaks through it in living power. All believers are exhorted to study the Scriptures and diligently apply them to their lives. The Scriptures are the authoritative and normative rule and guide of all Christian life, practice and doctrine. They are totally sufficient and must not be added to, superseded or changed by later tradition, extra-biblical revelation or worldly wisdom. Every doctrinal formulation, whether of creed, confession or theology, must be tested by the full counsel of God in Holy Scripture.

The Triune God

There is one God: infinite, eternal, almighty and perfect in holiness, truth and love. In the unity of the Godhead, there are three Persons: Father, Son and Holy Spirit, co-existent, co-equal and co-eternal. The Father is not the Son. The Son is not the Holy Spirit. The Holy Spirit is not the Father. Yet each is truly Deity. One God—Father, Son and Holy Spirit—is the foundation of Christian faith and life.

God the Father

God the Father is the Creator of heaven and earth. By His word and for His glory, He freely and supernaturally created the world out of nothing. Through the same word, He daily sustains all creation. He rules over all and, together with the Son and the Spirit, is the only Sovereign. His plans and purposes cannot be thwarted. He is faithful to every promise, works all things together for good to those who love Him and, in His unfathomable grace, gave His Son, Jesus Christ, for mankind's redemption. He made all things for the praise of His glory and intends for man, in particular, to live in fellowship with Himself.

Jesus Christ

Jesus Christ, the only begotten Son of God, is the eternal Word made Flesh, supernaturally conceived by the Holy Spirit, born of the Virgin Mary. 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. He is perfect in nature, teaching and obedience and is the only Savior for the sins of the world, having shed His blood and died a vicarious death on the cross. By His death in our place, He revealed divine love and upheld divine justice, removing our guilt and reconciling us to God. Redeeming us from sin, He rose bodily from the grave on the third day, victorious over death and the powers of darkness and performing many convincing proofs of His resurrection. He ascended into heaven where, at God's right hand, He intercedes for His people and rules as Lord over all, awaiting His return. He is the Head of His body, the Church, and should be adored, loved, served and obeyed by all.

The Holy Spirit

The Holy Spirit, the Lord and Giver of life, convicts the world of sin, righteousness and judgment. Through the proclamation of the gospel, He persuades men to repent of their sins and confess Jesus as Lord. By the same Spirit, a person is led to trust in divine mercy. The Holy Spirit unites believers to Jesus Christ in faith, brings about the new birth and dwells within the regenerate. 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.

Man

God made man—male and female—in His own image, as the crown of creation so that man might glorify Him through enjoying fellowship with Him. Tempted by Satan, man rebelled against God. Being estranged from his Maker yet responsible to Him, man became subject to divine wrath, inwardly depraved and, apart from a special work of grace, utterly incapable of returning to God. This depravity is radical and pervasive. It extends to his mind, will and affections. Unregenerate man lives under the dominion of sin and Satan. He is at enmity with God, hostile toward God and hateful of God. Fallen, sinful people, whatever their character or attainments, are lost and without hope apart from salvation in Christ alone.

The Gospel

The gospel is the good news of God's grace invading the darkness of this world. It is the grand narrative of creation, fall, redemption and consummation

ordained by God and orchestrated through the life, death, resurrection and ascension of Jesus Christ. Christ's crucifixion is the heart of the gospel. His resurrection is the power of the gospel. His ascension is the glory of the gospel. Christ's death is a substitutionary and propitiatory sacrifice to God for our sins. It satisfies the demands of God's holy justice and appeases His holy wrath. It also demonstrates His mysterious love and reveals His amazing grace. Jesus Christ is the only mediator between God and man. There is no other name by which men can be saved. At the heart of all sound doctrine is the cross of Jesus Christ and the infinite privilege that redeemed sinners have in glorifying God because of what He has accomplished. Therefore, we want all that takes place in our hearts, churches and ministries to proceed from and be related to the gospel.

Man's Response to the Gospel

The proper response to the gospel is faith in the person and work of Jesus Christ, a faith that is naturally accompanied by repentance from sin. Biblical repentance is characterized by a changed life, and saving faith is evidenced by kingdom service and works. While neither repentance nor works save, unless a person is willing to deny himself, pick up his cross and follow Christ, he cannot become His disciple. This response to the gospel is rooted and grounded in the free and unconditional election of God for His own pleasure and glory. This gospel of grace is to be sincerely preached to all men in all nations.

Man's Inheritance through the Gospel

Salvation, the free gift of God, is provided by grace alone, through faith alone, because of Christ alone, for the glory of God alone. Anyone repenting of sin by the miracle of regeneration and looking to Christ and His substitutionary death receives the gift of eternal life and is declared righteous by God as a free gift. The righteousness of Christ is imputed to him. He is justified and fully accepted by God. Through Christ's atonement for sin, an individual is reconciled to God as Father and becomes His child. The believer is forgiven the debt of his sin and liberated from the law of sin and death into the freedom of God's Spirit.

Sanctification

The Holy Spirit is the active agent in our sanctification, seeking to produce His fruit in us. Our minds are renewed, and we are conformed to the image of Christ. Though indwelling sin remains a reality, the Spirit leads us to grow in the knowledge of the Lord, freely keeping His commandments and endeavoring to so

live in the world that all people may see our good works and glorify our Father in heaven. All believers are exhorted to persevere in the faith, knowing they will have to give an account to God for their every thought, word and deed. The spiritual disciplines, especially Bible study, prayer, worship and confession, are a vital means of grace in this regard. Nevertheless, the believer's ultimate confidence to persevere is based in the sure promise of God to preserve His people until the certain end.

Empowered by the Spirit

The Holy Spirit empowers believers for Christian witness and service. The promise of the Father is freely available to all who believe in Jesus Christ, enabling them to exercise the gifts He sovereignly bestows for ministry and mission. The Holy Spirit desires to continually fill each believer with power to bear witness to the gospel and imparts His gifts for the edification of the body and the work of ministry in the world. All the gifts of the Holy Spirit at work in the first-century church are available today and are to be earnestly desired and practiced in an orderly manner. This includes those gifts that are considered miraculous, as well as those which might be seen as more mundane, as both are works of the Spirit. The healthy exercising of diverse gifts within a unified body is essential to the mission of the Church in the world today.

The Church

God, by His Word and Spirit, creates the Church, calling sinful men out of the whole human race into the fellowship of Christ's body. By the same Word and Spirit, He guides and preserves that newly redeemed humanity. The Church is not a religious institution or denomination. Rather, the Church is made up of those who have become genuine followers of Jesus Christ and have personally appropriated the gospel. The Church exists to worship and glorify God as Father, Son and Holy Spirit. It also exists to serve Him by faithfully doing His will on earth. This service involves a commitment to see the gospel preached and churches planted in the entire world. The ultimate mission of the Church is to bring glory to God by making disciples. Upon conversion, newly redeemed men and women are added to a local church in which they devote themselves to teaching, fellowship, the Lord's Supper and prayer.

All members of the Church are to be a vital and committed part of a local church. In this context, they are called to live out the implications of the gospel as the people of God and demonstrate the reality of the

kingdom of God. The ascended Christ has given gift ministries to the Church, including prophets, evangelists, pastors and teachers, for the equipping of Christ's body so that it might mature and grow. In the context of the local church, God's people receive pastoral care and oversight and the opportunity to steward their gifts for His glory and the good of the others.

Ordinances of the Church

Water baptism is only intended for the individual who has received the saving benefits of Christ's atoning work and become His disciple. In obedience to Christ's command and as a testimony to God, the Church, oneself and the world, a believer should be immersed in 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 a person's release from the mastery of sin.

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

ⁱ We recognize that Adam and Eve were not "born" and were not created sinful; rather, they became sinful through their action.

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.

The Consummation

The consummation of all things includes the future, physical, visible, personal and glorious return of Jesus Christ, the resurrection of the dead and the translation 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, 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.

ⁱⁱ This is not intended to deny the salvation of Old Testament saints but is instead a recognition that they were saved through faith in Jesus Christ, though the content of that faith was less clear than it is for us on this side of the cross and resurrection.