

Complete Statement of Faith
Eastridge Baptist Church

Scripture

We teach that every word of the 66 books of the Old and New Testaments are inspired by God, inerrant in the original documents, infallible, and the only authoritative rule of faith and practice. (Psalm 19:7-11; Matthew 4:4; 5:18; 24:35; John 17:17; 1 Thessalonians 2:13; 2 Timothy 3:16-17; Hebrews 4:12; 2 Peter 1:20-21)

The Godhead

We teach there is one true and living God existing eternally in three persons, Father, Son, and Holy Spirit. Each has precisely the same nature, attributes and perfections, and each is equally deserving of worship and obedience. (Deuteronomy 6:4; Isaiah 45:5-7; Matthew 28:19; Mark 12:29; John 1:1-4; 4:24; 10:30; 2 Corinthians 13:14)

God the Father

We teach that the Father is the first person of the Trinity and creator of all. He is the absolute and omnipotent ruler of the universe, governing all things including Creation and redemption according to His eternal plan. His fatherhood defines His role in the Trinity and His relationship with mankind. As Creator He is Father to all men, but the spiritual Father only of those who believe. He is spirit and those who worship Him must worship Him in spirit and truth. He is perfect in holiness. (Genesis 1:1-31; 1 Chronicles 29:11; Psalm 103:19; 145:8-9; Isaiah 46:9-11; Romans 8:14; 11:36; 1 Corinthians 8:6; Ephesians 3:9, 14-15; Revelation 4:11)

God the Son

We teach that Jesus Christ is the second Person of the Trinity, equal with the Father in essence and attributes. He came into the world miraculously through the virgin birth, and was conceived by the Holy Spirit. He is thus fully God and fully man. (Isaiah 7:14; Isaiah 9:6-7; Matthew 1:21-23; John 1:1, 14; 10:30; Romans 1:3-4; Philippians 2:5-7; Hebrews 1:3)

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive. He rose from the dead on the third day and ascended to the Father where He is the mediator between God and man. His return to earth is imminent, physical, and premillennial. (Isaiah 53:4-6; Acts 1:9-11; 1 Corinthians 15:20; 2 Corinthians 5:21; Philippians 2:8-11; Hebrews 1:3; 9:24; 10:12-14; 1 John 4:10)

God the Holy Spirit

We teach that the Holy Spirit is the third person of the Trinity and possesses all the attributes of deity, being equal to the Father and Son. We recognize His sovereign activity in creation, the incarnation, the written revelation, and the work of salvation. (Genesis 1:2; Matthew 1:18; 10:20; John 3:5; Philippians 1:19; 2 Peter 1:20-21)

We teach that the divine activity of the Holy Spirit is first and foremost to glorify the Lord Jesus Christ. He is active in relation to the world by convicting the world of sin, of righteousness, and of judgment. In relation to believers He regenerates, baptizes into the body of Christ, transforms them into the image of Christ, indwells, sanctifies, instructs, empowers them for service, administers spiritual gifts, and seals them unto the day of redemption. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit. (John 16:7-14; Acts 1:8; Romans 8:9; 1 Corinthians 2:10-13; 12:4-13; Ephesians 1:13; 5:18; 1 John 2:20, 27)

We teach that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of all believers at all times. (1 Corinthians 13:8; 12:4-11, 27-31; 14:22; 2 Corinthians 12:12; Ephesians 4:7-12) (SEE POSITION PAPER)

Man

We teach that man was created directly by God in His image. Although Adam was made perfect, he voluntarily transgressed God's command. As the representative head of the human race, Adam's sin condemned all men so that now all people are sinners by both nature and by choice. As a result of the Fall, all men have incurred God's wrath and are incapable of saving themselves; therefore, the only hope for mankind is salvation through Jesus Christ. (Genesis 1:26-27; 3:1-24; Acts 4:12; Romans 3:10-18, 23; 5:12; Ephesians 2:1-3)

Salvation

We teach that salvation is given by the grace of God and not on the basis of any work of man. All who repent of their sins and by faith confess Jesus Christ as their Lord are justified on the basis of His life, death, and resurrection. (John 3:16; Romans 10:9, 13; Ephesians 2:8-9; Titus 3:5-7; 1 Peter 1:18-19)

A full understanding of salvation includes:

Regeneration

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given to repentant sinners. (John 3:3-7; 1 Peter 1:22-23)

Election

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies. We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord. (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:10-13; 1 Peter 1:1-2)

Justification

We teach that justification before God is an act of God by which He declares righteous those who, through faith in Christ, repent of their sins and confess Him as sovereign Lord. (Isaiah 55:6-7; Acts 3:19; Romans 8:33; 10:9-10; 2 Corinthians 5:21; Philippians 3:9)

Positional Sanctification

We teach that every believer is set apart unto God by justification and is declared to be holy and is therefore identified as a saint. This sanctification is instantaneous and has to do with the believer's permanent standing, not his present walk or condition. (1 Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 10:10, 14)

Progressive Sanctification

We teach that through obedience to the Word of God and empowering of the Holy Spirit, progressive sanctification is the process by which the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ. (John 17:17, 19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4)

Security

We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever. (John 10: 27-30; Romans 8:1, 29-30, 38-39; Ephesians 1:13-14; 4:30; 1 Peter 1:5; Jude 24)

Separation

We teach that believers should be separated unto the Lord Jesus Christ and from all religious apostasy and worldly and sinful practices as is commanded by God. Out of deep gratitude for the undeserved grace of God, who is worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to Him and so as not to bring reproach upon our Lord and Savior. (Romans 12:1-2; 2 Corinthians 6:14-7:1; 2 Timothy 3:1-5; 1 John 2:15-17)

The Church

We teach that all those who put their faith in Jesus Christ as Lord are immediately made members of the universal church through the work of the Holy Spirit. The universal church is made up of all true believers since the time of Christ. The universal church is further defined as the bride of Christ and is also the body of Christ of which He is the head. Only those who are truly regenerate are members of the universal church. The local church is to be a reflection of the universal church. For that reason, membership in the local church must be limited to those who are truly regenerate. Therefore, the local church is a group of regenerate people who have united together for worship, fellowship, discipleship, prayer, the exercising of their spiritual gifts, and the observance of the ordinances of the church in obedience to the Scriptures. (1 Corinthians 12:12-13; Ephesians 1:22-23; 2:11-3:6; 5:24-25; Colossians 1:18)

We teach that the local church is to operate under the biblical office of elder authority. As head of the church, Christ is the Chief Shepherd and He has entrusted the care of the local church to elders, particular men who fulfill the role of under-shepherd by using the Scripture as the standard by which they lead the local church. The elders are to shepherd the members of the church, establish the direction of the church, and oversee the business of the church. For those reasons we hold to the autonomy of the local church. That is that the local church is to govern itself and is to remain free from any external authority or control. (Acts 20:28; 1 Timothy 3:1-7; Titus 1:5-9; Hebrews 13:7, 17; 1 Peter 5:1-5)

We teach that Christ gave two ordinances for the church to observe and practice, namely baptism and the Lord's Supper or communion.

Baptism

We teach that all Christians should be baptized as a step of obedience to Christ. That baptism is a public identification of one's faith in Jesus Christ. As such baptism must follow salvation (sometimes called "believers baptism"). We further affirm that the mode of baptism is to be by immersion. The reasons being: first, the verb "baptizo" means to immerse. Second, baptism is identification with the death, burial, and resurrection of Jesus and immersion fits that picture best. Third, when Jesus was baptized He went down into the water. Fourth, the other uses of the "baptize" imply immersion into something. (Matthew 3:16; 28:19; Mark 1:8, 10; Acts 2:38, 41; 8:35-38; Romans 6:3-4)

Communion

We teach that communion (The Lord's Supper) is to be done as a perpetual memorial of Christ's death. The elements of bread and juice represent the body and blood of Jesus and have no divine power in or with them. Christ did not tell the church how often to observe communion therefore the frequency is up to the elders of the church. (Luke 22:19-20; 1 Corinthians 11:17-34)

Angels

We teach that God created a limited number of angels to be ministering spirits and as such are not to be worshipped. All angels were originally created as perfect beings but because of sin some angels have fallen and are unable to repent. Therefore, all angels are either holy angels or fallen angels (also known as demons). (Revelation 5:11-14; 19:10; 22:6)

Holy Angels

We teach that the holy angels are ministering spirits and exist to serve and worship God. (Luke 2:9-14; Revelation 5:11-14; Hebrews 1:6-7, 14)

Fallen Angels

We teach that Satan is a created angel and is the author of sin. When he rebelled against God numerous angels joined with him in rebellion. These angels are forever condemned to be demons without any hope for repentance. It was Satan's temptation of Eve that introduced sin into the human race. Satan and his demons are the sworn enemies of God and man. Satan's power was defeated through the death and resurrection of Jesus Christ. Although Satan is still active in the earth, the day is coming when God will cast him into the lake of fire where he will be punished for eternity. (Genesis 3:1-15; Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10)

Last Things

We teach that the Lord's return for His church will take place before the Tribulation and that the seven-year Tribulation will precede a literal 1,000-year reign of Christ on the earth followed by a final judgment against His enemies and then the eternal state.

The Rapture of the Church

We teach that Jesus Christ will come back for and remove His church from the earth. The dead in Christ will rise and all living believers will meet the Lord in the air and receive glorified bodies. (John 14:1-3; 1 Corinthians 15:51-53; 1 Thessalonians 4:13-18)

The Judgment Seat of Christ

We teach that immediately following the rapture of the church the saints are judged at the Judgment Seat of Christ. This judgment is not about salvation but is the gain and/or loss of rewards based on the works of individual believers. (Romans 14:10; 1 Corinthians 3:11-4:5; 2 Corinthians 5:10)

The Tribulation

We teach that God will pour out His wrath on the earth after He has removed His church. This time of wrath, known as the Tribulation as well as the 70th week of Daniel, will last

seven years. During the Tribulation Satan will be extremely active empowering Antichrist and the false prophet. He will be actively deceiving the masses and seeking to destroy God's people. The two great purposes of the Tribulation are the redemption of the nation of Israel and the judgment of the wicked. (Daniel 9:24-27; Matthew 24:4-28; 2 Thessalonians 2:4-9; Revelation 13:1-8)

The Second Coming and Millennial Kingdom

We teach that the visible and physical return of Christ to the earth will take place at the end of the Tribulation. At that time, He will sit on the throne of David and establish His reign on the earth for a literal 1,000 years. At the second coming of Christ, Satan will be bound in the abyss and the enemies of Christ will be judged. The reign of Christ will be characterized by peace, plenty, longevity, and righteousness. At the end of the Millennium, Satan will be loosed from his prison for a short time in which he will deceive the nations and gather them for one final battle against the Lord and His people. Fire will come from heaven and destroy the enemies of God. Satan will be thrown into the Lake of Fire where he will suffer for eternity. All other enemies of God will also be judged at the Great White Throne. Finally, the earth will be destroyed by fire and God will create a new heaven and a new earth and the New Jerusalem and the saved will enter the glorious eternal state with God. (Isaiah 11; 65:17-25; Ezekiel 36:33-38; 37:24-28; Daniel 7:17-22; 12:2; Matthew 25:31, 41; 2 Peter 3:10; Revelation 19:11-21; 20:1-15; 21-22)