



ETERNITY BIBLE COLLEGE

STATEMENT OF FAITH

We believe that...

- There is only one God, eternally existing in three persons (Father, Son, and Holy Spirit), eternal in being, identical in nature, equal in power and glory, and each having the same attributes and perfections. The one eternal, sovereign God created the heavens and the earth and everything in them and declared all of his creation to be good. God possesses an exhaustive foreknowledge of all things; there is nothing God does not know, past, present, or future.
- The Bible is inspired by God and is therefore our ultimate and final authority for all matters of faith and practice.
- Humanity's greatest joy and purpose is to put God on display. Every human is created in the image of God and therefore has inherent and equal dignity and worth. We believe this begins at conception and continues throughout life. Therefore, all forms of abuse, slander, dehumanization, or oppression toward fellow people for any reason is an affront against the image of God.
- As a result of the sinful rebellion of our first parents (The Fall), every aspect of human nature has been corrupted. Human beings are sinners by nature and by choice which prevents us from rendering obedience to God apart from God's gracious intervention. Because sin is rooted in the core of our being, we are totally incapable of being reconciled to God apart from divine grace. We believe all people stand in need of the Savior, who alone can address our spiritually dead condition.
- Jesus, Israel's promised Messiah, was conceived by the Holy Spirit, born of a virgin and is God incarnate, fully God and fully man, one Person in two natures. He lived a sinless life in obedience to the Father, perfectly revealing the Father, taught about the kingdom of God and what it means to live as a citizen of that kingdom. He died on the

- cross for the sins of the world, was raised bodily from the dead by the power of the Holy Spirit, and lives at the right hand of the Father as our High Priest and Advocate.
- Jesus Christ brought about reconciliation between God and man by faithfully offering himself up to die and raising victoriously in resurrection life. The Bible invites us to consider Christ's atoning work on the cross as a multi-faceted reality, including but not limited to dying as a sacrificial representative for sinners thereby removing our guilt and shame, accomplishing complete victory over the enemy, and serving as the ultimate example for the church to follow.
- God has graciously predestined from eternity past to redeem a people for Himself and to make all things new for His own glory. Those who trust Jesus as their Savior and King are regenerated by the Holy Spirit and reconciled to God. They are adopted as children of God and united with Christ. This union results in believers being declared righteous and honorable.
- God's justifying grace must not be separated from His sanctifying power and purpose. God commands us to love Him supremely and others sacrificially, and to live out our faith with care for one another, compassion toward the poor and justice for the oppressed. With God's Word, the Spirit's power, and fervent prayer in Christ's name, we are to combat the spiritual forces of evil.
- The Holy Spirit has been sent from heaven to glorify the Lord Jesus. He convicts sinners, imparts spiritual life and gives a true understanding of the Scriptures. He regenerates sinners and in Him they are baptized into union with Christ and adopted as heirs in the family of God. He also indwells, guides, equips, and empowers believers to display the character of the Lord Jesus. He empowers the church to accomplish all God intends for her.
- The universal church is God's new covenant people, spanning time and geography. Christ is the head of the universal church, and all who are saved are adopted into this people through the work of the Holy Spirit. The universal church is made visible in local churches, which are distinct groups of believers who are committed to live out the "one anothers" of scripture in submission to a distinct group of qualified leaders. Local



churches are characterized by a regular practice of communal worship including prayer, preaching, singing, the Lord's supper, and baptism. They are also characterized by a focus on the gospel, discipline for the sake of godliness, a focus on God's mission in the world, and most importantly by her love for God and people, both those inside and outside the church. In obedience to Jesus' command, the church is to make disciples among all people, always attesting to the gospel in word and deed.

- The gospel has both individual and corporate dimensions which are indivisible. Jesus has not only brought about peace with God but also peace between estranged groups of people. His purpose was to create in himself one new humanity, and in one body to reconcile all groups of people to God through his atoning work. When believers walk by the Spirit, the church prefigures the new heavens and new earth.
- Jesus is coming one day to usher in his final and perfect kingdom on earth. On that day he will raise the dead bodily and judge the living and the dead. All those who believe and obey Jesus will live forever with him in the new heavens and new earth. All those who do not believe in Jesus will be separated from God for eternity as a consequence of their sin and rejection of God.



ADDITIONAL AFFIRMATIONS

Historical

In addition to the above statements, we see ourselves connected to the history of Christianity as a whole, and therefore we affirm the Apostle's Creed, the Nicene Creed (381), the Chalcedonian Definition, and the Athanasian Creed. The language and purpose of each creed is unique to their time and place, but we affirm that while not comprehensive, they are accurate statements of the Christian faith.

Global

We not only see ourselves connected to the church historically, but also globally. As such, we affirm the Cape Town Commitment produced by the Lausanne Movement in 2010. As with the historic creeds, the language and issues at places may be foreign to American or Western ears, but we affirm a commitment to both the doctrine and the implications expressed therein.

In particular, we affirm that all right belief must also issue forth in right action. The Cape Town Commitment makes this explicit in ways that few other statements have. We affirm that it is both incongruous and detestable to live at odds with the affirmations that one believes, and that hypocrisy in the church is a detriment to our witness and brings shame on the name of our Lord Jesus Christ.

Contextual

Due to the specific time and place in which we live, we also affirm the following statements with regard to marriage:

We believe that the term *marriage* has only one meaning as defined by God: the uniting of one biologically born man and one biologically born woman in a single, exclusive, covenantal union, designed to be severable only by death. The ultimate purpose of this covenantal union is to display the relationship between Christ and the church. God has designed for sexual intimacy to occur within marriage as a glorious and beautiful expression of that union. Anything that violates or breaks the covenant union of marriage and any form of sexual activity outside the bounds of marriage are against God's design and therefore sin which produces painful consequences for all involved.



APPENDIX

Historic Creeds & Confessions

Apostles Creed (uncertain date)

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.

The third day he rose again from the dead.

He ascended to heaven

and is seated at the right hand of God the Father almighty.

From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic¹ church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

¹ Catholic in the sense of the true Christian church of all times and all places, to be distinguished from "Catholic" as shorthand for the Roman Catholic Church. This applies to all uses of *catholic* in the following statements.



Nicene Creed (381 A.D.)

We believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

And in one Lord Jesus Christ,
the only Son of God,
begotten from the Father before all ages,
God from God,
Light from Light,
true God from true God,
begotten, not made;
of the same essence as the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
he became incarnate by the Holy Spirit and the virgin Mary,
and was made human.
He was crucified for us under Pontius Pilate;
he suffered and was buried.
The third day he rose again, according to the Scriptures.
He ascended to heaven
and is seated at the right hand of the Father.
He will come again with glory
to judge the living and the dead.
His kingdom will never end.

And we believe in the Holy Spirit,
the Lord, the giver of life.
He proceeds from the Father and the Son,
and with the Father and the Son is worshiped and glorified.
He spoke through the prophets.
We believe in one holy catholic and apostolic church.
We affirm one baptism for the forgiveness of sins.
We look forward to the resurrection of the dead,
and to life in the world to come. Amen.



Chalcedonian Definition (451 A.D.)

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable (rational) soul and body; consubstantial (coessential) with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather of the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God, the Word the Lord Jesus Christ; as the prophets from the beginning (have declared) concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.



Athanasian Creed (uncertain date)

Whoever desires to be saved should above all hold to the catholic faith. Anyone who does not keep it whole and unbroken will doubtless perish eternally.

Now this is the catholic faith:

That we worship one God in trinity and the trinity in unity, neither blending their persons nor dividing their essence. For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another. But the divinity of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal. What quality the Father has, the Son has, and the Holy Spirit has. The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable. The Father is eternal, the Son is eternal, the Holy Spirit is eternal. And yet there are not three eternal beings; there is but one eternal being. So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being. Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty. Yet there are not three almighty beings, there is but one almighty being.

Thus the Father is God, the Son is God, the Holy Spirit is God. Yet there are not three gods; there is but one God. Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord. Yet there are not three lords; there is but one Lord. Just as Christian truth compels us to confess each person individually as both God and Lord, so catholic religion forbids us to say that there are three gods or lords. The Father was neither made nor created nor begotten from anyone. The Son was neither made nor created; he was begotten from the Father alone. The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son.

Accordingly there is one Father, not three fathers; there is one Son, not three sons; there is one Holy Spirit, not three holy spirits.



Nothing in this trinity is before or after, nothing is greater or smaller; in their entirety the three persons are coeternal and coequal with each other. So in everything, as was said earlier, we must worship their trinity in their unity and their unity in their trinity. Anyone then who desires to be saved should think thus about the trinity.

But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully.

Now this is the true faith: That we believe and confess that our Lord Jesus Christ, God's Son, is both God and human, equally. He is God from the essence of the Father, begotten before time; and he is human from the essence of his mother, born in time; completely God, completely human, with a rational soul and human flesh; equal to the Father as regards divinity, less than the Father as regards humanity. Although he is God and human, yet Christ is not two, but one. He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself.

He is one, certainly not by the blending of his essence, but by the unity of his person. For just as one human is both rational soul and flesh, so too the one Christ is both God and human. He suffered for our salvation; he descended to hell; he arose from the dead; he ascended to heaven; he is seated at the Father's right hand; from there he will come to judge the living and the dead.

At his coming all people will arise bodily and give an accounting of their own deeds. Those who have done good will enter eternal life, and those who have done evil will enter eternal fire. This is the catholic faith: one cannot be saved without believing it firmly and faithfully.

