

STATEMENT OF FAITH  
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Submitted to the ordination council of  
Good News Baptist Church

**1. Bibliology**

- 1.1. I believe that the original autographa are God's holy and inspired Word (Ps. 19:7; Pr. 30:5; 2Ti. 3:16-17), and were penned by Spirit-controlled men, (2Pe. 1:19-21; cf. Ac. 27:17) who employed their own personalities, yet were lead to choose every word God wanted them to (verbal inspiration) and communicated everything that God wanted them to say (plenary inspiration).
- 1.2. I believe that the original autographa are without error (inerrant) and that God's Word is sufficient for every area of life (2Pe. 1:3) and can always be trusted (infallibility) (Jn. 17:17).
- 1.3. I believe that the Bibles we use today are inspired in as much as they reflect—in our modern tongue—what was written in the original autographa (derivative inspiration).
  - 1.3.1. I choose my Bible translations based on their purpose statement, whether they (1) are literal translations (leaving interpretation up to the reader) and (2) employ a formal equivalence translation (word-for-word) over a dynamic equivalence translation (thought-for-thought). I believe that the former is a better translation method for study purposes, and the latter is useful for interaction in one's study of Scripture.
  - 1.3.2. I believe that English translations that meet such requirements include, but are not limited to, the King James Version, the New King James Version, the New American Standard Bible, and the English Standard Version<sup>1</sup>.
- 1.4. I believe, based on first Corinthians thirteen, that the Bible (limited to the 39 books of the Old Testament and the 27 books of the New Testament) is a finished canon and that there is no new revelation today.
  - 1.4.1. There are seven tests that were applied to Old Testament books in order to ascertain their authenticity: (1) Does the book indicate divine authorship? (2) Does the book reflect God speaking through a mediator? (3) Is the human author recognized as a spokesman of God? (4) Is the author a prophet or did he have the prophetic gift? (5) Is the book historically accurate? (6) Does it reflect a record of actual facts? (7) How was the book received by the Jews?<sup>2</sup>
  - 1.4.2. There are four tests that were applied to New Testament books in order to ascertain their authenticity: (1) Apostolicity (the author an apostle or was connected to an apostle), (2) Acceptance (by the church at large over history), (3) Content (consistency in doctrine and orthodoxy), and (4) Inspiration (reflecting the quality of inspiration in its content).<sup>2</sup>
- 1.5. I believe that in studying Scripture, six principles should be maintained: (1) interpret grammatically, (2) interpret contextually, (3) interpret culturally, (4) interpret historically (5) compare Scripture with Scripture, and (6) recognize the progressiveness of revelation (the NT often rescinds the OT; i.e. prohibition of consuming pork, circumcision, etc.).<sup>3</sup>
- 1.6. I believe that dispensationalism is a helpful system of theology that is identified by two important features: (1) a distinction is made between God's program for Israel and his program for the church and (2) a consistently literal interpretation of Scriptures is maintained.
- 1.7. I believe that Israel is God's eternal covenant people (Ge. 13:14-17) and that she is now dispersed because of her disobedience and rejection of Christ. I believe that God is not finished with His program for Israel, but that she will be regathered in the Holy Land and, after the completion of the Church, will be saved as a nation at the second advent of Christ (Jr. 30-31; Ro. 11:1-32).

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<sup>1</sup> The ESV is not as thoroughly formal as the aforementioned versions. One thing that I disagree with the ESV on is their translation of Jn. 3:16. I believe that the best rendition of *μονογενῆ* is 'only begotten,' not 'only.'

<sup>2</sup> Adapted from: Enns, Paul. 1989. *Moody Handbook of Theology*. Chicago, IL: Moody Press. pp. 172-173.

<sup>3</sup> Adapted from: Ryrie, Charles C. 1999. *Basic Theology*. Chicago, IL: Moody Press. pp. 129-130.

## 2. Theology Proper

- 2.1. I believe that there are three distinct persons (the Father, the Son, and the Holy Spirit), each possessing intellect, emotion, and will and that each is a proper object of worship (Is. 48:16; 61:1; 1Co. 8:6; Mt. 3:16-17; Mk. 1:10-11; Ep. 4:4-6); yet in a way that we cannot fully comprehend or explain, each individual person shares an undivided divine nature. Therefore, there is only one God (De. 6:4; Is. 45:5; Ro. 3:30; 1Co. 8:4-6; Ga. 3:20; Ep. 4:3-6; 1Ti. 2:5; Ja. 2:19; 1Jn. 5:7-8).
- 2.2. I believe that God the Father is the first person of the Trinity and possesses intellect (Is. 45:5), emotion (De. 6:15; Zp. 3:17), and will (Jn. 6:39). Therefore, God is a person.
  - 2.2.1. I believe that God is the father of creation (Ml. 2:10; Ep. 3:14-15), Israel (Jr. 31:9), the Son (Jn. 3:16), and every believer (Jn. 1:12; Ga. 3:26; 4:5).
  - 2.2.2. I believe that God as the father of every believer provides for (Mt. 6:36) and disciplines (He. 12) His children. I believe that as His children we have the privilege and right to pray to Him (Mt. 6; Ep. 2:18; He. 4:16) and call Him 'abba' Father (Ro. 8:15-16; Ga. 4:6).
  - 2.2.3. I believe that God created heaven and earth in six literal days ex nihilo (He. 11:3) as recorded in Genesis one and two (FIAT creationism). I believe that God is in control of everything (Jb. 12:10; Mt. 6:26-31; Ro. 13) and that all things have a purpose within God's holy and perfect plan (Ac. 17:26; Pr. 16:4; Ro. 8:28). I believe that He has decreed certain events to take place at a before ordained time (Ro. 8:29-30; Ep. 1:4-5; 1Pe. 1:2).
  - 2.2.4. I believe that God knows all things from beginning to end (Ep. 1:4; 2:10)—even to the extent of knowing the outcome of decisions not made (Mt. 11:21)—and that we cannot alter God's decisions, in part because His decrees are not based on us (Ro. 9). I believe that God has given man freedom to choose (Js. 24:15; Jn. 3:16). I believe that these two statements can be harmonized.
- 2.3. I believe that God has revealed Himself to man. He has employed general and specific revelation to reveal Himself to man.
  - 2.3.1. General revelation is God making Himself known through creation (Ps. 19:2-6; Ro. 2:14-15).
  - 2.3.2. Special revelation is God making Himself and His will known through more specific, direct communicative methods (i.e. dreams, visions, prophets). The Bible has replaced the other forms of special revelation, since it includes those previous forms.
- 2.4. I believe that the attributes of God may be divided in three categories:
  - 2.4.1. *Communicable attributes* are to a certain degree common to man, such as creativity (Ge. 1-2), compassion (Jo. 3), emotion (Jn. 11:35), and intellect (Is. 55:9).
  - 2.4.2. *Non-communicable attributes* are unique to God and not shared by man, such as self-existence (Ex. 3:14), incomprehensibility (Is. 55:5-9; 1Co. 2:11), immutability (Ml. 3:6; He. 13:8), infinity (Ps. 90:2; Ac. 17:24-28), omnipresence (Ps. 139), omniscience (Ps. 139; He. 4:12-13), omnipotence (Mt. 19:26), and sovereignty (1Co. 1:25; Ep. 1:11).
  - 2.4.3. *Moral attributes* pertain to God's perfect character and often imperfectly reflected in man, such as holiness (Is. 6), righteousness (Ps. 145:17; 1Jn. 3:7), goodness (ps. 119:68), love (1 Jn. 4:8), wrath (De. 9:7; Ro. 1:18), jealousy (Ex. 34:14), grace (Ep. 2:8-9; 1Pe. 5:10), mercy (De. 4:1; Ti. 3:5-6), patience (Ro. 9:22), truth (Ti. 1:2; Jn. 12:3), and faithfulness (Ps. 89:1; Lm. 3:23).
- 2.5. I believe that God created the heavens and the earth in six literal days and rested on the seventh as it is recorded in Genesis 1-2. I reject that the world was created by process of evolution or that there are any gaps or omissions in the creation account as recorded in Genesis 1-2 (Ne. 9:6).

## 3. Christology

- 3.1. I believe that Jesus Christ is God's one and only-begotten Son (Jn. 3:16), the second person in the godhead (He. 1:8; Jn. 1:1; Mt. 4:10; Co. 1:17) and Israel's expected Messiah (Jn. 5:43-47). I believe that Jesus lived a sinless, perfect life (Lk. 2:52; He. 4:15) and that He gave Himself willingly to be crucified as a substitution and payment for our sins and disserved punishment (2Co. 5:21; Ep. 5:2; He. 12:2).
- 3.2. I believe that Jesus Christ was conceived by the Holy Spirit and born of a virgin (Mt. 1:18-25; Lk. 1:35), as was prophesized in the Old Testament (Is. 7:14).
  - 3.2.1. I believe that the incarnation was necessary to reveal God to us (Jn. 1:18; 14:7-11), to provide an example for our lives (1Pe. 2:21; 1Jn. 2:6), to offer an acceptable sacrifice for our sins (He. 10:1-10),

to destroy the works of the devil (1Jn. 3:8), to ensure a sympathetic High Priest (He. 4:14-16), and to qualify Him as judge (Jn. 5:22, 27).

- 3.2.2. I reject that Mary was anything more than a blessed young woman, chosen by God for a very special task (Lk. 1:28, 48). She is not to be venerated or deified since she is mere human.
- 3.3. I believe that Jesus Christ is one person, possessing two undivided and undiminished natures—one human nature and one divine nature (hypostatic union). Jesus was fully God and fully human at the same time (Is. 7:14; 9:6; Lk. 1:31-33; Jn. 1:1-14; Ro. 1:4; Ph. 2:5-11).
- 3.4. I believe in the physical death (Jn. 19:34)—being buried for three days—, bodily resurrection (Mk. 16:6; 1Co. 15) of Jesus Christ, and ascension into heaven after forty days (Mk. 16:19; Ac. 1:3), where He now sits at the right hand of God (Re. 3:21) and is preparing a place for us (Jn. 14:1-3). I believe that His death was vicarious, attaining victory over sin (1Pe. 3:18), making it possible for us to follow Him in victory over sin (Is. 53:4-5; 1Pe. 2:21).
- 3.5. I believe that Jesus Christ is our Savior (Ro. 1:3-4), Prophet (Jn. 7:40; 12:48-49), High Priest (He. 4:4; 14-16; 5:5-6; 7:25; 5:9, 10), King (Mt. 2:1-11; Lk. 1:32-33—He is not the king of the church), Head (1Co. 12:13; Ep. 1:20-23), Judge (Jn. 5:22), Intercessor (1Ti. 2:5), and source of Christian living (1Jn. 2:6).
  - 3.5.1. As the Head of the body, Christ cares for the body (Ep. 5:26, 29), gives gifts to the body (1Co. 12:5; Ep. 4:7-13), and empowers the body (Jn. 15:1-10).
  - 3.5.2. As judge, Christ will reward all people. Believers' works will be judged and rewarded at the Bema seat after the rapture (1Co. 3:11-15; 2Co. 5:10) and they will be rewarded according to whether their works were done for Christ or not. All believers will be ushered into heaven even if all their works are worthless (1Co. 3:15). Unbelievers' works will be judged at the Great White Throne after the Millennium (Re. 20:11-15) and, being found lacking, will be judged for their deeds by being cast into the Lake of fire.
- 3.6. I believe that Christ has always existed (preexistence), since before Creation (Mi. 5:2; Jn. 1:1; 8:58; 17:5), and that He will continue to exist into eternity (Is. 63:16; Ha. 1:12).
  - 3.6.1. I believe that, in the Old Testament, Jesus revealed Himself as the angel of the Lord. The angel of the Lord speaks as God, identifies Himself with God, and claims to exercise the privileges of God (Ge. 16:7-14; 21:17-18; 22:11-18; 31:11-13; Ex. 3:2; Jg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2Sa. 24:16; Ze. 1:12; 3:1; 12:8); yet He is distinguished from Yahweh (Ge. 24:7; Ze. 1:12-13). Furthermore, the New Testament confirms that the angel of the Lord was Christ (1Co. 10:4; cf. Ex. 14:19; cf. Ex. 23:20).
  - 3.6.2. I also believe that Christ had an important role in creating the universe (Jn. 1:3; Co. 1:16; He. 1:2), was the purpose for creating the universe (Co. 1:16), and sustains the universe now (Co. 1:17).
- 3.7. I believe that Christ voluntarily surrendered the independent use of some of His attributes some of the time and in obedience to the Father only displayed (some of) His power when God directed Him to do so (a. k. a. kenosis) (Mt. 12:28; Lk. 4:2; 22:44; Jn. 4:6; 6:38; 8:28-29; 17:5; 19:28 1Co. 15:3; Ph. 2:7).
- 3.8. I believe that when Christ returned to heaven He sent the Holy Spirit to take His place here on earth. (Jn. 16:7; Ep. 4:8-9) I believe that one of the ministries of Christ is placing the Holy Spirit into the believer to permanently indwell the believer (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Acts 1:5; 11:16; 1Co. 12:13b). This ministry is called the baptism into the Spirit and is not a second blessing or special 'slaying' that should be sought by the believer.
- 3.9. I believe that Christ is still active today fulfilling the following ministries: He is our advocate (1 Jn. 2:2), our intercessor (He. 4:15; He. 7:22-25), our shepherd (Jn. 10), our source of power (Jn. 15), and our Head (Co. 1:18, 24).

#### **4. Pneumatology**

- 4.1. I believe that the Holy Spirit is the third person in the Godhead and that He is equal with God the Father and God the Son.
  - 4.1.1. I believe that the Holy Spirit has intellect (1Co. 2:10-11), emotion (Ac. 5:3; Ep. 4:30), and will (Ac. 15:28; Ro. 8:11; 1Co. 12:11), which constitutes personality.
  - 4.1.2. The fact that He is named with the other persons of the Godhead (Jn. 16:14; Ac. 28:19; 2Co. 13:14), was present at creation (Jb. 33:4), possesses omniscience (1Co. 12:10-11), omnipresence (Ps. 139:7-10), and eternity (He. 9:14) prove His deity. The fact that He is obeyed (Ac. 10:19-21), can be insulted (He. 10:29) and blasphemed (Mt. 12:31) are further evidence of His deity.

- 4.2. I believe that the Holy Spirit has an active part in salvation. Some of His works include sealing (Ep. 1:13-14), convicting (Jn. 16:8-11), guaranteeing (earnest) (Ep. 1:4), baptizing into salvation (1Co. 12:12-13), regenerating (Ti. 3:5), and indwelling (Ro. 8:11; 1Co. 6:18-19).
- 4.2.1. I believe that the baptism of the Holy Spirit is that action, in response to the faith of an individual, whereby the Holy Spirit places that person into the body of Christ (1Co. 12:13). I reject that the baptism of the Holy Spirit is any kind of special ministry that a believer must seek (i.e. a second blessing or slaying of the Holy Spirit).
- 4.2.2. This baptism of the Holy Spirit is not to be confused with the baptism into the Holy Spirit (cf. point 3.8), which are two separate ministries that happen concurrently. The differentiation between the two can be seen in first Corinthians 12:13, where both baptisms are found.
- 4.2.3. The baptism into the Holy Spirit results in an indwelling, which is given to all believers (Jn. 7:37-39; Ac. 11:16-17; Ro. 5:5; 1Co. 2:12; 2Co. 5:5)—even sinning believers (1Co. 5:5; 6:19)—and is permanent (Jn. 14:16; Ro. 8).
- 4.2.4. I believe that there is a difference between indwelling and filling (Ep. 5:18-21). The former is permanent and common to all believers and the latter is not. I provide the following two-fold definition for the filling ministry: God’s empowerment for a specific task (Lk. 1:15, 41, 67; Ac. 2:4; 4:8, 31; 9:17; 13:9) and the Spirit’s filling us with His own character (Lk. 4:1; Ac. 6:3,5; 7:55; 11:24; 13:25; Ep. 5:18).
- 4.3. I believe the present ministries of the Holy Spirit include conviction of sin (Jn. 16:8), guiding the believer (Jn. 16:13), filling the believer (Ep. 5:18-21, Co. 3:16), interceding for the believer (Ro.8:26-27), praying with the believer (Ro. 8:26), instructing the believer (1Co. 2:12-14; 1Jn. 2:7), and producing fruit in the life of the believer (Ga. 5:22-23).
- 4.3.1. I believe that the Holy Spirit is also an intrinsic part of the worship service and that worship of the Father is not actually possible without the various ministries of the Holy Spirit (Jn. 4:23-24; Ep. 5:18-21)
- 4.3.2. I believe that Spiritual gifts are abilities given to man by the Holy Spirit to help them accomplish the ministry of the church for the pleasure of God (Ro. 12; 1Co. 12; Ep. 2:19-20; He. 2:4; 1Pe. 4:10)<sup>4</sup>. I also believe that since we have the complete revelation of God in Scripture there is no longer any need for the revelatory gifts (i.e. knowledge, prophecy, and speaking in tongues) and that they have therefore ceased (1Co. 13).
- 4.4. I believe the Holy Spirit played a role in creation. I.e. He was involved in planning the universe (Is. 40:12-24), creating the stars of heaven (Ps. 33:6), and the creation of the earth (Ge. 1:2), animals (Ps. 104:30), and man (Jb. 27:3; 33:4).
- 4.5. I believe the Holy Spirit was active in the Old Testament
- 4.5.1. The Holy Spirit was active in the writing of Scripture (2Pe. 1:21) and speaking through the prophets (2Sa. 23:2; Mi. 3:8).
- 4.5.2. The Old Testament also indicates that the Holy Spirit was in some (Ge. 41:38; Nu. 27:18; Da. 4:8; 5:11-14; 6:3), came upon some (Nu. 24:2; Jg. 3:10; 6:34; 11:29; 13:25; 1Sa. 10:10; 16:13; 2Ch. 15:1), and filled Bezalel (Ex. 31:3; 35:31). The Holy Spirit also temporarily empowered individuals (Jg. 13:25; 16:20; 1Sa. 10:10; 16:14), which I believe approximates the New Testament ministry of filling.
- 4.5.3. There is no evidence of a ministry of general conviction, indwelling, or empowerment as seen at and after Pentecost (Jn. 7:37-79) during the Old Testament period. There is no evidence of sealing or the baptism into the Holy Spirit (still future in Ac. 1:5).

## 5. Angelology and Demonology

- 5.1. I believe that angels were created directly by God (Jn. 1:1-2; Co. 1:16) before the creation of the world (Jb. 38:4-7) as eternal (Lk. 20:36), spirit beings (Lk. 8:2; 11:24, 26, He. 1:14), who do not procreate (Ps. 148:5). I believe that they were created holy and were given the freedom to choose to follow God or

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<sup>4</sup> I distinguish between natural abilities (talents), which God gives us through our parents at the moment of conception, and spiritual abilities (gifts—*χάρισμα*), which God gives us through the Holy Spirit—independent of our parents—at our Spiritual birth.

- rebel against Him (Ez. 28:15). I believe that angels possess intelligence (Mt. 8:29; 2Co. 11:3; 1Pe. 1:12), emotion (Lk. 2:13; Ja. 2:19; Re. 12:17), and will (Lk. 8:28-31; 2Ti. 2:26; Jd. 6); therefore they are persons.
- 5.2. I believe that God created many angels as a separate order of creatures—distinct from human beings (1Co. 6:3; He. 1:14). As created beings, they are limited in power—though more powerful than human beings—, knowledge (1Pe. 1:11-12), activity (Re. 7:1), and subject to judgment (1Co. 6:1; Mt. 25:41).
  - 5.3. I believe that the angels are organized (Ps. 85: 5, 7) and ranked, both in the realms of angels (Ep. 3:10) and demons (Ep. 6:12). The ranks of angels are (1) Archangel (1Th. 4:16; Jd. 9), chief Princes (Da. 10:13), Governmental rulers (Ro. 8:38; Ep. 1:21; 6:12; Co. 1:16; 1Pe. 3:22; 2Pe. 2:10; Jd. 8), Cherubim (Ge. 3:24; Ez. 28:14, 16; 41:18-20), and Seraphim (Is. 6:2-7).
  - 5.4. I believe angels are ministering spirits and that they praise God (Ps. 148:1-2; Is. 6:3), worship God (He. 1:6; Re. 5:8-13), rejoice in God's works (Jb. 38:6-7), serve God (Ps. 103:20; Re. 22:9), appear before God (Jb. 1:6; 2:1), and are instruments of God's judgment (Re. 7:1; 8:2). I believe that angels watch over rulers and nations (Da. 4:17; 10:21; 11:1), help believers (He. 1:14), bring answers to prayer (Ac. 12:5-10), aid in winning people to Christ (Ac. 8:26; 10:3), encourage believers (Ac. 27:23-24), and care for the righteous at the time of death (Lk. 16:22).
    - 5.4.1. I do not believe that we have one specific angel that watches out for us; i.e. guardian angel.
    - 5.4.2. I believe that all God's angels have been given the command to watch out for all Christian; therefore, angels are all around us (Ps. 91:11-12; Mt. 18:10; He. 1:14).
  - 5.5. I believe in the reality of the devil and that God created Him as an angel (Ez. 28; Is. 14)—specifically a cherubim (Ez. 28:12, 14) named Lucifer (Is. 14:12)—, signifying that He does not possess attributes that belong to God (i.e. omnipresence, omniscience, omnipotence). I believe that as a creature, he is limited in his activity and is accountable to His creator (Jb. 1).
    - 5.5.1. I believe that the sin of arrogance (1Ti. 3:6) was found in Satan (Ez. 28:15) resulting in his banishment from heaven (vs. 16), together with other angels that rebelled with him (Re. 12:7).
    - 5.5.2. Satan is positioned as the ruler of this world (Jn. 12:31; 14:30; 16:11), which he uses to advance his kingdom and counterfeit God's program (Re. 20:3).
    - 5.5.3. I believe that Satan's activity includes hindering the gospel (Mt. 1Th. 2:18), blinding the minds of unbelievers (2Co. 4:4), snatching away God's Word from people (Lk. 8:12), tempting believers (1Th. 3:5; Ac. 5:1-11; 1Co. 7:5), accusing believers (Re. 12:10), and opposing believers (1Pe. 5:8).
  - 5.6. I believe in the reality of demons, as seen from Christ's earthly ministry (Mt. 12:22-29; 15:22-28; 17:14-20; Mk. 5:1-16; Lk. 10:17), and that they are fallen angels that rebelled with Satan (Re. 12:4).
    - 5.6.1. I believe that there are two groups of fallen angels designated in Scripture. The first group is confined in Tartarus (2Pe. 2:4; Jd. 6)—some temporarily (Lk. 8:31; Re. 9:1-3, 11) and others permanently to await final judgment (Re. 9:1-3, 11, 14; 16:14).
    - 5.6.2. I believe that the activity of demons are in line with Satan's activity as their leader and include promoting idolatry (Le. 17:7; Ps. 106:36-38; 1Co. 10:20; Re. 9:20) and false religion (1Ti. 4:3-4; 1Jn 4:1-4; Re. 2:20-24), afflicting people (Mt. 9:33; 17:15-18; Mk. 5:4-5; 9:22), perverting everything good (De. 32:17; Ps. 106:37-39; 1Ti. 4:1-3), and possessing people (Mt. 4:24; Lk. 8:36; Jn. 10:21; Ac. 5:16; 16:16-18).
      - 5.6.2.1. I believe that demons can influence and affect everyone—believer and unbeliever alike.
      - 5.6.2.2. I believe that demons can possess unbelievers but not believers. Scripture is indefinite concerning the base of operation of demons in relation to Christians. Despite that I offer two arguments against the possibility of believers being possessed by demons:
        - 5.6.2.2.1. There are no direct commands after Pentecost to exorcise demons, neither is there a warning to beware of threat of possession. This could be an indication that exorcisms were less frequent after Pentecost, but could also mean that such a practice never took place in the church because believers cannot be possessed.
        - 5.6.2.2.2. My second argument employs philosophy and reasons as follows: (1) Christians are permanently indwelt by the Holy Spirit; (2) good and evil, righteousness and unrighteousness, light and darkness have no fellowship with one another (cf. 2Co. 6:14); (3) therefore, an unclean spirit and the Holy Spirit cannot cohabit one person at the same time.

5.6.3. I believe a believer can be so afflicted and influenced by a demon that he appears to be demon-possessed (1Co. 5:1; 7:2).

5.7. I believe that Satan and His demons have already been defeated and that they will be punished in the Lake of fire for all eternity (Mt. 25:41; Re 20:10).

## 6. Anthropology and Hamartiology

6.1. I believe that man was personally and directly (Ge. 2:7) created by God after His image (Ge. 1:26-27; Mt. 19:4; Ja. 3:9) on the sixth day of creation (Ge. 1-2) for His pleasure and glory (Co. 1:16). I reject that man has evolved from some lower form of life, be it through theistic evolution or by survival of the fittest. Scripture makes a clear distinction in the creation of man and that of animals.

6.2. I believe that in being created after the image of God included possessing intellect, emotion, and will, constituting personality. I believe that man shares to some degree in the attributes of God, such as morality, conscience, language

6.3. I believe that the soul is transmitted along with the body through the processes of natural conception (He. 7:10) (Traducianism), mainly because God's creative works ceased on the seventh day of creation (Ge. 2:1-3) and He would not create an imperfect soul.

6.3.1. I believe that man is a material and nonmaterial entity (dichotomy). James 2:26 describes physical death as the separation of body and spirit (physical and non-physical). I believe that each part consists of a variety of aspects, or facets (i.e. soul, spirit, heart, conscience, mind, flesh, and will), but join together to make up the whole of each person (Ge. 2:7).

6.3.2. I believe that the immaterial part of man is eternal and that we will receive a new body when we die and go to heaven (Mt. 10:28; 2Co. 5:1-4).

6.4. I believe that sin is defined as missing the mark of the glory of God (Ro. 3:23) and lawlessness (1Jn. 3:4), which is any action that is against the character of God (Ps. 51:4; Ro. 8:7).

6.5. I believe that sin came to humanity through the free act of Adam (Ro. 5:12-19) to choose rebellion over obedience to God (Ge. 3:6). I believe that because of that one volitional sin, God cursed the serpent (Ge. 3:14), Satan (vs. 15), the woman (vs. 16), the man and men (vss. 17-24), and the earth (vss. 17-18; Ro. 8:22).

6.5.1. I believe that the fall affected all human beings (Ro. 5:12-19), bringing depravity and death (Ro. 8:10; Co. 2:13) and a break of fellowship with God (Ro. 3:23; Ro. 6:23).

6.5.2. I believe that sin affects every facet of man's being (Ps. 51:5; Ep. 2:3): (1) his intellect is blinded (2Co. 4:4), his mind is degenerate (Ro. 1:28), his understanding darkened, separated from the life of God (Ep. 4:18). (2) His emotions are degraded and defiled (Ro. 1:21, 24, 26; Ti. 1:15). (3) His will is enslaved to sin and therefore stands in opposition to God (Ro. 6:20; 7:20). Therefore, mankind's personality has been corrupted.

6.5.3. I believe that the result of Adam's sin was imputed to the entire human race (inherited sin or original sin) (Ro. 5:12-21; Ep. 2:3). I believe that all humanity was in Adam when he sinned (seminal headship) (example of headship: Js. 7:16-26; He. 7:9-10) and that therefore all humanity is guilty (Ro. 3:23) of the original sin and all humanity is now subject to death (Ro. 6:23).

6.5.4. I believe that mankind is totally depraved (Ro. 1:28), indicating that there is nothing that commends mankind to a righteous God (Ro. 3:23; 7:18). I believe that this does not mean every sinner is as evil as he/she could be, or that sinners will indulge in every form of sin, or that sinners cannot perform actions that are good in the sight of God. Total depravity must always be measured against God's holiness.

6.5.5. I believe that personal sins include not only those that are committed overtly but also those that are committed in our thoughts (Mt. 5:27-28; 2Co. 10:5; Co. 3:5-6) and sins of omission (Ja. 4:17).

## 7. Soteriology

7.1. I believe that the death of Christ was substitutionary (Is. 53:4-6; 2Co. 5:21; He. 9:28; 1Pe. 2:24). He died in place of sinners to purchase their freedom (redemption) (1Co. 6:20; 7:23; Ga. 3:13; 4:5; 1Pe. 1:18), reconcile them to God (Is. 59:1-2; Ro. 5:10; 2Co. 5:18-19; Co. 1:21-22; Ja. 4:4), and thereby satisfy the righteous demands of a holy God (propitiation) (Ro. 3:25; 5:9; Ep. 2:13; Co. 1:20; 1Jn. 2:2; 4:10), resulting in the forgiveness of sins (Ep. 1:7; Co. 1:14), justification (Ro. 4:6-7; 5:9-11; 2Co. 5:19) and future glorification (Ro. 8:30; 2Th. 1:10-12).

- 7.2. I believe that Christ died for all mankind (Jn. 1:29; 3:16-17; 1Jn. 2:2; 4:14), making it possible for everyone to be reconciled to God (Ac. 2:21; Ro. 10:13; Co. 1:20-21; Re. 22:17). I believe that God's saving grace is only extended to those who respond to God and believe in Christ (Jn. 3:16; Ac. 2:38; Ro. 10:9-10).
- 7.3. I believe that salvation is a work of the Father (Ro. 8:29-30)
- 7.3.1. I believe that Scripture plainly teaches that God sovereignly (Ro. 9; 2Ti. 1:9) chose (elected) in eternity past (Ep. 1:4) who is going to accept His offer of salvation.
- 7.3.2. I believe that God is just in making such a decision (Ro. 9:14, 20).
- 7.3.3. I believe that God's decision is not conditioned upon or merited by man in any way (Ro. 9:11; Ep. 2:8-9; 2Ti. 1:9; Ti. 3:5-6), meaning that God does not employ His omniscience to look forward in time to see who would choose Him before choosing us.
- 7.3.4. I believe that God freely predestinated (Ep. 1:5, 11) those whom He chose, securing their salvation (Ac. 4:28), adoption (Ep. 1:5), glorification (Ro. 8:29-30), and inheritance (Ep. 1:11) for the purpose of extolling the grace of God (Ep. 1:6).
- 7.3.5. I believe that God works in the circumstances of life (Ro. 8:28a) to bring about salvation in a person's life (vs. 28b). This work of God involves (active) foreknowledge, predestination, calling, justification, and glorification (Ro. 8:29-30). I believe that at the point of calling (the point of decision), God has already drawn that person (Jn. 6:44) to a point where God knows that he/she will respond with an affirmative answer (2Ti. 1:9).
- 7.4. I believe that the sovereignty of God and the freedom of man, though difficult to understand, can be harmonized.
- 7.5. I believe that persons that lived during the Old Testament timeframe were saved by their faith and that their faith was based upon the expectation of Messiah, whom was later to be revealed as Jesus Christ (Ge. 3:15; Ro. 4; He. 11).
- 7.6. I believe there is a distinction in God's grace to mankind: (1) common grace (Ps. 145:8-9; Mt. 5:45; Ac. 14:17; 1Ti. 4:10; 2Th. 2:6-7), which is available to believers and unbelievers alike and (2) efficacious grace (Ro. 1:1, 6-7; 8:28; 1Co. 1:1-2, 24, 26; Ep. 1:18; 4:1, 4; 2Ti. 1:9), which is narrower in scope and effective in the lives of the recipients to accomplish the will of God.
- 7.7. I believe that once God has begun His work of salvation in a person He will bring that work to completion (Ro. 8:28-39; Ep. 1:10; Ph. 1:6). I believe that a person cannot, then, lose his salvation, because the guarantee of salvation is based upon God and not on man (Jn. 10; Ro. 5:7-10; Ep. 4:30; Ti. 3:5; 1Jn. 2:25; 5:11-14).
- 7.8. I believe that God works in the believer's life (after initial sanctification) to cause Him to want to become more and more like Christ (progressive sanctification) (1Th. 4:3-4), culminating in a final sanctification at the end of our lives (1Th. 3:13; 1Jn. 3:2).

## 8. Ecclesiology

- 8.1. I believe that ἐκκλησία is used in the New Testament to designate two distinct aspects of the church.
- 8.1.1. I believe that the most common use of ἐκκλησία designates a group of believers that is identified together as a local assembly in a specific locality (Ac. 8:1; 11:22; 16:5; Ro. 16:5; 1Co. 1:2; 2Co. 1:1; Ga. 1:2; 1Th. 1:1). This is sometimes referred to as the visible, or local, church.
- 8.1.2. I believe that a second use of ἐκκλησία designates all those who, in this age (Pentecost to the rapture), have been saved and have been baptized by the Spirit into the body of Christ (1Co. 12:13; 1Pe. 1:3, 22-25). This is sometimes referred to as the invisible, or universal, church.
- 8.2. I believe that the Church is and remains distinct from Israel and that God's program for each is different (1Co. 10:32). The church is not a fulfillment of Israel (or a spiritual Israel). Paul mentions them separately throughout the New Testament (1 Cor 10:32; Gal 6:16; Ro 1:16) and talks about the church as being chosen by God in a different way than Israel (Ro 11:27-29). Furthermore, the Old Testament speaks of future promises to Israel that have yet to be realized (Ge. 15:18; 2Sa. 7:12-16; Jr. 31).
- 8.3. I believe that the church started on the day of Pentecost. In Matthew 16:18 Jesus indicates the church is yet future; 1 Corinthians 12:13 specifies how the church is being built—by the baptizing of the Spirit; Acts 1:5 indicates that this ministry of the Holy Spirit had not yet begun by the beginning of Acts; In Acts 2:1-4 we

see that the Holy Spirit baptizes for the first time; Acts 11:15 confirms that Acts 2:1-4 is the beginning of the baptizing ministry of the Holy Spirit.

- 8.4. The early church met for worship on the first day of the week (Ac. 20:7; 1Co. 16:2) and not on the Sabbath, in commemoration of Christ's resurrection (Jn. 20:1, 19, 26). I believe that this is good example for us to follow.
- 8.5. I believe that the biblical position of Church Polity is Congregational rule (Acts 6:2-6; 15:1-3; 22-23&28; 1 Cor 5:1-5). I believe that there must be leadership to promote unity (He 13:17), give vision to the people (Pr. 29:18), and to edify the church (Ep. 4:12) I believe there are two biblical offices:
  - 8.5.1. I believe the first office is that of pastor, elder, or bishop. I believe these titles refer to different aspects of the same pastoral office (Acts 20:17&28; 1 Pe 5:1-3). Pastor refers to the shepherding ministry; elder refers to the wisdom and honor of one holding that office; and bishop refers to the ministry of overseeing the Church as an organization (1Ti. 3:1-7).
  - 8.5.2. I believe that a second office is the office of deacon (1Ti. 3:8-13) and is instituted for the administration of the practical issues of the church (Ac. 6:1-6).
- 8.6. I believe that God gave two ordinances to the church—not sacraments: believer's baptism and the Lord's Table.
  - 8.6.1. I believe that Baptism is the believer's identification with Christ by symbolically being buried with Him and raised again to newness of life (Ro. 6). I believe that the mode by which the believer is to be baptized is complete immersion in water (Jn. 3:23; Ac. 8:39). I do not believe that baptism is a pre-requisite to salvation, though it is a pre-requisite for joining a Baptist Church.
  - 8.6.2. I believe that the Lord's Table is instituted for the purpose of remembering Christ's sacrifice for the body and is, therefore, symbolic and representative (1Co. 11). I believe in a threefold purposes for the Lord's Table: look back to Christ's death, look inward, and look forward to the fellowship that is coming with Him and fellow believers.
- 8.7. I believe that the Biblical requirements for Church membership are: (1) a profession of faith in Christ (Ro. 1:7; Co. 1:2; Jn. 4:24; 1Pe. 2:5), baptism by immersion (Ac. 2:41; 8:35-39; 16:32-34), and agreement with the doctrines and articles of faith of the Church (Ac. 8:13-24; Ro 16:17; 2Th. 3:6).
- 8.8. I believe that each member of the church has the responsibility to attend faithfully (He. 10:24-25), honor the leadership (He. 13:17), promote unity (Ph. 2:1-5), share in the ministry (Ep. 4:11-13), serve (Ro. 12), and support financially (1Co. 16:2; 2Co. 9:7).
- 8.9. I believe that just as individual members of God's family are called to separate themselves from sin (1Pe. 1:15-16; Ja. 1:27), the Church, as the Body of Christ, should separate itself from sin and from those organizations that promote or condone sin (2 Jn 9-11; 2 Cor 6:14-18; Eph 5:11).
- 8.10. I believe that the Bible offers the following pictures for the church: Body (Ep. 1:22-23), Bride (Ep. 5:22-33; Jn. 14:1-3; 1Th. 4:16-17), Building (Ep. 2:20-22; 1Co. 3:11), Priesthood (1Pe. 2:5), Flock (Jn. 10; Ac. 20:28; He 13:20; 1Pe. 5:3), and Branches (Jn. 15; 1Jn. 2:22, 24, 28).

## 9. Eschatology

- 9.1. I believe that when the Bible speaks of death, it refers to the physical death of the body (Mt. 10:28; Lk. 12:4-5); death may be defined as the separation of the spirit from the body (Ja. 2:26). I believe that life continues for the spirit after physical death (Lk. 16:19-31) and that the believer is immediately ushered into the presence of Christ (2Co. 5:8; Ph. 1:23).
- 9.2. I believe that future events should be ordered as follows:
  - 9.2.1. I believe that as the eschatological timetable progresses that there will be an increase in false teaching and apostasy in the Church (2Ti. 3:1).
  - 9.2.2. The Rapture of the Church
    - 9.2.2.1. I believe that Jesus Christ will return to the atmosphere of this earth; that the dead in Christ will rise first and together with the believers who are still living will be caught up to meet the Lord in the air and to be with the Lord forever (1Co. 15:51-54; 1Th. 4:13-18).
    - 9.2.2.2. I believe that the Rapture is the next event on the revealed calendar (pre-tribulation rapture) and that no prophecy need be fulfilled before it occurs (Ti. 2:13; Re. 3:10).

- 9.2.3. I believe that the Rapture of the Church will be followed by the battle of Gog and Magog (Ez. 38-39), which will be an invasion of Israel from the north (Ez. 38:15) and will end in earthquakes (Ez. 38:18-39:7). According to Ezekiel 39:12-14 it will take seven months to bury the dead and seven years to burn the weapons.
- 9.2.4. I believe that Israel's seventieth week (the tribulation period) will begin with the signing of the seven-year covenant between Israel and the Antichrist (Da. 9:27) and that, though there will be salvation, this will be a time of great judgments (Da. 9:26-27; Re. 7:4, 9, 14; 13:6-17). I believe that midway through the seventieth week marks the beginning of the Great Tribulation period (Re. 11:2-3; 12:6-7, 14; 13:5).
- 9.2.5. I believe that during the tribulation period on earth two events will take place with the Church in heaven:
- 9.2.5.1. Judgment seat (βῆμα) of Christ (Ro. 14:10; 1Co. 3:8-15; 2Co. 5:23-32). I believe this will be a time of rewarding and not a time of shame—there will be no ‘this is your life’ movie.
- 9.2.5.2. Marriage of the Lamb (Re. 19:7-9; Ep. 5:23-32). In a way that I do not fully understand the Church will become married to Jesus Christ.
- 9.2.6. I believe that, following the seven-year tribulation, Christ will return to the earth (Second Coming/Advent) with His glorified saints to establish the millennial kingdom which will commence with the battle of Armageddon, in which Christ will be victorious (Ze. 14:1-11; Re. 19:11-16).
- 9.2.7. I believe that Daniel indicates there will be a 75-day preparation for the Millennium (Da. 12:11-12), during which the temple will be cleansed (Ez. 40-48) and the nations will be judged (Mt. 25:31-46)—the sheep (believers) will be separated from the goats (unbelievers).
- 9.2.8. I believe that following the 75-day preparation, Christ will set up His kingdom on earth, resulting in one thousand years of peace and prosperity (Is. 29:18; 33:24; Jr. 31:12-14). The antichrist and the false prophet will be cast into the lake of fire (Re. 19:20-21), Satan will be bound (Re. 20:1-3), the curse on the earth removed (Is. 11:6-7; 30:23-24; 35:1-2, 7), and Christ will reign with a rod of iron (Is. 2:3-4; 11:2-5; Re. 19:15). The church will rule with Christ (Mt. 19:28; 1Co. 6:2-3; 2Ti. 2:12; Re. 3:21) and the spiritual life in the Millennial kingdom will be unlike anything man has ever experienced (Is. 11:9). For Israel, the New Covenant will finally be in effect (Is. 59:20-21; Jr. 31:31-34; 32:37-40; Ez. 16:60-63; 37:21-28).
- 9.2.9. I believe that in the midst of such perfect spiritual conditions there will still be human rebellion. At the end of the millennium Satan will be released for a short time, deceive many, and lead them in final rebellion before being destroyed with his armies. (Da. 9:24; 12:1-2; Re. 20:1-10).
- 9.2.10. I believe that the unsaved of all ages will be resurrected (Jn. 5:22-29; Re. 20:12) and together with the evil angels (2Pe. 2:4; Ju. 6) will be finally judged by Jesus Christ (Ac. 17:31; Jn. 5:22) before the Great White Throne and condemned to everlasting, conscious torment in the lake of fire. (Re. 20:6-7, 15; Re. 21:22).
- 9.2.11. Eternity (He. 12:22-24; Re. 21-22).
- 9.2.11.1. I believe that the eternal state of man will constitute a new union between the immaterial and material parts of man, that is similar to our current bodies, yet having altogether different qualities and conformable to Christ's glorified body (Ac. 24:15; Jn. 5:28-29; 1Co. 15:51-52; Ph. 3:21; 1Th. 4:17).
- 9.2.11.2. I believe that God will destroy the heavens (cf. Ep. 6:12) and the earth and create a new heaven and a new earth (Re. 21:1).
- 9.2.11.3. I believe that the new Jerusalem, the city of God, will descend from heaven and rest on the new earth and that this will be the dwelling place of the bride (Re. 21:2), of God Himself (Re. 21:3), and all people (Re. 21:7) for all eternity.