

# Statement of Faith of David Townsley

The following statement of faith is a summary of the Christian doctrines whose origin and complete agreement are with the Word of God. I hold to this statement of faith, not as a final edict in and of *itself*, but truly as a summary of the final and immutable authority of the Word of God.

## A. Of The Word Of God

I believe that the Bible is the very Word of God and is to be the final authority on all matters of faith, practice, and personal behavior. I believe in the verbal, plenary inspiration of the Holy Scriptures. God gave the very words to individual human authors. Every word came from God, which renders the Bible inerrant and infallible. I reject natural inspiration, partial inspiration, and conceptual inspiration. I believe the canon of scripture is now closed. I believe that the very words of God are preserved in the Masoretic Text and the Textus Receptus. The Authorized King James Version of the Bible is a superior translation of these superior texts, and is the only English translation of the Bible that I will defend, study, and preach from. (Deut. 8:3; Ps. 12:6-7; Ps.119:105; Prov.6:23; 30:5; Mt.5:18; 24:35; 2Tim.3:16-17; Heb.4:12; 2Pet. 1:19-21)

## B. Of God

I believe that there is only one true and living God whose name is JEHOVAH. He is the God who creates, sustains, and rules over all. I believe that in the Godhead there are three persons who are co-equal, co-existent, and co-eternal in every divine attribute yet distinct in their harmonious, hypostatic execution of their divine office. The first mention of God in the very first verse of the Bible reveals to us that God is plural, and that God is singular. God the Father, God the Son, and God the Holy Spirit; one God in trinity and trinity in unity. (Gen. 1:1; Deut.6:4; IKings 8:60; Is.44:6; Mt.28:19; Mk. 12:29,32; Jn.4:24;10:30;14:16;15:26; Acts 10:38-40)

## C. Of God The Father

I believe that God is self-existent, omniscient, omnipotent, omnipresent, eternal, immutable, holy, righteous, loving, and merciful. (Exodus 6:3; Ps. 139:1-4; Mt. 19:26; Psalm 139:7-11; Psalm 90:2; Mal. 3:6; I Pet. 1:16; Jeremiah 23:5-6; I Jn. 4:8-10; Eph. 2:4) I believe that God becomes our Heavenly Father, immediately placing us as adopted children into his family, upon our acceptance of the vicarious redemptive work of Christ. God is now our Everlasting Father and we are called the children of God. We now are afforded the rights and privileges as His children and He loves us as His very own. Our Heavenly Father will provide for our needs and protect us according to His good and perfect will. As our Father he will also discipline and chasten us when correction is needed, not out of wrath, but out of love. (Prov.3:12; Mt. 6:9, 14, 26; 23:9; Jn. 1:12-14,18;14:7-10; Rom.8:14,19; Eph.3:14-16; Heb. 12:6; 1 Jn.3:1;)

## D. Of God The Son

I believe that Jesus Christ is the very Son of God. He is worthy of all praise, honor, glory, and obedience because He is God. Christ has always been. He was preexistent before the incarnation. In order to complete the eternal plan of redemption, Jesus Christ willingly took on the form of flesh and was born into this world to be the perfect and complete atonement for sin. He was complete deity in the flesh, yet without sin. The Holy God in the form of man. This could only be possible through the miracle of the virgin birth, where Christ was conceived of the Holy Spirit and born of a virgin. This miraculous birth precluded Christ from the curse of Adam, passed on through the seed of men. Jesus Christ is truly our sinless, all-sufficient Saviour. Because of his vicarious death on the cross, his miraculous bodily resurrection on the third day, his bodily ascension into heaven to ever intercede for us as our High Priest, and because of the promise of his soon return for us, Jesus Christ is our blessed hope. (Gen.3:15; Is. 11: 1-2; Dan.3:25; Mt.3:16-17;16:16; Lk.19:10; Jn.1:1-18;8:58; John 10:30; 1Cor.10:1-4; Col.2:9; 1 Thess.4:13-18; 1 Tim. 3:16; Titus 2:13; Heb. 1:2, 8; Heb. 13:8)

## E. Of God The Holy Spirit

I believe that the Holy Spirit is the hypostatic third person of the Godhead. The Holy Spirit is not a force that is exercised by God, nor a substance that comes as a result of faith. The Holy Spirit is the Creator. His role in the virgin birth guaranteed that Emmanuel would truly be the sinless Son of God. His role in the conversion of sinners is to reprove them of sin and show their need for a saviour. His role in the life of a believer is to empower them for service, illuminate the scriptures for their understanding, guide them into all truth, and seal them until the day of redemption. I reject the charismatic movement and so called "sign gifts" as error. (Gen. 1:2; Job 26:13; 33:4; Ps.104:30;139:7; Is.48:16; Ez.36:27; Mt.1:18, 20; 32:16; Mk.1:10; Lk. 3:22; Jn.1:32; 14:16-17; 15:26; 16:13-14; Acts 2:1-4, 5:3-4 Rom. 8:9-11; 1Cor.2:11-13; 3:16; Eph.4:30)

## F. Of Man

I believe that God created man in a perfect state of innocence. God formed man from the dust of the earth and made him in the image of God. Although created in purity and perfect innocence, when tested, man willingly chose to transgress the law of God, thereby rendering all mankind as sinners having fallen short of the glory of God. This fallen state of all mankind is not by compulsion, but by choice, thereby already coming under condemnation and eternal separation in hell. (Gen 2-3; Is. 53:6; Mt. 25:41, 46; Jn 3:18; Rom. 3:23; 6:23; Rev. 14:11; 20:15)

## G. Of Sin

I believe that sin originated with Satan in the form of pride and jealousy. When man was confronted with the decision to either remain obedient to God and enjoy all the benefits and blessings available to him, or choose Satan's way and the lie that man could be like God, man succumbed to pride and jealousy by willingly choosing to reject God's way. The result is that all mankind are now sinners by choice. Sin is not a weakness, nor is it an absence of God, but it is a deliberate choice to transgress the laws and ways of God. To commit even one sin classifies a man as a sinner. Sin exacts a wage that must be received. The wages of sin is death. Sin cannot enter into the presence of a Holy God. To live in sin is to be dead to God. To die in sin is to be eternally separated from God. The eternal penalty of sin requires finite man to suffer infinitely. Our sin sums up our need for salvation. (Gen 3:1-24; Ps. 10:4; Is 14:12-14; 64:6; Mk 7:20-23; Rom 1:21-23; 3:23; 6:23; James 1:13-15; 1 Jn. 2:16; Rev. 20:15)

## H. Of Salvation

I believe that the work of salvation is entirely the work of God. Because of man's sin and total depravity, there is no possible way for man to merit salvation. Salvation is God's plan for man to escape the eternal penalty of sin, and for man to be eternally reconciled to God. By His substitutionary death on the cross, Jesus Christ, the infinite God in the form of man, suffered finitely, shedding His holy blood as the only atonement for sin in order to redeem man back to God. Because of the finished work of Christ at Calvary, God the Father is satisfied that the penalty of sin has been paid. This payment is applied to all those who repent from their sins and put their complete faith and trust in Christ to make them a new creature and to bring them to heaven at death or at the return of Christ. Salvation is through the completed work of Jesus Christ, plus nothing, minus nothing. Jesus Christ is the all-sufficient Saviour. (Jn.3:14-16; Jn. 5:24; Jn. 10:28; Rom. 3:23; 10:13; 2 Cor. 5:17 Gal. 3:13; 4:4-5; Eph. 2:8-9; Col. 2:13-14; Titus 3:5-6; I Pet 1:3-5; II Pet. 3:9; Heb.2:9, 5:9, 9:12)

## I. Of The Church

I believe that the only Scriptural offices to be held in the local church are pastors (bishops, elders, or overseers) and deacons, both having specific qualifications and responsibilities according to the Word of God. (I Timothy 3:1-13; Titus 1:6-11)

I believe that the church is divinely instituted, built, governed and protected by the Lord Jesus Christ Himself. The church is comprised of scripturally baptized saints, without preference or prejudice, whose common bond is their personal faith in Jesus Christ as the all sufficient Saviour. These saints do further covenant together to meet in local assemblies, or local churches, for the purpose of worship, fellowship, teaching, and the carrying out of the Great Commission. I believe that membership in a local church affords the saints with certain privileges and responsibilities. The Bible is to be the final authority on all matters of faith and practice. (Mt.16:18; 18:17; 28:20; Acts 2:41-42; I Timothy 3:15 Heb. 10:25; Rev.2:1-3:22)

The two ordinances of the church are baptism and the Lord's supper. Christian baptism is when a believer is immersed in water, in the name of the Father, the Son, and the Holy Ghost, and brought up again, identifying that believer with the death, burial and resurrection of Christ. The Lord's Supper is a time when believers come together and partake of the bread and cup, as instructed by Jesus Christ in remembrance of His death until He comes again. This is to be conducted in a solemn manner, with self examination, so that unconfessed sin is not present in a believer's life. (Mt.28:19; Jn.3:22; Acts 2:41-42; 8:36-39; Rom.6:4; Lk. 22:19; 1 Cor. 11:2,20,34)

#### J. Last Things

I believe in the imminent return of Jesus Christ, when He will call all of His born again children out of this present world, to meet Him in the air, and to be united with all the believers that have died and gone on before us. I believe this rapture will occur before the seven-year tribulation period, precluding the saints from experiencing it. (I Cor. 15:51-53; 1 Thess. 1:10; 4:13-18; 5:2-4; 5:9; James 5:7-8; I Jn. 2:28; Rev. 3:10)

I believe in the physical, bodily return of Jesus Christ to the earth after the conclusion of the seven-year tribulation period. All of the raptured and resurrected saints will return with Christ to rule with Him as He sets up His one thousand-year earthly kingdom characterized by unprecedented peace. Satan, being bound at the conclusion of the tribulation period, will have no access or influence during this millennium kingdom of Christ, but will be loosed for a season after the one thousand years, only to be finally conquered and eternally sentenced to the lake of fire. I look forward to the eternal kingdom of Jesus Christ. (Is.11:1-9; 65:17-25; Acts 1:11; Rev.5:10; 20:1-10)

#### K. Music

I believe that God is a musical being and created music for the purpose of worshipping Him. Music plays an inseparable role in worship and believers must worship Him in Spirit and in truth. I believe in a traditional un-styled manner of singing to avoid association with worldly styles. I reject the Contemporary Christian Music Movement, and Christian Rock Music as immoral music styles displeasing God. (1 Samuel 16:23; 2 Cron. 5:12-14 Ps. 118:14; Jn. 4:24; Eph. 5:19; Col 2:16; Rev. 5:9)

#### L. Movements

I believe that the Charismatic/Pentacostal movement is misguided in its use of tongue speakers, miracle workers and faith healers. (I Cor. 12: 11; 13:8; I Cor. 14:22)

I believe that the New-Evangelical and progressive fundamental movement is harmful to the cause of Christ and should be avoided.. Gal. 2: 11-14; 2 Cor 6:14-7:1; 2 Tim 3:1-9;

I reject the Ecumenical Movement and will not cooperate with it. Obedience is to be the basis of fellowship. ( 2 Cor. 6:14-17; II Thes 3:6; 14-15; Jude 3)