

The Doctrinal Statement of
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Candidate's Testimony

I was born on October 5, 1987 to Kevin and Ruth Patke. I trusted Christ as my Savior when I was very young. I don't remember how old I was but I remember sitting with my grandma and she shared with me the death, burial, and resurrection of Jesus Christ, the Son of God and how I was a sinner in need of forgiveness and repentance from sin. I trusted Christ and repented that day. I began



attending church with my grandparents while in elementary school I was baptized in April of 1995 at Berean Baptist Church in Belleville, Michigan.

Much of my adolescence I did not attend church so it was not until high school that I began to see the calling of God in my life into the ministry. My family began attending Calvary Baptist Church in Ypsilanti, Michigan and I began to get involved in youth group. After presentations from missionaries I began to see a need and had a desire to help preach the word to the world. With encouragement from my youth pastor, Matt Mickelson, and much prayer I attended Faith Baptist Bible College and graduated in 2009. While there I met Hannah Kolar, and we were married in 2011.

I heard about an opportunity to help at First Baptist Church through Matt. After praying my wife and I decided to send in a resume. We were called by the congregation and relocated to Marshall in March 2015.

Testimony of Candidate's Wife

I grew up in a Christian family. My dad had regular Bible studies with us when we were kids. I remember one night when I was around 5 years old, he gave the salvation message and asked if any of us understood and wanted to get saved. None of us responded but later on that night when my parents were watching TV in the living room I went into their room alone and prayed. It was very basic but I told God that I believed in Him and believed that Jesus died for me, a sinner. I wanted to see God in heaven.

I continued growing I was around 8 years old when I was baptized as an external testimony of my belief in Jesus. Around 11 years old, I felt convicted that if I was a Christian I should be doing something to show it. I started spending time in the Bible.

I believe as a Christian wife that I am called to submit to my husband and follow him. When he was called into ministry so was I. I also personally pray that I will be able to live my life without the regret of spending it on myself.

Getting to know Zac in the beginning, I realized he loves God's Word and His people. As we started to date, that became more and more true. I saw his desire to know God's word and use his life teaching and showing others God's word. Before we were married he made it clear that God wanted him to preach as his life's work. When we got married we decided to pay off school debt. During this time even though we were not "in vocational ministry" he used his God given skills to help young guys grow in Sunday school, pulpit supply, and work in numerous Bible studies. I'm proud of how he is growing and where he is headed with this first step with Pastor Linscott and First Baptist Church.

Bibliology: The Doctrine of the Bible and Revelation

God chose to reveal Himself in two areas: general revelation and special revelation. General revelation consists of the creation itself (Rom 1:20) and conscience (Rom 2:14-15). Though general revelation is enough to reveal God's existence, it is not enough to reveal His saving plan. Special revelation was necessary to show God's saving work. That special revelation is the Bible. The Bible is made up of 66 books (Genesis-Revelation) divided into two parts. The Old Testament which is composed of 39 books (Genesis- Malachi) and the New Testament composed of 27 books (Matthew-Revelation). Though various church councils in the past compiled the books and declared them to be scripture, theirs was an act of recognition not establishment.

I believe that the word of God is infallible. That means properly interpreted within its chronological, cultural, and textual context, the Bible will never fail to do what it promises in its application (Psa 19:7-9; Isa 55:10-13). Added to the infallibility of the Holy Scriptures is its inerrancy. It has no errors in its history, science, geography or practical doctrines (John 17:17). Inerrancy does not exclude variety of style among each author. Corresponding passages may bring out different details not previously stated by another writer (Compare Matt 4:1-11, Mark 1:12-13, and Luke 4:1-13).

God promised to preserve His Word (Isa 40:8; Matt 5:18; I Pet 1:25). Though we do not have the original Biblical manuscripts, we do have its content among the different manuscript families. Though there may be minute differences between those families, we can have confidence in God's providential preservation in the abundance of Biblical manuscripts.

To any who are believers, He has given the Holy Spirit who is the Christian's anointing that helps him learn the word of God (I John 2:20-27). To those who are *not* Christians, the word of God is foolishness (I Cor 2:14). God intended His word to reveal not to hide, therefore He made it clear to understand attested to by Jesus Himself (Matt 12:3-5; 19:4-7; 22:31-32).

The Scriptures are "God-breathed" (2 Tim 3:16), meaning that it is the very message that God wanted man to know about Himself. This inspiration extends to the whole of the Scriptures even down to the finest detail of the letters written (Matt 5:18). The message and words were superintended by God (2 Pet 1:21). God did not always dictate to His writers every aspect of His revelation though there are times He did (Ex 34:27; Jer 30:2; 36:2; Rev 2:1,8,12). Often He moved the authors of Scripture by events in their lives to write in their own style what God wanted His people to know (I John 5:13; Jude 3).

Since it is the very message God wanted to communicate to man, it is the church's authority for faith and practice and it is sufficient for life and godliness. (Ps 119:9,105; 2 Tim 3:16; 2 Pet 1:3,21). This means that whatever is preached as authority in the church should be from the Bible (2 Tim 4:1-2).

Theology Proper: The Doctrine of God

The Scripture has revealed that God is one God (Deut 6:4) consisting of three persons. (Gen 1:1-3 cf. John 1:1, Zech 3:2, 12:10; Matt 28:19; Eph 1; 2 Cor 13:14). The attributes of God are characteristics that are perfect in every way (Matt 5:48). No attribute is higher than any other. These are often divided into two classifications. The first is His incommunicable attributes. These permanent and perfect characteristics of God are those that belong to God and God only. For example, God is perfect. (Matt 5:48) Other such attributes include: immutability (Mal 3:6), self-existence (Ex 3:14), eternity with no beginning (Rev 4:8), and perfect knowledge (Isa 46:9-10).

The second is his communicable attributes. These permanent and perfect characteristics of God are those that God has chosen to share with His creation. That is the evidence of the image of God (Gen 1:26-27). Part of man being made in God's image is that God made man with, among many other things, the ability to love, create, and bestow mercy and grace (Gen 29:20; Dan 3:1; 1 Kings 6; Dan 1:9). These things flow from His "image and likeness" because *He* is a God who does these things (Exo 34:6-7; Gen 1:1). However, these communicable attributes in man have been severely marred (Rom 3:10).

Another aspect of the study of our great God is that of His substance. God is spirit (John 4:24). The actions of the infinite God are incomprehensible to the finite human mind (Job 37:5; Isa 55:9). He is not like the gods of man (Ex 15:11). Each member of the Trinity is equal in substance and divinity but distinct in role and existence (John 1:1; 4:34; 2 Cor 13:14). The Son is in submission to the Father (John 5:30). The Spirit submits to both the Father and Son (John 14:26; 15:26) Both the Son and

Spirit do His will (John 4:34; 14:26). God is desirous of His own glory (John 17:24). It will be achieved (Psalm 46:10; Rom 11:36).

Christology: The Doctrine of God the Son

Jesus, God the Son, claims that He Himself is God (John 8:58; Matt 16:13-17), the Bible makes the case that He is divine by Old Testament prophecies (Isa 7:14; 9:6), New Testament Doctrines (Col 2:9, Titus 2:11-14), and also God Himself testified of His sonship (Mark 9:7; Luke 3:22).

The Scriptures give accounts of God the Son appearing prior to His New Testament incarnation. The passage themes include: Jesus as our Creator (John 1:1-3), personal visitations to the Old Testament saints (Josh 5:13-15; Gen 16:7-14; Zech 3:2; Dan 10:5-6), and sustaining the universe (Col 1:15-17). This makes clear His eternity (John 8:58)

Jesus gave up His heavenly glory, independent authority, divine prerogative, and His favorable relationship to God (Matt 27:46; Phil 2:5-11) to come in the likeness of man (Phil 2:7). In doing so, He being fully God became fully man – a unique state of existence called the Hypostatic union. Jesus was virgin born of natural birth (Matt 1:23; Luke 2:7). As further proof of His humanity, He grew physically, mentally, participated in human activities, and experienced human emotions (Luke 2:41-52; John 11:35; Heb 4:15).

Jesus fulfilled Old Testament prophecies throughout His life. He was born in Bethlehem (Micah 5:2 Cf. Luke 2:1-5), would ride on a donkey during His triumphal entry (Zech 9:9 Cf. Matt 21:5-7), he would be the suffering servant (Isaiah 53; Mark 10:45) and Christ would heal sicknesses (Isa 53:4 61:1; Cf. Mark 7:31-35; John 9:11-15;).

Jesus performed miracles throughout His life. Jesus fed 5000 men as well as women and children (Matt 14:15-21), stilled the storm (Matt 8:23-27), raised the dead (Matt 9:18-26). Jesus even now holds three offices.

He is prophet. He bears God's message (John 7:40), He is priest. Jesus makes intercession for the saints (Heb 4:14), and He is king. He was, is, and will be ruler over all (Luke 1:32-33). Jesus was without sin (2 Cor 5:21) He obeyed the will of His Father even to death (Phil 2:8).

Jesus' death was a literal death (Matt 27:50). This death was to pay, or atone for, the penalty of sin (Isa 53:4-5). At the same time, Jesus' resurrection was bodily (Jn 20:26-29). Apart from God's word, there are proofs scripturally arguing for the bodily resurrection of Christ. First, the empty tomb (Jn 20:3-5), Second, His appearances to others (Matt 28:1-10; Luke 24:13-35) Third, the very existence of the church argues that Jesus rose again (Acts 2:24-32). Had Jesus not risen again, it is doubtful that the disciples would have started the church. Had not Jesus risen from the dead, Christianity as a whole would be for naught (I Cor 15:14). After His bodily resurrection, Jesus ascended into heaven (Acts 1).

Right now, Jesus stands at the right hand of the Father making intercession for His saints (Heb 7:25), building His church by and saving souls (Matt 16:18). He is right now preparing a place for His people (John 14:2) He is preparing His bride (Eph 5:26-27), In the future, Jesus will come back to rapture His church (I Thess 4:16-18), introduce the millennial kingdom (Isa 11:5; Rev 19:15), and pass judgment on the unsaved nations (Matt 25:33-46).

Pneumatology: The Doctrine of the Holy Spirit

The Holy Spirit is the third member of the Holy Trinity. He is not just the force of God but the Bible claims that He is a person. Jesus bore witness to this by consistently referring to the Holy Spirit with the masculine pronoun (John 15:26; 16:7-8, 13-14). The Holy Spirit is God (Acts 5:3). He has self-awareness (Acts 13:2-3), He has intelligence (I Cor 2:10-13; Rom 8:27), He shows feelings (Eph 4:30), He has a will (I Cor 12:11).

In a similar way, man does and can do actions to and for Him that an impersonal force does not do or receive. He can be obeyed (Acts 10:19-21), lied to (Acts 5:3), resisted (Acts 7:51), grieved (Eph 4:30), blasphemed (Matt 12:31), insulted (Heb 10:29).

The Holy Spirit has a different ministry than the Father and Son. His works include creation (Gen 1:2; Job 33:4 Psalm 104: 29-30), restraining of sin before the flood (Gen 6:3), and anointing of the Old Testament Saints. (I Sam 16:13-14). During Jesus earthly ministry He brought about Jesus conception (Luke 1:35), Occasionally Led Jesus to where He was ordained to go (Matt 4:1), and empowered Him to do miracles (Luke 4:18-21).

The works of the Holy Spirit since Pentecost include: conviction of sin (John 16:8; Eph 4:30), performing miracles (Acts 8:39), comforting (John 16), interceding (Rom 8:26), sealing (Eph 1:13-14), regenerating (Tit 3:5), and indwelling believers (I Cor 6:18-19). At the point of Salvation, the Spirit also baptizes believers (I Cor 12:13).

The Holy Spirit is involved in the universal church even until today. His work started the church (Acts 2), He brings unity (Eph 4:3), empowers (Acts 1:8), brings about worship (Eph 5:15-19), and guides (Acts 15:28).

He also had a hand in the inspiration of the scriptures (2 Sam 23:2-3, Mark 12:36, 2 Peter 1:21).

A spiritual gift is a Spirit-given special endowment given to the church for the glory of God (Eph 4:12). Various lists can be found in the scriptures of what is a spiritual gift (Eph 4:11-12; Rom 12:5-8; I Cor 12:9-10) Those gifts that were given at the foundation of the church include: tongues, signs, and miracles (I Cor 12:29-30). These signs were primarily given to the apostles (2 Cor 12:12), have fulfilled their purpose (I Cor 14:21-22), and have ceased (2 Tim 4:20). The all-powerful God still has the ability to perform miracles but He has simply chosen to keep widespread miraculous gifts for revelatory times. (Heb 2:4; 2 Tim 4:20; Philippians 2:26-30)

Angelology: The Doctrine of Angels

Angels are unseen spirit beings (Heb 1:14) that God created (Job 38:4-7; Col 1:16-17; Psa 148:1-5). There are two different types of angels the elect angels (I Tim 5:21) and fallen angels (Matt 25:41; Jude 6). The leader of the group of rebels is Satan (Ezek 28; Isa 14; Matt 4; Luke 4; Zech 3). They were created holy (Gen 1:31; Ezek 28:12,15,), innumerable (Rev 5:11), moral (Heb 2:16), and immortal (Luke 20:36). The classes of angels mentioned in the Bible are the Seraphim (Isa 6:2-6) and Cherubim (Gen 3:24; Ezek 28:15; 41:18-20). Like all created beings they are finite creatures (I Peter 1:11-12). Yet they do not have the ability to die like man dies physically. (Luke 20:36).

The elect angels are those that chose to follow God instead of rebel with Satan. The Seraphim, according to Isaiah 6:2-6, lead in worship before the throne of God. The ministry of the Cherubim is to guard (Genesis 3:24-27; Ps 99:1; Ex 37:7-9). Angels are seen inflicting judgment (Rev 14-16), delivering messages (Luke 1:27-28), influencing governments (Dan 10), Doing miracles (Acts 12:7-10), and observing people (I Cor 4:9).

Satan's angelic classification is cherub (Ezek 28:14). He was clothed in all sorts of jewels and beauty (Ezek 28:13), However, all of that beauty and honor was corrupted by his desire to be God (Isaiah 14:13-14) Because of this sin, Lucifer rebelled taking one third of the angels with him at his fall (Rev 12:4). One day Satan will be bound in the abyss for 1000 years (Rev 20:9-10). Ultimately, Satan and his fallen angels await a final judgment of being cast into the lake of fire (Matt 25:41; Rev 20:19-20).

Anthropology: The Doctrine of Mankind

Genesis 1-3 gives the beginning of man. God made the world out of nothing and fashioned it in 6 literal days apart from any method of evolution (Gen 1:1-31). Man was created in the Garden of Eden out of the dust of the ground (Gen 2:7; Matt 19:14) woman was made out of his rib (Gen 2:22). This all took place on the sixth day of creation (Gen 1:24-26). From Adam and Eve, the first man and woman, came every people group of the world (Acts 17:26). All were made in God's image (Gen 1:26).

Man is both material and immaterial (I Cor 7:34; James 2:26). Both parts come from the human parents. Though God superintends the birth of a baby and creates him or her, He does so by means of the mother's body and is therefore not a direct creation (Gen 5:3; Psalm 139:13). Man was created in God's image (Gen 1:26,27). That is that he has been given intellect, emotion, and will as well as spirituality. Man is, therefore, not to destroy this image by murder (Gen 9:6). The image of God is what makes man distinct from the rest of creation (Gen 1:1-31). God created male and female (Gen 1:27). These both are equal in standing but separate in function (Gal 3:28; Eph 5:21-31). The marital relationship mentioned in Ephesians 5:22-31 would necessitate a monogamous male and female union (Eph 5). Any sexual union outside of this marital relationship is outside of God's moral structure (I Cor 6:9 ; I Timothy 1:10).

Hamartiology: The Doctrine of Sin

Sin is any action external or internal that violates God's commands and/or character. Sin began soon after the creation of man, starting with Satan (Ezek 28:15). From there Satan in the form of a serpent tempted Adam and Eve to sin (Gen 3; Rev 20:2). From the one sin of Adam the entire human race was cursed (Rom 5:12).

Since man sinned God cursed His creation (Gen 3; Romans 8), the ground would be difficult and hard to yield fruit (Gen 3:18). The woman had increased sorrow and pain with children (Gen 3:16). There would be difficulties in marriage (Gen 3:16). There had never been any death before but now death would reign over creation (Gen 3:19; Rom 5:12,17).

Sin affected man's destiny causing all to be lost (Matt 18:11; Luke 15:4). The death that sin brought leads to eternal death which is the Lake of Fire (John 3:14-18; Rev 20:14). Man was cursed with a sin nature meaning his will was darkened by sin causing him to innately hate God and reject his standard (John 3:19; Rom 3:10-14; James 4:1-2). This resulted in a divine separation. Sickesses, parasites, and psychological disorders came at times as a judgment on sin (Exo 32:35; I Chron 21; Daniel 4; Acts 12:23). The ultimate consequence for unforgiven sin or sin that is undealt with is death sometimes premature (Gen 38:9-10, I Cor 11:30), but for the unbeliever it is always to condemnation (Rom 6:23; James 1:15).

Sin will ultimately have its end in the lake of fire (Rev 20:15). The men and women who chose to live in sin have that same end in the lake of fire (Matt 25:41). God will deal with sin the same way he will deal with the

unrepentant sinner (Rev 20:11-15). However, to those who have been freed from sin, everlasting life is given (John 3:16).

Soteriology: the Doctrine of Salvation

Salvation is received by a sinner placing his faith and trust in Jesus Christ and repenting of sin (John 3:16; Acts 20:21; 26:16-20; Rom 10:9; 2 Pet 3:9). Faith is not merely an intellectual agreement to a system of facts, but a wholesale confidence in the Son of God's finished work on the cross. Repentance is a turning from sin, in which the sinner once lived, as well as a turning from anything else that he clung to for salvation (Acts 14:15; Eph 2:8-9; Titus 3:5) and reorienting himself to Christ. (John 3:16, Acts 20:21; 26:18-20).

Because of God's love, He sent his Son to die for man's sin (John 3:16). The agent by which God brings people to salvation is the Word of God (John 17:17; Rom 10:14; James 1:18). Salvation has always been by Christ and nothing else (Acts 4:12; I Pet 1:19-20; Rev 3:18). Since the fall of man (Gen 3) God promised a deliverer who would crush Satan and his power (Gen 3:14-15). Jesus was that fulfillment (Gen 3:14-15; cf Isa 7:14; Matt 1:23).

Regeneration is a rebirth (John 3:3) where the unbeliever receives his new nature in Christ (2 Cor 5:17). Since the believer is a new creation, though he will still struggle with sin (James 4:8), he will not desire to live a life displeasing to God. (2 Cor 5:17) This is called progressive sanctification (2 Cor 3:18). Practically, in one's life he is being changed more into the image of Christ. The same ones who are foreknown are also chosen to persevere to the end. (Romans 8:29-30).

God's call is His beckoning to man to come to repentance (Matt 22:14). There are two different aspects of the call, the general call and the effectual call. Not everyone who is called is saved. Those that have

placed their faith in Christ are declared righteous in Christ (Rom 3:28). That means that because of His finished work all sin is forgiven for those that have placed their faith In Christ (Matt 26:28). There is a future aspect to salvation in that the believer will one day be glorified (Rom 8:30; I Cor 15:52).

The death of Christ on the Cross was the sure work of God that if applied on behalf of the sinner can never be taken away. (John 6:37; 10:28-29; Rom 8:28-30; Phil 1:6).

Ecclesiology: The Doctrine of the Church

The local church is a gathering or fellowship of believers regularly meeting with the purpose of being a church to observe the ordinances, hear the Bible preached, and otherwise glorify God through public worship (Acts 20:7). This was instituted in Acts 2 on the day of Pentecost not as a national entity but made up of many nations. (Rom 10:1-4; Rom 1:16-17; Gal 3:28).

The universal church is made up of every believer that has ever lived from Pentecost on (Eph 5 22-27). The local church is a body of believers in a specific location. (Phil 1:1 Eph 1:1). Below is a list, of the Baptist distinctives which I believe are scriptural.

- Biblical Authority; The Bible is the sole authority of faith and practice. (2 Timothy 4:2; Psalm 19)
- Autonomy of the Local church; The church is governed by Christ directly as its head (Eph 4).
- Priesthood of all believers; A Christian can go before God himself to confess his sins and make petition. (Heb 4:16; 1 Pet 2:9-10)
- Two offices; Pastor and deacon (1 Tim 3:1-18)
- Individual soul-liberty; each person is responsible to God for his own actions (2 Cor 5:10)
- Saved Voluntary Church Membership; The person who becomes a member must be a believer. (2 Cor 6:14)
- Two Ordinances; Baptism and communion which are intended as a recognition of Jesus' work on the cross not as a means to bestow grace (Matt 28: 18-20; I Cor 11).

- Separation of church and state; The government and the church are different God-ordained authorities (Romans 13; Eph 4)

Eschatology: The Doctrine of Last Things

Following the death of every person on earth is judgment (Heb 9:27). For those who have repented and believed in Jesus and His finished work there is a literal heaven in which the souls of those forgiven will dwell (2 Cor 5:6-8). For those who have not repented there is a literal hell a place of immense torment that will continue eternally. (Luke 16:19-31; Rev 20:10,14)

The next earthly event that is to come on God's timetable proceeding the church age is the Rapture (I Thess 4:16-18). The word rapture means "Caught up." The saints of God, dead and alive, will be caught up in the air to meet Him (I Thess 4:16-18; I Cor 15: 50-58). This is to take place before the beginning of the Tribulation (Rev 3:10, John 14:1-6, I Thess 4-10-17). The coming of our Lord is Immanent (I Thess 5:1-10) meaning that He will come at any moment. After the rapture, the believers will be in heaven will be going through the Bema seat judgment (I Cor 3:10-15). On earth following the Rapture, there will be an unknown period of time leading up to the beginning of the Tribulation.

While the members of the church will be in heaven, the earth will be going through seven years of great pain and suffering (Dan 7:25 12:7). There will be a ruler who will set up a one world kingdom (Dan 7:7-8, 11). He is referred to as the Antichrist (I John 2:18), the son of perdition (II Thess 2:3) , the lawless one (II Thess 2:3), and the beast (Rev 13:12). For Israel it will be called the "Time of Jacob's Trouble" (Jer 30:7). According to Revelation, God has arranged 3 types of judgments: Seals (Rev 6-7), Trumpets (Rev 8-11), and Bowls/Vials (Rev 16). At the end of the seven years, Jesus will return (Rev 19:11). He will come to rid

the world of evil, bind Satan in the abyss (Rev 20:1-3), and establish 1000 years of peace (Rev 19:11-19).

By way of transition from the Tribulation into the Millennium there will be two resurrections. The Resurrection of the Old Testament saints (Dan 12:1-2), and the Resurrection of the Tribulation saints (Rev 20:4). The Resurrection of the Church has already taken place with the Rapture (I Thess 4:16-18). The final resurrection will take place after the Millennium (Rev 20:5). This is called the Great White Throne judgment (Rev 20:11-15). This is the judgment of all of the unbelievers of all time (Rev 20:15).

Isaiah 11 speaks about what follows the first two resurrections. It will be a time of immense peace. There will be peace between animals (Isa 11:6-7). There will also be peace between animals and man (Isa 11:8). The Bible speaks of peace between nations (Joel 3:10; Mic 4:3). All of this will last one-thousand years (Rev 20:4-6). When the thousand years are complete, Satan will be loosed from his prison and deceive the nations into rebellion against Christ (Rev 20:7-10). Jesus will quell the rebellion permanently (Rev 20:9-10).

After these things The Lord will destroy the old earth and heaven (2 Pet 3:10-13) and make new ones (Rev 21:1). Within the new creation will be the New Jerusalem (Rev 21:2). There will be no sun because God Himself will illumine it all (Rev 21:23). It will be a glorious city (Rev 21:9-21).