

CEANet Statement of Faith (from Answers in Genesis)

The Triune God

- There is one God, self-existent and eternal, infinitely perfect, the Creator, Sustainer, and Ruler of all things (Genesis 1:1, 2:1–4; Deuteronomy 6:4, 33:27; Psalm 22:28, 103:19, 147:5; Isaiah 40:28, 45:18; Daniel 5:21; 2 Samuel 22:31; Nehemiah 9:6; Ecclesiastes 12:1–6; Matthew 5:48, 28:18; Mark 12:29–34; John 1:1–3; 1 Corinthians 8:4; Romans 16:26; Colossians 1:16–17, 2:3; Hebrews 1:1–3, 9:14; 2 Peter 3:9; Revelation 1:8, 4:11).
- The Godhead is triune: one God, three Persons: God the Father, God the Son, and God the Holy Spirit. Each Person is fully God, their glory equal and their majesty coeternal (Genesis 1:1–2; Matthew 3:15–17; John 1:1–3).
- For his own glory and by his own decree, the triune God created heaven and earth, time, and all things, visible and invisible, living and nonliving, material and nonmaterial (Genesis 1:1–2:3; Exodus 20:11, 31:17; Isaiah 46:9–10; Nehemiah 9:6; 1 Timothy 1:17; Colossians 1:16; Revelation 22:13).
- Our Lord Jesus Christ, the uncreated Creator and only begotten Son of God, took on human flesh to be fully man without ever ceasing to be fully God (Luke 24:39; John 1:1–3, 1:14, 1:18, 3:16, 8:58; Colossians 1:16; Acts 2:22; 1 Corinthians 15:47; Philippians 2:5–8; Hebrews 1:1–3).
- Jesus Christ was conceived by the Holy Spirit, born of the virgin Mary, and lived a sinless life (Isaiah 7:14, 53:4–6; Matthew 1:16–23; John 8:29, 8:46; 2 Corinthians 5:21; 1 Peter 2:21–22).
- Jesus died on the cross, making a full and satisfactory atonement for man’s sin. (Matthew 1:16–23; Luke 1:30–31; John 19:30; 1 Thessalonians 1:10; Hebrews 9:11–12, 10:12–14; 1 Peter 1:17–19; 1 John 2:2).
- Jesus Christ rose bodily from the dead, ascended to heaven, is currently seated at the right hand of God the Father as our Intercessor, and shall return in person (bodily and visibly) to this earth as Judge of the living and the dead (1 Corinthians 15:3–5; Acts 17:31; Ephesians 1:17–23; 2 Timothy 4:1; Hebrews 7:25).
- The scientific aspects of creation are important but are secondary in importance to the proclamation of the gospel of Jesus Christ as Sovereign, Creator, Redeemer, and Judge (1 Corinthians 15:3–5).

- The Holy Spirit, the third Person of the Godhead, is Lord and Giver of life, who glorifies our Lord Jesus Christ and convicts the world of sin, righteousness, and judgment (John 15:26, 16:8–11, 16:14).
- The Holy Spirit’s work is necessary for sinners to repent and believe in Jesus Christ through the gospel call (Romans 8; 1 Corinthians 2:6–14, 12:3; Titus 3:3–7).
- The Holy Spirit lives and works in each believer to produce the fruits of righteousness (John 14:16–17; Acts 1:8, 4:31; Romans 8:11; 1 Corinthians 3:16, 6:18–20; Galatians 5:22–23; Ephesians 2:19–22).
- The Triune God has revealed himself in Scripture in the male gender with masculine pronouns and masculine titles such as Father, Son, God, King, Priest, and Prophet (Psalm 5:2; Matthew 28:19; John 14:26).

Scripture

- The 66 books of the Bible are the unique, written Word of God. The Bible is divinely inspired, inerrant, infallible, supremely authoritative, and sufficient in everything it teaches. Its assertions are factually true in all the original autographs. Its authority is not limited to spiritual, religious, or redemptive themes but includes its assertions in such fields as history and science (Deuteronomy 4:2, 12:32; 2 Timothy 3:16–17; Revelation 22:18–19).
- The final guide to the interpretation of Scripture is Scripture itself (Proverbs 8:8–9; Matthew 12:3–5, 19:4, 22:31; Mark 7:13, 12:10, 12:26; Luke 6:3; 2 Corinthians 4:2; 2 Timothy 3:16–17).
- All things necessary for our salvation are expressly and clearly taught in Scripture (*foundation of the gospel*: Genesis 1:1, 1:31, 3:17–19; Romans 5:12, 3:23; *presenting the gospel*: 1 Corinthians 15:1–4; Romans 6:23, 10:9; John 3:14–18; Acts 16:30–31; Ephesians 2:8; Romans 5:1–2).

Origins and History

- The account of origins presented in Genesis 1–11 is a simple but factual presentation of actual events, and therefore, provides a reliable framework for scientific research into the question of the origin and history of life, mankind, the earth, and the universe.
- The various original life forms (kinds), including mankind, were made by direct, supernatural, creative acts of God (i.e., not by natural, physical processes over millions of years). The living descendants of any of the

original kinds (apart from man) may represent more than one species today, reflecting the genetic potential within each original kind. Only limited biological changes (including mutational deterioration) have occurred naturally within each kind since creation (i.e., one kind does not change over time into a different kind: Genesis 1:11–12, 1:21, 1:24–25, 30:37–42; 1 Corinthians 15:39).

- The great flood of Genesis was an actual historic event, worldwide (global) in its extent and catastrophic in its effects. At one stage during the flood, the waters covered the entire surface of the whole globe with no land surface being exposed anywhere—the flood of Noah is not to be understood as any form of local or regional flood. The Noachian flood was a significant geological event, and most fossiliferous sediments were deposited at that time (Genesis 7:19–20; 2 Peter 3:5–7).
- Scripture teaches a recent origin of man and the whole creation, with history spanning approximately 4,000 years from creation to Christ.
- The days in Genesis do not correspond to geologic ages but are six consecutive, 24-hour days of creation; the first day began in Genesis 1:1, and the seventh day, which was also a normal 24-hour day, ended in Genesis 2:3 (Genesis 1:1–2:3; Exodus 20:8–11, 31:17; Hebrews 4:3–4).
- The gap theory, progressive creation, day-age, framework hypothesis, theistic evolution (i.e., evolutionary creation), functionality–cosmic temple, analogical days, day-gap-day, and any other views that try to fit evolution or millions of years into Genesis are incompatible with Scripture.
- The view, commonly used to evade the implications or the authority of biblical teaching, namely that knowledge and/or truth may be divided into secular and religious, is unbiblical and therefore should be rejected (1 Corinthians 10:31; Colossians 3:17; for more information, see here).
- No apparent, perceived, or claimed evidence in any field of study, including science, history, and chronology, can be valid if it contradicts the clear teaching of Scripture obtained by historical-grammatical interpretation. Of primary importance is the fact that evidence is always subject to interpretation by fallible people who do not possess all information (Numbers 23:19; 2 Samuel 22:31; Psalm 18:30; Isaiah 46:9–10, 55:9; Romans 3:4; 2 Timothy 3:16).

Man

- Mankind, consisting of two genders (male and female), is created in the image of God. Each of these two distinct, complementary genders reflects the image of God (Genesis 1:26–27, 5:2, 9:6; Matthew 19:4–6; Mark 10:6; 1 Corinthians 11:7; James 3:9–10).
- The special and unique creation of Adam from dust and Eve from Adam’s rib was supernatural and immediate. Adam and Eve did not originate from any other preexisting lifeforms (Genesis 2:7, 2:21–23, 3:19; 1 Corinthians 11:8–12, 15:47–49).
- All human life is sacred and begins at conception (defined as the moment of fertilization). Each unborn child is a unique, living human being, created in the image of God, and must be respected and protected both before and after birth. The abortion of an unborn child or the active, intentional taking of human life through euthanasia or assisted suicide constitutes a violation of the sanctity of human life and is a crime against God and man (Genesis 9:6; Exodus 20:13; Deuteronomy 5:17; Psalm 51:5; 1 Corinthians 15:49; James 2:11).
- There is only one race of mankind—the human race or Adam’s race. Adam and Eve were the first two humans. All people alive today are the descendants of Adam and Eve and subsequently Noah (Genesis 1:26–27, 3:20, 10:1, 10:32; 1 Corinthians 15:45–47; Luke 17:27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5).
- Since all humans are made in the image of God, all humans have equal dignity and value regardless of age (including the unborn), intelligence, gender, physical ability, shade of skin tone, religion, ethnicity, or any other characteristic (Genesis 1:26–27, 3:20, 11:9; Acts 17:26–28).
- The concepts of “social justice,” “intersectionality,” and “critical race theory” as defined in modern terminology are anti-biblical and destructive to human flourishing (Ezekiel 18:1–20; James 2:8–9).
- Parents are responsible to instruct their children in Christian faith and conduct, to set before them godly and consistent examples of the same, and in every way to “bring them up in the nurture and admonition of the Lord” (Deuteronomy 6:6–9; Proverbs 22:6; Ephesians 6:4).
- The only legitimate marriage, based on the creation ordinance in Genesis 1 and 2, sanctioned by God is the joining of one naturally born man and one naturally born woman in a single, exclusive union as delineated in Scripture.

God intends sexual intimacy to only occur between a man and a woman who are married to each other and has commanded that no sexual activity be engaged in outside of a marriage between a man and a woman. Any form of sexual immorality, such as adultery, fornication, prostitution, homosexuality, lesbianism, bisexual conduct, bestiality, incest, pornography, abuse, or any attempt to change one's gender, or disagreement with one's biological gender, is sinful and offensive to God (Genesis 1:27–28, 2:24; Matthew 5:27–30, 19:4–5; Mark 10:2–9; 1 Corinthians 6:9–11; 1 Thessalonians 4:3–7; Hebrews 13:4).

- Gender and biological sex are equivalent and cannot be separated. A person's gender is determined at conception (fertilization), coded in the DNA, and cannot be changed by drugs, hormones, or surgery. Rejection of one's biological sex (gender) or identifying oneself by the opposite sex is a sinful rejection of the way God made that person. These truths must be communicated with compassion, love, kindness, and respect, pointing everyone to the truth that God offers redemption and restoration to all who confess and forsake their sin, seeking his mercy and forgiveness through Jesus Christ (Genesis 1:26–28, 5:1–2; Psalm 51:5, 139:13–16; Jeremiah 1:5; Matthew 1:20–21, 19:4–6; Mark 10:6; Luke 1:31; Acts 3:19–21; Romans 10:9–10; 1 Corinthians 6:9–11; Galatians 3:28).

Sin

- The special creation of Adam (the first man) and Eve (the first woman) and their subsequent fall into sin is the basis for the necessity of salvation for mankind (Genesis 2:7, 2:17, 2:22–23, 3:6–20; Romans 5:12; 1 Corinthians 15:45–49).
- Human death (both physical and spiritual) as well as all animal death, disease, bloodshed, suffering, extinction, thorns and thistles, and all other natural evils (e.g., earthquakes, hurricanes, tsunamis, etc.) entered this world subsequent to, and as a direct consequence of, man's sin (Genesis 2:16–17, 3:8, 3:19, 4:4–8; Romans 5:12, 8:20–22; 1 Corinthians 15:21–22).
- All mankind are sinners, inherently from Adam and individually (by choice), and are therefore subject to God's wrath and condemnation (1 Kings 8:46; Isaiah 53:6; Psalm 116:11; Proverbs 16:5; John 3:16–18, 12:48; Romans 3:23).
- Since all of mankind is made in God's image and also fallen, all humans are equally sinful, equally deserving of eternal punishment, and equally able to

receive salvation in Christ (Isaiah 53:6; John 12:32; Romans 3:23, 5:12; 2 Peter 3:9).

Salvation

- The doctrines of Creator and Creation cannot ultimately be divorced from the gospel of Jesus Christ (John 1:1–3, 1:14–18; Colossians 1:13–20).
- Freedom from the penalty and power of sin is available to man only through the sacrificial death and shed blood of Jesus Christ and his complete and bodily resurrection from the dead (Luke 24:39; John 8:12, 8:36, 14:6; Acts 4:12; 1 Timothy 2:3–6; 1 Peter 1:3).
- Salvation is by God’s grace alone, a gift received by faith alone in Christ alone (Ephesians 2:8–9; Titus 3:3–7).
- The one who is born of God has repented, recognized the death of Christ as full payment for sin, and received the risen Christ as Savior, Lord, and God (John 1:12–13; Acts 3:19, 16:31, 17:30–31, 20:21; Galatians 2:20–21; 1 John 3:9).

Church

- The church of Jesus Christ is composed of all who are united with him in saving faith and who are thus members of the body of which he is the head (John 3:16, 3:36, 11:25; Acts 16:30–31; Romans 10:8–10; Ephesians 5:23; Colossians 1:18).
- Those who do not believe in Christ are subject to everlasting, conscious punishment in hell, but believers are secure to enjoy eternal life with God in heaven (Matthew 13:49–50, 25:46; John 3:16–18, 3:36, 5:24; 1 Thessalonians 1:8–10; 1 John 5:11–13; Revelation 21:8).
- All Christians are to live in fellowship with a local, Bible-believing church (as portrayed in the New Testament), uniting in its worship of the triune God, supporting the great commission, and loving one another with pure and sincere hearts (Acts 20:7; 1 Corinthians 11:17–33, 16:2; Hebrews 10:23–25, 13:17).

Christ’s Return

- Our Lord Jesus Christ will personally and bodily return in glory as he has promised, and he will consummate his kingdom. Christ will judge the living

and the dead at his appearing (John 6:39–40, 12:48; Acts 1:9–11; 1 Peter 4:5).

- All shall be raised from the dead: those who have died in Christ to eternal life in heaven and those who have rejected him to conscious and everlasting punishment in the lake of fire (hell) (Daniel 12:2; Matthew 13:49–50, 25:41–46; Luke 12:5; 1 Corinthians 15:12–26; Revelation 21:8).
- Satan, who is a personal spiritual adversary of both God and mankind, will be judged and cast into the lake of fire (hell) for eternity (Matthew 25:41; Revelation 20:10).

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