

# **2018 EFCA Doctrinal Survey Results, Assessments, and Comments July 2019**



## **Introduction**

### **Why conduct a doctrinal survey?**

When the EFCA Conference adopted our 2008 Statement of Faith, the EFCA Board of Directors affirmed a “process for safeguarding our spiritual heritage.” One part of this process was to receive an annual theology update. Another aspect of the process was to conduct a doctrinal survey every five years. The first one was conducted in [2013](#). It was a way the board sought intentionally to value and safeguard the vital role of the Bible, theology, and doctrine in the Christian life for those in the EFCA.

### **How was the survey structured?**

The survey assumed respondents affirmed the EFCA SOF. (Since not all senior pastors are credentialed with the EFCA, this assumption may not have been accurate.) The questions and structure of the survey were based on our SOF with a focus on major doctrinal issues, including some matters of “significance of silence (matters we will debate but not divide over), other doctrinal and contemporary issues, and finally some critical doctrinal issues to address. Also included at the beginning of the survey were a number of profile questions. The survey was conducted anonymously, and each question provided opportunities for comments.

### **Who received the survey and what was the response rate?**

All senior pastors of EFCA churches (not all are credentialed in the EFCA), and everyone credentialed by the EFCA (not all are in EFCA ministries) received the survey through email. The 49-question survey was conducted from November 8, 2018 to December 11, 2018. SurveyMonkey was used to conduct the survey and compile the data. The survey was sent to 3,000 individuals, it was completed by 1,509, which represents 50.3%. This is an excellent response rate, especially remembering this 49-question survey takes about 20-30 minutes to complete. In addition to completing the survey, 8,341 comments were made by respondents. In comparison, in 2013 we sent the survey to 1,928 individuals (the same groups represented) and received 1,074 responses, which represents a 55.7% response, with 3,670 comments.

### **What did we desire to learn from the survey?**

The survey was conducted for informational purposes, to discern a doctrinal “pulse” from a select group of the EFCA, those most often responsible for biblical and doctrinal matters in the local church and in the EFCA (all senior pastors and all those credentialed in the EFCA). Because we assume the SOF is affirmed, one purpose is to reveal theological aberrations or doctrinal outliers. We also sought to determine how strongly our SOF is affirmed, where there are doctrinal weaknesses, how many doctrinal outliers there are and on what Articles and doctrines, what issues need to be addressed and where instruction is needed, what biblical and theological issues and trends are affecting us, with possible trajectories, and what resources we should provide to retain our biblical and theological convictions and commitments to doctrinal fidelity and faithfulness.

### **Reminder: surveys have both strengths and weaknesses**

Surveys must be read and interpreted carefully. They can be misunderstood and/or misused. It is important to remember that survey bias can occur for a number of reasons: survey questions, respondents of the survey, definitions either assumed or imported, misunderstanding or confusing questions, more than one question asked in a question, over-interpreting or under-interpreting either a part or the whole, universalizing rather than recognizing it is a limited group that records a “pulse” at a point in time. Bearing all of these limitations in mind, surveys are still helpful tools and provide much helpful information, including this doctrinal survey.

## Responses, Assessments and Comments

As noted above, this five-year doctrinal survey was conducted from November 8, 2018 to December 11, 2018. Below are the responses, assessments, and comments of the doctrinal survey compiled and assessed by the Spiritual Heritage Committee and presented to and discussed by the Board of Directors on April 17, 2019.

These assessments highlight important aspects of the responses, and all the questions in the survey are included. There is also some cross tabulation with the 2013 doctrinal survey, and also with some of the profile assessments. The comments highlight important or notable issues, which makes them representative not exhaustive. In the responses, assessments, and comments, we have focused on what we believe to be important information, yet we have done so in as objective a manner as possible.

As you read these responses, assessments, and comments, please bear in mind that many individual responses were nuanced through comments. Though those comments are not included, certain statistics must be read through this nuance which, if pertinent, we have noted below.

### General Assessments

1. We remain strongly committed to the essential doctrinal truths espoused in our SOF. It remains strong because of our unwavering commitment to the inerrancy, infallibility, authority, and sufficiency of the Scriptures.
2. We remain strongly committed to the outworking of the Christian faith on some of the major moral and social issues of the day.
3. We have a few doctrinal and moral outliers.
4. In addition to a strong commitment to biblical and doctrinal fidelity and faithfulness, there is also a strong commitment to our ethos, living with the “significance of silence,” the two primary issues that describe the uniqueness of the EFCA.
5. Through the years we have addressed many of the doctrinal and moral issues in Theology Conferences and at EFCA One.
6. There remains an ongoing need to address the issues raised in the doctrinal survey, which will be somewhat accomplished through providing teachings and resources. This is one of the reasons for conducting the survey, to hear and learn from pastors, ministers and staff what resources they need in order to shepherd the people of God faithfully. It is both helpful and important to remember that *Evangelical Convictions* is the “theological exposition” of our SOF, so it is the best resource to learn about our SOF.
7. As an immediate response, the [survey questions](#) asked in the doctrinal survey will be available so they can be asked of pastoral staff, elders, leaders, or possibly even members. Based on what is learned, pastors and/or elders may develop a teaching series to address areas of needed growth based on the specific results of the survey. Additionally, our upcoming Theology Conference will address some of the key doctrinal issues raised in the survey.

## **A Few Observations**

1. Some misunderstood the structure of a doctrinal survey. Several times in comments respondents questioned why a certain settled doctrine in the EFCA was being questioned. In the future, we may need to state in the instructions that some questions may be non-orthodox views, with the goal of discerning and ascertaining responses to the orthodox view.
2. Many do not seem to be aware of or know about current or even decades-long theological debates, e.g., “What is this evolutionary Creation of which you speak?”, “What do you mean by Eternal Functional Submission?”, “What are models of atonement?”, “What is ‘creation care’?”
3. Most respondents’ comments are winsome and engaging, consisting of thoughtful interaction with the questions. Some comments reflect skepticism to the survey. A few comments are made by those who deny a specific doctrine in our SOF. For example, on the doctrine of “eternal conscious punishment,” one comments, “I believe the tradition of ETERNAL conscious punishment is a slander of God, and preach and teach against it with vigor.”
4. This reminds us and reinforces to us the importance of credentialing in the EFCA. For those credentialed, a denial of our SOF will be addressed through our five-year reaffirmation of the SOF, which requires all to reaffirm “without mental reservation.” For those not credentialed, they will have an influence on our EFC churches with no doctrinal accountability to the EFCA outside the local church. This is one of the critical reasons all pastors and ministry staff ought to be credentialed in the EFCA.

## **Questions**

### **Profile (Q 1-6)**

#### *Assessments*

- Many of those who took the survey serve as senior pastors (54%), with a number serving as associate pastors (10%), with numerous identifying as “other” (32%). (Remember, all senior pastors are included in the survey, though not all are credentialed.)
- Respondents to the survey are slightly more in the upper age bracket (ages 50-65+ 45%; ages 18-49, 35%).
- A majority of respondents are credentialed (77%). (Remember, all credentialed individuals are included in the survey, though not all are in an EFCA ministry.) This compares to 74% in 2013 doctrinal survey.
- A strong majority of the respondents are White, Non-Hispanic: 93.57% (1397 individuals). The other ethnicities consist of the following: Asian American Pacific Islander: 2.21% (33 individuals); Black African American: 0.80% (12 individuals); Hispanic Latino: 1.94% (29 individuals); Other Mixed Ethnicity: 1.47% (22 individuals)
- A slight majority of respondents serve in the Midwest (51.11%), with a number serving in the West (22.77%), numerous equally distributed in the Northeast (10.52%) and South (9.78%), and a few serving Internationally (5.83%).

#### *Comments*

- It is important that pastors in EFC churches be credentialed. It is a means by which pastors remain accountable for doctrinal fidelity and moral faithfulness.
- There is work that remains to expand our ministry to include all people.

### **Article 1 (Q 7-10)**

## *Assessments*

- Most affirm a literal, six-day view of creation (59%). This is the same as the 2013 survey. 13% affirm the days in Genesis “are a literary device to express theological truth.” 10% have no settled view.
  - There are differences in view based on age. In comparing the (1) literal view, and (2) the literary expressing theological truth view, there are differences based on age: 65+: 63% and 11%; 50-64: 63% and 13%; 35-49: 57% and 19%; 18-34: 37% and 37%.
- The age of the earth remains important for the theological framework with 65% affirming it is very (25%) or somewhat important (40%). This remains the same from 2013 (65%).
  - There are also differences of perspective based on age: 65+: 70%; 50-64: 68%; 35-49: 63%; 18-34: 45%.
- To the question “Some forms of evolutionary creation are compatible with biblical teaching,” 32% disagree and 25% disagree strongly with the statement.
  - There are also differences of perspective based on age: 65+: 61% (21% agree); 50-64: 61% 25% agree); 35-49: 53% (33% agree); 18-34: 37% (47% agree).
- There are many (65%) who affirm the Son is eternally subordinate to the Father in the eternal relations, with respondents either agreeing (37.25%) or strongly agreeing (27.90%).
  - In the 2013 survey, 67% affirmed the statement, with respondents either agreeing (38%) or strongly agreeing (29%)/
- There were 627 comments, with the question related to evolutionary creationism receiving 228 comments.

## *Comments*

- Most affirm a young earth view, but there is openness to other views, which is especially noted generationally. We affirm a biblical understanding of creation that encompasses the views of young-earth creation and old-earth creation, while rejecting any view that presupposes or espouses a naturalistic worldview, or undermines or denies the historicity of Adam and Eve. In sum, there is commitment and conviction on the essentials of the doctrine of creation, while granting liberty and living with charity, undergirded with humility, on the issues of the “significance of silence.”
- There is confusion about the eternal relations among the Persons of the Trinity, the immanent Trinity. While affirming the eternal generation of the Son (EGG), that is not the same as claiming the “eternal functional subordination of the Son” (EFSS), which most proponents now prefer the expression “eternal relational authority-submission” (ERAS). It is clear the Son is obedient in his incarnate state, the economic Trinity. It is not clear the subordination or the obedience or relational authority-submission of the Son exists in the eternal relations. Further discussion is necessary regarding how best to understand the relationship between Father and Son in the economic Trinity. Additionally, clarification and instruction are needed on the doctrine of the Trinity.

## **Article 2 (Q 11)**

### *Assessments*

- We have a strong commitment to the authority of the Bible, including matters of history and science: 92% disagreed (33%) or disagreed strongly (59%) to the statement “the Bible is not authoritative when it touches on matters of history or science.”

- In the 2013 survey, 93% disagreed or disagreed strongly.

#### *Comments*

- Since God is the Creator of all, God’s two books, the Scriptures (revelation) and nature (creation), ultimately agree. There is harmony and concord, not antagonism, between faith and science. There may be genuine tension and disagreement (not ultimate or absolute) between faith and science, and these differences are not to be glossed over or forced to harmonize. We affirm these tensions and disagreements may not be resolved until the eschaton, when they are both finally and fully harmonized. Some of these tensions and disagreements should not be alleviated by theological revision, since some truth claims rest in biblical revelation, with or without scientific evidence or support.
- Ultimately, even though the Bible and science address different matters, the Bible and science do not ultimately disagree. And the Bible can be trusted in all that it affirms on the issues of history and science.
- While affirming the inerrancy and authority of the Bible, and while affirming God created everything “very good” but this creation is now in a fallen state because of sin, we see general revelation through the eyes of faith, from a posture of “faith seeking understanding.” How specifically the Bible and science relate to one another is not an issue over which to be dogmatic or to divide.

### **Article 3 (Q 12-14)**

#### *Assessments*

- Adam and Eve are affirmed as progenitors of the human race by 99% of respondents, which is considered “very important” (92%) or “somewhat important (7%).
- The importance of the historicity of Adam and Eve is claimed by 99% of those taking the survey, with 91% believing it is “very important along with 7% claiming it is “somewhat important.”
- We strongly affirm the doctrine of original sin, that we are “sinners by nature,” which is affirmed as “very important” by 98% of respondents.

#### *Comments*

- Believing Adam and Eve to be the progenitors of the human race is strongly affirmed and critically important. While affirming that the Bible and science are not ultimately in conflict, there are some important truths to affirm regarding God’s creation of Adam and Eve in his image.
- Another critical truth to affirm is the doctrine of original sin, that we are “sinners by nature” since it is part of the biblical story and biblical doctrine. In addition to the biblical record, it also explains/describes the fall and the world in which we live, and also another important aspect of the story, that of redemption, which is won in Christ, the second Adam.
- This is also important because Adam and Eve are created in the “image of God” (the *imago Dei*), and the image of God, who human beings are and what their purpose is, anthropology, is at the heart of many of the moral discussions today, especially in the realm of human sexuality.
- These convictions are grounded in our strong commitment to the inerrancy and authority of the Bible.

### **Articles 4 (Q 15): Assessments**

#### *Assessments*

- There is confusion about Jesus, that he is fully God and fully man. Even though 80% rightly disagreed or disagreed strongly with the statement, “the Son of God is the first, highest, and greatest of all created beings,” 17% agreed or strongly agreed to the statement.
- There were 466 comments made on this question. This is almost one-half of the 966 comments made on Articles 2-5 (Q 11-16).

### *Comments*

- This is clearly and explicitly an Arian teaching, which is a heresy which was condemned at the Council of Nicaea (325). It is likely some did not read the question carefully, or they did not read or process carefully theologically.
- Despite the 17% who affirm a heretical Christology, none of the comments defended or explained the response. A number of the comments reflected on the economic Trinity, the time during which God the Son incarnate obeyed and submitted to his Father, which influenced their responses. But it is essential to note that Jesus did so in his incarnate state, fully man, while still being fully God, one Person in two natures: “Jesus Christ is truly God and truly man. He is fully and completely both at the same time, showing us the true nature of each.”
- This is critical. The biblical truth was summarized in early Creeds (Nicaea, [325] and Chalcedon [451]) by claiming God the Son became incarnate “for us and for our salvation.” In sum, Christ is the subject matter of the Scriptures, he is central to the gospel, and he is the heart of all of theology. This means Christ alone connects “all the doctrines of our theology because Christ alone stands as the cornerstone of all the purposes and plans of God himself.”
- Teaching on Christology is needed. There are some misinformed, and there may be some unsuspecting Arians among us.

### **Article 5 (Q 16): Assessments**

#### *Assessments*

- There is a strong commitment to the penal substitutionary view of the death of Christ being central, even while affirming other models can be used, a view on which 67% “strongly agree” and 27% “agree.”

#### *Comments*

- Although there is a strong commitment to Christ’s death as penal substitution, some concluded the penal substitutionary view of Christ’s death was the only view. Although it is accurate to affirm the penal substitutionary view of Christ’s death, it is too narrow and delimiting of the comprehensive implications of Christ’s death.
- While affirming penal substitutionary atonement, some were unaware of any other models or views of the saving work of Christ.
- Some affirmed other models or views of the atonement but only in relation to the central model of penal substitution. This appropriately affirms a greater breadth to the implications of Christ’s death, while acknowledging limitations. For example, the “ransom to the devil” theory is an inaccurate understanding of the atonement.
- Although the death of Christ can be studied as an isolated doctrine, it is critical that it also be studied as an organic whole, along with other doctrines. The Bible is clear the death of Christ is the essence of the work of Christ and the gospel. But it must also be understood in conjunction with Christ’s sinless life, his burial and resurrection, and his session at the Father’s right hand in

his intercessory role for us. When affirming this view, it is also important to do so while affirming the simplicity of God, that God's attribute of love is not contrary to his attribute of holiness. God is who he is eternally, and his essence is his attributes, and his attributes are his essence. God *is* his attributes. We affirm God is "holy, infinitely perfect, and eternally existing in a loving unity of three equally divine Persons" (Article 1). God is infinitely perfect, which is essential to his self-revelation and a critical truth to uphold. Furthermore, we affirm "the outward works of the Trinity are indivisible" (*opera trinitatis ad extra indivisa sunt*).

- This doctrine reflects what we believe about sin (Article 3), the wrath of God (Article 3), eternal conscious punishment (Article 10), the person and work of Christ (Articles 4 and 5), salvation (Articles 3, 6), and eternal blessed with the Lord in the new heavens and new earth (Article 10). It is a doctrine that is much maligned today, so it requires reaffirmation of this truth in our teaching and preaching.

## Article 6 (Q 17-21)

### Assessments

- We lean in a Calvinist/Reformed direction on matters of salvation, with 39.27% affirming the Calvinist/Reformed view of salvation, and with 32.86% affirming the Arminian/Wesleyan view of salvation. 27.75% of respondents did not list any logical order.
  - Among those in the 65+ age category, 46% identify as Arminian/Wesleyan. Those aged 50-64, 36% identify as Arminian/Wesleyan and 35% identify as Calvinist/Reformed. Those aged 35-49, 56% identify as Calvinist/Reformed. Those aged 18-34, 50% identify as Calvinist/Reformed.
  - There is a slight change in the percentages in the logical order of salvation from 2013: 37.60% Calvinist/Reformed and 34.65% Arminian/Wesleyan. The percentage of those not listing any logical order remains the same as the 2013 survey.
- Respondents strongly affirm "eternal security," "perseverance of the saints," as 94% do not believe one "can lose their salvation."
  - This remains the same as the 2013 survey.
- A majority (76%) identify as continuationists. Of that 76% identifying as continuationists, 58% of those are "skeptical" and "do not actively encourage their use," while 18% "encourage people to express them appropriately." 10% identify as cessationist.
- We strongly affirm there is no new revelation binding on the church that has the same authority as the Scripture (99%). However, there are 6 who say "yes" there is, and 10 claim they "don't know."
- We also strongly affirm the sufficiency of Scripture, as 92% affirm all truth necessary for our salvation is taught explicitly or implicitly in the Scripture (6% say "no," 86 people).
- There were 721 comments made on these questions, with the question related to Arminianism and Calvinism (Q 17) receiving 214 comments, and the question related to miraculous gifts (Q 19) receiving 201 comments.

### Comments

- We reflect well our ethos regarding the belief in the order of salvation, providing a place for both Arminians/Wesleyans and Calvinists/Reformed. There are generational differences in understanding this issue, with the younger identifying as more Calvinist/Reformed. Interestingly, when approaching the issue of the possibility of losing one's salvation, there are virtually none who affirm that view.

- There is breadth and charity granted on the miraculous gifts, which is evident in the various positions represented. Although there are a few cessationists, the majority identify as continuationists, which is qualified by two views. The larger of the two approach this with skepticism and they do not actively encourage their use. The smaller of the continuationists encourage people to use them appropriately.
- Remaining committed to the inerrancy and authority of the Bible, we also affirm *sola Scriptura*. We strongly affirm there is no new revelation given that has the same authority as the Scriptures. We also continue to affirm the sufficiency of the Bible.
- It is somewhat troubling there are six who believe there is new revelation from the Lord that is binding on the church and that has the same authority as Scripture, and there are 86 who do not believe that all truth necessary for our salvation and spiritual life are taught either explicitly or implicitly in Scripture. This goes contrary to our commitment to *sola Scriptura*.

## Article 7 (Q 22-30)

### Assessments

- We remain strongly complementarian, as 84.32% of respondents affirm “there ought to be some differences in ministry roles based on gender.” 7.59% identify as egalitarian concluding “there ought to be no differences in ministry roles based on gender.” 8.09% responded “other,” the only option in which one could write comments in conjunction with identifying their view, with approximately 75% of those respondents affirming the complementarian view, about 7% affirming the egalitarian view, and nearly 18% undecided or in process. Including these “other” responses in the final numbers means that 90.4% of respondents affirm the complementarian view, 8.2% affirm the egalitarian view, while 1.4% are either undecided or in process.
- All the age groups also strongly affirm the complementarian position. The age group 65+ identifies as the lowest of the age demographics at 79.44%, with all the other age groups identifying complementarian slightly stronger than the final composite result, minus the “other” respondents (18-34: 85.44%; 35-49: 86.19%; 50-64: 85.52). In responding to the question about how important this view is to one’s overall theological framework, 91% affirmed it was “very important” (42.02%) or “somewhat important” (49.33%).
  - The responses in the 2013 survey were virtually the same, strongly affirming the complementarian view: 85.42% identified as complementarian, while 5.81% identified as egalitarian. Those responding “other” remained mostly the same at 8.77%, with approximately 81% of those respondents affirming in their written comments the complementarian view, about 10% affirming the egalitarian view, with nearly 9% being undecided or in process. Including these “other” responses in the final numbers means 92.55% of respondents affirm the complementarian view, 6.68% affirm the egalitarian view, and .77% are either undecided or in process.
  - On the importance of the theological framework, in the 2013 doctrinal survey 92% affirmed it was either “very important” (40.51%) or “somewhat important” (50.99%).
- In response to the question of the importance of church membership, 49% affirm it is “very important,” 46% affirm it is “somewhat important,” and 6% claim it is “not important.”
- Regarding the importance of baptism (of any sort) to be required for church membership, 46% claim Yes, while 51% claim No. In responding on behalf of the church’s requirement, 68% responded No, while 28% responded Yes.
  - Moving from oldest to youngest, the younger are more committed to connect baptism and membership: 65+: 59% No; 50-64: 53% No; 35-49: 53% Yes; 18-34: 60% Yes.



- In responding to the question about the requirement to be baptized (of any sort) in order to participate in the Lord’s Supper, 14% replied Yes, while 82% responded No. When responding on behalf of the church, 5% claimed the church made this requirement, while 94% did not.
  - Here is the personal response to the connection between being baptized and participating in the Lord’s Supper: 65+: 87% No; 50-64: 84% No; 35-49: 77% No; 18-34 67% No.
- The Memorialist view (Zwinglian) of the Lord’s Supper is affirmed by 63%, while the Spiritual Presence view (Calvinist) is affirmed by 27%.
- Regarding church polity, respondents strongly reflect congregational rule and elder led (88%). 3.25% function as elder rule (46 people). 6% function by making all decisions corporately by the entire congregation (89 people).
- There were 1052 comments made related to questions on Article 7, with baptism and church membership receiving 195 comments.

### *Comments*

- The survey respondents strongly affirmed the complementarian position, including those who responded “other.” In the comments written by those who checked “other,” a majority affirmed there are “some differences in ministry roles.” However, the comments also made clear how this commitment is specifically understood, delineated, and lived out in ministry is an important and necessary discussion to have. There is much more that can and should be done related to women in ministry, which can and should be done without compromising convictions. Additionally, there are some concerns with both functional egalitarianism and traditional complementarianism as this is lived out in ministry. In sum, it could be said we are both prescriptively complementarian, i.e., based on the Conference decision in 1988, and we are descriptively complementarian, i.e., it is the majority view of our pastors and credentialed leaders as evidenced in the survey. Furthermore, the strong commitment and trend, including those who are younger, remain complementarian.
- Membership in the local church is affirmed, but there is less of a commitment to connect membership with baptism, and baptism with participating in the Lord’s Supper. We remain very free in function, which evidences a low ecclesiology. There is a shift in view regarding the connection between baptism and membership with younger pastors and ministers.
- A strong majority affirm our free church, congregational polity. There are some unhealthy outliers on both ends of the congregational spectrum, which is not actually congregationalism.

### **Article 8 (Q 31-33)**

#### *Assessments*

- A strong majority of the respondents (90%) affirm that while compassion and justice are not the gospel, they are a necessary outworking of the gospel. Some believe compassion and justice are equated with the gospel (6%), while others claim they have no relation to the gospel at all (2%).
- The sense that the church ought to reflect the racial/ethnic diversity of the community was quite strong at 94%, with 50% believing it is “very important,” and 44% concluding it is “somewhat important.”
  - The younger the respondent, the stronger the view of this being “very important”: 18-34: 61%; 35-49: 57%; 50-64: 46%; 65+: 45%.
- There are differences of view between the person responding to the survey and the position of the church. To the same question asked about the church reflecting the racial/ethnic diversity of the community, respondents concluded the church believed it was “very important” (22%) or “somewhat important” (60%).

- There were 428 comments made related to questions on Article 8, with 193 comments made on the question asked about the local church reflecting the racial/ethnic diversity of the community.

*Comments*

- There is a strong affirmation that the gospel not only commands us but compels us or enables us to live out compassion and justice with and to others. These issues are not the gospel, but they are reflective of the gospel being lived out in and among us. Orthodoxy is the ground and orthopraxy is the fruit.
- There is also a strong sense that the church membership and attenders ought to reflect the racial/ethnic diversity of the community. Jesus Christ builds his church, so this is not something we create. But this one new community created by Christ is something about which we must be eager and diligent to preserve the unity of the Spirit in the bond of peace. Individuals are more committed to this than is the church.
- This is one important area in which the truth of the gospel of Jesus Christ we proclaim with our lips is lived out and manifested in the way we live our lives. The application of the gospel of Jesus Christ in personal lives by the Holy Spirit creates one new humanity. This new community is a manifestation, a commentary on the truth of Jesus Christ we proclaim.

**Article 9 (Q 34-36)**

*Assessments*

- The survey was conducted between the time when the motion to amend Article 9 was presented to the Conference (2017) and when the motion would be discussed and decided (2019). The responses to the questions have been cross tabulated from the 2013 survey.
- Questions 34 and 35 remained the same in both surveys. Question 36 was changed to reflect the motion to amend Article 9.

Q34 What would best describe your eschatological position?

- |                                       |        |                |
|---------------------------------------|--------|----------------|
| • Pre-tribulational premillennialism  | 46.43% | (2013: 51.50%) |
| • Mid-tribulational premillennialism  | 6.02%  | (2013: 4.12%)  |
| • Post-tribulational premillennialism | 31.56% | (2013: 28.25%) |
| • Other (please specify)              | 15.99% | (2013: 16.13%) |

Q 35 How important is premillennialism in your theological framework?

- |                      |        |                |
|----------------------|--------|----------------|
| • Very important     | 30.54% | (2013: 33.63%) |
| • Somewhat important | 39.49% | (2013: 42.20%) |
| • Not important      | 29.97% | (2013: 24.16%) |

Q36 Should the term “premillennial” be replaced by the term “glorious” in our Statement of Faith?

- |              |        |
|--------------|--------|
| • Yes        | 55.35% |
| • No         | 32.39% |
| • No opinion | 12.26% |

2013: In a future revision, should “premillennialism” be retained in our EFCA Statement of Faith?

- Yes 42.36%
- No 45.26%
- No opinion 12.37%

### *Comments*

- Since the BOD had determined this decision was for the Conference to make, the results of the survey did not affect the decision to have the Conference discuss and decide on the motion to amend Article 9.
  - There are differences of perspective based on age. Those aged 65+, 60.95% identified their eschatological position as pre-tribulational. When asked if they support the motion to amend Article 9, 48.89% said No. Those aged 18-34, 46.60% identified their eschatological position as post-tribulational. When asked if they support the motion to amend Article 9, 79.91% said Yes.
  - In this survey, the motion to amend was affirmed by 54.04% of credentialed respondents and 59.29% of those not credentialed.
- There were 616 comments made on the questions asked about Article 9, with the question about the motion to amend the SOF (Q 36) receiving 270 comments, and the question about one's eschatological position (Q 34) receiving 226 comments.
- At the 2019 Conference, there was a motion to amend the motion to amend, which would have added after the word glorious the statement "to establish His kingdom on earth." The Conference voted against this motion.
- The motion to amend Article 9 was adopted by 79% of the Conference delegates on June 19, 2019.
- Based on transitional rules adopted by the Conference, all those credentialed at the present are not required to affirm the 2019 SOF, though they are encouraged to do so. However, it is important to note that all who affirm the 2008 SOF should also be able to affirm the 2019 SOF, assuming they believe the return of Christ will be "glorious." It is not a matter of narrowing, thus excluding anyone, but rather of broadening, thus including other views, which also still require to affirm the whole of the SOF.
- It will be important to address the implications of this change. Additionally, it will be vital to provide resources so that the various views can be studied and learned, even though one is not required to change an eschatological view. It is important for all disciples to have informed convictions on eschatology.
- As we study eschatology, it is important to remember we identify Jesus Christ as "Israel's promised Messiah" (Article 4), which is the hermeneutical lens by which the Bible is read and understood, which also has implications for what we believe about Jesus' role as King and his kingdom.
- As we implement this newly adopted SOF, may we recommit to the implications of the "personal, bodily and glorious return of our Lord Jesus Christ," by giving ourselves to "godly living, sacrificial service and energetic mission."

### **Article 10 (Q 37-38)**

#### *Assessments*

- To the question of how important is "eternal conscious punishment" to one's theological framework, 96% affirm it to be "very important" (76.49%) or "somewhat important" (19.11%).
  - The older respondents consider this to be "very important" to a greater degree than younger respondents: 65+: 84%; 50-64: 76%; 35-49: 74%; 18-34: 68%.

- We remain strongly exclusivists (79%), either “gospel exclusivism” (48%) or “special revelation exclusivism” (31%). A few claim to be agnostic (5%), and more concerning, 7% believe general revelation is sufficient for salvation.
- There were 239 comments made related to Article 10, but none of the questions received over 200 comments, so none is included.

### *Comments*

- The final fate of the unbeliever, the one who turns away from the Lord Jesus Christ and denies the gospel, is “eternal conscious punishment,” a truth we steadfastly believe. We affirm this truth because we believe it is taught in the Scriptures, and this view has been the theological and historical consensus view of the church.
- We also strongly affirm the exclusivity of believing in Jesus Christ for salvation. There is no salvation and no hope for those who have not heard apart from explicit knowledge of Jesus Christ.
- Our convictions here are related to our view of the Bible (Article 2), God’s wrath (Article 3), the work of Christ (Articles 4 and 5) and the need to respond to the gospel (Article 10). All of these critical biblical and theological issues are being questioned, undermined, and/or denied by many Evangelicals today. We give thanks to the Lord the EFCA remains firmly believing and committed to these crucial truths.
- In reading comments, there are some outliers. A few are pondering annihilationism, with some thinking it ought to be a viable option. A few are also asking questions about post-mortem salvation. As with some of the other doctrinal positions, there are also a few outliers on this doctrine as well. One commented, “I believe the tradition of ETERNAL conscious punishment is a slander of God, and preach and teach against it with vigor.” Another is considering the evidence in Scripture of the possibility of “salvation after death.”

### **Other Doctrinal Issues (Q 39-47)**

#### *Assessments*

- There is almost a unanimous affirmation (99.50%) of the Resolution on Human Sexuality and the Covenant of Marriage.
- Most affirm the traditional biblical view of divorce and remarriage, that on the grounds of a spouse’s infidelity or desertion, remarriage is permitted (72%). Some would allow divorce and remarriage on grounds other than infidelity or desertion (20%). If the divorce or remarriage occurred before conversion, it would change the answer of 65% of respondents, and it would not change the response of 27%.
  - Although the majority of respondents affirmed the traditional biblical view of divorce and remarriage, the percentage is strongest among younger respondents: 18-34: 81%; 35-49: 74%; 50-64: 71%; 65+: 67%.
- We strongly affirm that sex outside God’s ordained plan for it to be shared between a man and a woman is sinful. To the question “Sex outside of the marriage covenant between a man and a woman is acceptable,” 98% either strongly disagree (89%) or disagree (9%) with the statement. However, disconcertingly, there are 25 respondents (1.78%) who “strongly agree” with the statement.
- 98% of respondents believe homosexual behavior is always contrary to the teaching of Scripture. And the same percentage (98%) do not think the church should recognize legally constituted “marriages” of same-sex couples as real marriages in the sight of God and in the life of the church.

- A strong majority affirm the sanctity of life, with 99% concluding abortion is a sin, the taking of a human life created in the image of God.
- On the matter of the importance of creation care to the congregation, 17% claim it is “very important,” 67% state it is “somewhat important,” and 16% conclude it is “not important.”
- The “significance of silence,” that we will debate but not divide over an issue, is considered a strength among most as 95% either strongly agree (66%) or agree (29%). A number of the comments reflected the tension or inconsistency between this principle and the exclusive premillennial requirement.
- There were 962 comments made to the critical and doctrinal issues, with 260 comments made addressing the question of divorce and remarriage (Q 40).

### *Comments*

- Not only do we remain convictionally committed to the authority of the Bible, we also remain convictionally committed to live under its authority in the realms of ethics and morality taught in the Bible.
- On the traditional biblical view of divorce and remarriage, the younger generation is the strongest proponent of this view. They have lived with the devastating results of divorce.
- Even though there is a consensus on these positions, there are also outliers. There are 25 who took the survey who strongly agree that sex outside the marriage covenant between a man and a woman is acceptable.
- As we remain committed to the Bible’s teaching on ethics and morality, we need not only to teach these truths to others, we need to live under these truths ourselves. In confessing Jesus Christ is Lord and picking up our cross to die to self, there are no exceptions. It is the call Jesus gives to all, which is the only ground and basis of life and hope. This is what it means to affirm the gospel in these ethical and moral matters during this day in which we are experiencing a moral tsunami.
- We affirm these truths strongly, and yet there is a continuing need for resources.

### **Critical Doctrinal Issues To Address (Q 48)**

Q48 What are two or three of the most important/critical biblical and theological issues to address in the next five years? (1,131 comments)

### *Assessments*

1. Marriage, Gender, Sexual Ethics (including how to minister): 548 (this is almost half of all comments)
2. Bible, Authority, Relevance, Sufficiency, etc.: 218
3. Role of Women, Complementarianism: 167
4. Creation, Historical Adam, Faith and Science: 84
5. Hell: 44
6. Race, Diversity: 43
7. Bioethics: 32
8. Abortion: 31
9. Immigration: 23
10. Creation Care: 20;
11. Atonement (PSA): 15
12. Other important issues: Exclusivity of Christ; Pluralism; Eschatology.

### *Comments*

- This question received 1,131 comments. On the one hand, that is expected because the question provided only an option for a write in comment. But on the other hand, respondents took time to respond to this question with thoughtful and helpful responses, arising out of their own pastoral and ministry needs.
- The survey and comments reflect a need for teaching on the issues that are mentioned. A number of the issues have been addressed in one of our annual Theology Conferences and at EFCA One. But there is a great need to continue providing teaching, resources, and encouragement to one another so that we remain steadfast and immovable. We are those who are not ashamed of the gospel, since we are convicted and convinced that it is the power of God for salvation to all who believe.
- Some of these key topics will become the focus of the plenary messages at our forthcoming Theology Conference.

### **Theological and Pastoral Influences (Q 49)**

Who are some of the theological/pastoral writers that you find particularly helpful or who have had the greatest impact on your thinking? (1,128 comments).

- 1-10: John Piper (336); Timothy Keller (333); D.A. Carson (325); Wayne Grudem (219); C.S. Lewis (145); John MacArthur (120); R.C. Sproul (91); Eugene Peterson (74); N.T. Wright (74); Charles Swindoll (70).
- 11-20: John Stott (69); J.I. Packer (68); A.W. Tozer (62); John Calvin (55); Mark Dever (55); Dallas Willard (52); Al Mohler (51); Charles Spurgeon (51); Francis Chan (49); Kevin DeYoung (49).
- 21-30: Paul David Tripp (48); Ravi Zacharias (45); Jonathan Edwards (41); Larry Osborne (41); Francis Schaeffer (40); Martin Lloyd-Jones (37); Matt Chandler (34); Charles Ryrie (32); Millard Erickson (27); Kevin Vanhoozer (27).



# **2018 EFCA Doctrinal Survey Questionnaire and Statistical Results**



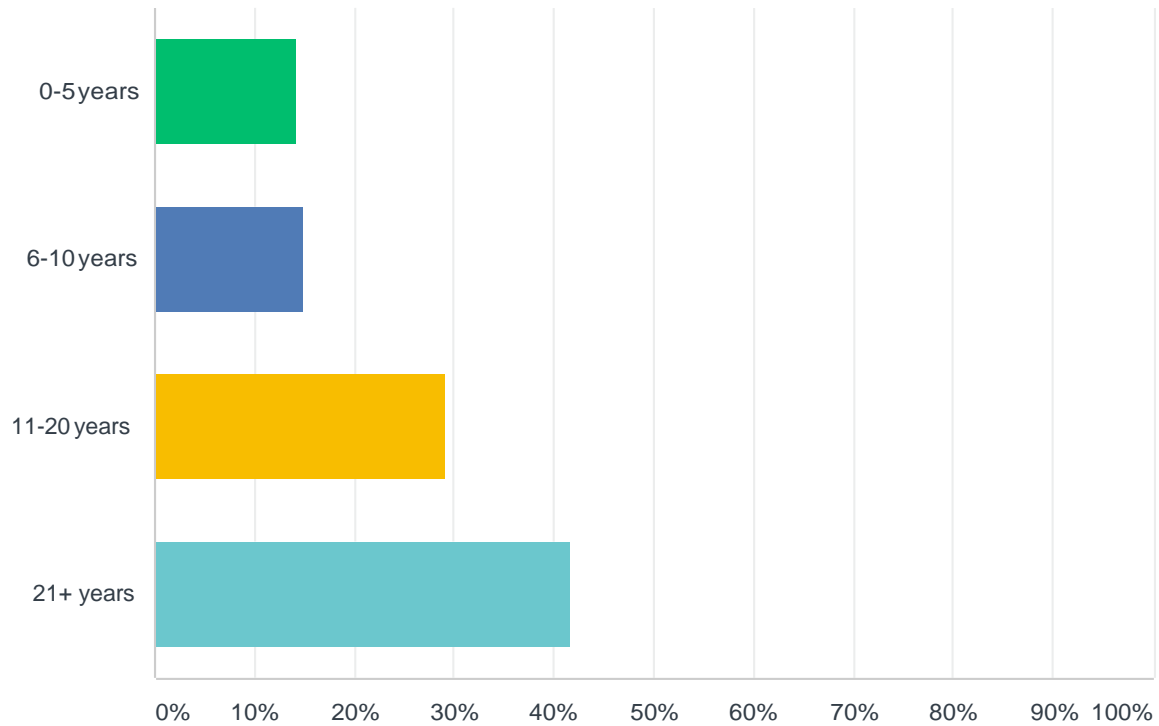


# Profile



# Q1 How long have you served in the EFCA?

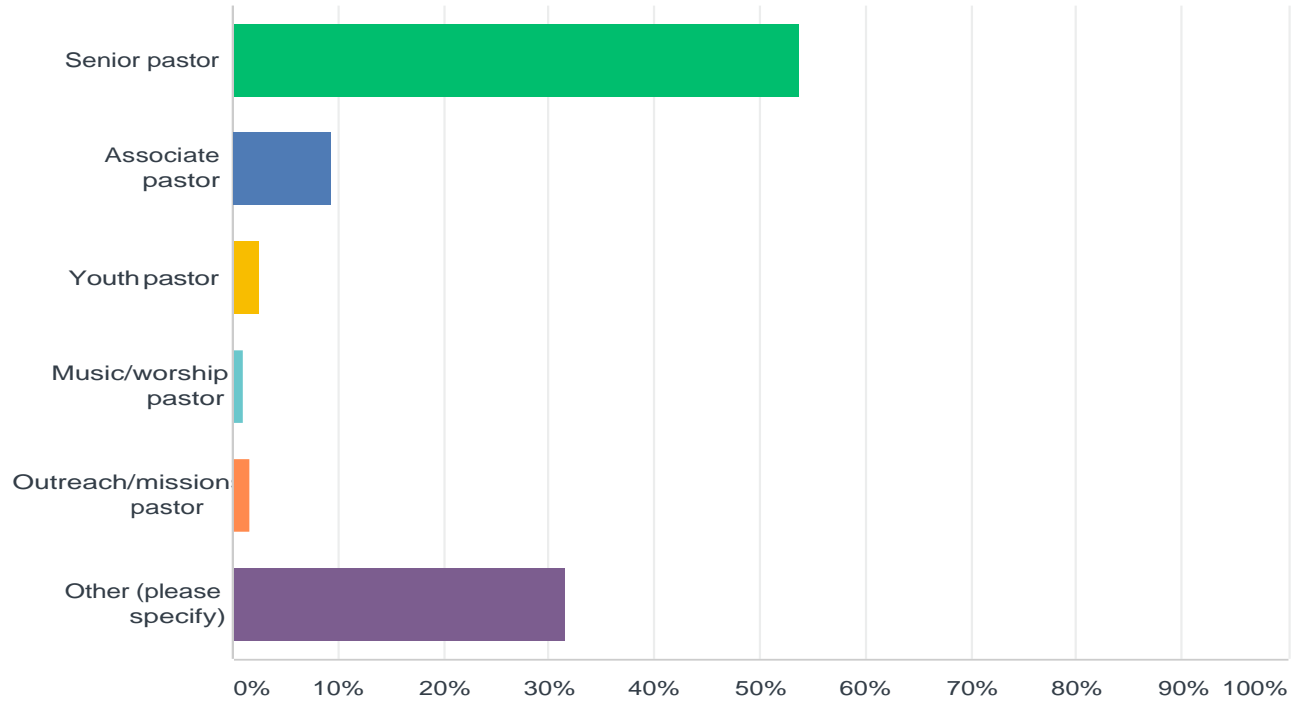
Answered: 1,493 Skipped: 16



ANSWER CHOICES	RESPONSES	
0-5 years	14.27%	213
6-10 years	14.94%	223
11-20 years	29.14%	435
21+ years	41.66%	622
TOTAL		1,493

## Q2 In what ministry role do you serve?

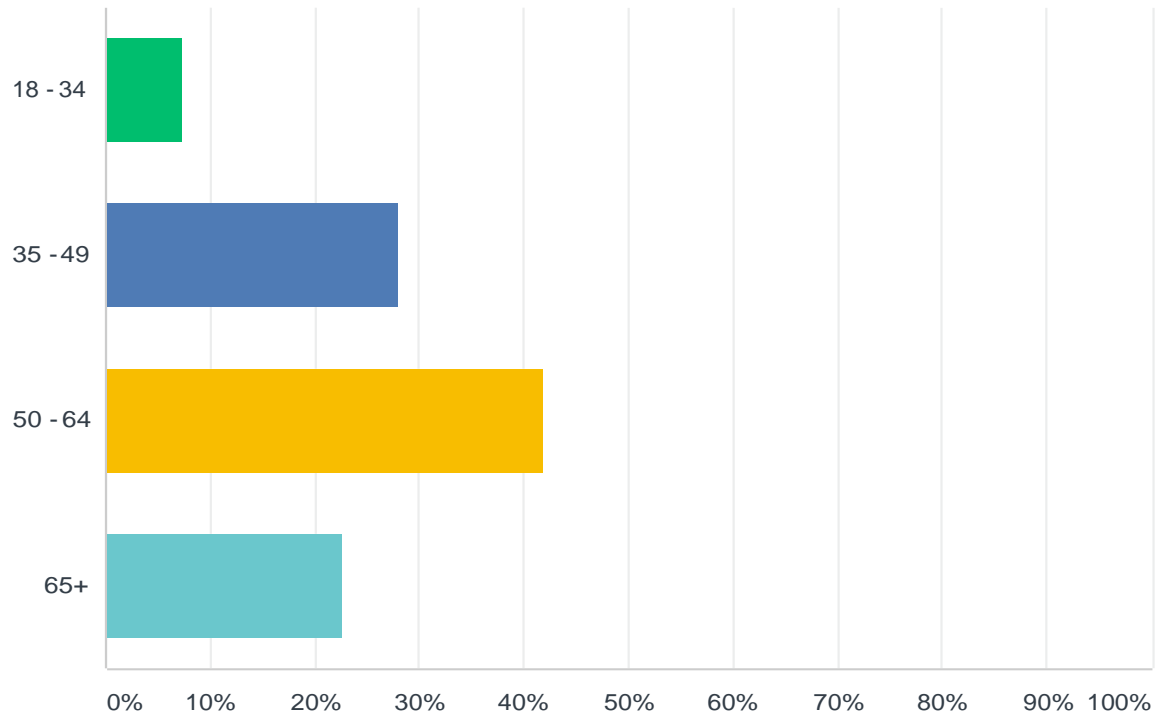
Answered: 1,495 Skipped: 14



ANSWER CHOICES	RESPONSES	
Senior pastor	53.78%	804
Associate pastor	9.50%	142
Youth pastor	2.41%	36
Music/worship pastor	1.14%	17
Outreach/missions pastor	1.67%	25
Other (please specify)	31.51%	471
<b>TOTAL</b>		<b>1,495</b>

# Q3 What is your age?

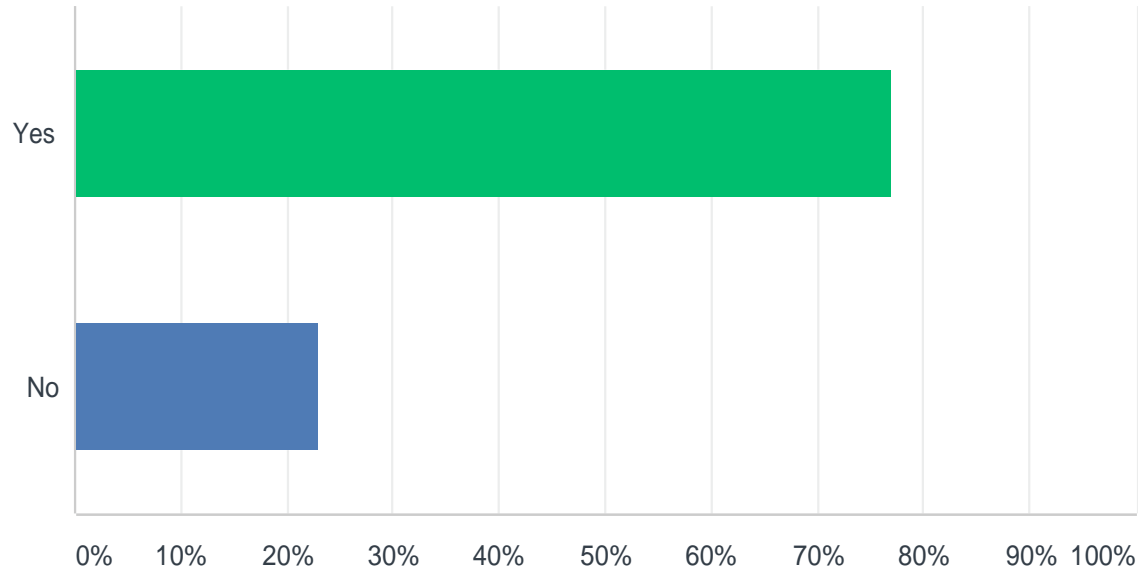
Answered: 1,495 Skipped: 14



ANSWER CHOICES	RESPONSES	
18 - 34	7.42%	111
35 - 49	27.96%	418
50 - 64	41.94%	627
65+	22.68%	339
<b>TOTAL</b>		<b>1,495</b>

# Q4 Are you credentialed in the EFCA?

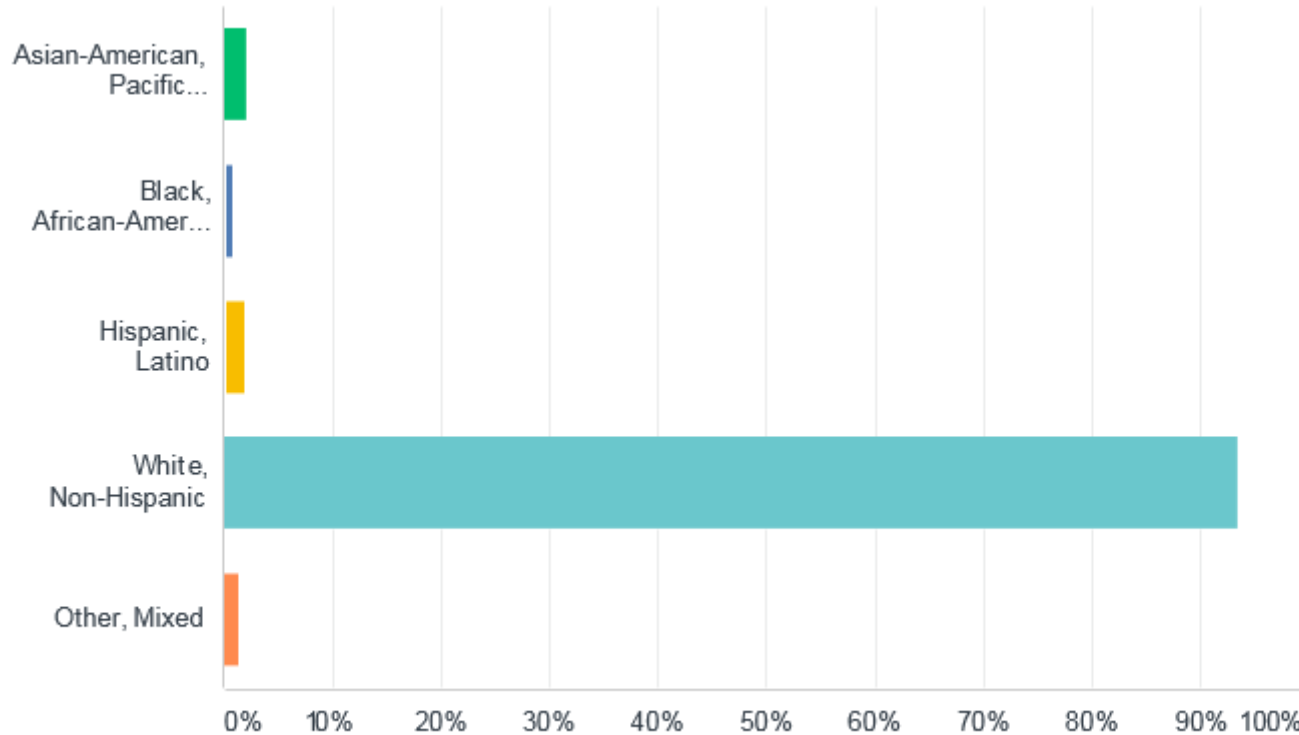
Answered: 1,491 Skipped: 18



ANSWER CHOICES	RESPONSES	
Yes	77.06%	1,149
No	22.94%	342
TOTAL		1,491

# Q5 What is your ethnicity?

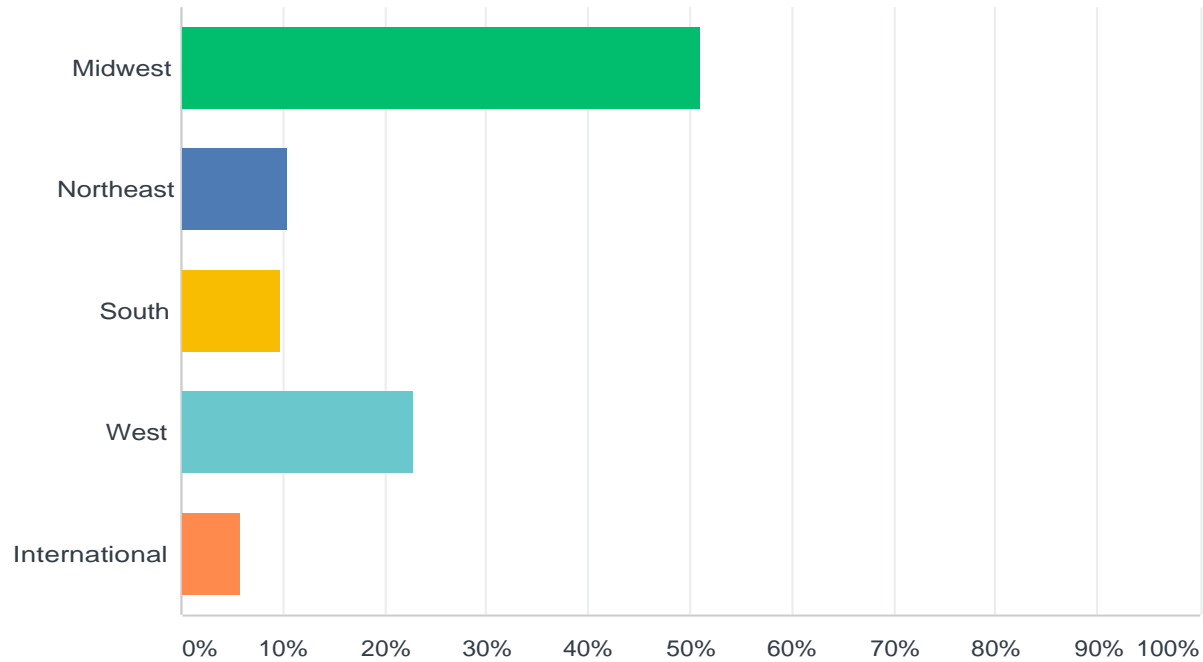
Answered: 1,493 Skipped: 16



ANSWER CHOICES	RESPONSES
Asian-American, Pacific Islander	2.21% 33
Black, African-American	0.80% 12
Hispanic, Latino	1.94% 29
White, Non-Hispanic	93.57% 1,397
Other, Mixed	1.47% 22
<b>TOTAL</b>	<b>1,493</b>

# Q6 What region of the country do you serve?

Answered: 1,493 Skipped: 16



ANSWER CHOICES	RESPONSES
Midwest	51.11% 763
Northeast	10.52% 157
South	9.78% 146
West	22.77% 340
International	5.83% 87
<b>TOTAL</b>	<b>1,493</b>

# Article 1

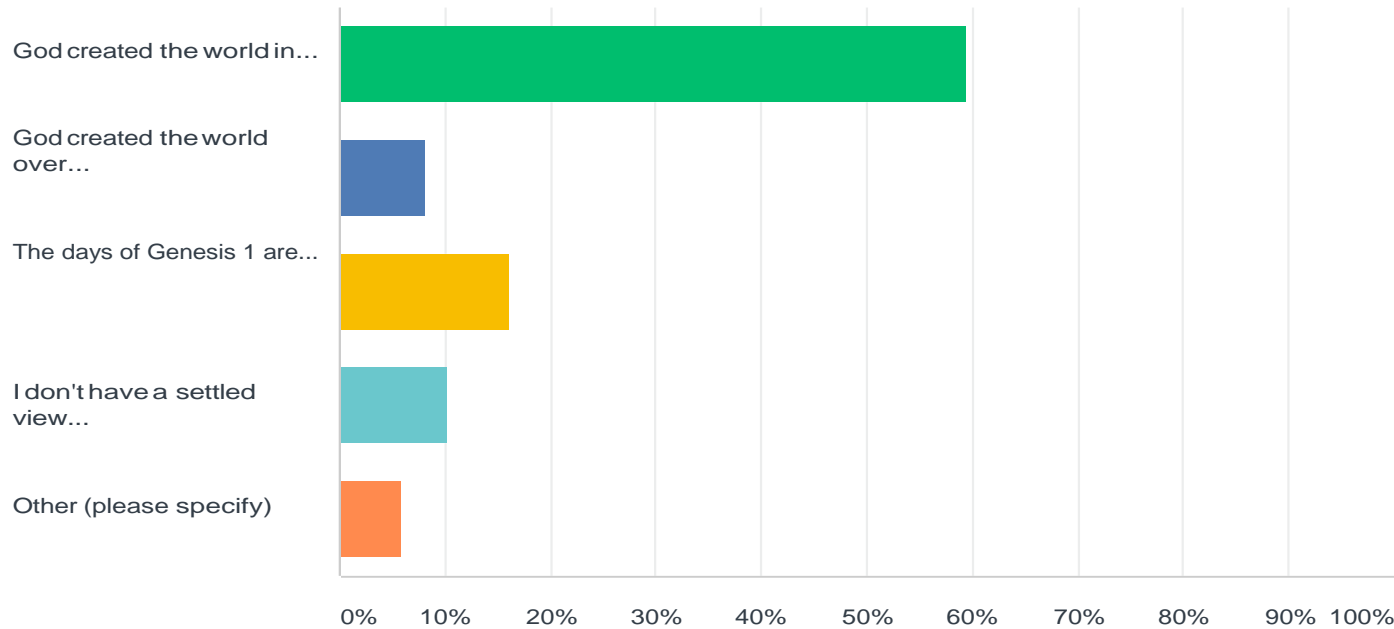
## God





# Q7 Which of these best characterizes your view of the creation account in Genesis 1?

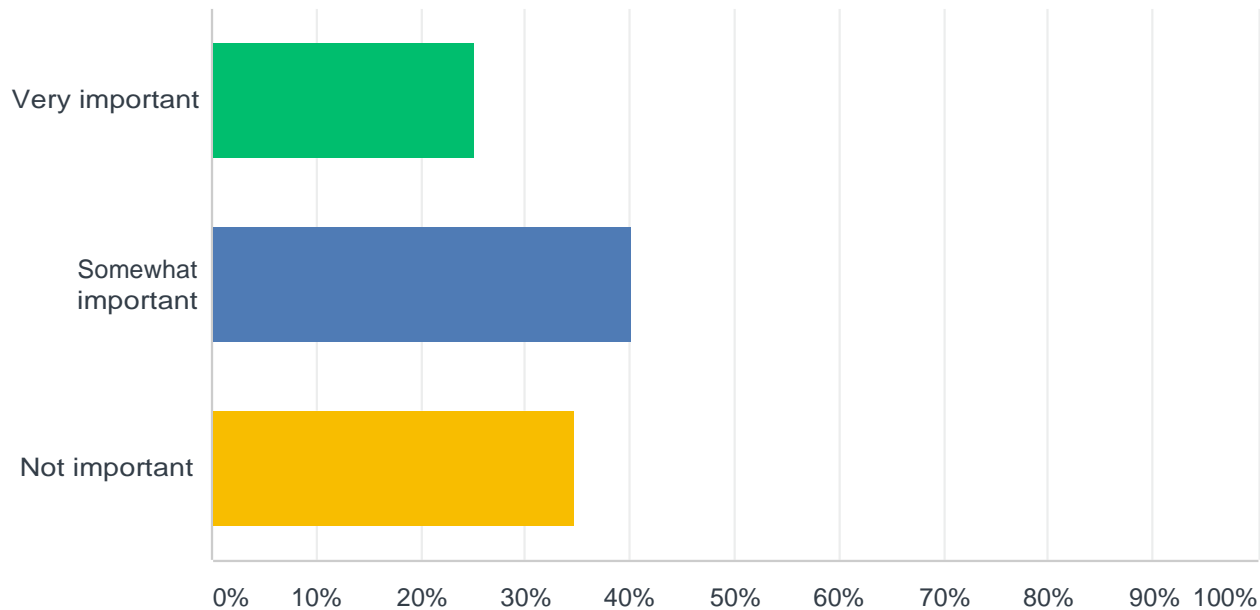
Answered: 1,468 Skipped: 41



ANSWER CHOICES	RESPONSES
God created the world in six, literal days (whether or not there is a gap between Genesis 1:1 and 1:2).	59.47% 873
God created the world over a long period of time—the "days" of Genesis 1 represent "ages" of the earth.	8.11% 119
The days of Genesis 1 are a literary device to express theological truth and should not be used to provide a description of the actual process of creation.	16.14% 237
I don't have a settled view on this issue.	10.35% 152
Other (please specify)	5.93% 87
<b>TOTAL</b>	<b>1,468</b>

# Q8 How important is your view of the age of the earth to your theological framework?

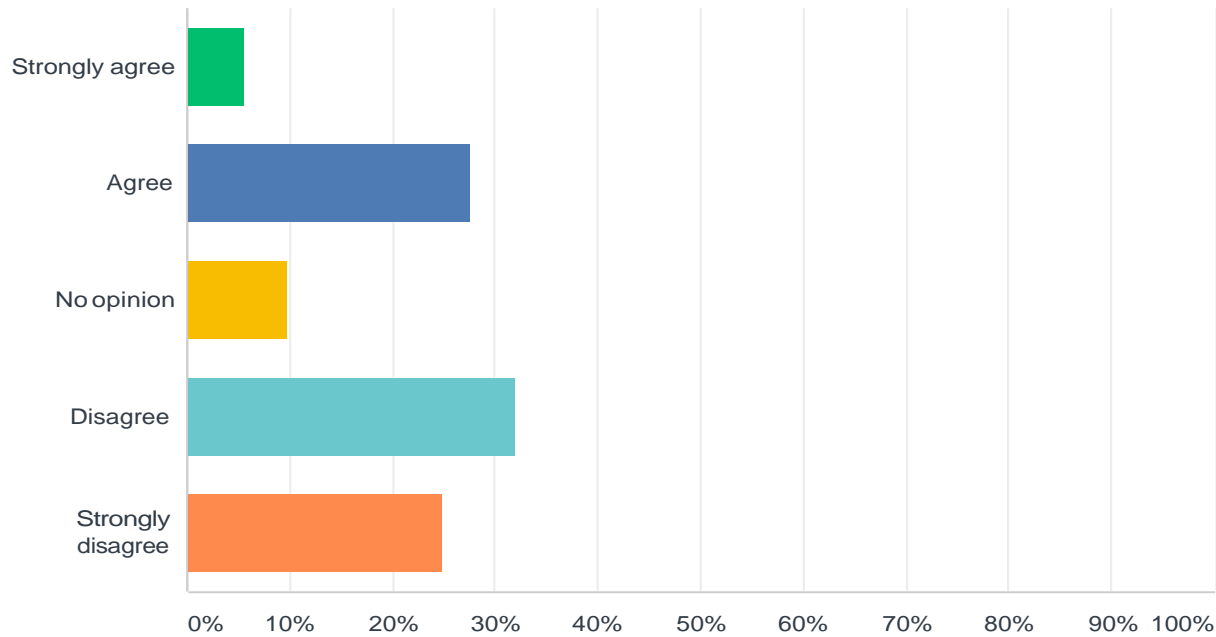
Answered: 1,465 Skipped: 44



ANSWER CHOICES	RESPONSES	
Very important	25.12%	368
Somewhat important	40.07%	587
Not important	34.81%	510
TOTAL		1,465

# Q9 "Some forms of evolutionary creation are compatible with biblical teaching."

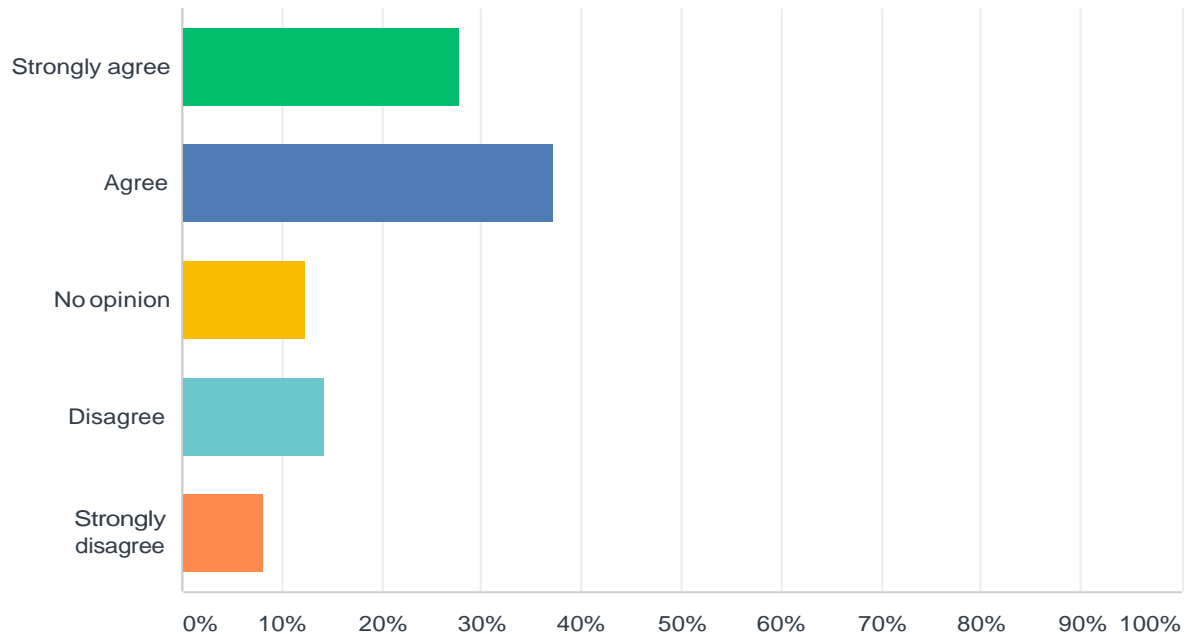
Answered: 1,460 Skipped: 49



ANSWER CHOICES	RESPONSES	
Strongly agree	5.62%	82
Agree	27.60%	403
No opinion	9.79%	143
Disagree	31.99%	467
Strongly disagree	25.00%	365
<b>TOTAL</b>		<b>1,460</b>

# Q10 "The Son is eternally subordinate to the Father in the eternal relations in the Trinity."

Answered: 1,455 Skipped: 54



ANSWER CHOICES	RESPONSES	
Strongly agree	27.90%	406
Agree	37.25%	542
No opinion	12.44%	181
Disagree	14.16%	206
Strongly disagree	8.25%	120
TOTAL		1,455

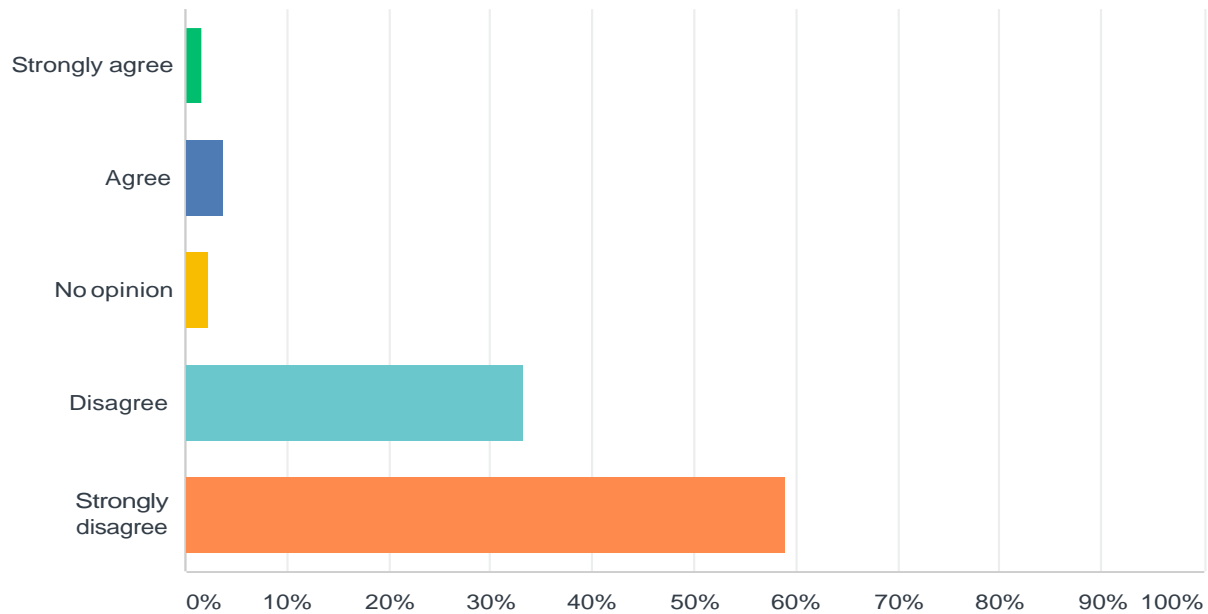
# Article 2

## The Bible



# Q11 "The Bible is not authoritative when it touches on matters of history or science."

Answered: 1,440 Skipped: 69



ANSWER CHOICES	RESPONSES	
Strongly agree	1.67%	24
Agree	3.75%	54
No opinion	2.22%	32
Disagree	33.26%	479
Strongly disagree	59.10%	851
<b>TOTAL</b>		<b>1,440</b>

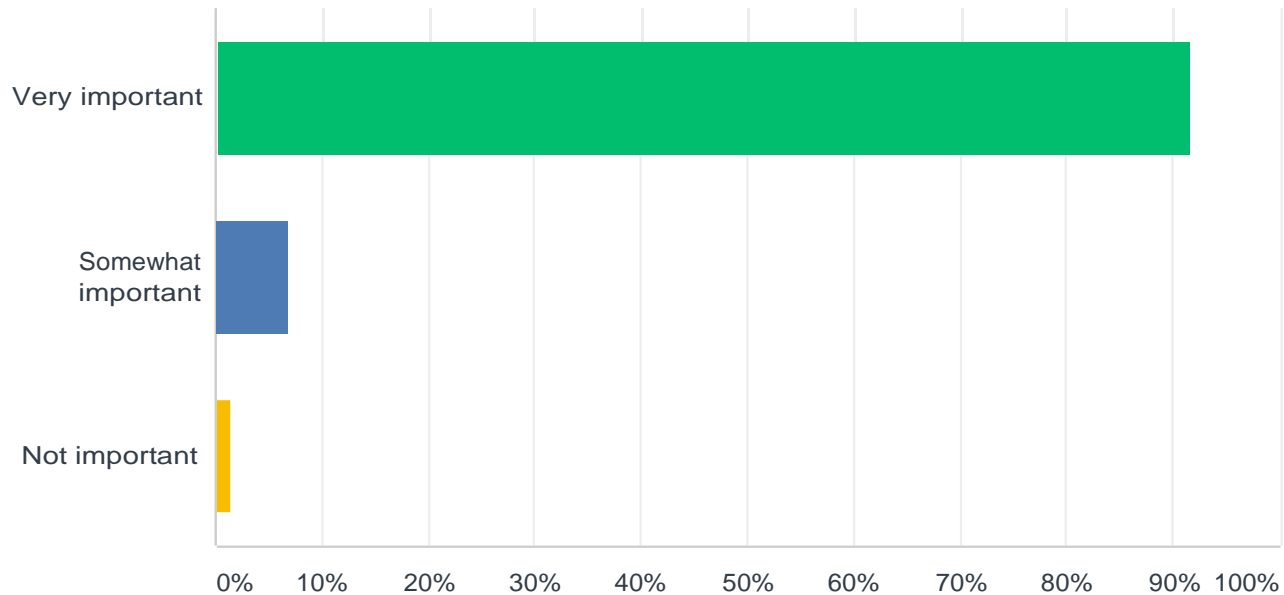
# Article 3

## The Human Condition



# Q12 How important is the doctrine of Adam and Eve as the progenitors of the entire human race?

Answered: 1,438 Skipped: 71

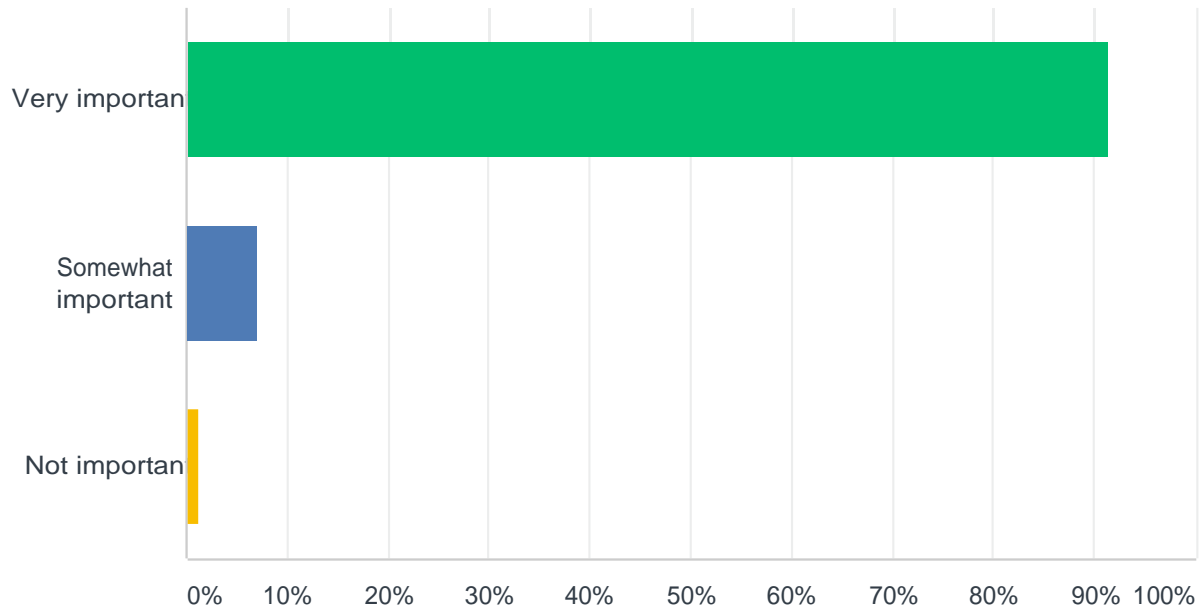


ANSWER CHOICES	RESPONSES	
Very important	91.72%	1,319
Somewhat important	6.88%	99
Not important	1.39%	20
<b>TOTAL</b>		<b>1,438</b>



# Q13 How important is the historicity of Adam and Eve?

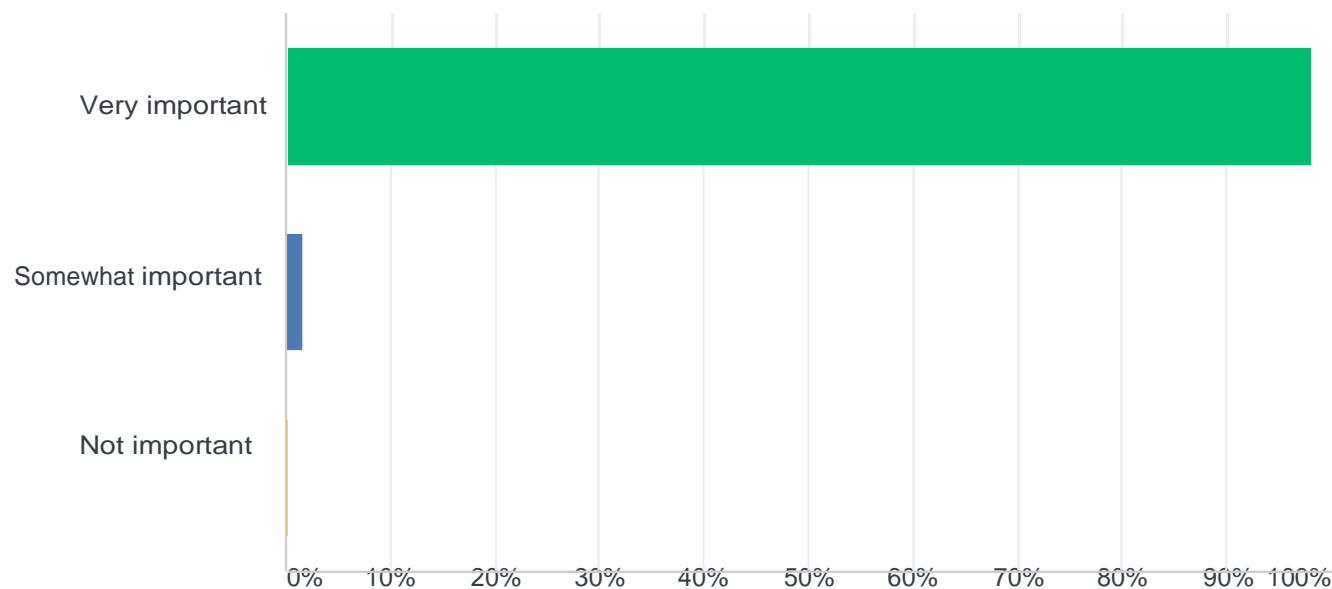
Answered: 1,441 Skipped: 68



ANSWER CHOICES	RESPONSES	
Very important	91.46%	1,318
Somewhat important	7.22%	104
Not important	1.32%	19
TOTAL		1,441

# Q14 How important is the doctrine of original sin (we are “sinners by nature”) in your theological framework?

Answered: 1,439 Skipped: 70



ANSWER CHOICES	RESPONSES	
Very important	98.19%	1,413
Somewhat important	1.60%	23
Not important	0.21%	3
TOTAL		1,439

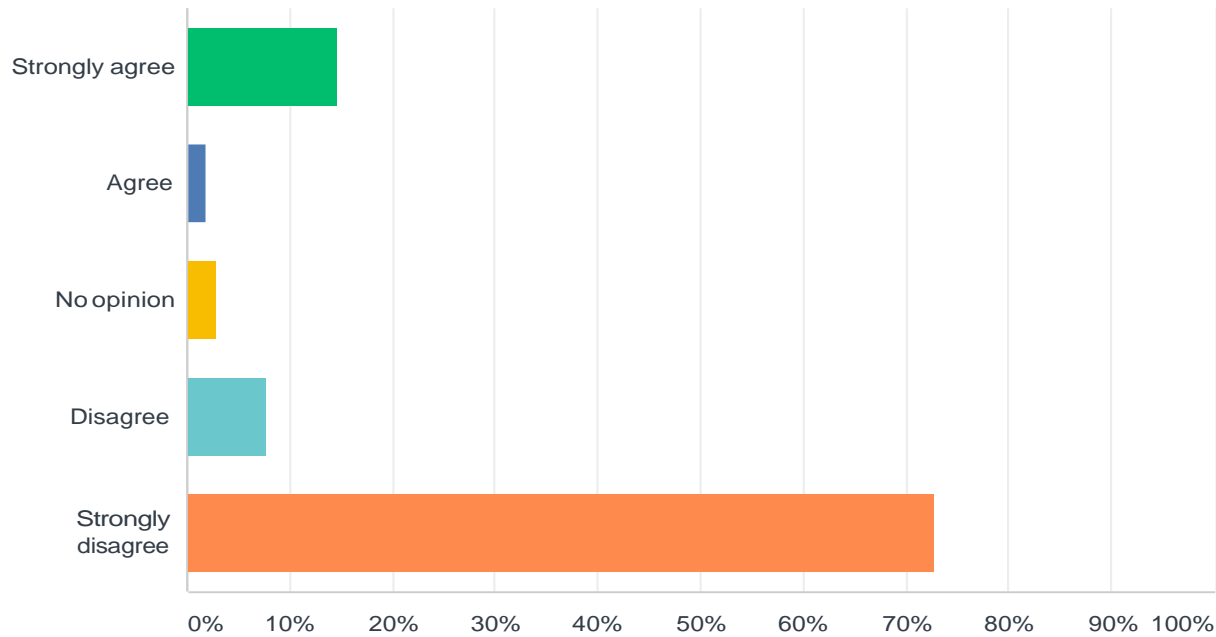
# **Article 4**

## **The Person of Christ**



# Q15 “The Son of God is the first, highest, and greatest of all created beings.”

Answered: 1,424 Skipped: 85



ANSWER CHOICES	RESPONSES	
Strongly agree	14.68%	209
Agree	1.97%	28
No opinion	2.88%	41
Disagree	7.65%	109
Strongly disagree	72.82%	1,037
<b>TOTAL</b>		<b>1,424</b>

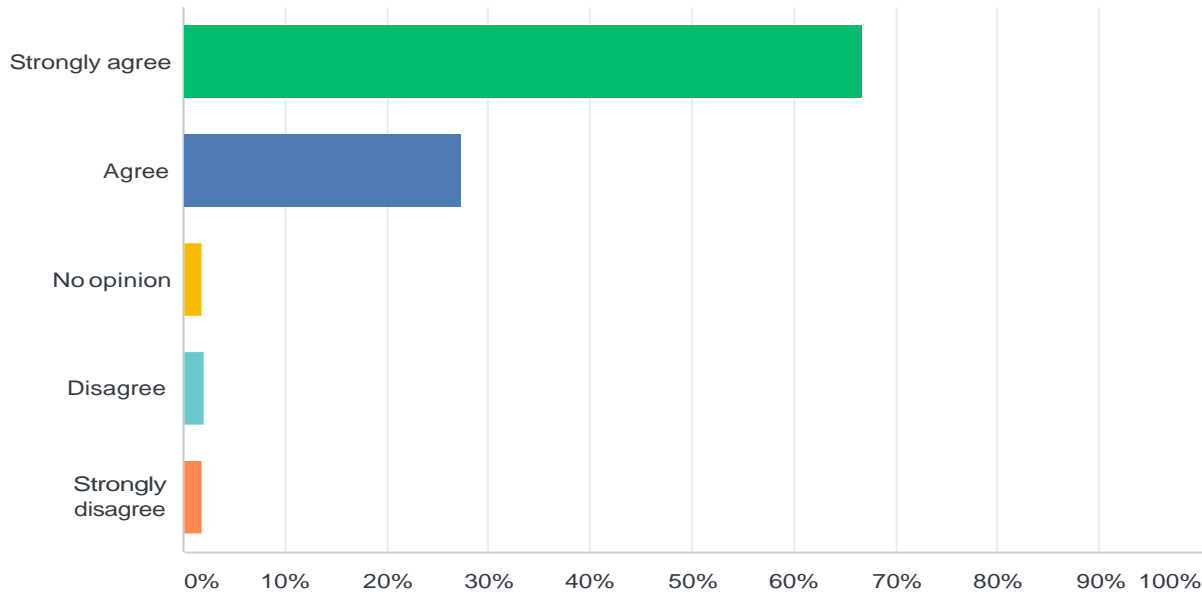
# **Article 5**

## **The Work of Christ**



# Q16 "Though other models can be used, an essential biblical understanding of the saving work of Christ is expressed by the penal substitutionary atonement model."

Answered: 1,432 Skipped: 77



ANSWER CHOICES	RESPONSES	
Strongly agree	66.76%	956
Agree	27.30%	391
No opinion	1.96%	28
Disagree	2.09%	30
Strongly disagree	1.89%	27
<b>TOTAL</b>		<b>1,432</b>

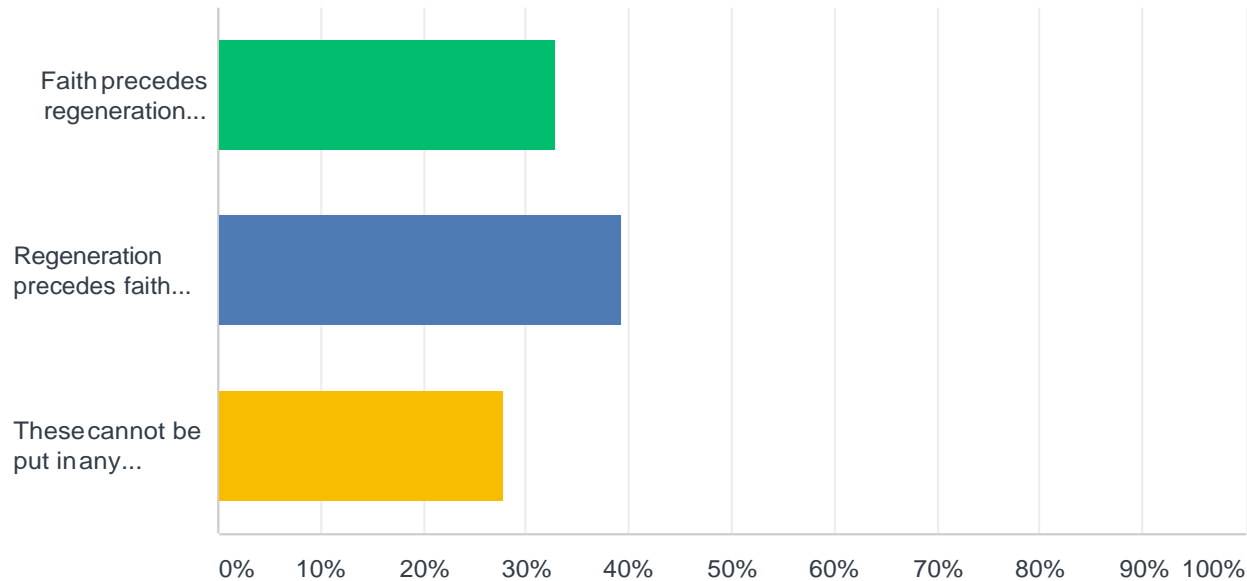
# Article 6

## The Holy Spirit



# Q17 As you consider the logical order of a believer's exercise of saving faith and the Spirit's work of regeneration, which best describes your belief?

Answered: 1,403 Skipped: 106

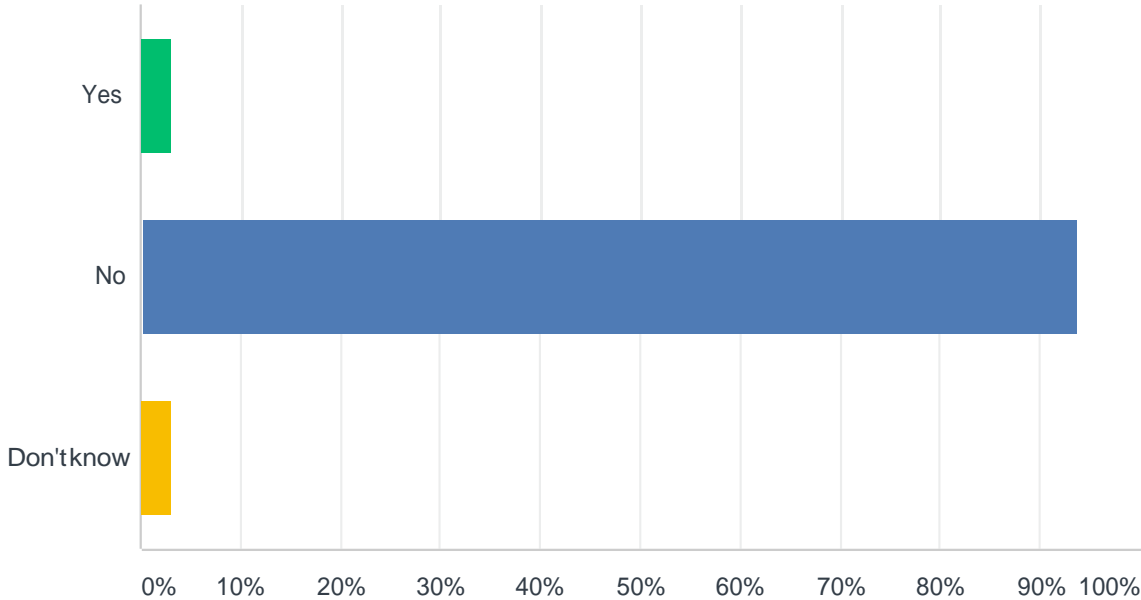


ANSWER CHOICES	RESPONSES	
Faith precedes regeneration (I believe and then I am regenerated).	32.86%	461
Regeneration precedes faith (I am regenerated and then I believe).	39.27%	551
These cannot be put in any logical order.	27.87%	391
<b>TOTAL</b>		<b>1,403</b>



# Q18 Do you believe that those who have truly put their faith in Christ and have been regenerated by the Holy Spirit can lose their salvation?

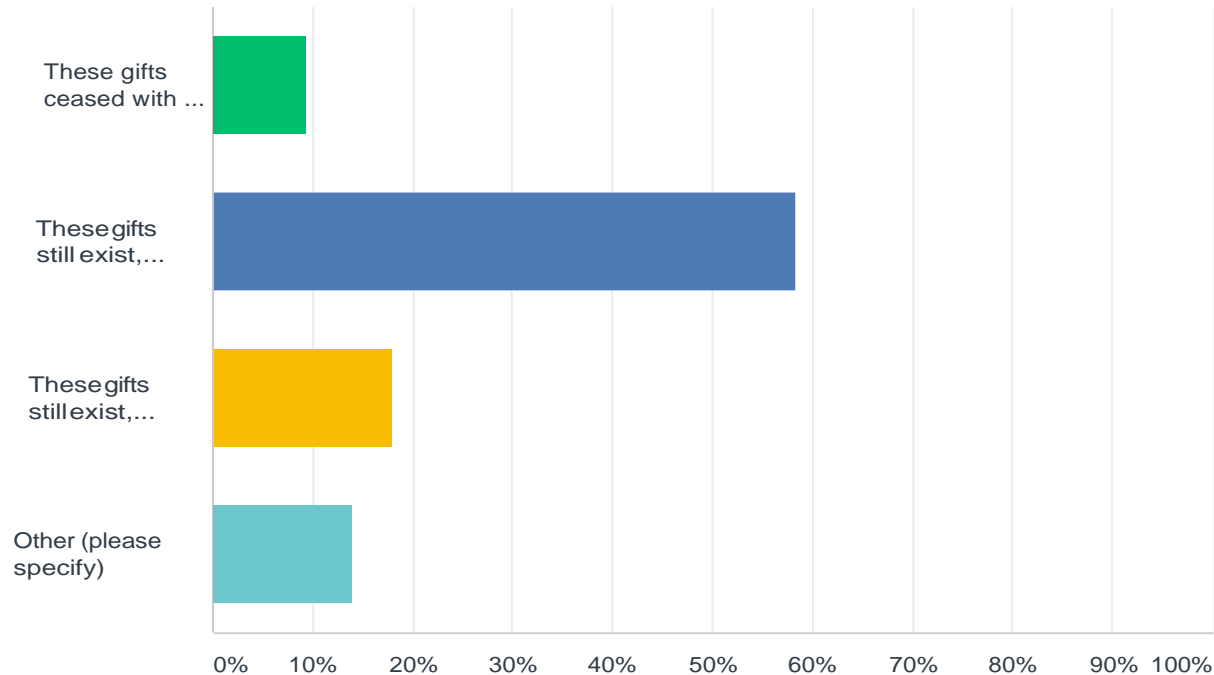
Answered: 1,429 Skipped: 80



ANSWER CHOICES	RESPONSES	
Yes	3.22%	46
No	93.70%	1,339
Don't know	3.08%	44
TOTAL		1,429

# Q19 Which of these would best characterize your position on what are called "miraculous gifts" (gifts of healing, prophecy, word of knowledge, tongues) of the Spirit?

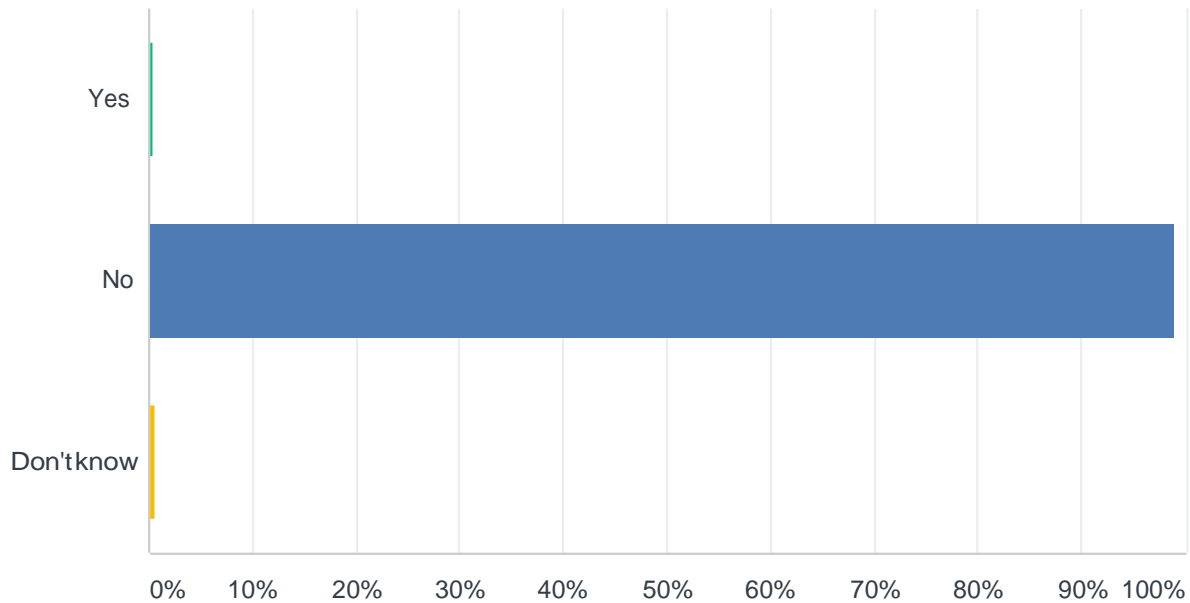
Answered: 1,430 Skipped: 79



ANSWER CHOICES	RESPONSES	
These gifts ceased with the death of the Apostles or the completion of the New Testament canon.	9.51%	136
These gifts still exist, but I am skeptical of the ways they are often expressed, and I do not actively encourage their use.	58.39%	835
These gifts still exist, therefore I encourage our people to express them appropriately.	18.04%	258
Other (please specify)	14.06%	201
<b>TOTAL</b>		<b>1,430</b>

# Q20 Is there new revelation from the Lord that is binding on the church and that has the same authority as Scripture?

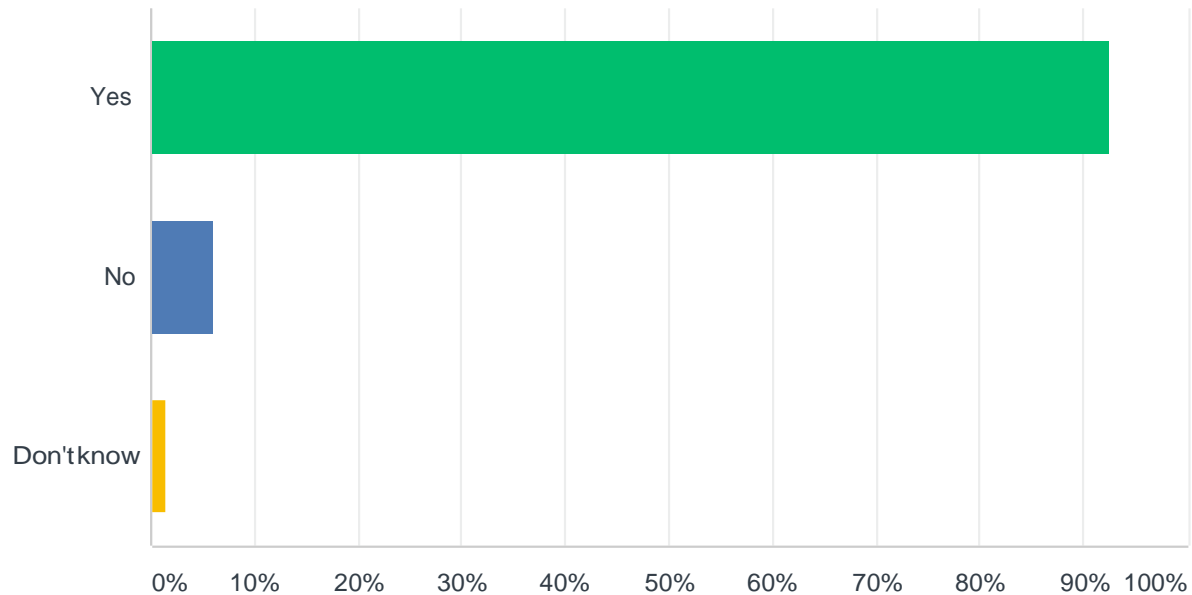
Answered: 1,431 Skipped: 78



ANSWER CHOICES	RESPONSES	
Yes	0.42%	6
No	98.88%	1,415
Don't know	0.70%	10
<b>TOTAL</b>		<b>1,431</b>

# Q21 Is all truth necessary for our salvation and spiritual life taught either explicitly or implicitly in Scripture?

Answered: 1,424 Skipped: 85



ANSWER CHOICES	RESPONSES	
Yes	92.42%	1,316
No	6.04%	86
Don't know	1.54%	22
TOTAL		1,424

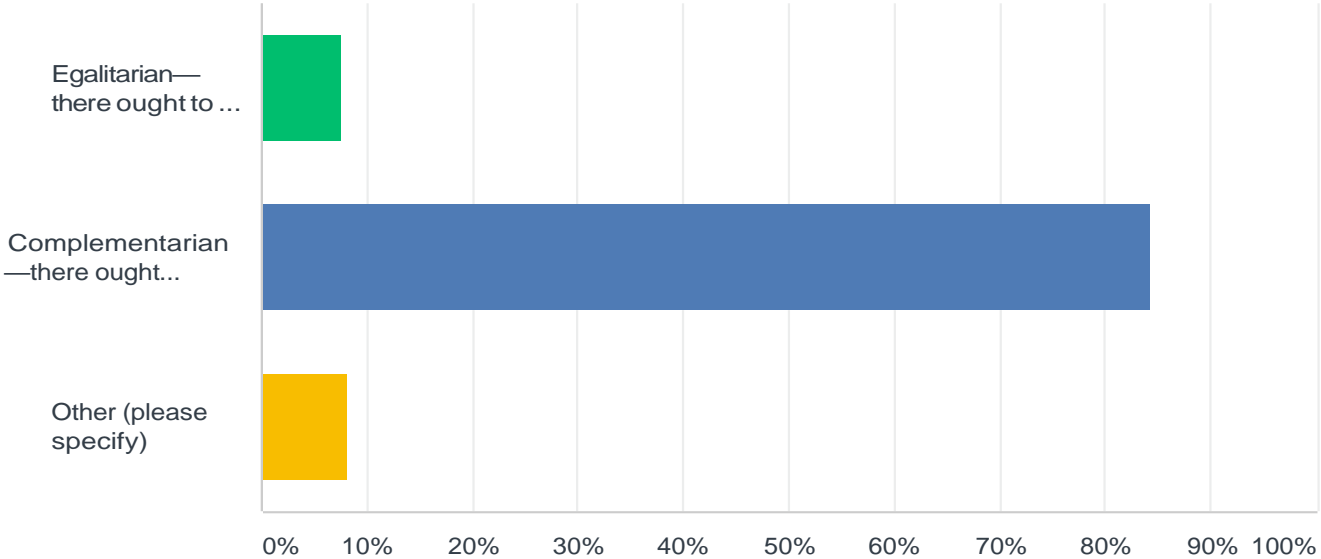
# Article 7

## The Church



# Q22 Which best describes your position on the issue of women in ministry in the local church?

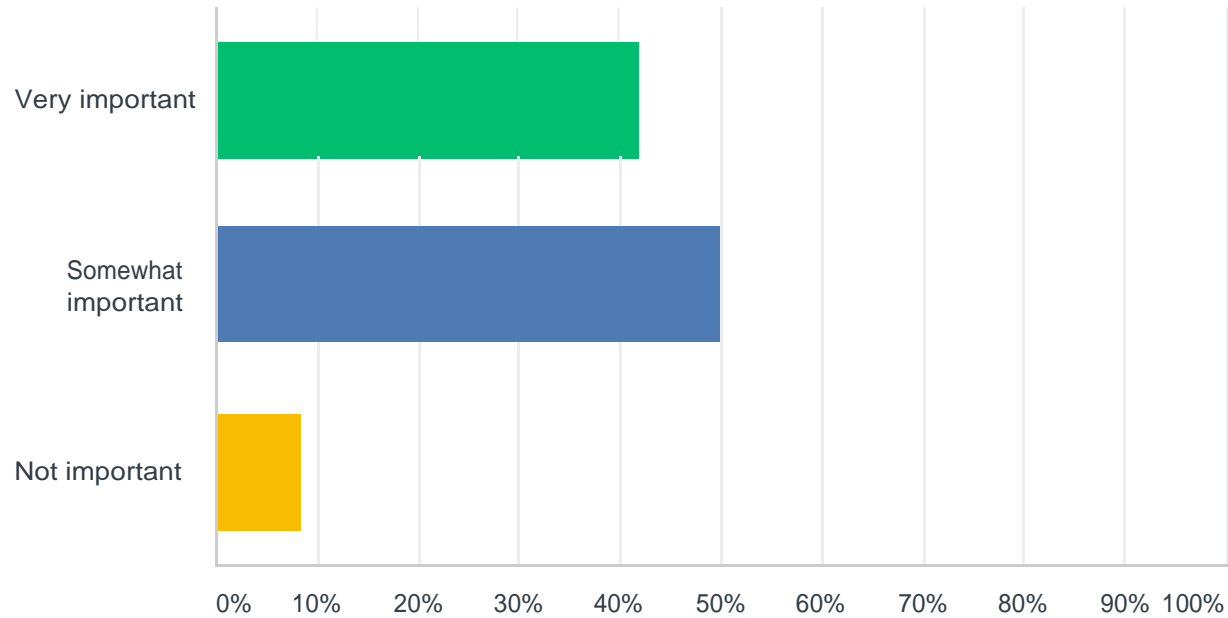
Answered: 1,422 Skipped: 87



ANSWER CHOICES	RESPONSES	
Egalitarian – there ought to be no differences in ministry roles based on gender.	7.59%	108
Complementarian – there ought to be some differences in ministry roles based on gender.	84.32%	1,199
Other (please specify)	8.09%	118
<b>TOTAL</b>		<b>1,424</b>

# Q23 How important is this position to your overall theological framework?

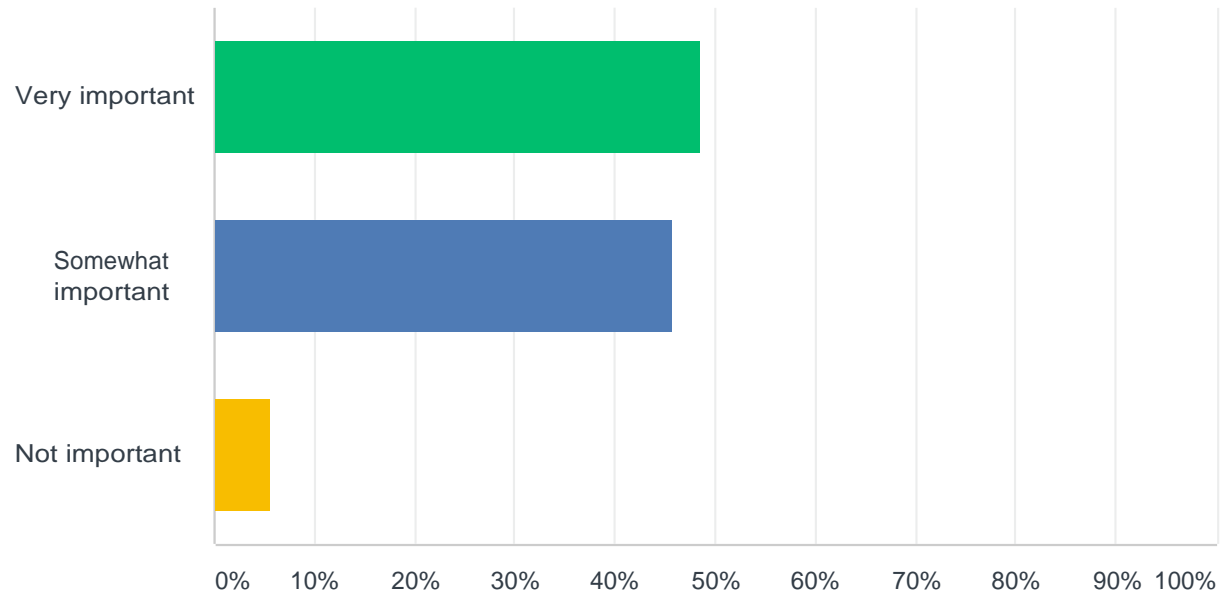
Answered: 1,423 Skipped: 86



ANSWER CHOICES	RESPONSES	
Very important	42.02%	598
Somewhat important	49.33%	702
Not important	8.64%	123
TOTAL		1,423

## Q24 How important is church membership?

Answered: 1,424 Skipped: 85

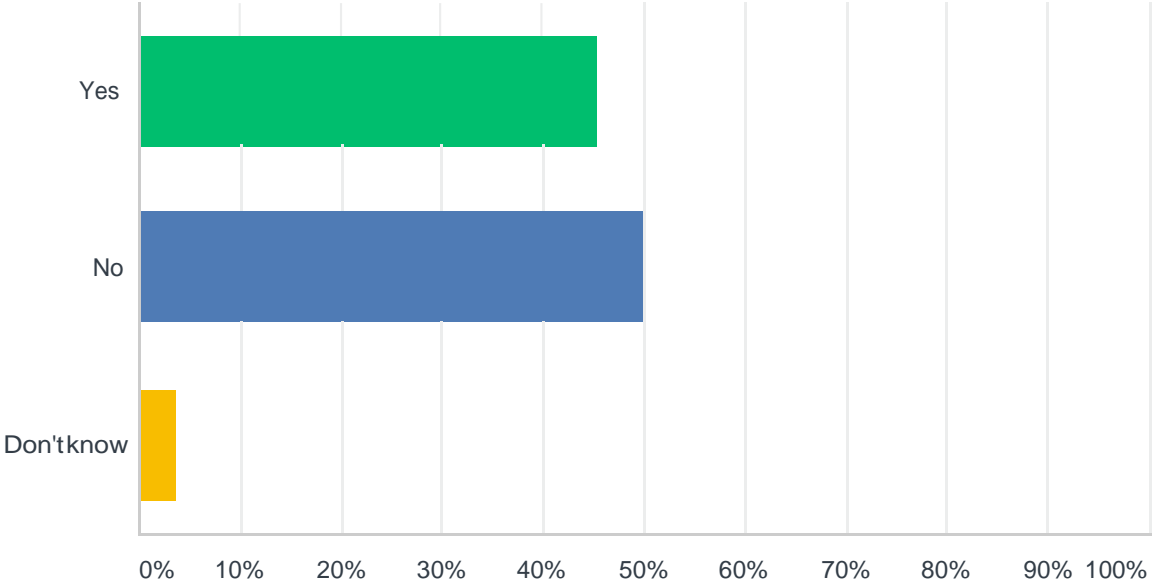


ANSWER CHOICES	RESPONSES	
Very important	48.60%	692
Somewhat important	45.79%	652
Not important	5.62%	80
TOTAL		1,424



# Q25 Do you think baptism (of any sort) ought to be required for church membership?

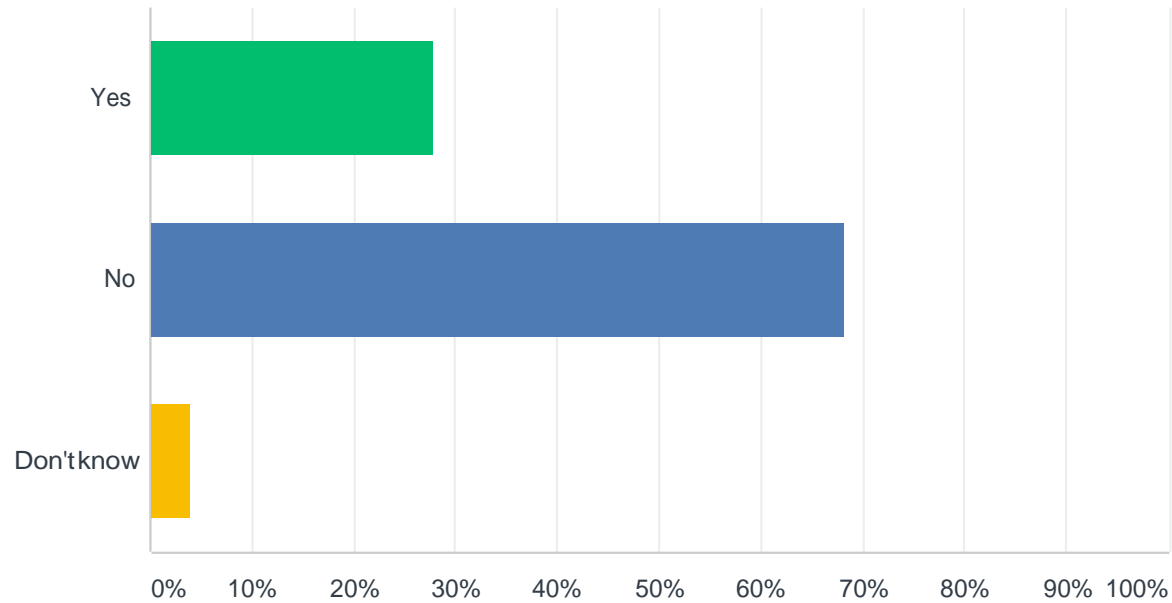
Answered: 1,415 Skipped: 94



ANSWER CHOICES	RESPONSES	
Yes	45.58%	645
No	50.74%	718
Don't know	3.67%	52
TOTAL		1,415

# Q26 Does your church require baptism (of any sort) for church membership?

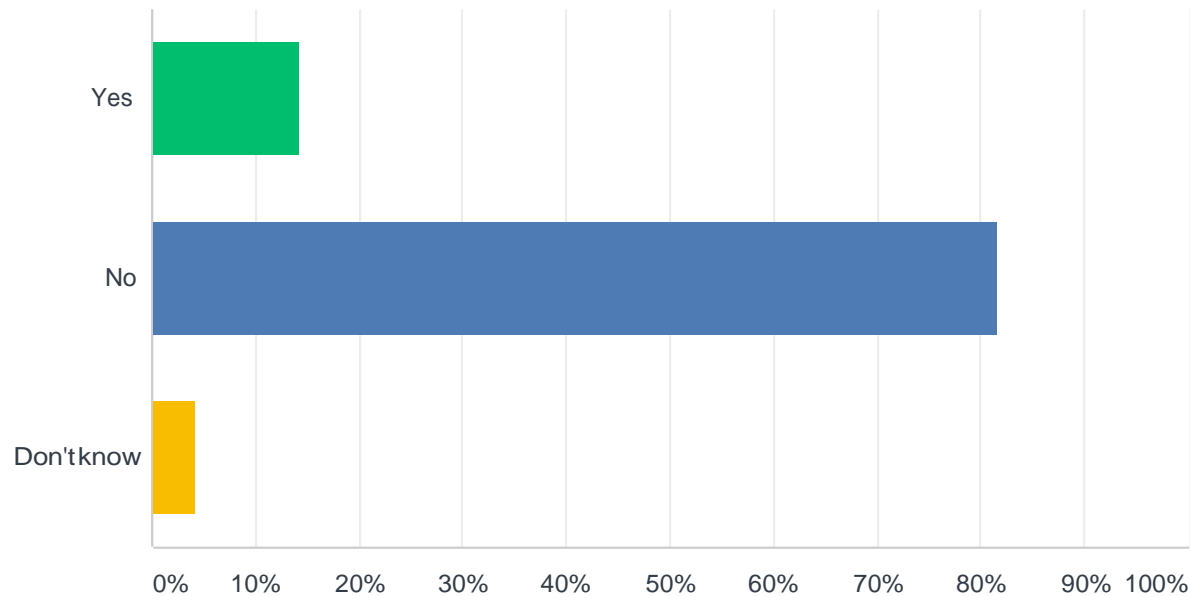
Answered: 1,416 Skipped: 93



ANSWER CHOICES	RESPONSES	
Yes	27.75%	393
No	68.22%	966
Don't know	4.03%	57
TOTAL		1,416

# Q27 Do you think baptism (of any sort) ought to be a required for participation in the Lord's Supper?

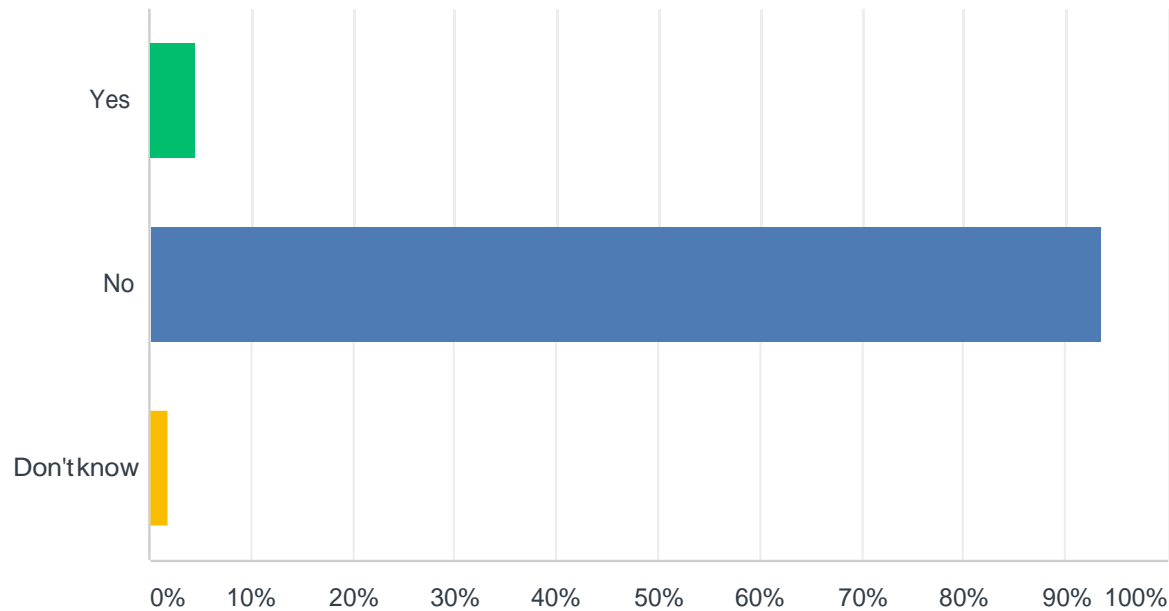
Answered: 1,424 Skipped: 85



ANSWER CHOICES	RESPONSES	
Yes	14.19%	202
No	81.60%	1,162
Don't know	4.21%	60
<b>TOTAL</b>		<b>1,424</b>

# Q28 Does your church require baptism (of any sort) for participation in the Lord's Supper?

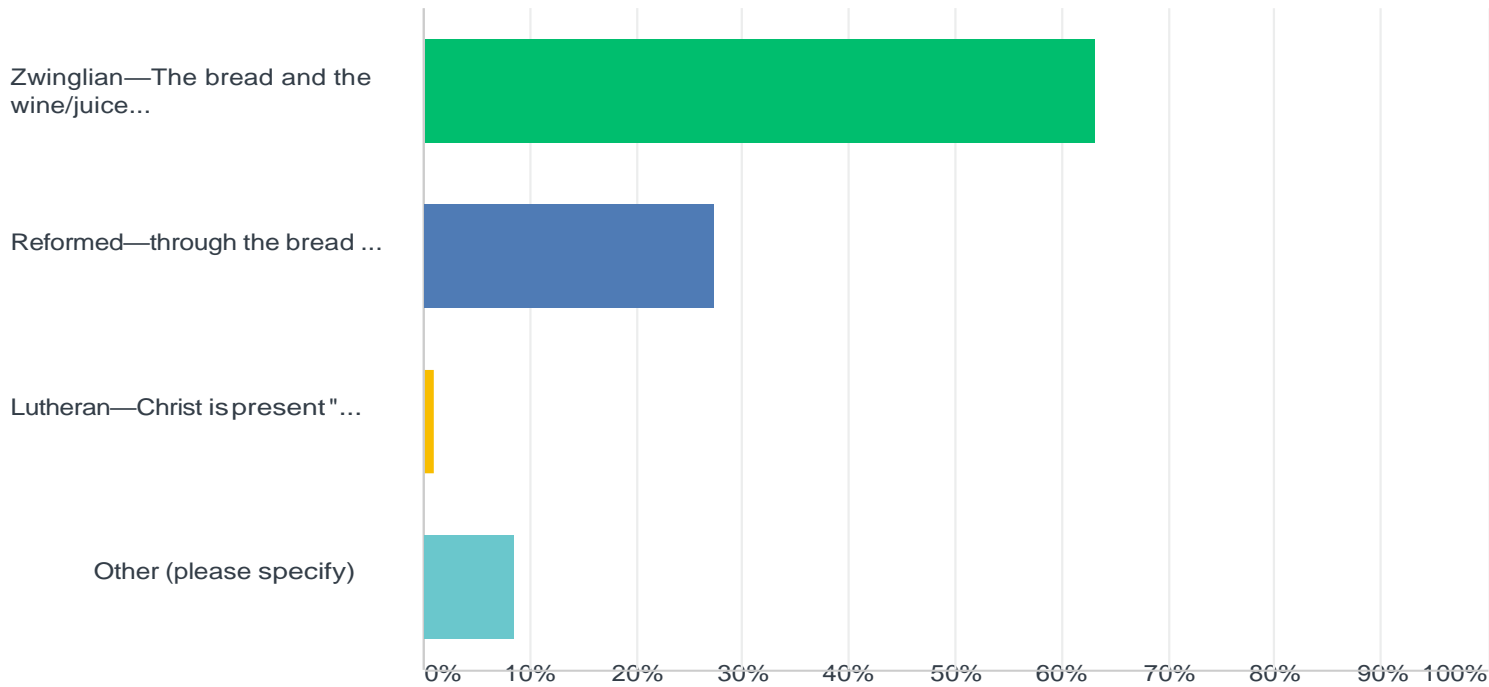
Answered: 1,419 Skipped: 90



ANSWER CHOICES	RESPONSES	
Yes	4.58%	65
No	93.52%	1,327
Don't know	1.90%	27
TOTAL		1,419

# Q29 What would best characterize your view of the Lord's Supper?

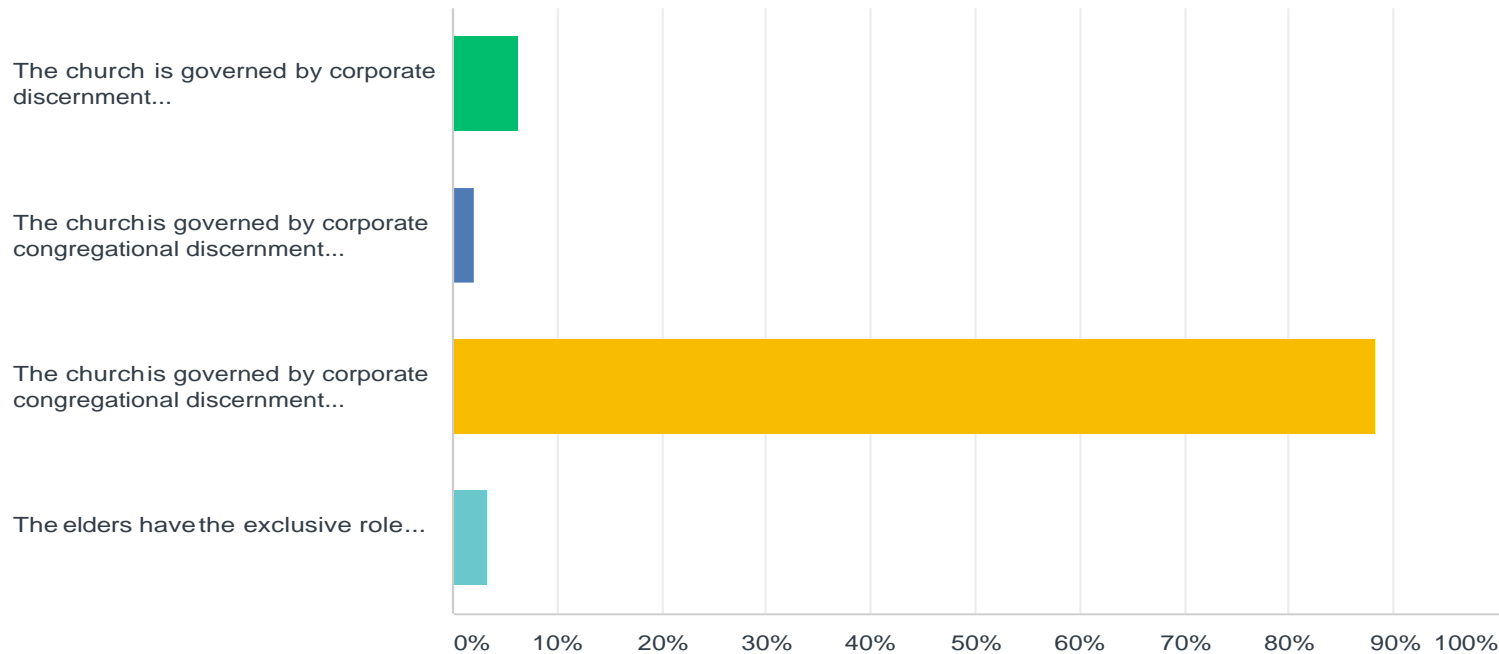
Answered: 1,423 Skipped: 86



ANSWER CHOICES	RESPONSES	
Zwinglian—The bread and the wine/juice are symbols of Christ's presence.	63.11%	898
Reformed—through the bread and the wine/juice Christ is present in a spiritual sense.	27.41%	390
Lutheran—Christ is present "in, with and under" the bread and the wine/juice.	0.98%	14
Other (please specify)	8.50%	121

## Q30 Regarding church polity, which model best describes your understanding of congregationalism:

Answered: 1,415 Skipped: 94



ANSWER CHOICES	RESPONSES	
The church is governed by corporate discernment of God's will through the entire congregation on all matters.	6.29%	89
The church is governed by corporate congregational discernment of God's will led largely by the lead pastor.	2.19%	31
The church is governed by corporate congregational discernment of God's will led largely by a team of pastors/elders.	88.27%	1,249
The elders have the exclusive role of discerning God's will for the entire congregation.	3.25%	46
<b>TOTAL</b>		<b>1,415</b>

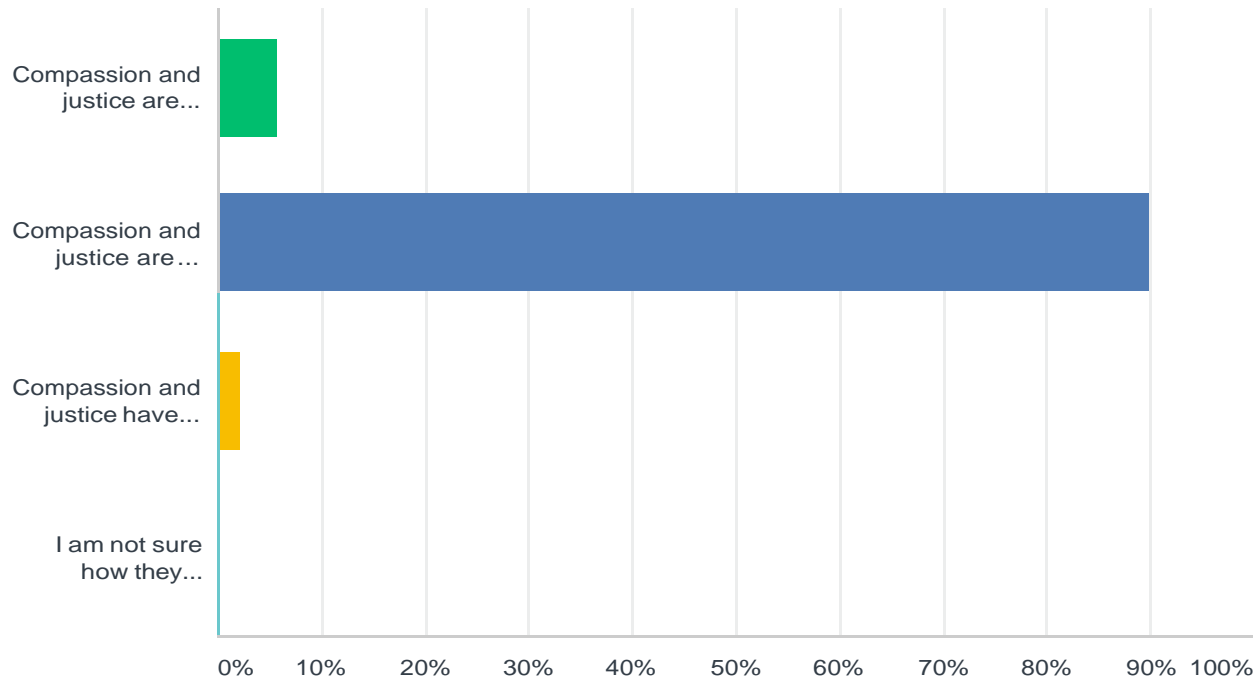
# Article 8

## Christian Living



# Q31 Which statement best explains your understanding of how compassion, justice and deeds of mercy relate to the gospel?

Answered: 1,407 Skipped: 102

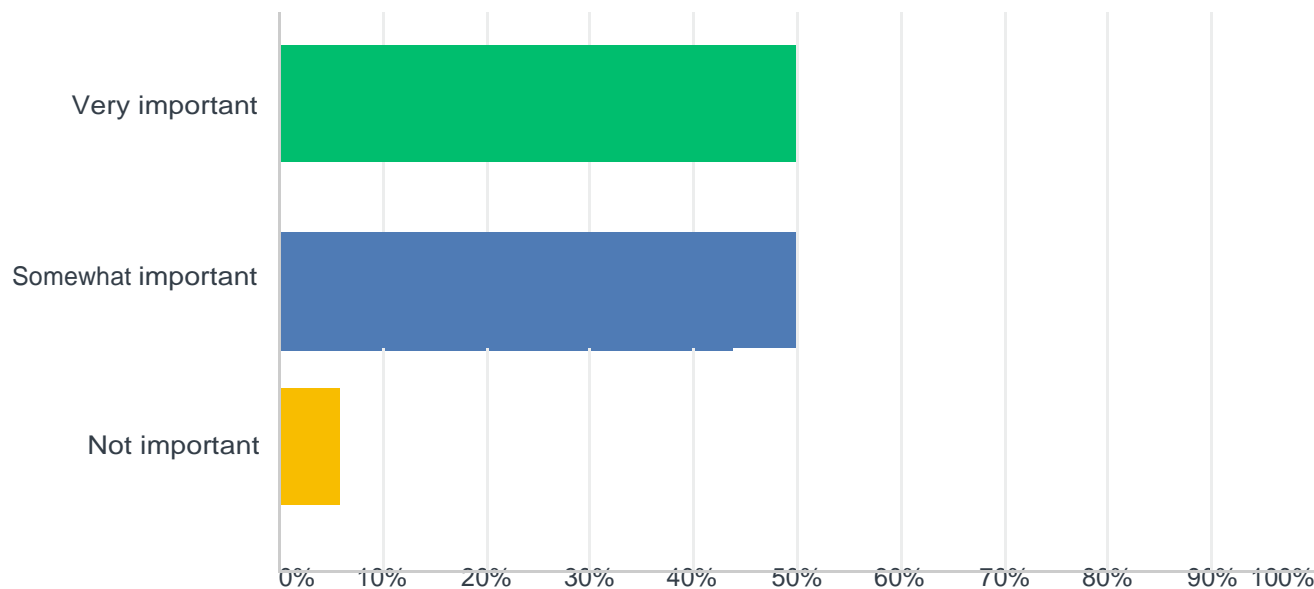


ANSWER CHOICES	RESPONSES	
Compassion and justice are equated with the gospel.	5.83%	82
Compassion and justice are not the gospel but are a necessary outworking of the gospel.	90.41%	1,272
Compassion and justice have no relation to the gospel at all.	2.20%	31
I am not sure how they relate.	1.56%	22



# Q32 How important do you think it is for your local church to reflect the racial/ethnic diversity of your community?

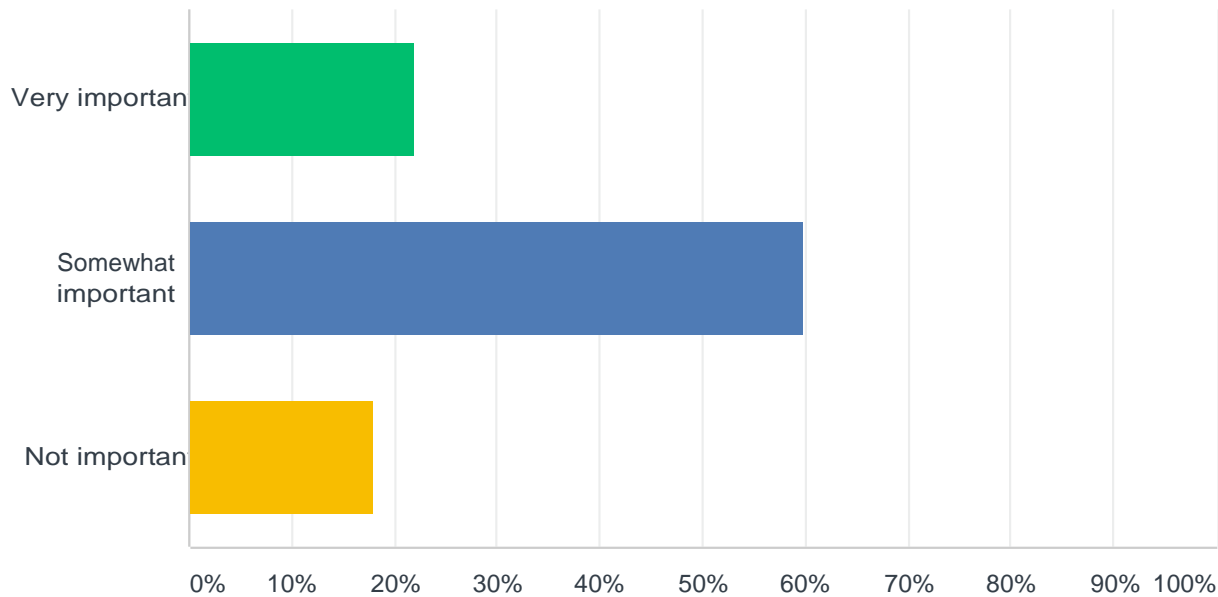
Answered: 1,418 Skipped: 91



ANSWER CHOICES	RESPONSES	
Very important	49.86%	707
Somewhat important	44.01%	624
Not important	6.14%	87
<b>TOTAL</b>		<b>1,418</b>

# Q33 How important does your congregation think it is for your local church to reflect the racial/ethnic diversity of your community?

Answered: 1,399 Skipped: 110



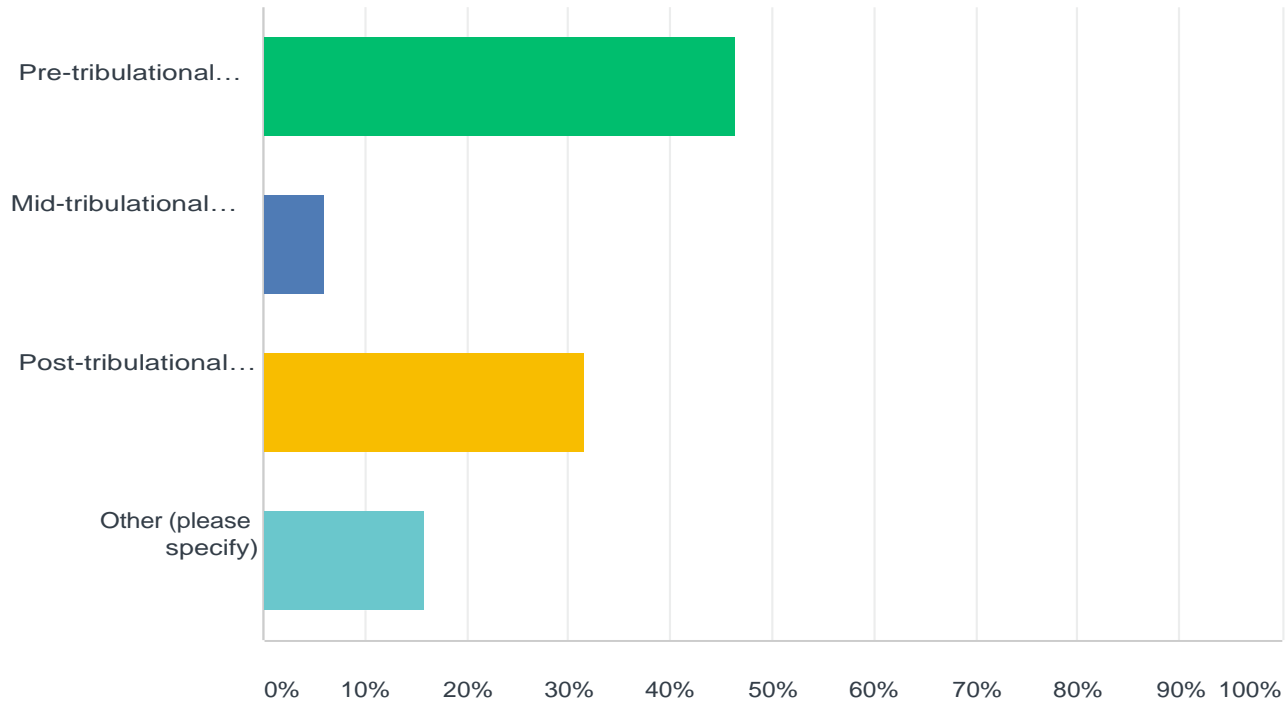
ANSWER CHOICES	RESPONSES	
Very important	22.02%	308
Somewhat important	59.90%	838
Not important	18.08%	253
<b>TOTAL</b>		<b>1,399</b>

# Article 9: Christ's Return



# Q34 What would best describe your eschatological position?

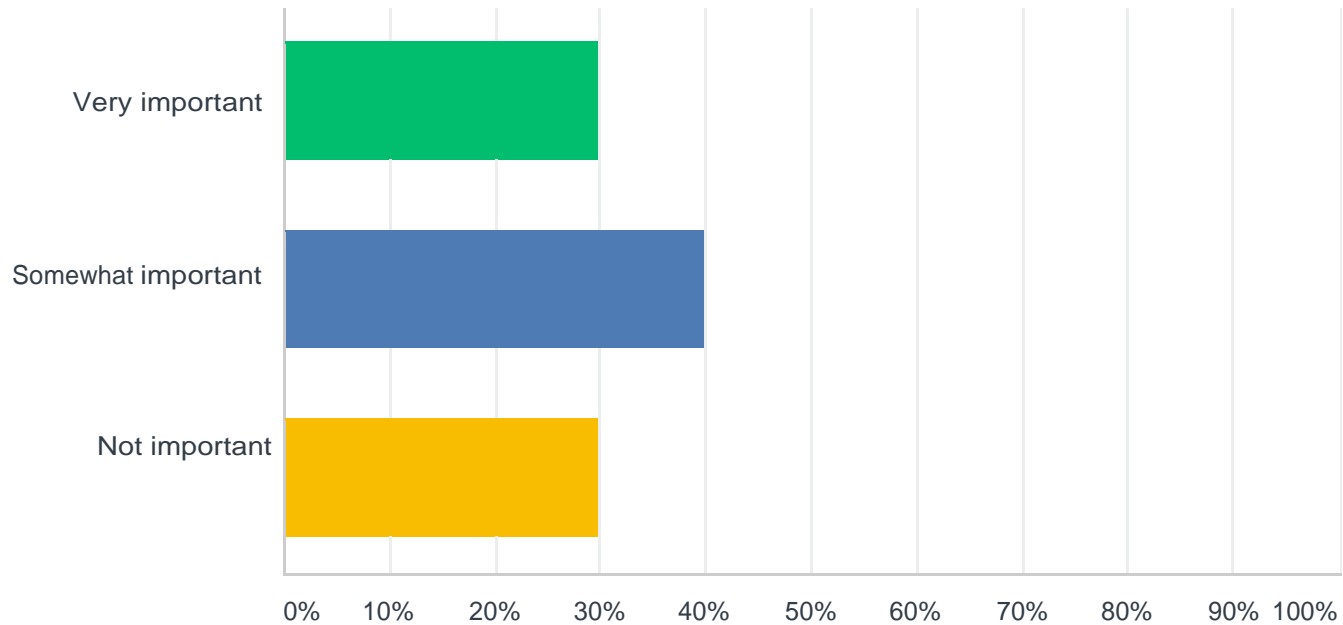
Answered: 1,413 Skipped: 96



ANSWER CHOICES	RESPONSES	
Pre-tribulational premillennial	46.43%	656
Mid-tribulational premillennial	6.02%	85
Post-tribulational premillennial	31.56%	446
Other (please specify)	15.99%	226
<b>TOTAL</b>		<b>1,413</b>

# Q35 How important is premillennialism in your theological framework?

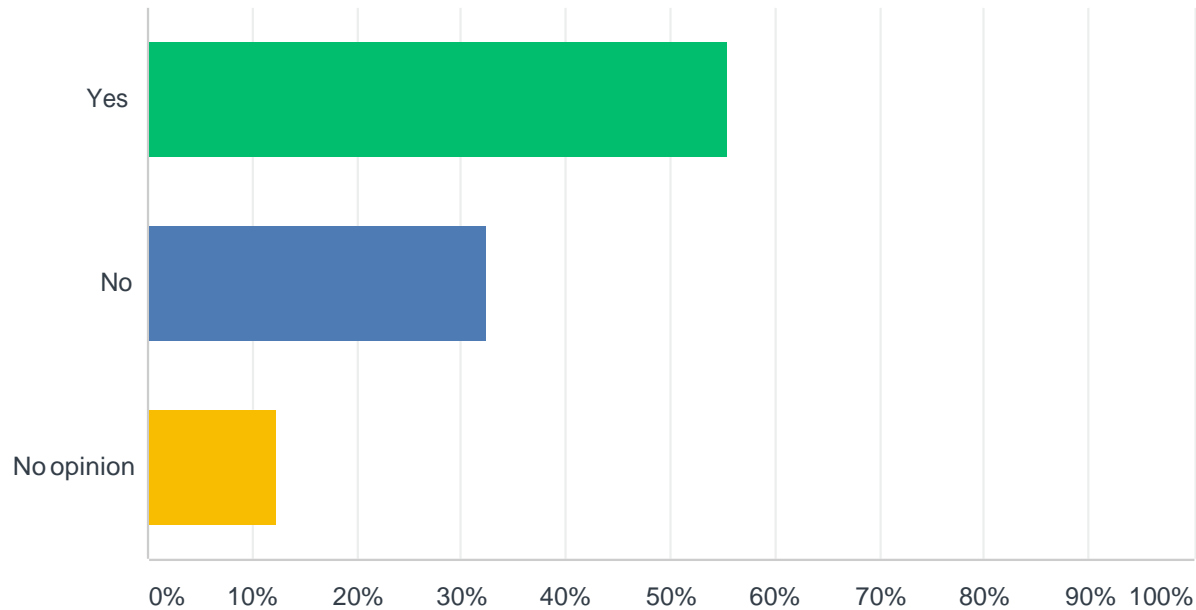
Answered: 1,418 Skipped: 91



ANSWER CHOICES	RESPONSES	
Very important	30.54%	433
Somewhat important	39.49%	560
Not important	29.97%	425
<b>TOTAL</b>		<b>1,418</b>

# Q36 Should the term "premillennial" be replaced by the term "glorious" in our Statement of Faith?

Answered: 1,411 Skipped: 98



ANSWER CHOICES	RESPONSES	
Yes	55.35%	781
No	32.39%	457
No opinion	12.26%	173
TOTAL		1,411

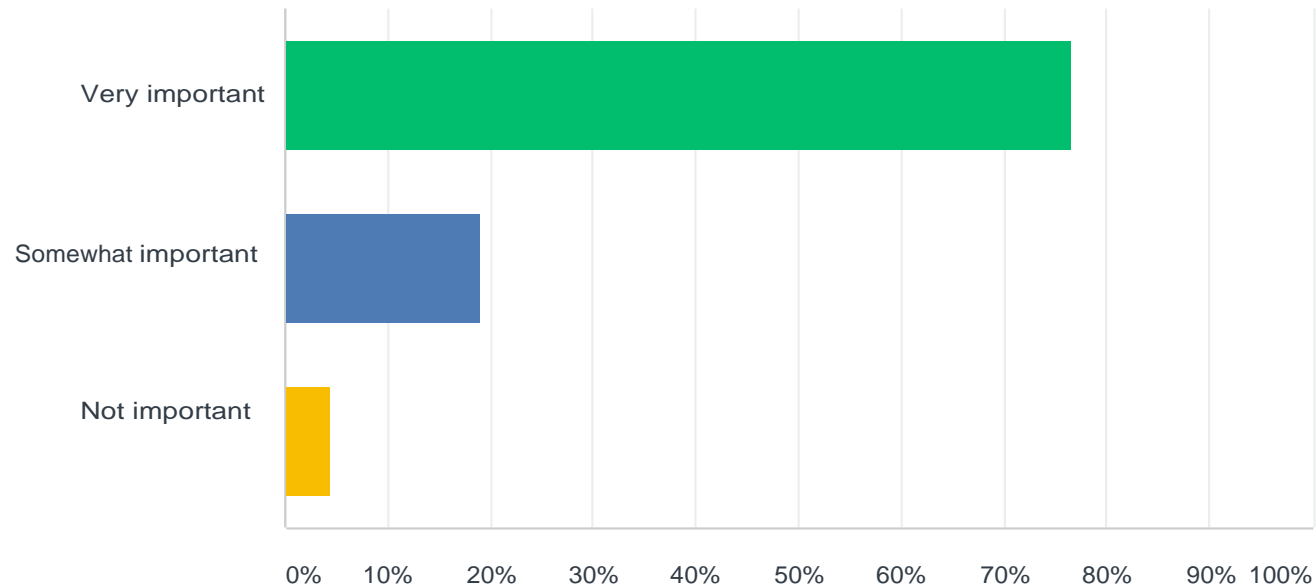
# **Article 10**

## **Response and Eternal Destiny**



# Q37 How important is the doctrine of "eternal conscious punishment" in your theological framework?

Answered: 1,408 Skipped: 101

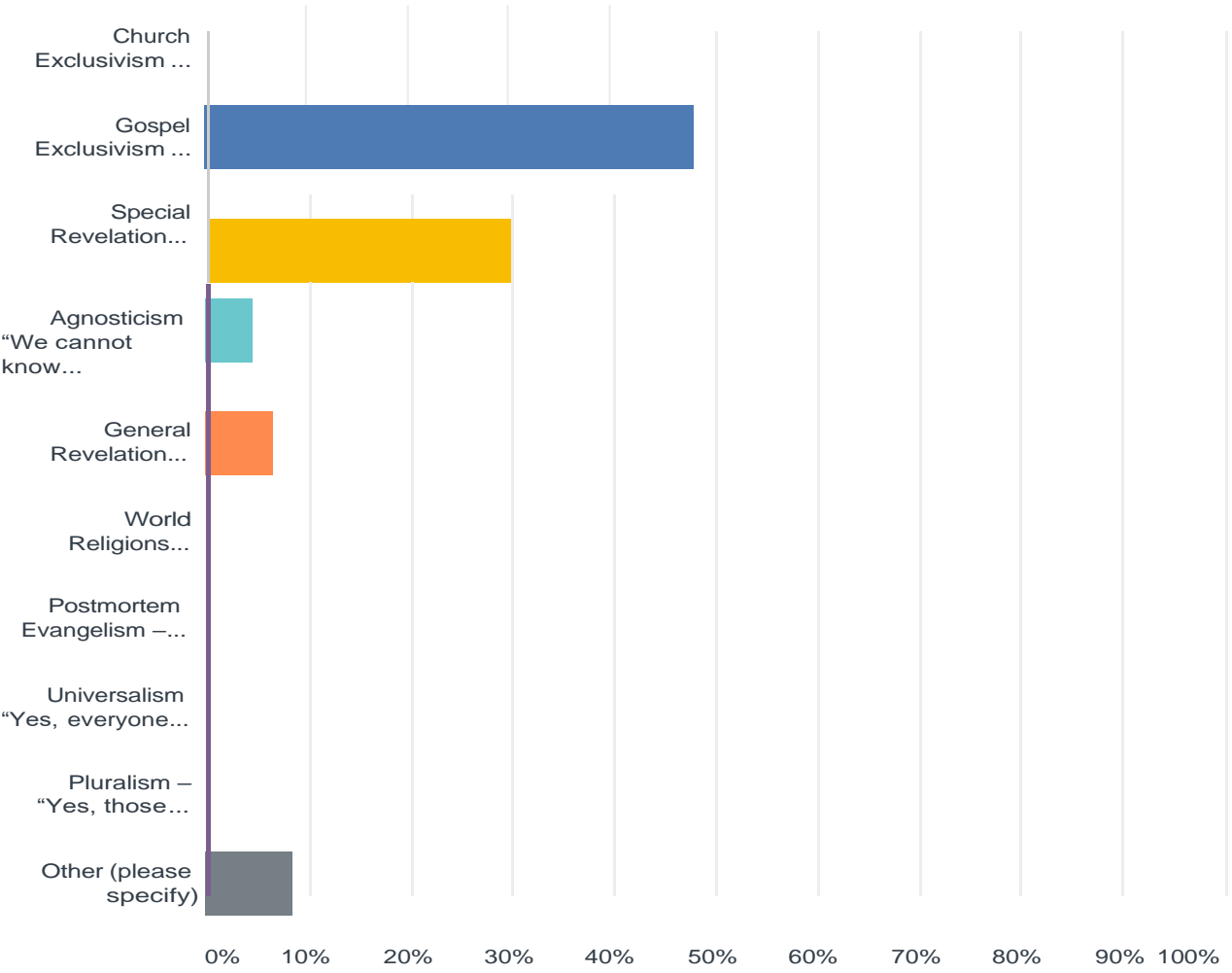


ANSWER CHOICES	RESPONSES	
Very important	76.49%	1,077
Somewhat important	19.11%	269
Not important	4.40%	62
TOTAL		1,408



# Q38 Which view best represents your own with regard to the eternal destiny of those who have never heard the gospel message— Can a competent adult be saved apart from an explicit knowledge of Jesus Christ?

Answered: 1,416 Skipped: 93



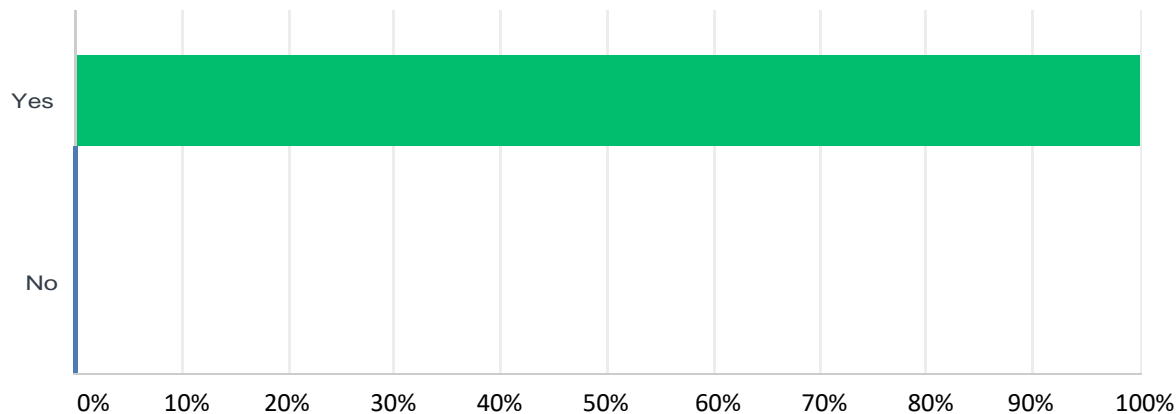
ANSWER CHOICES	RESPONSES	
Church Exclusivism – “No, outside the church there is no salvation.”	0.14%	2
Gospel Exclusivism – “No, they must hear the gospel and trust Christ to be saved.”	48.31%	684
Special Revelation Exclusivism – “No, unless God chooses to send them special revelation in an extraordinary way – by a direct revelation from the Lord, dream, vision, miracle, or angelic message.”	30.58%	433
Agnosticism– “We cannot know for certain the answer to this question.”	4.80%	68
General Revelation Inclusivism – “Yes, they can respond to God through seeing enough of who he is in general revelation.”	6.85%	97
World Religions Inclusivism – “Yes, they can respond to God through general revelation or their religion, since their religion contains truth from general revelation and possibly remnants of special revelation.”	0.35%	5
Postmortem Evangelism – “Yes, those who have never heard the gospel will have an opportunity to trust Christ after death.”	0.28%	4
Universalism – “Yes, everyone will ultimately be saved.”	0.00%	0
Pluralism – “Yes, those who have never heard may experience ‘salvation’ as they understand it because each embraces their version of the real, but the question is erroneous because it assumes Christianity is ultimate.”	0.00%	0
Other (please specify)	8.69%	123
<b>TOTAL</b>	<b>1,416</b>	

# Other Doctrinal Issues



# Q39 Do you agree with the Resolution on Human Sexuality and the Covenant of Marriage, that “God created human beings uniquely in His image as male and female, and He has designed marriage to be a covenantal relationship between one man and one woman.”

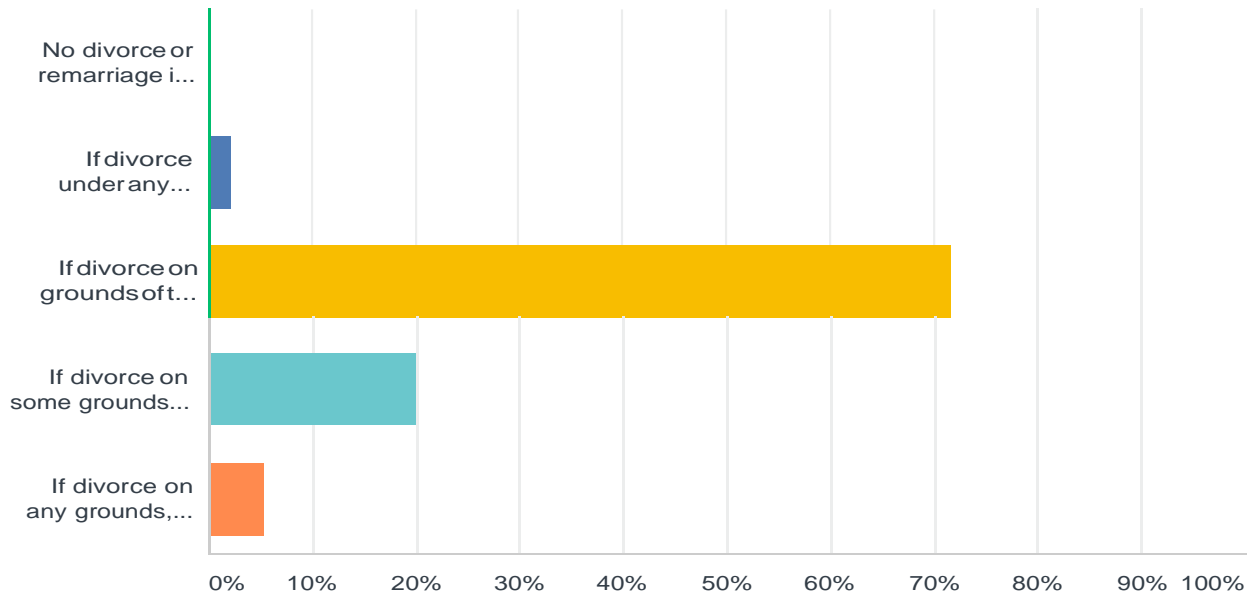
Answered: 1,399 Skipped: 110



ANSWER CHOICES	RESPONSES	
Yes	99.50%	1,392
No	0.50%	7
TOTAL		1,399

# Q40 What best describes your position on divorce and remarriage for a Christian believer:

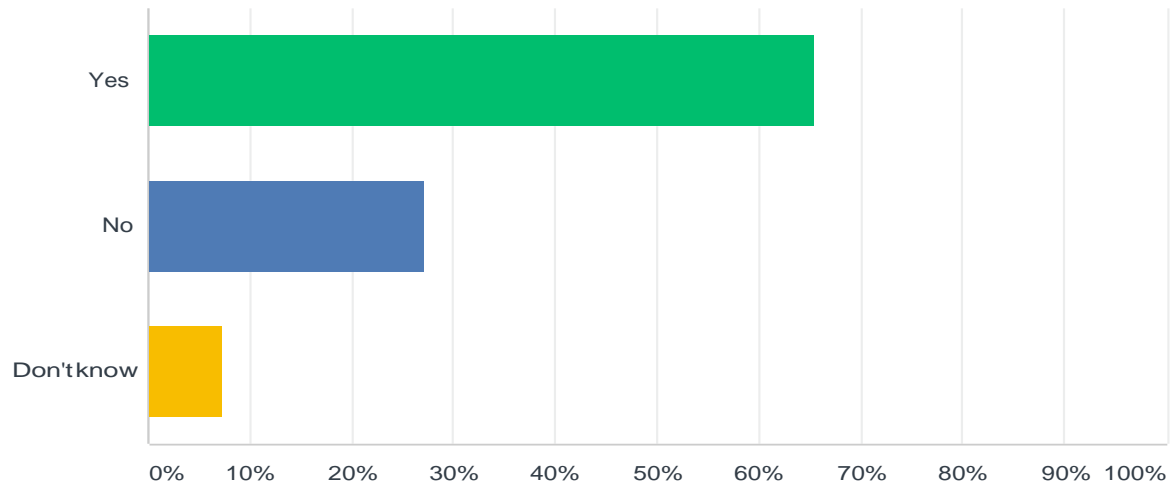
Answered: 1,383 Skipped: 126



ANSWER CHOICES	RESPONSES	
No divorce or remarriage is permitted.	1.08%	15
If divorce under any circumstance, no remarriage is permitted.	2.39%	33
If divorce on grounds of the spouse's infidelity or desertion, remarriage is permitted.	71.66%	991
If divorce on some grounds other than the spouse's infidelity or desertion, remarriage is permitted.	19.52%	270
If divorce on any grounds, remarriage is permitted.	5.35%	74
<b>TOTAL</b>		<b>1,383</b>

# Q41 Would your answer to the question above be different if either the divorce or remarriage occurred before a person's conversion?

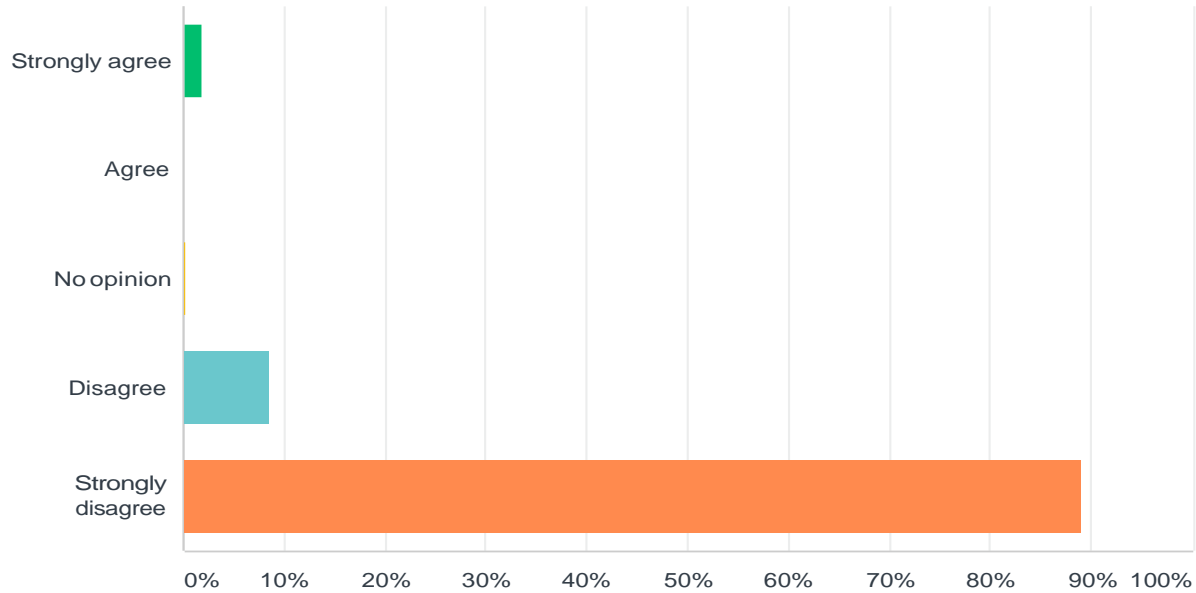
Answered: 1,394 Skipped: 115



ANSWER CHOICES	RESPONSES	
Yes	65.42%	912
No	27.19%	379
Don't know	7.39%	103
<b>TOTAL</b>		<b>1,394</b>

# Q42 “Sex outside of the marriage covenant between a man and a woman is acceptable.”

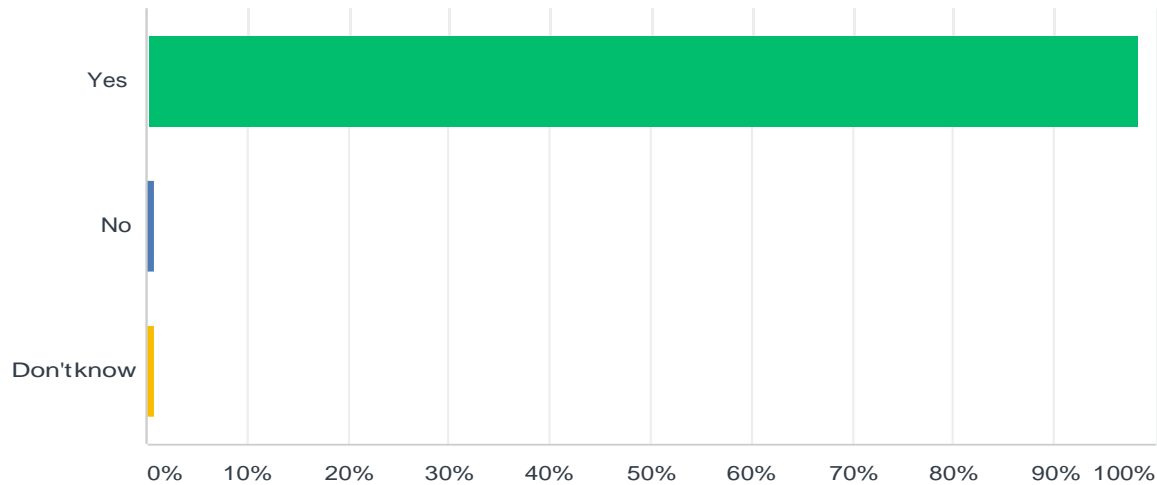
Answered: 1,401 Skipped: 108



ANSWER CHOICES	RESPONSES	
Strongly agree	1.78%	25
Agree	0.07%	1
No opinion	0.29%	4
Disagree	8.64%	121
Strongly disagree	89.22%	1,250
<b>TOTAL</b>		<b>1,401</b>

# Q43 Do you believe homosexual behavior is always contrary to the teaching of Scripture?

Answered: 1,399 Skipped: 110

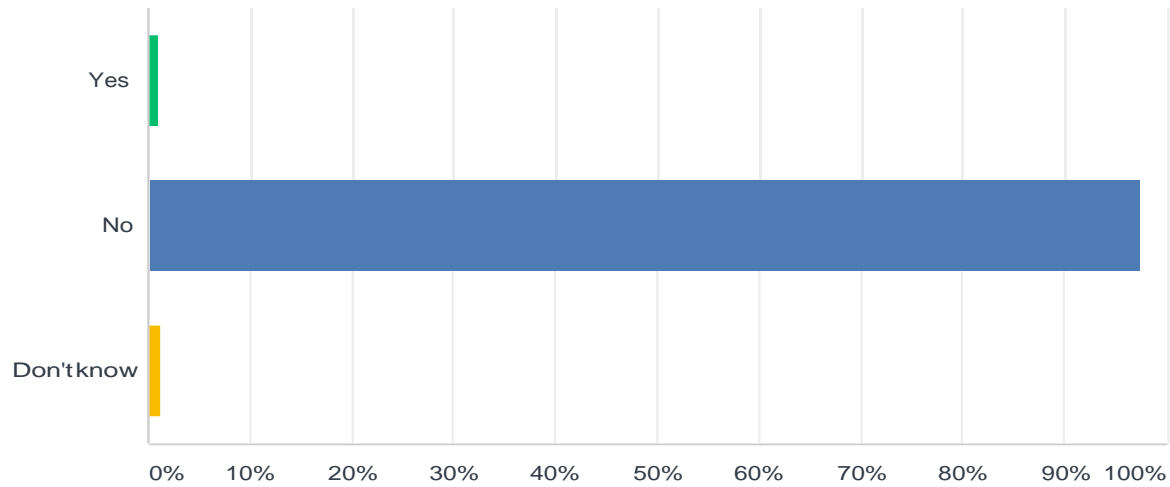


ANSWER CHOICES	RESPONSES	
Yes	98.28%	1,375
No	0.93%	13
Don't know	0.79%	11
TOTAL		1,399



# Q44 Do you think the church should recognize legally constituted “marriages” of same-sex couples as real marriages in the sight of God and in the life of the church?

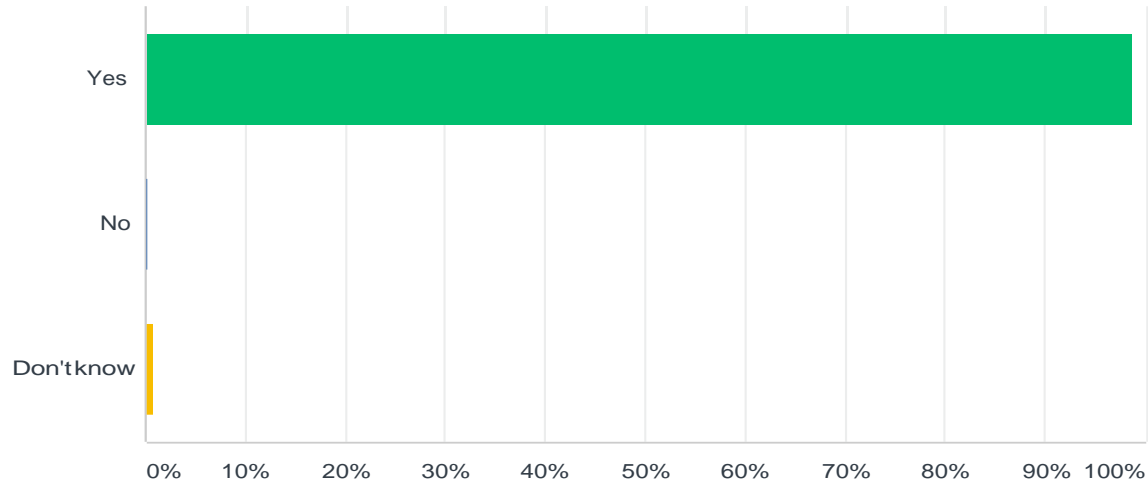
Answered: 1,398 Skipped: 111



ANSWER CHOICES	RESPONSES	
Yes	1.07%	15
No	97.57%	1,364
Don't know	1.36%	19
<b>TOTAL</b>		<b>1,398</b>

# Q45 Abortion is a sin, the taking of a human life created in the image of God.

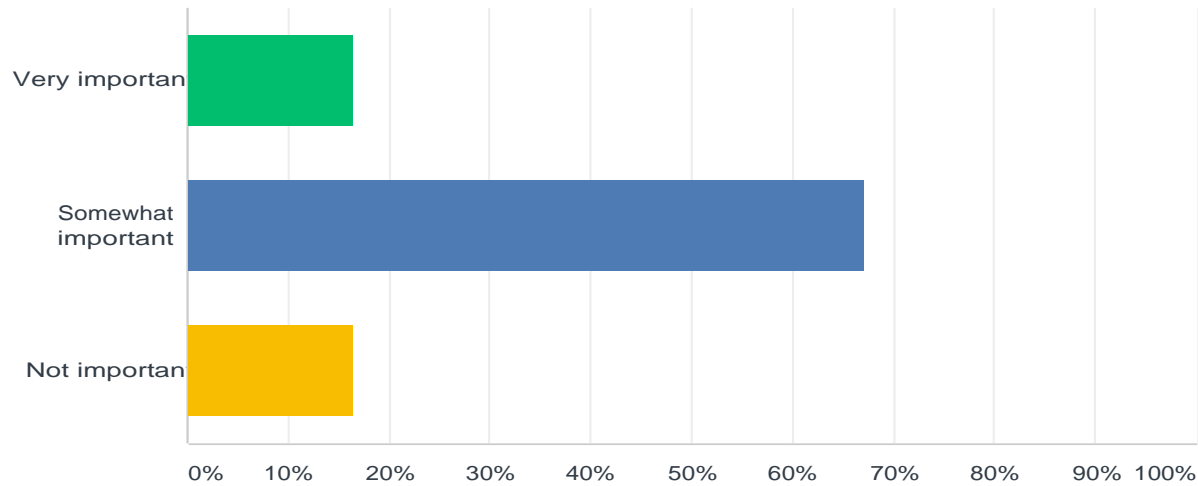
Answered: 1,396 Skipped: 113



ANSWER CHOICES	RESPONSES	
Yes	98.78%	1,379
No	0.29%	4
Don't know	0.93%	13
<b>TOTAL</b>		<b>1,396</b>

# Q46 How important to your congregation is the matter of creation care?

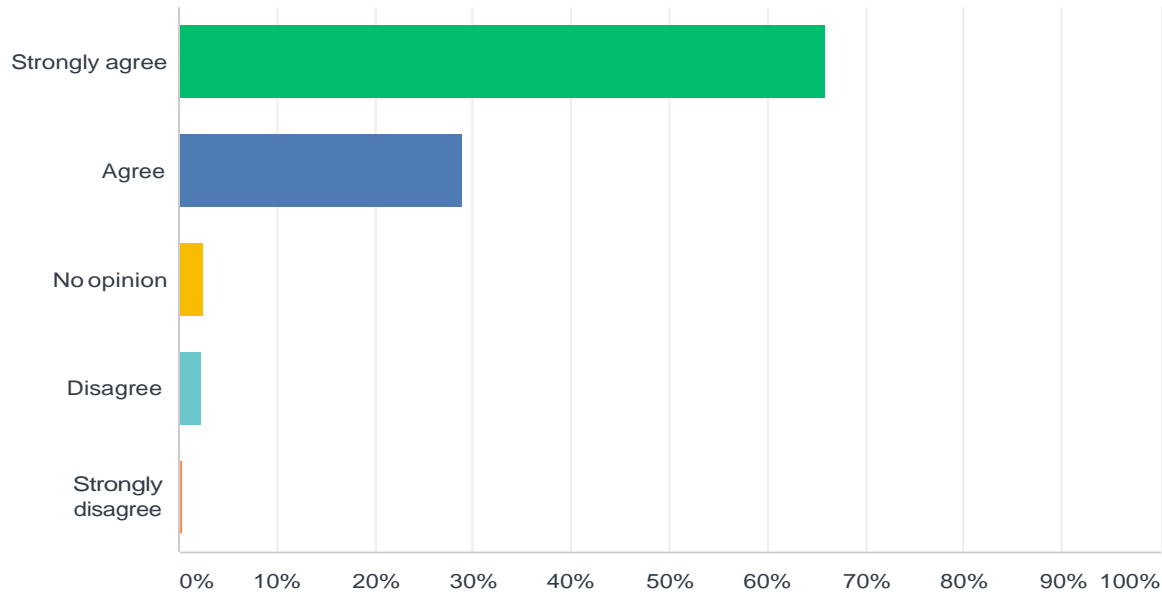
Answered: 1,354 Skipped: 155



ANSWER CHOICES	RESPONSES	
Very important	16.47%	223
Somewhat important	67.06%	908
Not important	16.47%	223
<b>TOTAL</b>		<b>1,354</b>

# Q47 The EFCA commitment to live and minister within the “significance of silence” framework (we will debate but not divide over certain non-essential doctrinal matters) is a strength.

Answered: 1,397 Skipped: 112



ANSWER CHOICES	RESPONSES	
Strongly agree	65.86%	920
Agree	28.85%	403
No opinion	2.43%	34
Disagree	2.36%	33
Strongly disagree	0.50%	7
<b>TOTAL</b>		<b>1,397</b>

# Critical Doctrinal Issues To Address



Q48 What are two or three of the most important/critical biblical and theological issues to address in the next five years?

Answered: 1,131 Skipped: 378

1. Marriage, Gender, Sexual Ethics (including how to minister): 548  
(this is almost half of all comments)
2. Bible, Authority, Relevance, Sufficiency, etc.: 218
3. Role of Women, Complementarianism: 167
4. Creation, Historical Adam, Faith and Science: 84
5. Hell: 44
6. Race, Diversity: 43

Q48 What are two or three of the most important/critical biblical and theological issues to address in the next five years?

Answered: 1,131 Skipped: 378

7. Bioethics: 32
8. Abortion: 31
9. Immigration: 23
10. Creation Care: 20
11. Atonement (PSA): 15
12. Other important issues: Exclusivity of Christ; Pluralism; Eschatology.

# Theological and Pastoral Influences





Q49 Who are some of the theological/pastoral writers that you find particularly helpful or who have had the greatest impact on your thinking?

Answered: 1,128 Skipped: 381

