



**Candidate Qualifications – Recommendations Review**  
**Senior Pastor Candidate Dr. Matthew B. Queen**  
**February 2024**

1. Search Committee Recommendation Letter to FABC
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3. Dr. Matthew Queen Letter to FABC
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6. Letter of Recommendation – Dr. Daniel Dickard
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10. Itinerary for Queen Family Visit to FABC in view of a call February 22 - 25



Members and Staff  
Friendly Avenue Baptist Church  
Greensboro, NC

Dear FABC Family,

After thorough review, discussion, and prayer, the Senior Pastor Search Committee unanimously and wholeheartedly affirms and without reservation recommends Dr. Matthew B. Queen as candidate for Senior Pastor of Friendly Avenue Baptist Church.

Dr. Queen is no stranger to our community. Prior to his tenured position as Professor of Evangelism at Southwestern Baptist Theological Seminary, Dr. Queen served FABC as Associate Pastor – Evangelism & Discipleship. In the interim, he has distinguished himself in the pulpit, across national public-speaking platforms, and in print as a noted author and evangelist. Dr. Queen brings an abundance of energy, insight, and vision to FABC, and we look forward to his arrival in the coming weeks to tour our campus, meet our members, and preach in view of a call.

In the pages that follow, you will find a fully disclosed and endorsed description of Dr. Queen's qualifications to include his proudest accomplishment, his family --- wife Hope with daughters Madison and Matia. We believe Matt's warmth, vigor and God's call on his life will be abundantly evident as he joins us to get better acquainted on the weekend of February 24 - 25. For now, we invite all of us to review this information and prepare our hearts to receive and respond to God's direction for FABC as we, together with the Matt Queen Family, continue our mission to bring all people into the joy of a transformed relationship with Jesus Christ.

Respectfully,

Senior Pastor Search Committee  
Friendly Avenue Baptist Church  
Greensboro, North Carolina





## FROM MY HEART TO YOURS



### FRIENDLY AVENUE BAPTIST CHURCH

Dear Friendly Avenue Baptist Church Family,

In the summer of 2010, Friendly Avenue Baptist Church commissioned me to continue in its service, as well as that of its sister churches throughout the Southern Baptist Convention, as I transitioned to serve on the faculty at Southwestern Baptist Theological Seminary in Fort Worth, Texas. For the last thirteen and a half years, I have trained and equipped current and future generations of pastors, ministers, evangelists, and missionaries to make baptized, obedient disciples among all peoples through evangelism. While ministering at Southwestern, I have taught, preached, equipped, evangelized, and served at Southwestern Seminary with the constant thought and motivation that I was doing so by continuing to serve as an extension of Friendly Avenue Baptist Church's ministry to the churches of the Southern Baptist Convention.

The LORD has taken my evangelistic ministry at Southwestern and around the country and used it in a small way to expand His Kingdom by the power of the Holy Spirit and the authority of the gospel of Jesus Christ. Nevertheless, Hope and I have determined through soul-searching prayer that the Lord is assuredly directing me to be considered as the next pastor of Friendly Avenue Baptist Church. He has made this evident to us in a number of different ways, but permit me to list three. First, two close pastor friends who have close ties with the church, Dr. Daniel Dickard and Dr. Stephen Rummage, encouraged me to consider submitting my name for consideration as your next pastor. Second, although my affections for you have persisted since my departure in July 2010, the LORD has recently placed within my heart a deep desire to return to you and endeavor alongside you to bring all people into the joy of a transforming relationship with Jesus Christ. Last, the LORD has used numerous Scriptures to confirm in my heart that for me to do anything less than advance towards this opportunity would be disobedience against Him.

My beloved church family, I still have as much love for you (those I previously knew and the new families I do not know as of yet) as I ever have. When I think about the prospect of returning to Friendly Avenue, I get excited at the possibilities that could be—to minister, serve, care, and shepherd you; to labor together with this church's amazing, dedicated, and experienced ministry staff; and to experience together the joyful, powerful, and transformative power of our shared relationship through Christ Jesus.

*Still With Christ, After the Lost,*

**Matt Queen**

Friendly Avenue Baptist Church Prospective Pastor Candidate

**MATT QUEEN, PH.D.**  
753 Peach Lane | Burleson, Texas 76028  
(817) 262-2900  
drmattqueen@gmail.com

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### Personal Mission Statement

To serve, equip, and mobilize the saints of a local, Southern Baptist congregation for ministry by exercising the grace-gifts of pastoral leadership, preaching, and teaching

### Personal Information

2/7/75 **Birthplace:** Asheville, North Carolina  
7/10/99 **Marriage:** Hope Elizabeth Walters  
**Children:** Madison Hope Queen  
Matia Elizabeth Queen



### Ministry Ordination

5/16/99 **Ridgeway Baptist Church**  
Candler, North Carolina

### Ministry Licensing

5/28/95 **Ridgeway Baptist Church**  
Candler, North Carolina

### Education

5/22/09 **Doctor of Philosophy, Applied Theology with a Specialization in Evangelism**  
*Southeastern Baptist Theological Seminary*  
Wake Forest, North Carolina  
*Dissertation Title: "A Theological Assessment of the Gospel Content in Selected Southern Baptist Convention Sources."*

5/22/99 **Master of Divinity, Pastoral Track with Biblical Languages**  
*Southeastern Baptist Theological Seminary*  
Wake Forest, North Carolina

12/15/96 **Bachelor of Arts, Religion Major with a Minor in Biblical Languages**  
*Mars Hill College*  
Mars Hill, North Carolina  
*Graduated Magna Cum Laude*

5/20/93 **High School Diploma**  
*Enka High School*  
Enka, North Carolina  
*Graduated as a North Carolina High School Scholar*

### Ministry Experience

12/23-Present **Personal and Congregational Evangelism Specialist**  
*Southern Baptists of Texas Convention (SBTC)*  
Grapevine, Texas

Create evangelism training curriculum, direct evangelism training, and provide evangelism coaching services for the Convention's churches.

- 1/24-Present **Academic Consultant for The Charles Stanley Institute**  
*InTouch Ministries*  
Atlanta, Georgia
- Serve on retainer as an academic advisor and consultant for The Charles Stanely Institute.
- 8/23-Present **Curriculum Team Writer for The Charles Stanley Institute**  
*InTouch Ministries*  
Atlanta, Georgia
- Author lessons for The Charles Stanely Institute curriculum line.
- 1/22-12/23 **Personal Evangelism Consultant**  
*Southern Baptists of Texas Convention (SBTC)*  
Grapevine, Texas
- Developed evangelism training curriculum and directed evangelism training for the Convention's churches.
- 8/21-Present **Associate Pastor of Evangelism**  
*Lane Prairie Baptist Church*  
Joshua, Texas
- Provide leadership to equip the congregation in its evangelistic endeavors to reach the lost with the gospel of Jesus Christ, as well as equip sister, Southern Baptist congregations through evangelism training and text-driven, evangelistic preaching.
- 11/06-7/10 **Associate Pastor for Discipleship and Evangelism**  
*Friendly Avenue Baptist Church*  
Greensboro, North Carolina
- Provided leadership to equip the congregation in its discipleship and evangelistic endeavors, while serving as an extension of the pastor's ministry and vision to reach Greensboro with the gospel, in order to bring all people into a growing relationship with Jesus Christ.
- 6/02-11/06 **Pastor**  
*Union Chapel Baptist Church*  
Zebulon, North Carolina
- Led the congregation into the corporate worship of God that was centered on expositional preaching of the Bible; as well as facilitating evangelistic encounters resulting in disciples of Jesus Christ.
- 3/97-6/02 **Minister of Youth and Music**  
*Union Chapel Baptist Church*  
Zebulon, North Carolina
- Led middle and high school students to know intimately Jesus Christ as Savior and Lord, to grow deeper in those relationships, and to proclaim and further the work of the gospel of Jesus Christ; as well as having served as the Worship Leader and the FAITH Evangelism Director.

9/95-1/97 **Minister of Youth and Music**

*Turkey Creek Baptist Church*  
Pisgah Forest, North Carolina

Led middle and high students in discipleship and facilitated their mission projects and recreational activities; directed the Preschool, Youth, and Adult Choirs; and served as the Outreach Evangelism Director.

### **Teaching Experience**

8/10-Present **Professor and L.R. Scarborough Chair of Evangelism (“The Chair of Fire”)**

1/23-6/23 **Interim Provost and Vice President for Academic Administration**

8/19-1/23 **Associate Dean, Roy Fish School of Evangelism and Missions**

1/11-07/19 **Associate Director of Doctoral Programs, Roy Fish School of Evangelism and Missions**

*Southwestern Baptist Theological Seminary*  
Fort Worth, Texas

In addition to serving on an interim basis as the Provost, Vice President for Academic Administration, and Chief Academic Officer of the Seminary and Texas Baptist College, I taught the following graduate classes: Contemporary Evangelism (both classroom and online environments); Discipleship Evangelism; Issues in Evangelism; Evangelistic Preaching; Event Evangelism; Spiritual Formation; Media-Based Evangelism; Revival Evangelism Practicum; Theology of Evangelism; and the following post-graduate classes: PhD Evangelism Reading Seminars 1, 2, 3, 4; Ecclesiological Issues in Church Vitalization; Biblical-Theological Issues in Evangelism, Evangelistic Preaching; History of Southern Baptist Evangelism; and Evangelism in Acts.

I also served as the associate dean for the Roy Fish School of Evangelism and Mission’s academic programs, including being responsible for The Southern Association of Colleges and Schools Commission on Colleges (SACSCOC) and The Association of Theological Schools (ATS) accreditation assessment of our Masters (MTS, MA, MDiv, ThM) Doctor of Ministry (DMin), and Doctor of Philosophy (PhD) programs, which include the disciplines of evangelism, missions, church planting, apologetics, Islamic studies, church vitalization, and World Christian Studies.

1/10-8/10 **Adjunct Online Instructor of Discipleship**

*Liberty Baptist Theological Seminary*  
Lynchburg, Virginia

Taught the graduate course entitled, “Discipleship Ministries.”

8/04-5/05 **Adjunct Instructor of Evangelism**

*The College at Southeastern*  
Wake Forest, North Carolina

Taught, lectured, and tested students on five main areas relating to the field of evangelism (i.e., Biblical Evangelism, Theology of Evangelism, Methodology of Evangelism, Philosophy of Evangelism, and History of Evangelism). Students were presented with the necessary tools to be able to evangelize through different mediums in order to reach unbelievers with the gospel (i.e., personal evangelism, public evangelism, Internet evangelism, tract evangelism, and servanthood evangelism).

1999-2002 **Bailey Smith Chair of Evangelism Teaching Fellow**

*Southeastern Baptist Theological Seminary*  
Wake Forest, North Carolina

Lectured and graded exams and book reviews for the following classes: Practicum in Personal Evangelism, Basic Evangelism, Principles of Spiritual Awakenings, Prayer and

Evangelism, Christian Growth and Discipleship, and Women in Evangelism. Also, reviewed the manuscripts for *Reaching the Radically Unchurched in America*, by Alvin Reid, Kregel, 2002 and *Light the Fire*, by Alvin Reid, Servant Press, 2001.

**1998-99 Teaching Assistant in Sermon Preparation**

*Southeastern Baptist Theological Seminary*  
Wake Forest, North Carolina

Assisted Drs. Wayne McDill and Stephen Rummage in the preparation of sermons and graded their weekly and classroom work.

**Spring 1996 Teaching Assistant**

*Mars Hill College*  
Mars Hill, North Carolina

Assisted Dr. Tom Sawyer, chair of the religion department, in teaching "The History, Sociology, and Religions of Israel, Turkey, and Greece," which explored the history, sociology, and religions found in Israel, Turkey, and Greece. I also led students in preparation for this study abroad in these countries.

**Publications**

*Books:*

*Evangelism Matters: Baptist Reflections on the Great Commission*. Shane Pruitt, Matt Queen, and Bobby Worthington, eds. and contributors. Grand Rapids: Kregel, 2024.

*Recapturing Evangelism: A Biblical-Theological Approach*. Nashville: B&H Academic, 2023.

*The Gospel Invitation: Why Publicly Inviting People to Receive Christ Still Matters*, O. S. Hawkins and Matt Queen. Nashville: Thomas Nelson, 2023.

*And You Shall Be My Witnesses: 31 Devotionals to Encourage a Spirit of Everyday Evangelism*. Matt Queen and Alex Sibley, eds. and contributors. Fort Worth: Seminary Hill Press, 2019.

*Mobilize to Evangelize*. Fort Worth: Seminary Hill Press, 2018.

*Everyday Evangelism*. Fort Worth: Seminary Hill Press, 2014, 2015, 2019, 2023, 4th ed.

*A Passion for the Great Commission: Essays in Honor of Alvin Reid*. Larry S. McDonald and Matt Queen, eds. and contributors. Nashville: CrossBooks, 2013.

*Book Chapters or Articles:*

"Repentance," in *The NET Study Bible*, ed. David Dockery, Nashville: Thomas Nelson, 2026.

"Faith/Believe," in *The NET Study Bible*, ed. David Dockery, Nashville: Thomas Nelson, 2026.

"The Role of Grace-Gifted Evangelists," in *Evangelism Matters: Baptist Reflections on the Great Commission*, eds. Shane Pruitt, Matt Queen, and Bobby Worthington. Grand Rapids: Kregel, 2024.

"The Meaning and Implications of Lostness" in *Evangelism: An Introduction*, ed. David S. Dockery. Wheaton, Crossway, 2024.



“Afterword: The Enduring Influence of L. R. Scarborough,” in *The L. R. Scarborough Treasury*, Fort Worth: Seminary Hill Press, 2022, 497-461.

“Reflection on Chapter 7, ‘A Church Commissioned to Create a Culture of Disciple Making,’” in Daniel Dickard, *Church Together: The Church of We in the Age of Me*, Eugene: Wipf & Stock, 2022, 271-272.

“Foreword,” in Beau Brewer, *Scholarship on Fire: A History of the “Chair of Fire” and Southern Baptist Evangelism in Theological Education*, Eugene: Wipf & Stock, 2021, xiii-xiv.

“Southern Baptist Evangelism Methodologies (1970-2000),” in *A History of North American Evangelism*, ed. Thomas P. Johnston. Grand Rapids: Kregel, 2021, 313-333.

“Day 10: Acts 4:1-22,” in *And You Shall Be My Witnesses: 31 Devotionals to Encourage a Spirit of Everyday Evangelism*, eds. Matt Queen and Alex Sibley. Fort Worth: Seminary Hill Press, 2019, 41-44.

“Day 23: Acts 17:16-34,” in *And You Shall Be My Witnesses: 31 Devotionals to Encourage a Spirit of Everyday Evangelism*, eds. Matt Queen and Alex Sibley. Fort Worth: Seminary Hill Press, 2019, 88-90.

“Day 24: Acts 18:1-11,” in *And You Shall Be My Witnesses: 31 Devotionals to Encourage a Spirit of Everyday Evangelism*, eds. Matt Queen and Alex Sibley. Fort Worth: Seminary Hill Press, 2019, 91-93.

“Day 37: Divine Help for Your Evangelism,” in *Evangelism Takes Heart*. ed. Shane Pruitt. Grapevine: Southern Baptists of Texas Convention, 2019.

“Seeking the Lost and Perishing,” in *The Ministry of a Shepherd*. ed. Deron Biles. Nashville: B&H Academic, 2018.

“Small Church Revitalization in Sunday School,” in *Small Churches, Big Stories: Testimonies of the Greatness of Small Church Ministry*, ed. Samuel Schmidt. Taos: Trust House Publishers, 2018, 59-61.

“The Holy Spirit, Evangelism, and Missions,” in *Making Disciples: A Six Year Curriculum for Teenage Disciplemakers*, ed. Richard Ross. Fort Worth: Seminary Hill Press, 2016. Available in Print and <http://www.disciple6.com>.

“Engaging Jehovah's Witnesses with the Gospel,” in *Making Disciples: A Six Year Curriculum for Teenage Disciplemakers*, ed. Richard Ross. Fort Worth: Seminary Hill Press, 2016. Available in Print and <http://www.disciple6.com>.

“Ensuring that Passion for the Great Commission Results in Evangelistic Action: Forming and/or Evaluating One’s Philosophy of Evangelism,” in *A Passion for the Great Commission: Essays in Honor of Alvin Reid*, eds. Larry S. McDonald and Matt Queen. Nashville: CrossBooks, 2013.

#### *Academic Journal Articles:*

“The Gospel, Evangelism, and Missions: Exegetical Observations and Theological Implications of Apostolic Proclamation and Action (Acts 2:22-41),” *Southwestern Journal of Theology* 63, no. 1 (Fall 2020): 101-116.

“Bringing the Gospel Home: A Biblical Examination of Home Evangelism in Acts,” *The Journal of Mid-America Baptist Theological Seminary* 5 (Spring 2018): 97-108.

“Theological Research toward Church Growth,” *Journal of the American Society for Church Growth* 12 (Spring 2001): 21-38.

*Periodical Articles:*

“A Gospel Sharing Primer: Practical Instructions for Deacons to Share their Faith,” *Deacon Magazine* (Fall 2021): 19-20.

“Everyday Evangelism: How to Use What You Already Know to Tell Others about Jesus,” *Deacon Magazine* (Spring 2020): 22-24.

*Tracts and Evangelism Kits:*

*Who’s Your One: Continuing the Movement.* Evangelism Kit. Grapevine: Southern Baptists of Texas Convention, 2023.

*Satisfied?* Evangelism Tract. Fort Worth: Seminary Hill Press, 2015.

*The Scrolls, the Scriptures, and You.* Evangelism Tract. Fort Worth: Seminary Hill Press, 2012.

*Internet Articles:*

“COVID-19 Shouldn’t Stop Evangelism But May Change It” on LifeWay’s Facts and Trends, May 7, 2020. Available from <https://factsandtrends.net/2020/05/07/covid-19-shouldnt-stop-evangelism-but-may-change-it>.

“FIRST-PERSON: My scariest evangelism encounter,” on Baptist Press, August 1, 2019. Available from <http://www.bpnews.net/53368/firstperson-my-scariest-evangelism-encounter>.

“The Response of Preaching: Why the Invitation Matters,” on the Preaching Source blog of Southwestern Baptist Theological Seminary, November 29, 2018. Available from <http://preachingsource.com/blog/the-response-of-preaching-why-the-invitation-matters-2/>.

“FIRST-PERSON: Evangelism ‘by the Book’ and ‘from the heart,’” on Baptist Press, April 10, 2018. Available from <http://www.bpnews.net/50669/firstperson-evangelism-by-the-book-and-from-the-heart>.

“Evangelism is Not a Spiritual Gift,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, April 4, 2017. Available from <http://theologicalmatters.com/2017/04/04/do-some-believers-possess-a-spiritual-gift-of-evangelism-or-do-all-believers-receive-the-holy-spirit-in-order-to-evangelize/>.

“Preaching Christ: The Need to Preach Christ and Him Crucified,” on the Preaching Source blog of Southwestern Baptist Theological Seminary, February 13, 2017. Available from <http://preachingsource.com/blog/preaching-christ-the-need-to-preach-christ-and-him-crucified/>.

“FIRST-PERSON: Can we talk about the Gospel without telling it?,” on Baptist Press, November 11, 2015. Available from <http://www.bpnews.net/45820/firstperson-can-we-talk-about-the-gospel-without-telling-it>.

“Ann Coulter is Almost Right. Missionaries are ‘Idiotic’ Fools...for Christ’s Sake,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, August 7, 2014. Available from <http://theologicalmatters.com/2014/08/07/ann-coulter-is-right-missionaries-are-idiotic-fools-for-christs-sake/>.

“Intentional Evangelism: Approaches & Strategies for Sharing the Gospel,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, February 2, 2013. Available from <http://www.theologicalmatters.com/index.php/2013/02/19/intentional-evangelism-approaches-strategies-for-sharing-the-gospel>.

“FIRST-PERSON: 8 questions to assess your evangelism,” on Baptist Press, March 6, 2013. Available from <http://www.bpnews.net/39830/firstperson-8-questions-to-assess-your-evangelism>.

“Spiritually-Ripened Fields,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, December 20, 2012. Available from <http://www.theologicalmatters.com/index.php/2012/12/20/spiritually-ripened-fields>.

“Is it Biblical to Pray for the Salvation of Unbelievers,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, October 30, 2012. Available from <http://www.theologicalmatters.com/index.php/2012/10/30/is-it-biblical-to-pray-for-the-salvation-of-unbelievers>.

“Remembering Roy J. Fish: Legacy Lessons for Evangelism and Ministry,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, September 25, 2012. Available from <http://www.theologicalmatters.com/index.php/2012/09/25/remembering-roy-j-fish-legacy-lessons-for-evangelism-and-ministry>.

“Soil-Speculative or Soul-Driven Evangelism?,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, August 28, 2012. Available from <http://www.theologicalmatters.com/index.php/2012/08/28/soil-speculative-or-soul-driven-evangelism>.

“Gripped by Fear: Overcoming Obstacles in Evangelism,” on the Theological Matters blog of Southwestern Baptist Theological Seminary, October 19, 2011. Available from <http://www.theologicalmatters.com/index.php/2011/10/19/gripped-by-fear-overcoming-obstacles-in-evangelism>.

“Ideas for Meaningful Contact,” The Family Evangelism Unit of the North American Mission Board, June 2001. Available at <http://namb.net/root/evangelism/mev/Family/ideas.asp>.

#### Book Reviews:

*The Stone-Campbell Movement*, edited by D. Newell Williams, Douglas A. Foster, and Paul M. Blowers, *International Bulletin of Missionary Research*, 39:2 (April 2015): 102.

*Evangelism Is . . . How to Share Jesus with Passion and Confidence*, by Dave Early and David Wheeler. *Baptist Theology.org*, <http://baptisttheology.org/EvangelismIs.cfm>, accessed January 31, 2011.

*Evangelism for the Fainthearted*, by Floyd Schneider. *Faith and Mission*, 17:2 (Spring 2000): 122-124.

*Innovative Worship: 95 Easy Worship-Enhancing Ideas*, edited by Dennis R. McLaughlin, *Strategies for Today’s Leader*, 39:2 (Second Quarter, 2002), 38.

*The Revival of 1857-58*, by Teresa Long, *Faith and Mission*, 18:3 (Summer 2001): 138-141.

**Other Writing Projects:**

"How to Handle Adversity," in The Charles Stanley Institute. Atlanta, InTouch Ministries, Forthcoming.

Theological Reviewer of Max Lucado's "What's Next?" Sermon Series and his book, *What's Next?* Nashville: Thomas Nelson. Forthcoming.

"A Handbook for Internet Evangelism." The Lewis A. Drummond Center for Great Commission Studies. Wake Forest, Southeastern Baptist Theological Seminary, Spring 2001.

"Overcoming Witnessing Fears" Teacher and Student Manuals. GoTell Youth Camps, Summer 2002.

**Paper Presentations**

"Evangelistic Pastors, Their Proclamation and Their Plans: Considerations for Effective Congregational Evangelism in the Contemporary Era," The Great Commission Research Network meeting in Fort Worth, TX, October 6, 2016.

"The Role of the Holy Spirit in the Gospel," Evangelical Theological Society meeting in Denver, Colorado, November 2001.

"Theological Research toward Church Growth," Southeastern Baptist Theological Seminary Ph.D. Colloquium Presentation Meeting in Wake Forest, North Carolina, May 2000.

**Awards, Recognitions, and Grants Received**

President's Thanksgiving Award, Southwestern Baptist Theological Seminary, Fort Worth, Texas (2012)

Baptist State Convention of North Carolina Small Membership Church Pastor of the Year (2006)

Recipient of the John H. Clifford Evangelism Award by Southeastern Baptist Theological Seminary, Wake Forest, North Carolina on May 19, 1999, for exceptional skill and promise in the study and practice of evangelism

President of the Southeastern Baptist Theological Seminary Student Body Government (1998-99), Wake Forest, North Carolina

*Magna Cum Laude* graduate of Mars Hill College, Mars Hill, North Carolina (1994-97)

Who's Who Among College Students (1996-97)

Recipient of the American Bible Society Scholastic Achievement Award by Mars Hill College, Mars Hill, North Carolina (1996)

Program Speaker at the Alpha Chi Honor Society, North Carolina Epsilon Chapter's State Convention, Charlotte, North Carolina (1996)

Recipient of the Appalachian College Association Grant at Mars Hill College, Mars Hill, North Carolina (1996)—This grant provided study abroad in Israel, Turkey, and Greece, where I researched the religious and sociological tensions between Israelis and Palestinians in Israel.

President (1995-96) and Vice President (1994-95) of *Logothia*, the professional religion and philosophy organization of Mars Hill College, Mars Hill, North Carolina

### **Professional Affiliations**

Global Network of Evangelists, Luis Palau Association (2021-Present)

The Southern Baptist Professors of Evangelism Fellowship (2010-2023)

The Evangelical Theological Society (1999-Present)

The Alpha Chi Honor Society (1996-Present)

### **Denominational and Evangelical Service, Certifications, and Experience**

Member, The International Alliance for Christian Education Evangelism Advisory Council (2022-2023)

Member, Southern Baptist Convention Evangelism Task Force (2017-18)

President, The Southern Baptist Professors of Evangelism Fellowship (2015-17)

General Sunday School Specialist, Baptist State Convention of North Carolina (2007-10)

English as a Second Language (ESL) Teacher Certification (2007)

Chairman, Evangelism Committee, Tar River Baptist Association (2004-06)

Mission Service Corps Internet Evangelism Volunteer for the North American Mission Board (2004-06)

Secretary/Treasurer, Pastor's Conference, Tar River Baptist Association (2003-04)

Director of Mission VBS and Backyard Bible Clubs, Tar River Baptist Association (2001-04)

Certified in *Continuing Witness Training* and *FAITH: Evangelism through the Sunday School*

Prayer Leader (1998-99) and Secretary (1997-98) of *Doulos*, a seminary student-led group whose vision is to share the gospel within a five-mile radius of the seminary and equip other students to share the gospel

Director of Mission VBS and Backyard Bible Clubs, Transylvania Baptist Association (1996)

Youth Sunday School Training Certifier, Transylvania Baptist Association (1996)

Speaker for Baptist Seminaries, Colleges, and Schools Day (1995-96)

### **Conversion Experience**

I was reared as an active church attendee. At the age of seven, on October 3, 1982, I realized my sinfulness and need for Jesus Christ as my Lord and Savior. After the evening worship service I repented of my sins and placed my faith in Jesus Christ. Professing my newfound faith in Christ, I joined the membership of my local church by believer's baptism.

**Call to the Ministry**

I understand that God has called me into the ministry of teaching, leading, and equipping others for the work of evangelizing North America for Jesus Christ. I will pursue this call through the Southern Baptist Convention and my local congregation.

**Philosophy of Ministry**

My philosophy of ministry is based upon the teachings and example of Christ. This encompasses the use of every available means in, through, and by local churches to carry out the mandate of the Great Commission. I affirm the work of the Southern Baptist Convention and support its goal to evangelize the world through the Cooperative Program and the North American and International Mission Boards.

**Doctrinal Statement**

I am committed to the careful study of Scripture and to the divine call for obedience to the gospel of Jesus Christ as generally understood by Baptists and specifically set forth in *The Baptist Faith and Message* (2000).

## **Prospective Pastoral Questionnaire on Theological and Confessional Issues**

In order to explain my own theology and personal confession of faith in relationship to the following confessional and doctrinal statements: *The Baptist Faith and Message* (2000) [<https://bfm.sbc.net/bfm2000>]; *The Chicago Statement on Biblical Inerrancy* (1978) [[https://www.etsjets.org/files/documents/Chicago\\_Statement.pdf](https://www.etsjets.org/files/documents/Chicago_Statement.pdf)], and *The Danvers Statement on Biblical Manhood and Womanhood* (1988) [<https://grbc.net/wp-content/uploads/2015/09/The-Danvers-Statement-on-Biblical-Manhood-and-Womanhood.pdf>], I respectfully submit this questionnaire and my responses to it.

Matt Queen  
Prospective Pastor Candidate  
Friendly Avenue Baptist Church

### **I. Please describe your conversion experience.**

I was reared by my parents as an active church attendee. At the age of seven, on October 3, 1982, I realized my sinfulness and need for Jesus Christ as my Lord and Savior. After the evening worship service I repented of my sins and placed my faith in Jesus Christ. After accepting Christ as my Savior, I went outside where the other children were playing and shouted, "I'm saved! I'm saved!" I remember desiring a microphone that would amplify throughout the whole world so that I could tell it that Jesus had saved me from my sin. Professing my newfound faith in Christ, I joined the membership of my local church, Freedom Baptist Church, Asheville, NC, by believer's baptism.

### **II. Please describe your call to ministry.**

Concerning my call to the ministry, when I was a young boy, my father often took me with him to share the gospel from house to house. I specifically remember the joy I experienced when some of the people whose homes we visited accepted Christ. Throughout elementary, middle, and high school, I was very vocal about my faith in Christ and shared the gospel consistently with my friends and peers, seeing some of them trust Christ as their Savior.

The summer before I entered college, God began to reveal to me His call upon my life. After searching the Scriptures, praying, and consulting godly counsel, I became convinced of His call upon my life. On August 8, 1993, I surrendered to God's call to gospel ministry upon my life at an evening worship service. I immediately began itinerant preaching in numerous local churches.

During my seminary studies, I heard a chapel message by the late J. Harold Smith, in which he challenged each student to share the gospel once a day for the rest of his or her life. He called on those who would make that commitment to stand. The Holy Spirit spoke to my heart, and in that moment, I stood and surrendered my life to God's call on my life to equip North American believers to be disciple-makers through evangelism.

Consequently, God has confirmed this call to me by providing a number of opportunities to preach, teach, and serve. I have served at two churches as their minister of youth and music, one of those same churches as its pastor, at FABC as associate pastor of evangelism and discipleship, and currently as associate pastor of evangelism at Lane Prairie Baptist Church. I have taught adjunctively for Southeastern Baptist Theological Seminary and Liberty University and full-time for Southwestern Baptist Theological Seminary. I have spoken (either by preaching or teaching) at multiple Baptist state convention meetings, Baptist association meetings, Baptist churches, and other venues. These experiences have confirmed my understanding that God has called me into the ministry of teaching, leading, and equipping others for the work of evangelizing the world for Jesus Christ and making baptized, obedient disciples in order that all people might experience that joy of a transforming relationship with Jesus Christ.

**III. As you have reviewed the Baptist Faith and Message 2000, do you hereby indicate that you recognize this statement as a faithful summary of biblical truth and the confessional parameters of your own faith and teaching?**

Yes, I recognize and endorse the Baptist Faith and Message (2000) as a faithful summary of biblical truth and the confessional parameters of my faith and teaching without reservation.

**The following answers provide more specificity concerning my beliefs related to specific articles of the Baptist Faith and Message (2000):**

**Article 1:**

**1. What is your understanding of the Bible in terms of inspiration, inerrancy, sufficiency, and authority?**

I clearly understand and firmly affirm the Bible in terms of its inspiration, inerrancy, sufficiency, and authority. Concerning the inspiration of the Bible, I advocate the verbal plenary theory of inspiration. Every word of the Bible is fully inspired by God. As such, God employed the personalities, writing styles, and life experiences of the authors of Scripture and guided them in order to produce His inspired Word.

Concerning the inerrancy of Scripture, I believe that the Bible is fully and completely true, without any error. As such, the Bible is infallible and can be completely trusted in its entirety. The Bible is infallible and inerrant not only in matters of faith and practice but also in matters of science, history, sociology, and anything else it teaches or records.

The Bible is complete in its sufficiency. Because of its sufficiency, no reason exists for anyone to add or take away from any portion or part of Scripture (Deuteronomy 4:2; Revelation 22:18–19). We are compelled to rely completely



on the wisdom of God as contained in the Bible, rather than to trust in human wisdom and knowledge.

I recognize and affirm the authoritative nature of Scripture. The Bible has God as its author; therefore, it bears His own authority. The authoritative scope of Scripture extends beyond all other authorities and/or teachings. Because of the Bible's authority (2 Timothy 3:16–17), Article 1 of the Baptist Faith and Message (2000) rightly describes it as “the supreme standard by which all human conduct, creeds, and religious opinions should be tried.”

**2. Specifically, what is your understanding of biblical inerrancy? How would your view of the Bible's truthfulness compare to the Chicago Statement on Biblical Inerrancy (See Chicago Statement, separate documentation)? Do you have any disagreements with the Chicago Statement?**

I understand biblical inerrancy as the affirmation that the Bible is comprised completely of truth and contains no errors. As an inerrantist, I affirm the Bible is completely true, without mixture of error; therefore, it is trustworthy. Although translations in and of themselves are not inerrant, the original manuscripts of the Bible are inerrant. The inerrancy of the Scriptures informs and is intrinsically connected to the Bible's inspiration, infallibility, sufficiency, and authority. *The Chicago Statement on Biblical Inerrancy* fully articulates my views concerning inerrancy and the Bible's truthfulness. I have no disagreements, qualifications, reservations, or caveats in regard to the *Chicago Statement* and my view of inerrancy.

**3. What do you believe is the Bible's relationship to divine revelation?**

Although God has revealed Himself in a general sense to humanity through His creation and our conscience (Romans 1:18–32), He has revealed Himself to men and women in a special way through His Word and His Son. The Bible does not contain opinions about God; rather it is God's written revelation about Himself to man. The Bible is God's divine self-disclosure to humanity. Through the Bible God has taken the initiative to reveal Himself to us and teach us who He is. In His Word God teaches us about His nature and character, His offer of salvation through Jesus Christ, and His will for our lives. All Scripture testifies of Jesus Christ and finds its complete fulfillment in Him (Luke 24:27).

**Article 2:**

**1. Do you confirm and confess the orthodox doctrine of God reflected in article 2, which includes the full omnipotence, omniscience, and perfections of God?**

I both confirm and confess the orthodox doctrine of God reflected in Article 2 of the Baptist Faith and Message (2000) that affirms His full omnipotence, omniscience, and perfections. God is fully omnipotent. As Almighty God, He is all-powerful without restriction, and no person or thing can challenge Him or compete with Him. God is fully omniscient, knowing all things past, all things

present, and all things future. There exists no plan, information, desire, or action of which He is not aware. God is absolutely perfect in all His attributes. There exists no quality or attribute that God does not possess in infinite perfection and with infinite degree.

**2. Specifically, do you affirm that God has perfect foreknowledge of “all things, past, present, and future, including the future decisions of His free creatures?”**

I affirm that God has perfect foreknowledge of “all things, past, present, and future, including the future decisions of His free creatures.” One of the salient attributes of God includes His omniscience. He knows all things in the past, present, and future. He never learns or is surprised by anything because He knows all things. His perfect knowledge encompasses all things, including the personal decisions of individuals.

Although God knows all the decisions of His free creatures, humans are completely responsible for their own decisions and failings. God’s omniscience does not imply that He causes people to act the way they do, nor does it infer determinism. God does not have to wait in order to know what will happen. He sees and knows all things. I reject any theological system or belief that frustrates the omniscience of God, including open theism, process theology, and deism.

**3. Do you affirm the doctrine of the trinity in classical terms as presented in article 2?**

Without reservation, I affirm the doctrine of the Trinity in classical terms as presented in Article 2 of the Baptist Faith and Message (2000). The doctrine of the Trinity proves an essential belief for Christian faith. Although the Scriptures do not explain the Trinity, they consistently utilize language that affirms one God in three persons (*e.g.*, Genesis 1:26–27; Deuteronomy 6:4; Isaiah 6:8; Matthew 3:16–17; 28:19–20; Mark 1:10–11; John 14:26; 2 Corinthians 13:13; 1 Peter 1:2). There is one God who is Father, Son, and Spirit. I reject any theological system or doctrine that teaches contrary to a classical understanding of the Trinity, including Binitarianism, Unitarianism, Oneness Pentecostalism, and Modalism. I also reject the teachings of Jehovah’s Witnesses and Mormons, especially concerning their views and understandings of the Person and nature of God.

**4. Do you affirm God to be Father, Son, and Holy Spirit in those terms? Specifically, what is your understanding of the propriety of using the terms “Father” and “Son” in the name of the Holy Trinity?**

I specifically affirm and articulate my understanding of the Persons of the Godhead in terms of God the Father, God the Son, and God the Holy Spirit. The Father, Son, and Spirit are eternally God, each possessing distinct personal attributes with specific roles, yet without any division of essence, nature, or being. In the perfect fellowship between Father, Son, and Spirit a perfect order exists.

Using the terms “Father” and “Son” in the name of the Trinity prove altogether appropriate as: 1) Scripture utilizes these terms (*e.g.*, Matthew 11:27; 28:19; Luke 10:22; John 3:25; 5:19–23, 26; 6:27, 40; 8:28; 14:13; 17:1; Hebrews 1:5; 2 Peter 1:17; 1 John 1:3; 2:22–24; 4:14; 2 John 1:9); 2) The Father and Son relate and refer to one another in this way (Matthew 3:17; Mark 1:11; John 17); and 3) The relationship expressed between the Father and the Son exhibits the perfect order that exists within the Godhead (1 Corinthians 15:28).

**5. Please indicate your understanding of providence in terms of article 2.a.**

Scripture expresses God’s providence as demonstrated by His love and guidance for the entire universe, the living things He has created, and the course of human history. First, the Father has orchestrated the entire universe to operate under observable natural laws. These laws prevent random and unpredictable events from occurring in the universe. Through His providential care, God displays His control over the entire structure of the universe.

The Father also reveals His providence in the provision He has for all living creatures, especially His children. Jesus explained the provisional aspect of God’s providence in Matthew 6:25–34 and Matthew 7:7–11. God’s provision for His children must not be mistaken as His providing for their every want and desire through prosperity. Inasmuch, I sternly reject the view of God’s provision known as the prosperity gospel.

Last, God the Father exhibits His providence both in the love He has shown through His Son’s death and in the guidance He has provided throughout the entire course of human history. His providence has orchestrated the very direction of human history. The record of human history testifies to God’s purpose, plan, and pleasure as evidenced in His sending His Son to redeem unbelievers from their sin (Acts 2:14–36; Acts 7:1–53; 17:24–31).

**6. What is your confession concerning Jesus Christ, in terms of His Person and Work?**

Article 2b of the Baptist Faith and Message (2000) articulates my confession concerning the Person and work of Jesus Christ. Jesus is fully God and fully man. Eternally, Christ is the Son of God and one of the three Persons in the Godhead. Numerous titles and phrases express His Person. Some of these include Jesus: 1) the sinless Son of God; 2) the Lamb of God; 3) the Teacher/Master/Rabbi; 4) the Lord; 5) the Servant of God; 6) the Judge of the World; 7) the Redeemer; 8) the Savior of the world; and 9) the Mediator between God and man, only to name a few.

The work of Christ proves multifaceted in 1 Corinthians 15:3*ff*. Christ obeyed His Father and was found without sin as God’s perfect sacrifice. Christ alone redeems us from our sin. Jesus’ substitutionary work on the cross made provision for mankind’s sin. He was buried in a tomb and three days later was raised from the

dead by the power of God. He was seen by many people and then He ascended to the right hand of God, where He remains to this day. He will return one day in glory and power as the King of Kings and Lord of Lords.

**7. How do you understand the statement about the cross in article 2.b, which reads, “. . .in His substitutionary death on the cross He made provision for the redemption of men from sin?”**

Concerning Christ’s death on the cross, I emphatically advocate the substitutionary view of the atonement, above any and all other views of the atonement (*i.e.*, ransom, governmental, Christus Victor, and moral influence). Christ’s death was substitutionary. As such, Jesus Christ died in our place on the cross (Romans 5:6, 8), and in doing so he paid the penalty for our sin. Jesus’ death on the cross is the propitiation for our sin (Romans 3:25; 1 John 2:2; 4:10). As the propitiation for our sin, Jesus’ death on the cross satisfied God’s righteous demands and wrath toward sin.

**8. Do you affirm that Jesus Christ is the sole Mediator, the only Savior, between God and man?**

I strongly affirm that Jesus Christ is the sole Mediator and the only Savior between God and man. Because of His perfect sacrifice on the cross, which serves as the propitiation for our sins, Christ is the only Savior of the world (Romans 3:25–26). Under the old covenant, priests sacrificed animals to atone for the sins of God’s people. Once a year, the high priest of Israel would enter the Holy of Holies in the Temple to offer a sacrifice. This corporate sacrifice would make atonement on behalf of the nation when the high priest would sprinkle the blood of the sacrifice on the mercy seat of the Ark of the Covenant. These sacrifices served as only a temporary form of mediation between man and God.

When Christ came to earth, He fulfilled all the demands of the old covenant by establishing a new covenant through His blood (Hebrews 9:12–15). His sacrificial death on the cross makes Him the eternal and exclusive Mediator between God and man, specifically those who repent and believe (1 Timothy 2:5; Hebrews 9:15). As our Mediator, He intercedes on our behalf (Romans 8:34). There exists no other Mediator between God and man except Jesus Christ. “No man comes to the Father except through (Him)” (John 14:6).

**9. What is your confession concerning the Person and Work of the Holy Spirit?**

Article 2c of the Baptist Faith and Message (2000) summarizes my confession of the Person and work of the Holy Spirit. Because the Holy Spirit is God, He is fully divine and eternally one of the three Persons in the Godhead. The Holy Spirit does not operate as some cosmic force or apparition, nor can He be characterized as such.

The Holy Spirit functions in numerous roles. His work in the lives of believers accomplishes the sovereign plans and purposes of God. Some of the roles that

comprise the work of the Holy Spirit include the following: 1) He inspired biblical authors to compose the Scriptures (2 Timothy 3:16; 2 Peter 1:21); 2) He illumines believers so they can discern and understand Scripture (1 Corinthians 2:12–13); 3) He convicts the world of sin, righteousness, and judgment (John 16:8); 4) He calls men and women to faith in Christ (Revelation 22:17); 5) He enacts regeneration (John 3:5–8); 6) He baptizes believers into the Body (1 Corinthians 12:13); 7) He guides believers (John 16:13); 8) He comforts believers (John 14:16; Acts 9:31b; Romans 8:26); 9) He endows believers with spiritual gifts (1 Corinthians 12:11); 10) He seals believers unto the day of redemption (2 Corinthians 1:22; Ephesians 1:13–14; 4:30); and 11) He fills believers (Romans 8:9; Ephesians 5:18).

#### **10. How do you differentiate between the inspiring and illuminating work of the Holy Spirit?**

A clear differentiation exists between the inspiring and the illuminating works of the Holy Spirit. The inspiring work of the Holy Spirit refers to His role in completely carrying the human authors of the Bible above error in their composition of Scripture (2 Timothy 3:16; 2 Peter 1:21). Through the process known as verbal plenary inspiration, the Holy Spirit worked through the authors of Scripture in order to compose exactly what He willed them to write, without error.

The illuminating work of the Holy Spirit refers to His endowing believers with the spiritual discernment, knowledge, and wisdom necessary to understand, interpret, and teach biblical truths (1 Corinthians 2:12–13). Whereas His inspiring work enabled the biblical writers of the past to compose His Word correctly, the Holy Spirit's illuminating work enables believers to interpret and understand His Word correctly. Through the inspiring and illuminating works of the Holy Spirit, believers can have complete confidence in the validity of what the Word of God contains and means.

#### **11. How do you understand the baptism of the Holy Spirit and how do you relate that understanding to the statement on the baptizing work on the Holy Spirit in article 2.c?**

I understand that the baptism of the Holy Spirit refers to that work of the Holy Spirit in which he immerses (places) believers, at the moment of their regeneration, into union with Christ and His Body (1 Corinthians 12:13). Unfortunately, some confuse the baptism of the Holy Spirit with the filling of the Holy Spirit (that is, the empowerment of the Holy Spirit to accomplish ministry). Others confuse the baptism of the Holy Spirit as a gift of the Spirit that occurs after a believer's conversion and is evidenced by speaking in tongues. Both of these interpretations prove faulty in light of the clear explanation of the baptism of the Holy Spirit found in 1 Corinthians 12:13. The text explains that the Holy Spirit's baptism refers to His work of placing believers into union with Christ and His Body at the time their new birth. I firmly reject interpretations that teach the

baptism of the Holy Spirit is synonymous with a second blessing experience in the life of a believer, subsequent to his regeneration, and evidenced by speaking in tongues.

**Article 3:**

**1. Do you affirm that “man is the special creation of God, made in His own image?” What does this mean to you?**

I affirm that “man is the special creation of God, made in His own image.” Scripture teaches that “man is the image and glory of God” (1 Corinthians 11:7). Man is the special creation of God in that He has created mankind altogether different from any other creation by making him in His own image. Being made in the image of God does not mean we physically look like God. God is Spirit (John 4:24), and man is made of flesh (Genesis 2:23; 6:3). Rather, being created in the image of God means that we have been endowed by God with the spiritual capacity and ability to know Him, have a relationship with Him, and worship Him.

**2. What is your understanding of the Fall, original sin, and personal sin in relationship to the statement in article 3?**

When God created Adam in the beginning, he was innocent of sin and was endowed by God with the freedom of choice between obedience and disobedience. At the Fall, Adam and Eve freely chose to eat fruit from the tree that God had forbidden them to eat. In doing so, they disobeyed God and sinned. As a result, sickness and death entered the world, and all humanity inherited a sinful nature from original sin. Humans are not born in a state of innocence as Adam possessed when he was created. Although they are inclined toward sin, men and women retain the capacity of moral agency. As soon as individuals are capable of moral action, they will sin against God, thereby coming under His condemnation for their own personal sin. The penalty for sin is death. Only by responding in repentance and faith to God’s grace through Jesus’ death and resurrection can an individual receive forgiveness for his sins and be restored in his relationship with God.

**3. What do you believe is the relationship of gender and race to creation, sin, and redemption?**

The events of creation, sin, and redemption have a number of implications upon my understanding of gender and race. First, both genders and every race of human beings were created in the image of God. As such, men and women from every race possess the spiritual ability and capacity to have a personal relationship with God. Second, every man and woman, regardless of race, has inherited a sin nature from Adam. As soon as a person is morally able to sin, he will do so, thereby coming under God’s condemnation for sin. “All have sinned and fall short of the glory of God” (Romans 3:23). Last, God sent His Son Jesus Christ to earth to die

on the cross and shed His blood to atone for sin. Redemption is available to all men and women of every race, tongue, tribe, and/or people group who repent of their sins and place their faith in Jesus Christ (Revelation 5:9b).

Because everyone is created in God's image, condemned by sin, and offered redemption through the death and resurrection of Jesus Christ, every Christian is compelled to share the gospel of Jesus Christ with everyone without exception. Furthermore, all men and women from every race of people possess and deserve full dignity. This truth requires all Christians to treat every person with respect and Christian love. In addition, Christians must reject any and all forms of racism and/or ethnic prejudice.

#### **Article 4:**

##### **1. Do you believe that there is salvation “apart from personal faith in Jesus Christ as Lord?”**

I emphatically believe that “there is no salvation apart from personal faith in Jesus Christ as Lord.” Salvation comes only through one's personal faith in Jesus Christ as his Savior and Lord. Other than personal faith in the Lord Jesus Christ, no other savior or way exists by which men and women can be saved (John 14:6; Acts 4:12). I strongly affirm the exclusivity of Jesus Christ alone for salvation. Furthermore, I strongly reject any and all forms of universalism and/or inclusivism.

##### **2. With respect to the statement in article 4.a, how do you understand the relationship of repentance, faith, and regeneration? In particular, explain your understanding of the nature of faith and its relationship to divine grace.**

When the Holy Spirit convicts a sinner through hearing a proclamation of the gospel of Jesus Christ, the sinner must respond by repenting of his sins and placing his faith in Christ in order to receive salvation. Repentance is the prerequisite for belief. No one will ever believe with the heart before first repenting with the mind. Sometimes in the New Testament, believers call for repentance when evangelizing (cf., Matt 3:2, 8; 4:17; Mark 1:4; 6:12; Luke 3:3, 8; 5:32; 13:3, 5; Acts 2:38; 3:19; 8:22; 14:15; 17:30; 26:20). At other times, they call for belief (cf., John 3:14-16, 36; 5:24; 6:29, 40, 47; 7:37-39; 8:24; 11:25-26; 12:36a, 44-46; Acts 10:42-43; 13:38-40; 16:31; 26:27). But anytime believers evangelize and call for both, repentance always precedes belief, without exception (cf., Mark 1:14-15; Acts 20:21; Rom 10:9). Responding in repentance and faith to Jesus Christ will result in the Holy Spirit's regeneration, or spiritual birth, of the sinner. Jesus taught that the Holy Spirit enacts regeneration in the life of a new believer (John 3:5-8). Justification, sanctification, and glorification systematically follow the regeneration of a new believer.

Concerning the nature of faith and its relationship to divine grace, a sinner must respond in faith to divine grace—the unmerited favor of God that affords sinners

salvation. Although a sinner's faith on its own cannot not save him, faith in the divine grace demonstrated in Jesus Christ's death, burial, and resurrection alone will save him and result in the new birth.

- 3. With respect to article 4.b, what is your understanding of justification? Do you believe that justification is by grace alone, through faith alone, in Christ alone? What does this mean to you?**

Justification refers to God's gracious declaration of a sinner as righteous through his faith in the sacrifice of Jesus Christ alone. When a sinner is justified, the penalty for his sin is effectually paid by Christ's atoning sacrifice on the cross. I believe that justification is by grace alone, through faith alone, in Christ alone. Justification exists on the basis of God's unmerited favor to sinners, not because of any righteousness they possess. A sinner receives justification through his faithful commitment to Jesus Christ as his Savior and Lord. Christ's death on the cross alone pays the penalty for man's sin. Justification occurs only on the basis of Christ's righteousness and atoning sacrifice.

- 4. How do you relate sanctification to salvation? In your view, how does sanctification take place in the Christian life?**

Sanctification begins when a believer experiences regeneration, continues as he matures in the faith, and consummates when he experiences glorification. Sanctification refers to the process of holiness that sets a believer apart for God through the work of the Holy Spirit. In short, sanctification is the process by which Christians mature in the faith.

Sanctification does not take place as an instantaneous event in the life of a Christian, resulting in a state of spiritual and moral perfection on earth. Rather, believers will achieve spiritual and moral perfection when they are glorified, not during the sanctification process. Sanctification takes place in the life of a believer as he moves from the basic tenants of the faith into the deeper truths of God's Word (Hebrews 5:12-14). The Holy Spirit uses spiritual disciplines (e.g., Scripture reading, prayer, worship, service, and evangelism) in the life of a believer to produce godliness through the process of sanctification (1 Timothy 4:7).

### **Article 5:**

- 1. How do you understand the statement on election? What is the relationship between divine election and human free agency such that election "excludes boasting and promotes humility?"**

Election refers to God's determined purpose "to regenerate, justify, sanctify, and glorify sinners" through the death, burial, and resurrection of His Son, Jesus Christ. In His infinite knowledge, God comprehends all the means that lead to the salvation of any sinner, including the free agency of his choices in the matter.



Through the sacrifice of His Son, God has taken the initiative in the salvation of sinners. God further takes the initiative in salvation because the Holy Spirit convicts sinners of their sin through believers' proclamation of the gospel to sinners. In response to these initiatives by God, sinners respond with a choice to accept or reject the gift of salvation found in the gospel of Jesus Christ. Those who accept God's offer of salvation do so through the repentance of their sins and the placing of their faith in Jesus Christ. When a sinner receives Christ, he realizes that he has not received his salvation based on his own works or ability, and, therefore, he has no reason to boast because salvation is the gift of God (Ephesians 2:8–9). This fact, that a sinner who receives Christ understands that he has no reason to boast or credit himself for his salvation, promotes a grateful attitude of humility within him for the grace that God has offered to him. I trust that the above explanation demonstrates that while I affirm the biblical doctrine of election, I neither understand election as either a Calvinist (that is, unconditional election), nor an Arminian (that is, conditional election) would understand and/or define it. Instead, I affirm corporate election, that is that Christ is the elect One, and anyone who is in Christ is part of the elect in Christ.

**2. What is your belief concerning perseverance in relation to the second paragraph in article 5? Can anyone “whom God has accepted in Christ, and sanctified by His Holy Spirit” ever “fall away from the state of grace?”**

I believe that the Scriptures associated with Article 5 of the Baptist Faith and Message (2000) teach that genuine believers “whom God has accepted in Christ and has sanctified by His Holy Spirit” endure and persevere to the end because their salvation rests securely in Jesus Christ. Therefore, authentic believers in Jesus Christ will never “fall away from the state of grace.” As Article 5 warns, while believers shall “never fall away from the state of grace,” they “may fall into sin through neglect and temptation.” However, true believers will ultimately repent of their sin. Finally, I believe the promises of perseverance do not extend to those who merely claim to be believers in Christ but ultimately demonstrate they do not possess saving faith in Him.

**Article 6:**

**1. Do you affirm the Baptist understanding of church as articulated in article 6?**

I strongly affirm the Baptist understanding of church as articulated in Article 6 of the Baptist Faith and Message (2000). While the New Testament includes references to both the local and the universal character of the church, it emphasizes local congregations as the visible representation of the church on earth. The universal nature of the church in Scripture tends to refer to the redeemed throughout all ages when they are united together in heaven.

Every local church possesses autonomy, or the authority to fulfill its ministry without deference to some hierarchical system of earthly ruling boards. However,

this Article rightly affirms the exclusive lordship and authority of Jesus Christ over His church. In that context the local church operates through democratic processes. I advocate a congregational model of church government and oppose an elder rule model of church government (Acts 6:1–7; 15:6–31).

This Article also clearly identifies some of the marks of a New Testament church. According to this statement, a gathering of baptized believers that preaches the Word of God, disciplines its members, observes the ordinances of Christ (believer’s baptism and the Lord’s Supper), utilizes pastors and deacons for its Scriptural officers, and seeks to make disciples of all nations by proclaiming the gospel of Jesus Christ constitutes a New Testament church. Because baptized believers who associate by covenant in the faith and fellowship of the gospel comprise the members of a church, I affirm the ideals and principles associated with a regenerate church membership.

**2. What is your belief concerning the statement, “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture?”**

I completely and without reservation affirm the statement, “While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture,” in Article 6 of the Baptist Faith and Message (2000). As a complementarian, I believe the Holy Spirit gifts men and women for service in the church (Romans 12:3–8; 1 Corinthians 12; Ephesians 4:7–16). However, because Scripture affirms the spiritual headship of male leadership (Ephesians 5:22–33; 1 Timothy 2:9–14) and prescribes that “the husband of one wife,” not the inverse, is qualified for service as a pastor (1 Timothy 3:1–15), the Holy Spirit does not and will not endow women with the spiritual gift associated with the office of pastor. Furthermore, the office of pastor is limited only to those men who are qualified as such by Scripture. I fully subscribe to the Danvers Statement on Biblical Manhood and Womanhood.

**Article 7:**

**1. Baptism is defined in article 7 in terms of believer’s baptism by immersion. Further, this scriptural baptism is prerequisite to church membership and the Lord’s Supper. Is this your understanding?**

I firmly understand that Scripture teaches baptism in terms of believer’s baptism by immersion, as evidenced in Article 7 of the Baptist Faith and Message (2000). Jesus commanded believer’s baptism of new disciples in the Great Commission (Matthew 28:19–20). While believer’s baptism is unnecessary for an unbeliever to receive the forgiveness of sins and salvation, it proves entirely necessary for his obedience to Christ. I completely reject the beliefs and practices associated with both baptismal regeneration and infant baptism.

Through believer’s baptism a disciple of Jesus Christ publically proclaims the

death, burial, and resurrection of Christ. A disciple of Jesus Christ also demonstrates through believer's baptism the spiritual reality that he has been buried with Christ and has been raised to walk in newness of life (Romans 6:4). Finally, a disciple of Jesus Christ indicates his own confidence concerning the resurrection of the dead at Christ's return, for just as Christ was raised from the dead, he, too, shall be raised on the last day (1 Corinthians 15:29, 35–57).

Baptism, the first of the two ordinances of Christ, serves as two prerequisites for new disciples of Jesus. First, disciples of Jesus Christ are required to experience believer's baptism in order to become a member of a local church (Acts 2:41). Believer's baptism affords a new disciple of Jesus Christ the rights, responsibilities, and privileges of church membership. Second, disciples of Jesus Christ must experience believer's baptism before they participate in the Lord's Supper. Acts 2:41–42 teaches that believer's baptism preceded new disciples' participation in the Lord's Supper (the breaking of bread). Additionally, the local church has the responsibility to practice church discipline in regard to its members and their participation in the Lord's Supper (Matthew 18:15–20; 1 Corinthians 11:29).

**2. Please describe your understanding of the Lord's Supper in terms of article 7.**

The Lord's Supper is the second of the two ordinances of Christ. In celebrating the Lord's Supper, the members of a local church commemorate the completed work of Christ through His broken body (the bread) and shed blood (the fruit of the vine) upon the cross. Through their commemoration of the Lord's Supper, the members of the local church memorialize the death of Christ upon the cross, symbolically proclaim the substitutionary atonement of Jesus Christ, and anticipate His second coming and the marriage supper of the Lamb (Revelation 19:7). I affirm a memorial view of the Lord's Supper and reject the views known as transubstantiation and consubstantiation.

Scripture requires both a personal and a congregational accountability in anticipation of observing the Lord's Supper (1 Corinthians 11:27–34). Individual believers are expected to examine themselves for evidence of personal, habitual sin and repent of it (1 Corinthians 11:27–28). Additionally, the local congregation is expected to practice church discipline in regard to the Lord's Table (Matthew 18:15–20; 1 Corinthians 11:29). For this reason, I believe that access to the local church Lord's Table is closed (that is, access to the Lord's Table at a local, New Testament church is available only to each local church's members, who have believed in Jesus Christ alone for salvation, experienced believer's baptism, and are in good standing), rather than close (that is, anyone who is a believer in Jesus Christ, has experienced believer's baptism, and is a member in good standing at a local, New Testament church of like faith and practice may partake in a local church's observance of the Lord's Supper) or open (that is, anyone who claims to be a believer in Jesus Christ may partake in a local church's observance of the Lord's Supper, whether or not (1) he or she is a

member in good standing of any local, New Testament church or (2) he or she has experienced believer's baptism).

**Article 8:**

**1. Do you believe that the Lord's Day should be observed with "exercises of worship and spiritual devotion, both public and private?"**

I believe that the Lord's Day should be observed regularly by believers through the exercises of worship and spiritual devotion, both public and private. My family and I worship and spend time in spiritual devotion on the Lord's Day, both publicly and privately, on a weekly basis. In addition to our observance and celebration of the Lord's Day, we also practice spiritual devotions and worship throughout the week in our home and during designated times of weekly worship at our church.

**Articles 9-10:**

**1. Do you believe that Christ will return personally and visibly in glory to the earth?**

I believe that Jesus Christ will return to earth personally, visibly, and gloriously. First, Jesus Christ, the Son of God, will return to earth personally. I fully reject preterism and realized eschatology, as well as any other doctrine that rejects a belief in the physical return of Jesus Christ to the earth. Second, Jesus will return to earth visibly, and everyone will see Him. Believers will rejoice and unbelievers will mourn when they witness Christ's return to earth. Last, Jesus will return to earth in all His glory. Whereas Christ first came to earth as a humble servant, He will return to earth in all His glory and majesty as a conquering King!

**2. What is your conviction concerning the resurrection of the dead?**

Because Jesus Christ is risen from the dead, all believers in Christ will be resurrected when He returns. First, the dead in Christ will rise. Because believers are present with the Lord after they die (2 Corinthians 5:8) and because He will bring with them with Him when He returns (1 Thessalonians 4:14), the souls of the dead in Christ will be joined with their physical bodies in the sky. Then all believers who still live will ascend to Christ. During their ascension, believers will be changed and will receive glorified bodies. Afterward, believers will stand before the Judgment Seat of Christ to be judged and rewarded according to their faithfulness to Christ. Following this event, all believers will enter heaven, and they will be together forever with the Lord.

On the Day of Judgment, all unbelievers will be physically resurrected in order to stand before God at the Great White Throne Judgment. Justly, God will condemn

each unbeliever for his/her rejection of Jesus Christ as Lord. Afterward, He will consign all unbelievers to hell to be punished throughout all eternity.

**Articles 11-14:**

**1. What is your understanding of the Christian's obligation to mission and evangelism as stated in article 11?**

The Great Commission of Jesus Christ (Matthew 28:19–20) obligates all Christians, without exception, to support and participate in missions and evangelism. Through evangelism and missions, believers employ the gospel message for the purpose of making disciples of Jesus Christ. “Evangelism” refers to sharing the gospel of Jesus Christ personally and intentionally with individuals for the purpose of making disciples of Jesus Christ; whereas “missions” generally entails the use of evangelistic strategies in order to reach nations and people groups with the gospel of Jesus Christ. I assert that I am obedient to the Great Commission of Jesus Christ as a soul-winner through daily, personal evangelism endeavors. Additionally, I personally support missions through the North American and International Mission Boards of the Southern Baptist Convention through giving, prayers, and participation on mission trips.

**2. Do you affirm that “Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth?”**

I strongly affirm and dutifully practice the cheerful, consistent, systematic, proportional, and liberal contribution of all my means for the advancement of the purposes of Christ on earth. I have committed everything I possess to Christ's disposal for the advancement of His gospel. Although my family's contributions for the advancement of the gospel are not limited to the following venues, we tithe all our income through our local church, as well as give above our tithe to the Annie Armstrong Easter Offering and the Lottie Moon Christmas Offering.

**3. How do you see the cooperative program of the Southern Baptist Convention in relationship to article 14?**

The Cooperative Program of the Southern Baptist Convention allows churches that share common beliefs and purposes to do together what no one church can do on its own for the sake of the gospel. Southern Baptists are able to accomplish their goal to reach the world with the gospel of Jesus Christ more effectively and efficiently through the Cooperative Program than by any other means. As the pastor at one my previous churches, I led that church to increase its Cooperative Program giving each year. I strongly affirm the work of the Southern Baptist Convention and support its goal to evangelize the world through the Cooperative Program.

**Articles 15-18:**

- 1. How do you view the social issues listed in article 15, noting especially racism, homosexuality, and abortion? What is your understanding of the Christian response to social issues in relation to the language of article 15?**

Concerning my views of the social issues denoted in Article 15 of the Baptist Faith and Message (2000), I strongly oppose all forms of greed, selfishness, vice, and sexual immorality. Additionally, I have advocated and continue to advocate through my ministry and through partnerships with fellow believers provision for the orphaned, the needy, the abused, the aged, the helpless, and the sick.

Specifically, I oppose racism, homosexuality, and abortion. I oppose racism because it promotes hatred and devalues both an individual's and a race's worth as being created in the image of God. I also oppose homosexuality as an unacceptable pattern of behavior and an untenable alternative to God's gift of sexuality. Homosexuality is a perversion both of God's prescribed distinctions between the genders and of His commands concerning the relationship between a man and a woman. Finally, I oppose abortion in all its forms, as it constitutes the murder of an unborn child.

I understand that in response to social issues, including the ones mentioned above, Christians should partner together without compromising clear biblical teaching in order to oppose practices that are unjust and sinful in society. Furthermore, believers are responsible to speak against these actions of injustice and sin and to defend the biblical teaching and standards concerning these issues. I affirm promoting the principles of righteousness, truth, and brotherly love in pursuit to improve and establish righteousness within society.

- 2. Do you support the principles of religious liberty promoted in article 17?**

I fully support the principles of religious liberty as described in Article 17 of the Baptist Faith and Message (2000). Because "God is the Lord of the conscience," citizens are not free from the precepts in His Word; however, they have freedom not to exercise teachings and laws that stand in opposition to Scripture. Scripture requires that believers be obedient and respectful to laws and authority of the state, inasmuch as its laws and authority are not found in conflict with God's will as revealed in His Word. Furthermore, I affirm that the church possesses the God-given liberty and freedom to fulfill its task of sharing the gospel of Jesus Christ without interference or aid from the state.

- 3. Do you affirm the description and principles of family relationships given in article 18? Specifically, what is your understanding of the biblical pattern for the relationship of husband and wife in marriage? How would you relate this to the language of article 18?**

I completely affirm the description and principles of family relationships presented in Article 18 of the Baptist Faith and Message (2000). There exists a

biblical pattern for the relationship between a husband and a wife in the context of marriage. God charges a husband with the responsibility to offer provision, protection, and headship for his wife and his family. The husband sacrificially and compassionately demonstrates these responsibilities to his wife and to his family just as Christ has demonstrated His love for the church by dying for her. A husband exercises his headship over his wife through the spiritual authority that results from his faithfulness to Christ and His Word, not by force, guilt, or manipulation.

Likewise, a wife honors God and the role He has assigned her husband by graciously submitting to her husband's headship over her. In doing so, she demonstrates the church's submission to the headship of the Lord Jesus Christ. A wife's respect for her husband's godly leadership in their relationship brings honor to herself and harmony in their home. Properly understood and practiced by a husband and wife, this pattern of relationship in marriage offers a clear presentation of the relationship that exists between Christ and the church.

**4. Are your views on gender roles in agreement with the Danvers Statement on Biblical Manhood and Womanhood? Do you have any disagreements with that statement? (See Danvers Statement, separate documentation).**

I strongly advocate the view and belief of complementarianism concerning Scripture's teaching of gender roles. I reject the understanding of gender roles expressed in the view known as egalitarianism. My views concerning gender roles are in complete agreement with the Danvers Statement on Biblical Manhood and Womanhood. There exist no disagreements or caveats in regard to my beliefs and/or interpretations concerning gender roles with the Danvers Statement.



January 17, 2024

Attention: Darin Humbard  
Chairman, Pastor Search Committee

Dr. Matt Queen is a uniquely gifted leader who possesses the rare combination of a strong gift of preaching, a genuine heart for people, a keen mind in organizational leadership, and embodies what it means to be a faithful witness for Jesus. Matt preaches the Bible with deep conviction, and his Spirit-filled ministry has always impressed me. It is without question that he is a man who walks with the Lord. He will love you deeply, and I am confident that you will love him and his family too, as I know that you already do. I am excited to watch what God does in the years to come at Friendly Avenue as you are the benefactor of his exemplary pastoral leadership. Matt has the heart of a shepherd, the mind of a scholar, and the love of Christ in his soul. I could not be more thrilled about what God is going to do in the days ahead with Matt Queen as your pastor and leader.

A handwritten signature in black ink that reads "Dr. Daniel Dickard". The signature is written in a cursive, flowing style.

Dr. Daniel Dickard  
Shandon Baptist Church



[SHANDON.ORG](http://SHANDON.ORG)

5250 FOREST DRIVE | COLUMBIA, SOUTH CAROLINA 29206 | 803.782.1300



Dear Friendly Avenue Baptist Church,

I am convinced God calls pastors to lead churches to reach their communities and cities for Jesus Christ. Your church is special to me. I have known and loved your congregation for a long time. As a Greensboro native, I have prayed regularly that God would use your church to bring spiritual renewal across your entire city. That's why I'm so excited my friend Dr. Matt Queen has been recommended by your search team to be the next pastor of Friendly Avenue!

Matt has a boundless passion for reaching people with the message of Jesus. God has used him as an evangelism leader in churches, schools, and conferences across America. Matt's love for souls is contagious. Every time I'm with him, I'm challenged to share the gospel more faithfully. Matt is also an insightful and dynamic preacher of God's Word. He knows how to open the Bible in the pulpit, showing what God has spoken and how it matters in our lives today. He is a skilled and wise leader with the compassionate heart of a shepherd. He will be a wonderful pastor for your church.

Matt and Hope and their precious daughters serve the Lord faithfully together. I know you will join me in rejoicing over what God is doing in bringing a godly pastor and his sweet family together with your great church. I believe God is going to accomplish mighty things in Greensboro through Friendly Avenue Baptist Church under the visionary leadership of Dr. Matt Queen.

With joy,

Dr. Stephen Rummage  
Senior Pastor, Quail Springs Baptist Church, Oklahoma City  
President, 2024 Southern Baptist Convention Pastors' Conference



# LANE PRAIRIE

BAPTIST CHURCH

Dear Friendly Avenue Baptist Church,

Upon hearing that your pastor search committee has recommended Dr. Matt Queen to be the next pastor at Friendly Avenue Baptist Church I was moved by sorrow, but also great joy. Sorrow, as it means that Matt will be leaving his current position at Lane Prairie Baptist Church, where he has been a faithful member and staff member. Yet, I also feel great joy, knowing the caliber of pastor that Friendly Avenue will gain in Matt and that he is being obedient to God's calling.

Matt is a remarkably gifted preacher, teacher, administrator, and grace-gifted evangelist. He is passionate about using his gifts to equip the saints for the work of the ministry. Matt preaches the Bible with a deep conviction to convey what God has said and how it can be applied to our lives today. He will shepherd the church with compassion, humility, and wisdom.

Matt and Hope, along with their daughters, are faithful servants and witnesses of Jesus Christ. Although their presence will be deeply missed, I am delighted to share that Lane Prairie and I have full confidence in the Kingdom impact that Friendly Avenue will have in Greensboro, North Carolina, North America, and beyond, under the capable leadership of Matt Queen.

Best regards,

Ricky Fuchs  
Lead Pastor  
Lane Prairie Baptist Church

## ARTICLE VII –

**Section 1. Pastor.** The Pastor is a minister of Jesus Christ who has been specially called into the ministry and has been specifically called by God and the church to serve as Pastor. In the expression of that call, it shall be the Pastor's special responsibility to minister to the spiritual needs of the members of the congregation and, through prayer and study, render effective preaching and pastoral ministries and provide leadership in winning the lost to Christ.

The Pastor shall provide overall spiritual guidance to the church by communicating a vision and focus for corporate and individual ministry as it is revealed by God through personal prayer and study of the Scriptures; shall lead, plan, and conduct the specific religious services, activities, and ministries necessary to achieve that vision; shall have special charge of the pulpit ministry of the church and shall provide for pulpit supply when he is absent; shall arrange, with the concurrence of the Deacons, for ministers to assist in revival meetings and workers to assist in other special services required by the church; shall administer the ordinances; shall seek to minister to the spiritual needs of the community; and shall perform other duties that usually pertain to the office of Pastor. The Pastor shall be responsible to the congregation in exerting leadership and discharging the duties listed above with both Pastor and church seeking to follow the will of God through the leadership of the Holy Spirit.

The Pastor shall also serve as President of the corporation, and in that capacity, shall have charge of the general welfare and oversight of the church; shall provide leadership, supervision, and spiritual ministry to other staff members of the church; shall delegate to the church staff, Deacons, or other members of the church responsibility and authority to perform specific ministries, tasks, or assignments consistent with individual spiritual gifts that ensure that the needs of the church are met in love and harmony; shall serve as an ex officio member of all organizations, departments, committees, and councils; and shall call special meetings of the Deacons or of any other committee, as necessary, according to procedures set forth in these Bylaws.

The call of the Pastor shall take place at a meeting especially set for that purpose of which at least two weeks' notice has been given the membership. The election shall be upon the recommendation of the Pastor Search Committee. The committee shall bring only one candidate at a time for consideration of the church, and no nominations shall be made except by the committee. Election shall be by secret ballot with an affirmative vote of three-fourths of the members of the church present and voting necessary for an extension of a call. 20% of the resident church membership shall constitute a quorum for the purpose of calling a pastor. Should the minister recommended by the committee fail to receive a three-fourths majority vote, the meeting at which the vote was taken shall be adjourned without debate.



Get-Acquainted Itinerary  
Dr. Matt Queen Family Visit To FABC  
February 22 - 25

Day – Date	Activity
1. Thursday - February 22	<ul style="list-style-type: none"><li>▪ Matt Queen Family arrives in Greensboro.</li><li>▪ Family is met at airport and transported to Hotel.</li><li>▪ FABC Staff and Dr. Queen enjoy a fellowship dinner.</li></ul>
2. Friday – February 23:	<ul style="list-style-type: none"><li>▪ Family Time</li><li>▪ Queen Family gets reacquainted with Greensboro</li></ul>
3. Saturday – February 24:	<ul style="list-style-type: none"><li>▪ Meet &amp; Greet Q &amp; A Sessions with Dr. Matt Queen at:<ul style="list-style-type: none"><li>– 10:00am – 12:00pm</li><li>– 2:00pm – 4:00pm</li><li>– 5:30pm – 7:30pm</li></ul></li><li>▪ Sessions will be held in the Fellowship Hall.</li><li>▪ No registration necessary. Pick a time and come join us!</li></ul>
4. Sunday – February 25:	<ul style="list-style-type: none"><li>▪ Sunday Morning Worship<ul style="list-style-type: none"><li>– Dr. Matt Queen preaches as Senior Pastor Candidate in View of A Call.</li><li>– Church votes on the candidate immediately after worship service.</li><li>– Results of vote and next steps are shared.</li><li>– Adjourn</li></ul></li></ul>