

RESUME

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Ministry Objective

Believing God's Word to be sufficient and authoritative for all people everywhere, I desire to be part of a ministry that is committed to clear, Christ-centered, expositional preaching that exalts Christ and proclaims His glory. I desire to serve and equip a body of believers where God's Word comes with power, with conviction, and with the work of the Holy Spirit resulting in a sincere love and worship of God, a worthy walk of Christ-like character, fervent and effective prayer, grateful service and a bold witness.

Employment History

Missionary

Camp Morrow Bible Conference , Wamic, OR

Dec. 2011 - Present

- Provide pastoral oversight of missionary staff through regular Biblical interactions.
- Evangelism and discipleship interactions with youth ranging from 1st grade through high school.
- Preparing and presenting Biblical messages to youth and adults.
- Leading worship as necessary for youth and adults.
- Engage in training volunteer staff in evangelism and discipleship.
- Operate office machines, such as photocopiers and scanners, facsimile machines, voice mail systems, and personal computers.
- Answer telephones, direct calls, and take messages.
- Maintain and update filing, inventory, mailing, and database systems, either manually or using a computer.
- Collect, count, and disburse money, do basic bookkeeping, and complete banking transactions.
- Communicate with parents, employees, and other individuals to answer questions, disseminate or explain information, take orders, and address complaints.
- Complete and mail bills, contracts, policies, invoices, or checks.
- Open, sort, and route incoming mail, answer correspondence, and prepare outgoing mail.
- Train other staff members to perform work activities, such as using computer applications.
- Troubleshoot problems involving office equipment, such as computer hardware and software.

Preaching Rotation

Faith Bible Church , Hood River, OR

Jan. 2018 - May 2019

- Engaged in Biblical preparation and preaching of sermons on a rotating basis as needed.

Pastor

Desert Springs Bible Church , Wamic, OR

Jan. 2017 - June 2018

- Prepared weekly Biblical sermons and preached each Sunday in a small church setting.
- Provided Biblical counsel to various members as needed.
- Engaged in evangelistic efforts to reach the community with the gospel.
- Prepared weekly services and led in worship through music.

Worship Leader/Communications Director/Preaching

Calvary Baptist Church, The Dalles, OR

Dec. 2011 - Dec. 2016

- Planned the weekly Sunday morning service in a large church setting.
- Engaged in weekly leading of worship through music.
- Organized regular practices with the worship team.
- Provided Biblical guidance of the worship team members as needed.
- Preached sermons on a rotating basis as needed.



Education

The Master's Seminary, Sun Valley, California

Master of Divinity, Biblical Exposition, Present

Pensacola Christian College, Pensacola, Florida

Bachelor of Arts, Prelaw, May 2001

DOCTRINAL STATEMENT

THE SCRIPTURES

Scripture is the Word of God written to man consisting of the 66 books from Genesis to Revelation. God inspired human authors who, using their own unique communication style, wrote His Word (2 Timothy 3:16, 2 Peter 1:20–21). The Scriptures are inerrant, infallible and achieve the ends for which God intended them (Proverbs 30:5; Isaiah 55:11). The Scriptures are sufficient for faith and practice, and “are useful for teaching, correcting, rebuking, and training in righteousness, that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:17).

GOD

God is the eternal, uncreated Creator and Sustainer of all things (Genesis 1:1; Colossians 1:16–17). He is the First and the Last, and beside him there is no god (Isaiah 44:6). This one God exists in three Persons: Father, Son, and Holy Spirit (Genesis 1:2; Deuteronomy 6:4–5; Matthew 3:16–17) and each member of the Trinity is fully God. God is holy (Isaiah 6:3), unchanging (Malachi 3:6), omniscient (Isaiah 46:10), omnipresent (Psalm 139:7–8), omnipotent (Job 42:2; Luke 1:37), just (Deuteronomy 32:4), gracious (Exodus 33:19), and loving (1 John 4:8).

GOD THE FATHER

God the Father is the infinite personal Spirit, perfect in holiness, wisdom, power, and love. He infallibly ordains all that comes to pass. He concerns himself mercifully with the affairs of men. He hears and answers prayer, and He saves from sin and death all that come to him through faith in Jesus Christ (Matthew 23:9; Luke 10:21–22; John 3:16; John 6:27; Romans 1:7; 1 Timothy 1:1–2; 1 Timothy 2:5–6; 1 Peter 1:3; Revelation 1:6).

GOD THE SON

Jesus Christ is fully God and fully man. He came in the flesh and was born of a virgin, and lived a sinless, miraculous life (John 8:46, 18:38b, 19:4, 21:25). According to the Father’s perfect plan laid out in eternity past, He gave himself up freely as a ransom for our sins (Mark 10:45; John 10:18; Acts 4:28; Ephesians 1:3–6; Philippians 2:6–11; Revelation 13:8). He was crucified by sinful men (Acts 2:36), and rose from the dead three days later (1 Corinthians 15:4). Today, He sits at the right hand of the Father, interceding for the saints until His second coming, when He will return as King of Kings on the throne of David to judge the living and the dead (Luke 1:31–33; Acts 1:9–11; Romans 8:34; 1 Thessalonians 4:16; 2 Thessalonians 1:9–10; Revelation 1:7; 19).

GOD THE HOLY SPIRIT

The Holy Spirit is fully God (Genesis 1:2; Acts 5:3–5). He is given as our Helper (John 14:26) and is the guarantee of the inheritance of every believer (Ephesians 1:13–14). He convicts the

world of sin, righteousness, and judgment (John 16:7–11). He is the leading agent in the planting and building up of the church, since His job is to testify of Jesus and to the truthfulness of the gospel (Acts 1:8, John 15:26). The Holy Spirit gives gifts to each believer for the edification of the church and the proclamation of the gospel (1 Corinthians 12:7, 14:22).

MAN

God created man on the sixth day in His own image and likeness (Genesis 1:26–27). Although created upright, our first parents, Adam and Eve, willfully disobeyed God (Ecclesiastes 7:29). Every part of man was affected by this original sin. God cursed man with immediate spiritual death (separation from God) and eventual physical death (Genesis 3:19). Because of their choice, their posterity is given a sinful nature at conception and is held equally responsible for Adam and Eve's disobedience (Psalm 51:5). Every person also chooses of His own free will to disobey God as revealed in Scripture (Galatians 3:10; James 2:10); therefore, every person is a sinner by nature and by choice (Psalm 14:1–3). As a result, every person is an enemy of God (Job 15:14; 25:4), under His righteous wrath, and without excuse (Romans 1:18–32). Man is dead in trespasses and sins, and apart from the grace of God cannot and will not seek after God (Jeremiah 13:23; John 6:44; Romans 3:10–18, 8:5–8; 1 Corinthians 2:14; Ephesians 2:1–3; Colossians 2:13).

SALVATION

Because every person has sinned against God by refusing to honor him as God and obey His Law, God is under no obligation to save anyone from His wrath. In fact, all men deserve eternal punishment (Romans 1:16–32). The gospel is the good news that God has chosen to save some undeserving sinners from His righteous wrath for His own glory (Ephesians 2:5–7; Titus 3:4–7). He sent His only begotten Son, Jesus Christ, to do what man could not do and would not do. He lived a sinless life and submitted perfectly to God. Jesus gave himself up in our place and on our behalf (Romans 3:25; 1 John 2:2). He then rose from the dead on the third day, victorious over sin and death (1 Corinthians 15:3–4, 17). Salvation is offered freely to all who receive Jesus Christ as Lord and Savior, who by His death and resurrection obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification (John 3:16, 6:44; Acts 2:37–38, 4:12, 11:18, 17:30; Romans 4:1–5; 2 Corinthians 7:10–11; 2 Timothy 2:25).

REGENERATION

Regeneration is a change of heart given by the Holy Spirit who gives life to those dead in trespasses and sins. In regeneration, the Holy Spirit grants the ability to understand the Word of God, to exercise saving faith in Jesus Christ, and to love and practice holiness (2 Corinthians 5:17; Ephesians 2:1–6; Titus 3:5; 1 John 5:1).

REPENTANCE AND FAITH

Repentance and faith are required by God for salvation. While two distinct principles, they are not two separate acts. A regenerate person turns from sin (repentance) and turns to Christ (faith) as a result of His new nature given at regeneration (John 6:44; Acts 2:37–38, 11:18, 17:30; Romans 4:1–5; 2 Corinthians 7:10–11; 2 Timothy 2:25). God has promised to save any who repent of their sins and trust in the finished work of Christ alone for forgiveness and reconciliation with God (John 3:16, 6:37; Acts 4:12).

JUSTIFICATION

God chooses to justify, or declare both not guilty and righteous, every person who repents of sin and believes the gospel. Though no person is righteous, God counts a believer's faith in Jesus' life, death, and resurrection as righteousness (Romans 4:1–5). Through faith, the righteousness of Christ is credited to the believer, and the believer's guilt through sin is credited to Christ. No believer is justified by works of the Law, but each believer displays evidence of justification by doing good works (Galatians 2:15–16; James 2:20–24). Salvation is the work of God from start to finish, not a work of man, so that no man may boast (Romans 9:11; Ephesians 2:8–9) or despair (John 10:28–30; Romans 8:30).

SANCTIFICATION

Sanctification is both positional and progressive. With positional sanctification every believer is set apart unto God by justification and is declared to be holy (Acts 20:32; 2 Thessalonians 2:13; Hebrews 10:14). Progressive sanctification is the lifelong process of becoming like Christ. Those who have been justified are also sanctified by God's Word and Spirit dwelling in them (1 Thessalonians 2:13; Titus 2:11–14; 1 Peter 1:2). All the redeemed, once saved, are kept by God's power and secure in Christ forever and have the confident expectation of being presented holy and blameless before him (John 6:37–40; 10:27–30; Romans 8:31–39; Colossians 1:22; 1 Thessalonians 5:23–24; Jude 24).

GLORIFICATION

Glorification is the culmination of salvation. It will include the resurrection of our physical bodies and is the final blessed and abiding state of the believer (Romans 8:29–39; 1 Corinthians 15:42–57; Revelation 21:1–22:5).

THE CHURCH

Every person who repents of sin and believes the gospel is a member of the universal Church, which consists of all believers who have lived, are living, and will ever live (Colossians 1:24). The universal Church is the only institution that will not and cannot be defeated (Matthew 16:18). Christ died for His bride, the Church, and will sanctify the Church to present her to himself without spot or blemish (Ephesians 5:25–27).

The local church is a visible expression of the universal Church. It is made up of a group of believers who have committed together to preach the gospel, to care for one another and others, to practice discipleship and church discipline, and to live distinct lives under the authority of God's Word (Matthew 18:15-20; Acts 2:42-47, 11:26, 12:5, 14:23; 2 Timothy 2:2). God has graciously given each believer spiritual gifts to honor God, to build up the church, and to evangelize the lost; they should never be used to draw attention to oneself (Romans 12:4-8; 1 Corinthians 12:4-11, 27-28; 13:1-3; 14:12; Ephesians 4:11-12; 1 Peter 4:9-11).

LEADERSHIP

God has given elders and deacons/deaconesses to serve the church. The spiritual qualifications for these roles are outlined in God's Word (1 Timothy 3:1-13). The elders are set aside by God to lead the church, to equip the saints, to preach the Word, and to pray (Ephesians 4:11-12; 1 Timothy 3:1-7, 5:17-18). Their leading, equipping, preaching, and praying are to be done humbly in service to God and to His church. Leaders are to shepherd the flock willingly, not under compulsion or for shameful gain, but eagerly; not domineering over those in their charge, but serving as examples to the flock (1 Peter 5:2-3). In response, believers are exhorted to submit and to obey their leadership (Hebrews 13:17). Deacons/deaconesses are set aside by God to serve the church and to free the elders to devote themselves to prayer and ministry of the Word. (Acts 6:1-7).

EVANGELISM & DISCIPLESHIP

The church and individual believers are God's means for proclaiming the gospel by which He draws people to Himself, regenerates souls, and grants repentance and faith unto sanctifying perseverance. The proclamation of the biblical gospel to all peoples is the joyful duty of every Christian in obedience to the commission of Jesus to make disciples, to baptize, and to teach them to obey His commands (Romans 10:14-15; Matthew 28:18-20). The local church and every individual believer have the joy and responsibility to obey and to teach the commands of Christ to those under their care.

BAPTISM

Jesus commanded every believer to make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit (Matthew 28:18-20). Baptism serves as a symbol of being buried with Christ and being raised to walk in new life and as such is to be performed only on professing believers (Romans 6:4-6). Baptism is a matter of obedience, not salvation. It does not confer favor from God beyond the blessings that come from obedience to God (Luke 23:43; 1 Corinthians 1:13-17).

THE LORD'S SUPPER

The Lord's Supper was instituted by Christ on the night He was betrayed (1 Corinthians 11:23). The Lord's Supper consists of bread and grape juice or wine, which represent His body that was

broken for believers and His blood that was shed for believers (1 Corinthians 11:24–25). The Lord’s Supper serves as a reminder that Jesus has died, is risen, and is coming again (1 Corinthians 11:26). Unbelievers or those living in unrepentant sin or those under church discipline should not participate, since these people would be eating and drinking judgment upon themselves (1 Corinthians 11:27–30).

ETERNITY

The full consummation of the Kingdom of God awaits the return of Jesus Christ and the end of this age. Every person will spend eternity in a literal place of blessing called Heaven or a literal place of cursing called Hell (Matthew 25:31–33). Every person who has repented of sin and has believed the gospel will spend eternity in Heaven worshiping God and enjoying His blessings (Matthew 25:34–40; Philemon 3:20; 1 Peter 1:3–5). Every person who has not repented of sin and believed the gospel will spend eternity in Hell enduring God’s righteous wrath (Matthew 25:41–46, Ephesians 5:6, Revelation 21:8).

PHILOSOPHY OF FAITHFUL MINISTRY

FAITHFUL TO GOD'S COMMANDS

A man-centered church cannot please God and has no value in true spiritual growth for its people. Church leaders must devote themselves to seeking to know God's Word and His commands for their church, and they must commit themselves to faithful execution of those commands. Paul told Timothy, "I write so that you will know how one ought to conduct himself in the household of God" (1 Tim 3:15). Timothy, as a steward of the church, was obligated to know what was required of Him in order to fulfill his calling. Paul reminded the Ephesian elders of their stewardship when he told them, "...to shepherd the church of God which He purchased with His own blood" (Acts 20:28). The church is Christ's church. It should never operate as a platform for one's personal advancement or man-centered philosophies and methodologies. It is foolish to believe that man has better strategies for operating the church than God's clear commands in Scripture.

FAITHFUL TO PRAYER AND WORSHIP

The demonstrated "love of Christ controls us...that those who live would no longer live for themselves, but for Him who died and rose on their behalf" which is the reasonable privilege of the church (Romans 12:1; 2 Corinthians 5:14-15). Whether the church resides here on this earth, or in Heaven with Him its all-consuming aim is to please Him and live for His glory (Isaiah 43:7, 2 Corinthians 5:9). In view of God's mercies, elders lead the church in worship to God and in complete dependence on the Lord through prayer in all things. The Sovereign God declares the end from the beginning. His plan will be established and He will accomplish all His good pleasure, yet He commands His people to pray fervently and continually (Isaiah 46:9-10, Luke 18:1-8; Ephesians 6:18, I Thessalonians 5:17, James 5:16-18). Elders must follow the example of Christ Himself (Luke 6:12) and seek communion with God and joy in God through prayer. Elders lead the church in pursuing Christ in prayer confident of God's powerful intervention in the church's effectiveness, direction, needs, concerns, temptations, and opportunities (Matthew 6:5-15; Philippians 4:6-7).

FAITHFUL TO CHRIST'S COMMISSION

The church has been sent by Christ to proliferate across the planet making disciples. Elders must lead through example and exhort God's people to always seek to evangelize the lost. Churches must be in the business of planting churches, not for the sake of imperialistic brand-driven growth, but for the purpose of world-wide Christ-exalting discipleship. Disciples are those who understand the gospel and make a true profession of faith which results in a changed life. These are the ones that the church is to baptize. A disciple is one who grows in grace and knowledge of Jesus (2 Pet. 3:18). Growth happens when a true disciple comes under the teaching of the Word of God. Jesus commanded the church to teach disciples "to observe all that I commanded you" (Matt 28:20). Godly leaders are those consumed with the teaching and preaching of God's Word as a faithful steward of Christ's command.

FAITHFUL TO THE SAINTS' COMPLETION

Jesus commanded His disciples to “be perfect, as your Heavenly Father is perfect” (Matt 5:48). God’s people must grow to become mature, Christlike people. Paul identified this as his purpose in Col. 1:28 when he stated, “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ.” Paul possessed an undefeatable resolve to fulfill his commission as a church leader. He rejoiced in his sufferings he had earned on behalf of the church (Col. 1:24–25). The goal of Christian maturity for God’s people must become the obsession of God’s leaders even if it brings suffering.

FAITHFUL TO FRUITFUL MINISTRY

Mature Christians are those who grow in an understanding of God’s Word and become motivated to minister. Paul explained that the church had been gifted with leaders “...for the equipping of the saints for the work of service, to the building up of the body of Christ” (Eph. 4:11). The purpose of godly church leadership is to equip the saints to minister. When godly people become motivated through the faithful teaching of godly elders and do the work of the ministry as God has called them to, the result is the building up of the body of Christ. Biblical church growth produces growing Christians who in turn produce growing Christians. The end goal, according to Paul, is to become like Christ and to produce mature Christians marked by a knowledge of Christ, Christian unity, and brotherly love working in fruitful ministry (Eph. 4:13-16).

FAITHFUL TO CHURCH DISCIPLINE

Church discipline stands as one of the most neglected activities of the church today. Jesus clearly laid out the practice in Matthew 18:15–19. Church discipline protects the body from unrepentant sinners who can lead others into sin. It also acts as a warning for God’s people to walk in repentance and humility which are true marks of a believer. Church discipline has the goal of lovingly calling the sinner to repentance or face consequences for his sin. The goal undergirding the discipline process is the repentance and restoration of the sinning believer into the body of Christ. Although many are reluctant to carry out Christ’s commands for church discipline it is a vital activity of the church. Churches that practice faithful, biblical church discipline are those whom God is in the midst of and receive God’s blessing (Matt. 18:19–20). Elders serve the church in the presence of God and of Christ Jesus and must maintain these principles without partiality (1 Timothy 5:20-21).