

# RESUME



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Congregations often describe me as a kind, compassionate and gentle pastor who stands firm on God's Word. My desire is to serve our Lord as the senior pastor of a Bible-believing, Christ-centered church where we can impact our community for Christ.

## **Personal Information**

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- **Family:**  
Wife – Kazumi
- **Interests:**  
Family, reading, movies, technology, cars

## **Education**

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**MABC**, Master of Arts in Biblical Counseling  
The Master's University, Santa Clarita, CA 2013

**B.Th.**, Bachelor of Theology\*  
The Master's Seminary, Sun Valley, CA 2009  
*\* A specialized degree in the Master of Divinity program.*

**A.Div.**, Associate of Divinity  
Southeastern Baptist Theological Seminary,  
Wake Forest, NC 2000

## **Ministry Experience**

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Assistant Pastor, Southern View Chapel, Springfield, IL 2009 - 2016

- Average attendance of 400 at Sunday morning worship.
- Expository preaching and teaching each week during Worship service or Sunday School.
- Traditional pastoral duties: visiting sick/shut-in's, counseling, committee leadership, etc.
- Often led worship in song/music, especially at special services.

Director, Springfield Center of Biblical Counseling, Springfield, IL 2009 – 2016

- Created a biblical counseling center and a counselor training center that received certification from ACBC, the nation's leading organization for biblical counseling.
- Wrote training materials and manuals for the counseling center.
- Trained over 50 church members and 5 local pastors in biblical counseling.

English Pastor, Han Yang Korean Church, Arleta, CA 2003 – 2009

- Average attendance of 40 at Sunday morning worship.
- Weekly expository preaching and teaching for youth service then adult service.
- Successfully worked across cultural and language barriers to effectively minister to the church.

## Missions

I have led two missions' trips to Japan: Kagoshima in 2006 and Saitama in 2013.

Lay Teacher, North Cary Baptist Church, Cary, NC 2000 – 2003

- Average attendance of 150 at Sunday morning worship with over 15 different nationalities.
- Taught youth and adult Sunday school.
- Pulpit supply as needed.

Interim Pastor, Darlington Baptist Church, Darlington, NC 1999

- Average attendance of 50 at Sunday morning worship.
- Preached Sunday mornings and led mid-week bible study.

Deacon, First Baptist Church, Garner, NC 1990 – 1998

- Average attendance of 700 at Sunday morning worship.
- Ordained as a deacon in 1993. Led the deacon evangelism team.
- Taught young adult Sunday school classes.
- Led the singles ministry as a lay member/deacon.

## Employment History

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Interment Verification, Fairhaven Memorial Park & Mortuary, Santa Ana, CA 2016 – Present

Assistant Director of Security, The Master's University, Santa Clarita, CA 2003 – 2009

Automotive Technician, Leith Mitsubishi, Raleigh, NC 2001 – 2003

Security Guard, Burns International Security, Raleigh, NC 2000 – 2001

Driver / Operator, Mulch Masters, Raleigh, NC 1999 – 2000

Automotive Technician, Auto Park Honda, Cary, NC 1989 – 1997

## Associations

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Certified Biblical Counselor & Trainer, Association of Certified Biblical Counselors 2010 – Present

# Philosophy of Ministry

The Philosophy of Ministry is a formulated system of belief regarding the ministry of the local church. It is not intended to be an exhaustive theology of the church or of the gospel ministry. Instead, it attempts to provide a basic outline of the major issues pertaining to church ministry. In a basic sense, it seeks to answer the question of how will I do ministry?

## Scripture

It all starts with Scripture. Any framework, system, or belief regarding ministry in the local church must come from God's Word. In Psalm 19 God instructed us that Scripture is perfect, sure, right, pure, true, more desirable than gold, sweeter than honey, and warns us of danger and error. This means that Scripture gives us all we really need in life to live God glorifying lives. In 2 Timothy 3:16-17, God has taught us that Scripture is profitable for teaching, for reproof, for correction, and for training in righteousness; so that the man of God may be adequate, equipped for every good work. From these passages, and others like them, we learn that God has given in Scripture all that is needed for ministry and to fulfill the purpose of Glorifying Him, whether that be individually or corporately. Scripture is sufficient for all instruction in ministry; it is the final authority for ministry, life, and godliness; it is without error in its instruction. All ministry will be compared to God's Word and must agree with the principles and instructions of God in Scripture.

## The Church

### Purpose:

The purpose of the church is to glorify God (1 Cor. 10:31; 2 Cor. 5:9; Eph. 1:6, 12, 14). This is accomplished through Christlikeness. There are only two occasions found in Scripture when God said He was well pleased with someone. Those two occasions were at Jesus' baptism (Matt. 3:17) and at the transfiguration (Matt. 17:5). No one else ever received this type of praise from God. Since Jesus is the only person to ever be well pleasing to God, then Jesus is the example to follow for glorifying God. To this end, there are four essential areas of ministry to focus on: 1) the exaltation of God; 2) the evangelization of the lost; 3) the equipping of the saints; 4) the edification of one another.

### Functions of the Church:

#### *Exalt God*

The church is to be centered on Christlikeness. In doing so, it gives to God what He is worthy to receive. Throughout Scripture God has required His people to worship Him because that is what is best for humanity, to worship God alone. Exalting God simply means that we worship Him. Worship goes beyond song and music. Worship is also given as Christians live in obedience to God. When believers live in obedience to God, and do so from a right heart, they are worshipping God. Jesus taught that we should let our light shine before men in a way that they will see our good works and glorify God, Matthew 5:16. These works that are to 'shine' before men are not done for the purpose of receiving praise from men. Instead, they are done to evangelize the

world and display the glory of God. This should be a natural outflow of the believer's life and encompasses all aspects of life: speech, conduct, relationships, etc. The reality that Jesus redeemed us from our sins is the driving force. Paul emphasized in 1 Cor. 10:31 the extent to which believers are to glorify God, "Whether you eat or drink or whatever you do, do all to the glory of God." All activities of the church are to be evaluated in light of this purpose. Everything that is not exalting God according to Scripture must be abandoned.

### *Evangelize the Lost*

The second key way the church is to be like Christ and thereby glorify God is by evangelizing the lost. What greater act of worship can one give to God than to proclaim His excellencies to the world? Even in the Old Testament, Israel was to be a light to the world. Their living in obedience and worship to the one true God was to draw others to them and ultimately to God.

In the New Testament, this is a core role of the church. The church is to proclaim to the lost and dying world the good news of Jesus Christ. After the disciples were given the Holy Spirit they went out proclaiming the gospel to the whole world (Acts 1:8). Jesus' last words to the disciples was for them to make disciples of all nations (Matt. 28:18-19). The responsibility to evangelize the world and fulfill the great commission has not changed. One essential part of glorifying God is through proclaiming the Good News of Jesus Christ to the lost and dying world.

### *Equip the Saints*

A third key area of Christlikeness for the church is in equipping the saints for everyday life as a Christian, both as individuals and as the local church. This includes discipleship but goes further. It involves life-long teaching, training, and counseling of every believer until they are taken home to be with the Lord. This is the example set by Christ as He disciplined the apostles. Then, it is the example set by the apostles as they established local churches throughout the world. Paul's letters to the Thessalonians, Colossians, Corinthians, and Timothy reveal this key passion he had for those congregations. Scripture is also clear that this is one of the primary functions of pastors, teachers, and evangelists (Ephesians 4:12). We also see that Jesus connected evangelism with discipleship in the Great Commission, Matthew 28:18-19. His instructions are to, "Go and make disciples of all the nations..." This command starts with proclaiming the Gospel of Jesus to the nations, then taking those who believe and equipping them to live godly, Christlike lives. This is a continuous cycle where the mature, equipped believer equips another believer who will in turn equip another believer and so on. Equipping the saints is one of the essential ways the church is like Christ and thus glorifies God.

### *Edify One Another*

The fourth key area of Christlikeness for the church to glorify God is in edifying one another. There are over seventy, one-another passages in the New Testament. The commands range from greeting one another, to speaking to one another with songs, hymns and spiritual songs, to loving one another, to bearing one another's burden. The dominant theme from Scripture's instructions to believers in regard to relating to each

other is the theme of relationship. From the individual one-on-one level to the corporate fellowship of the entire local church, the point is for the local church to be in a proper, biblical relationship with one another. The point of this relationship is for the building up of one another in Christlikeness, 1 Thessalonians 5:11. All members of the local church have an important role to fulfill and each person must be actively exercising their spiritual gift(s) in helping other members become more like Jesus. This will include confronting sin in one another's life; crying with those who are hurting; praying with those who are struggling; teaching others; singing with others; and many more activities of service. All this is done from a heart that wants to be like Jesus and glorify God. It is not done from a heart that wants to be popular or that wants the praise of people. Much of this edifying is done in private, between two or three individuals. Yet, some of this edification is in public for the common good and edification of the whole body of Christ. The church that wants to glorify God will be actively involved in its members building relationships with one another that are edifying to the saints and building each one into more Christlikeness.

### **Leadership of the Church:**

When looking in Scripture at God's activity it is clear that God is a God of order and structure. His church is no different. The church needs structure and order so that it can function to God's glory. To maintain this structure, God has established leadership in the church. The primary role of leadership is the pastor. But, the pastor is not to be the only church member actively involved in ministry, nor is he to be the center of attention. That position is reserved for Jesus, the Chief Shepherd. The pastor serves as the most visible leader and as such the members will follow his lead and live their lives as he lives his. Of course, Jesus is the primary example to follow and members must be encouraged to follow Christ. But the pastor will set the tone for how well a church pursues and follows Christ's example. Scripture gives three main terms that describe the church's leader: elder, overseer, and pastor. These terms are often used interchangeably, yet each term provides insight into the various roles of the leadership in the church.

#### **1. Elders**

Scripture is very clear about the qualifications of an elder (1 Timothy 3:1-7; Titus 1:5-7). In the list of qualifications, we see that the elder must be an example to his flock as a man of integrity. He must be one who leads with wisdom and is not taken in by the things of the world. Accurately teaching the Word of God is of utmost importance. The elder's family life is another indication of his leadership ability in the church. The various areas of qualification show that the elder's personal relationship with the Lord and in leading his home must be a top priority.

#### **2. The Overseer**

A second term used in Scripture to distinguish the role of leadership in the local church is 'overseer'. The role of overseer is one of protecting or watching over the flock of God. Acts 20:28 connects the aspect of overseer with shepherding. Thus, the overseer stands over the flock keeping watch for danger and making certain that the flock is in safe, green pastures, doing the things Scripture commands.

The overseer must understand that men will come seeking to harm the church. The main instrument for the overseer is Scripture. He must preach the Word in such a way that the people are able to connect God's truth to their lives. His shepherding is done voluntarily, not under compulsion but with eagerness, proving to be an example to the flock, 1 Peter 5:1-3. To accomplish this, the overseer must have a biblical, genuine relationship with the flock.

### 3. Pastor

The third term used in Scripture to distinguish the role of leadership in the local church is 'pastor' or 'preacher'. The role of the pastor is to proclaim the Word of God. This must be done with accuracy and with much diligence. He is to spend much time in prayer, especially praying over the text of Scripture he studies. He must spend the proper amount of time laboring over the preparation of sermons and teaching material. The pastor is required to explain Scripture to the sheep and help them apply it to their individual lives and the life of the local church corporately.

The process by which the pastor proclaims God's Word is called expository preaching and teaching. Expository preaching and teaching describes a process of studying, interpreting, explaining, illustrating and applying the text of Scripture. This is the required method of preaching God's Word. At those times when a topical study is required, the topical message will flow from a proper expository method of study.

#### Leader among Leaders:

There is a great deal of responsibility on the shoulders of the senior pastor, but his is not to be the sole leader in the church. Scripture teaches that the local church should have a plurality of elders; men who are spiritually mature and prayerfully lead and serve the church as a leader. Within this plurality of leaders, the senior pastor serves as a leader among leaders. The pastor provides the majority of preaching and teaching to the flock. He sets a vision for the church and its leadership as they move forward growing in Christlikeness in the community. Paramount in the pastor's role is the fact that he is not puffed up by his privileged position. He does not lord his authority over the church but leads in unity with other leaders, all agreeing with Scripture.

### **Specific Elements in Church Ministry**

#### Worship

Christians today use the term 'worship' almost entirely in the context of music and song. This is a great mistake because it distracts from the fullness of ascribing worth to God. People who have been taught this way, even if unintentional, no longer see their obedience to God as an act of worship. There is a disconnect between songs and theology and Christlikeness which leads to an abandonment of truth and an embracing of emotionalism. The end result is that worship becomes defined as an emotional experience.

While there is much diversity in the church over worship, especially music and song, there are certain requirements that must be met in worship – the corporate gathering of believers to worship God according to Scripture.

First, the service must be God-centered and not man-centered. Worship is focused on giving to God what He alone is worthy of, not exalting man and his sinful pride.

Second, the service must be conducted properly (biblically) and in an orderly manner. Each member is to take special steps to ensure they are not being a distraction, drawing attention from God to themselves.

Third, the service is always reaching for excellence. All participants must be careful to give their best for God's glory.

Fourth, lyrics to songs must be Biblically accurate. This means that songs sung in the worship service will be doctrinally and theologically accurate with Scripture. This is a challenge and sometimes it prevents some of the more popular songs from being sung. The church must not sacrifice sound doctrine for popularity or peer pressure.

Regarding the style of music, this should not be a divisive issue. God gives much freedom for the style of music played. The church is a gathering of diverse people in the community. The church must work together in unison to glorify God in the style of music played.

### Ordinances

Another way the church worships God is through participation in the two ordinances Jesus gave for the church, Baptism and the Lord's Supper. These are two outward expressions of one's faith in Christ. Both are partaken of after salvation.

In Scripture, baptism is performed by believers upon those who have recently placed their faith in Jesus Christ for the forgiveness of their sins. The method is baptism by immersion. This is the testimony of Scripture. Baptism is an outward sign of the believer's commitment to follow Christ. It also paints a vivid picture of the new life they started when they were born again.

Baptism is not something to be taken lightly. There are countless people who were baptized as a child but did not fully understand their sinfulness and need of a savior until later in life. There are also many people who believe that baptism saves. Scripture is clear that baptism does not save. To guard against such errors, a brief class covering what baptism is should be attended before one is baptized.

The Lord's Supper is a sign to remind the believer of Jesus' death and resurrection in order to redeem believers. This ordinance is also one that is not to be taken lightly. Paul warns against partaking of the Lord's Supper in an unworthy manner, 1 Corinthians 11:27. The Lord's Supper should be open to all Christians whether a member of that particular local church or just visiting. As long as they are truly a Christian they should be welcomed to worship by partaking of the elements. For unbelievers, they should be warned and instructed that this is an aspect of worship they are not to partake of, for their own good.

### Weddings

Weddings are another aspect of worshiping God. The wedding is a special service that marks the beginning of a life-long covenant relationship between a man and a woman. The man and woman agree to enter into this special relationship and they do so before God, family, and friends. Because marriage reflects Christ's relationship to the church, the man and woman enter this relationship as a testimony of their commitment

to follow Christ as they take on the role of husband and wife. Marriage is not something that is entered into lightly. There must be sufficient premarital counseling before the two enter matrimony. Because of the connection between Christ's relationship with His church and marriage, along with the nature of worshipping God involved in the marriage service, it is best for the local church to only allow for weddings between two Christians to take place in its building(s) and fellowship. This keeps the support of the local church available to the newlywed couple. To the end of truly worshipping God in the wedding service, the gospel should be proclaimed during the service for the sake of any unbelievers who may be present.

### Funerals

Funerals are another way of worshipping God. The funeral service is a time to share with the family members and friends of the deceased the compassion and hope found only in Jesus. Funeral services should include explanation of the hope that is found only in knowing Jesus as Lord and Savior. Because of this, it is a great time to proclaim the gospel. During the loss of a loved one, the church body is to come alongside the family and bear the burden of loss, loneliness and changes of everyday life.

### Biblical Counseling

Another way the church worships God is through specialized discipleship, otherwise known as biblical counseling. Galatians 6:1-2 provides one of the best pictures that explains what biblical counseling is. Church members who are more mature in their faith are to come along side those who are caught in a sin and with a spirit of gentleness restore them to a right relationship with Christ. No matter how advanced mankind gets with technology, science, or his own wisdom, only the Word of God is able to judge the thoughts and intentions of the heart, Hebrews 4:12. Scripture assures us that God has given the church all things needed for life and godliness, 2 Timothy 3:16-17; 1 Peter 1:3. God has placed the Holy Spirit in the heart of every believer to guide, help, comfort and correct. He has established the church so believers can mature in living a Christlike life in a fallen world. Within the church, God has given various gifts for the good of the body. He has also given Scripture which contains all His revealed wisdom and knowledge that we need for living life to His glory.

For numerous decades psychology has controlled many aspects of society. Many Christians have been led astray from God's Word by the teachings of psychology. The line between medical conditions and spiritual conditions has been drastically blurred. Sin has consequences and many times those consequences will manifest physically in the body. Guilt, shame, remorse, fear, anxiety, and many other behavioral issues are often the direct consequence of sinful choices. Church members who have medical conditions must be advised to seek their medical doctor immediately. Yet, whether a person has medical condition or a supposed psychological condition, the church must help people respond properly to the situation. What is a medical issue is to be treated by medical doctors, but the church must be certain that person is responding biblically to this medical condition and the treatments needed to cure the problem. For what are believed to be psychological issues, the starting point is the Word of God. The



church is to come along side these people and first make certain all sin has been dealt with biblically. This will require discipleship.

There are persons who have conditions where psychiatric treatment may be of great help. To these, again, the church must come along side and make certain these individuals are responding to life in a biblical manner.

### **Conclusion**

In all that is presented in this Philosophy of Ministry, when the whole of Scripture is considered relating to the church, its leadership, and its functions, the theme of relationship shines brightly. All that is presented in this document is to be taken within the context of relationships. As individuals, Christians are to be actively building a relationship with God through Jesus Christ. They are also to be actively building relationships with one another, and with the lost world where they live, maintaining proper biblical separation from sin and sinners. Considering the local church, the assembly of local Christians together, they are to focus on their relationship with God as a church, their relationships with one another as a church, their relationship with their leadership, and their relationship with the community they exist in. Absolutely everything that the church is and does is to be done to God's glory as He defined it in Scripture. Having the right biblical relationships that exemplify Jesus Christ in all areas is how the church lives up to her high calling.

## DOCTRINAL STATEMENT

The following statement focuses on my core foundational belief system. I recognize the teachings of Scripture and trust in them alone for my single source of authority for doctrine and practice. Therefore, I subscribe to the following statement:

### I. The Holy Scriptures

I believe Scripture is the verbal and plenary inspired Word of God, consisting of the 66 books of the Old and New Testaments. It is inerrant in its original writings, infallible, and God-breathed. It is the final authority, and fully sufficient for all matters of life and godliness (Hebrews 1:1-2; 2 Timothy 3:16-17; 2 Peter 1:3, 20-21).

I believe in the literal, grammatical-historical interpretation of Scripture, and believe there is only one meaning of a passage, but multiple applications of that one truth in the life of believers.

### II. God

I believe there is one and only one living and true God (Deut. 6:4; Isaiah 43:10; 44:6, 8; 45:5-7; Matt. 28:19; 1 Cor. 8:4; James 2:19), an infinite, self-existent, self-sufficient, eternal spirit (Ex. 3:14; John 4:24), perfect in all His attributes, one in essence yet eternally existing in three persons – the Father, Son and Holy Spirit (Gen. 1:26; 3:22; 11:7; Isaiah 6:8; 61:1; 63:10; Psalm 45:6-7; Hebrews 1:8; Matt 22:41-46) – each having precisely the same nature, attributes, perfections, and each equally deserving worship and obedience.

#### A. Father

I believe that God the Father is the first Person of the Trinity and that He orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the only absolute, omnipotent (Job 11:7-11), omniscient (Psalm 147:4-5; Romans 11:33) Ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). He has decreed for His own glory all things that occur (Ephesians 1:11). He created, through the agency of Jesus Christ (John 1:3; Colossians 1:16), the universe apart from preexisting materials and without means. He continually upholds, directs and governs all creatures and events (1 Chronicles 29:11; Hebrews 1:3) and does so in such a way that He is neither the author nor approver of sin (Habakkuk 1:13; John 8:38-47) nor does He remove the accountability of morally intelligent creatures (1 Peter 1:17). He has graciously chosen from all eternity those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all who come to Him, thus, upon adoption, He becomes Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

## **B. Son**

I believe the Lord Jesus Christ is fully God (John 10:30; 14:9) and fully man (Philippians 2:5-8; Colossians 2:9). He is the Second Person of the Trinity and is eternal, equal with the Father (John 10:30; 14:9), and of the same essence with the Father (John 10:30; Hebrews 1:3). When Jesus became man, He did so without ceasing to be God (Colossians 2:9). He became fully human (Philippians 2:5-8), was conceived by the Holy Spirit (Matthew 1:18, 20; Luke 1:35), born of the virgin Mary (Isaiah 7:14; Matthew 1:18-23; Luke 1:34), and lived a sinless life (2 Corinthians 5:21; Hebrews 4:15), that He might reveal God and redeem sinful people (Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

I believe the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of the Father (Acts 1:9-10) where, as our High Priest, He fulfills the ministry of Intercessor (Romans 8:34; Hebrews 7:25) and Advocate (Hebrews 9:24; 1 John 2:1-2). He will return to receive the church unto Himself at the rapture, will return with His church in glory, and will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thessalonians 4:13-18; Revelation 20).

## **C. Holy Spirit**

I believe the Holy Spirit is the Third Person of the Trinity. He is a person with personality just as the Father and the Son. He is eternal, equal with the Father and the Son, and is of the same essence (Psalm 139:7-10; Isaiah 40:13-14; Matthew 28:19; Acts 5:3-4; 1 Corinthians 2:10-13; 12:4-6; 2 Corinthians 13:14; Hebrews 9:14). He was sent from the Father and the Son (John 15:26-27; 16:7-9).

I believe the role of the Holy Spirit is to convict the world of sin, righteousness and judgement (John 16:8-11). He regenerates and baptizes believers into the body of Christ (Acts 1:5; 1 Corinthians 12:12-14). He indwells and seals believers till the day of judgement (Ephesians 1:13-14). He guides believers into truth (John 16:13; Galatians 5:16). It is the responsibility of each believer to be fully controlled by the Holy Spirit (John 2:27; Ephesians 5:18).

## **III. Man**

I believe God created man in His image and likeness, and that originally man was free from sin (Genesis 1:26-27; 2:7). I believe God's intention in creating man was for him to glorify God and accomplish His purpose for man in the world (Isaiah 43:7; 1 Corinthians 10:31; Colossians 1:16; Revelation 4:11). When Adam sinned, the human race fell, inherited a sinful nature, and became alienated and separated from God (Genesis 3:6; Psalm 51:5; Romans 3:10-18, 23). While in this state, man is totally depraved, unable to remedy his lost condition, and incapable of doing anything pleasing to God (Isaiah 53:6; Jeremiah 17:9; Romans 8:7; Ephesians 2:1-3). In this helpless and hopeless state, man is wholly dependent upon God to reconcile sinners to Himself (Ephesians 2:1-10). The only way God has provided for

man to be reconciled to Himself is through the completed work of Jesus Christ (Romans 5:6, 12-19; 1 Corinthians 15:20-22).

#### **IV. Salvation**

I believe that salvation is by God's grace alone, through faith alone in Jesus Christ alone, not on the basis of any merit or potential merit of an individual, or group of individuals (Ephesians 2:8-10; 1 Peter 1:18-19). God the Father must first draw a person to Christ otherwise the individual would never come to Christ (John 6:37, 44; Ephesians 1:4-6). Yet, God's sovereign electing of individuals in no way negates the free will of the individual (Romans 10:13).

I believe when a person exercises the faith described in the New Testament, they are transformed from an old creature that is spiritually dead, into a new creature possessing eternal life (2 Corinthians 5:17). At the moment of salvation, the individual is instantly justified in the sight of God because of the completed work of Christ applied to their account (Acts 13:39; Romans 3:28; 5:1); is completely sanctified in their position before God, yet grows continually (1 Thessalonians 4:3-8; 1 Peter 2:1-3); is in possession of every spiritual blessing (Ephesians 1:3); and complete in Christ (Colossians 2:10).

Once salvation occurs in the life of the believer, they are kept by God's power and secure in Christ for eternity (John 6:37-40; 10:27-30; Romans 8:38-39; 1 Corinthians 1:4-8; 1 Peter 1:5).

#### **V. The Church**

I believe that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Corinthians 12:12-13), which is also the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), and Christ Himself is the head (Ephesians 1:22; 4:15; Colossians 1:18). I believe the church began on the Day of Pentecost (Acts 2) when the Holy Spirit was sent to indwell the believer (John 14:16-17; Acts 2; 1 Corinthians 6:19-20) and is therefore distinct from the nation of Israel (1 Corinthians 10:32).

I believe the New Testament teaches the establishment of local churches (Acts 14:23; 20:17, 28; Galatians 1:1-2) and that believers are instructed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25). I believe the local church is autonomous with biblically designated officers serving under Christ and over the assembly. In Scripture the leading officers who focus on the ministry of the word are called elders (also called bishops, pastors, pastor-teachers, and shepherds) (Acts 20:28; Ephesians 4:11). Serving under the elders is the office of deacon which focuses more on the physical service in the church (Acts 6:1-6). Both elders and deacons must meet biblical qualifications before filling the position (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5). I believe that these leaders are to lead as servants of Christ (1 Timothy 5:17-22) and are Christ's appointed

persons to direct the local church in accord with Scripture. The congregation of the local church is to submit to their leadership (Hebrews 13:7, 17).

I believe the autonomy of the local church, free from any external authority or control with the right of self-government, and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). It is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. However, each local church is the sole judge of the measure and method of its cooperation as well as on all matters of membership, policy, discipline, benevolence, and government, under the authority of Christ and Scripture (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; 1 Peter 5:1-4).

I believe the purpose of the church is to glorify God (Ephesians 3:21). This is accomplished by the church building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2, 15; 3:16-17), by fellowship (1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42), and by advancing the gospel to the whole world (Matthew 28:18-20; Acts 1:8; 2:42). To this end, God gives spiritual gifts to the church. He gives men chosen for the purpose of equipping the saints for ministry (Ephesians 4:7-12), and He gives spiritual gifts to each believer in Christ (Romans 12:4-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11). Each believer should strive to develop and use their spiritual gift(s) in the local church in a way this is glorifying to God. Since these gifts are bestowed upon the believer by the Lord to fulfill His specific purpose, once His purpose for any gift is fulfilled, that particular gift is terminated. Thus, biblical speaking in tongues, interpretation of tongues, miracles, and healing, gradually ceased with the ending of the Apostolic age (Acts 19:11-12; 1 Corinthians 12:11; 13:8-12; 14:21-22; 2 Corinthians 12:12; 2 Timothy 4:20; Hebrews 2:3-4). I believe that God heals and works miracles today, but that He does so through the prayers of His saints in accordance with His own perfect will for the sick, suffering, and afflicted, and not through gifted individuals (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

## **VI. ORDINANCES**

I believe that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42).

### **A. Baptism**

I believe that baptism, while not a requirement for salvation, is a public testimony of the recipient that they have personally trusted Jesus Christ as Savior. It is the outward symbol of the baptism of the Holy Spirit, which is the inward work whereby each believer is inseparably joined to the body of Christ, which is His church (Acts 2:41; 9:18; 18:8; Romans 6:3-4; Ephesians 4:5; 1 Corinthians 12:13; 1 Peter 3:21). I believe that immersion in water, in the name of the Father, and of the Son, and of the Holy Spirit is the only method which adequately typifies the relationship between baptism by the Spirit and by water (Acts 8:36-39; Colossians 2:12). Because of this I reject infant baptism.

## **B. Lord's Supper**

I believe that the Lord's Supper is the commemoration and proclamation of His death until He comes (1 Corinthians 11:23-26) and should be always preceded by solemn self-examination (1 Corinthians 11:27-32). I believe the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord's Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Corinthians 10:16).

## **VII. Angels**

### **A. Holy Angels**

I believe that angels are created beings, therefore, they are not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

### **B. Fallen Angels**

I believe Satan is a created being, the author of sin, the tempter in the fall, the declared enemy of God and people, and the god of this age. In his rebellion against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19) he took numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14). He will be eternally punished in the lake of fire (Job 1:6-7; Matthew 4:2-11; 25:41; Revelation 20:10). The fallen angels (demons) assist Satan in his attempts to disrupt the will of God. Demonic power is present in our world today and thus the believer will need to stand firm against the spiritual forces of wickedness. However, the Christian cannot be possessed by demons, nor is the believer to do offensive battle against them. God's children are called to resist and to put on the full armor of God as their means of protection against the devil and his demons (Ephesians 6:10-18; James 4:7; 1 Peter 5:8-9; 1 John 4:4; 5:18).

## **VIII. Last Things**

I believe in the personal, imminent, pretribulational and premillennial coming of the Lord Jesus Christ for His redeemed. At the end of the seven-year tribulation He will return to earth with the saints in power and glory to reign for a thousand years (Zechariah 14:4-11; 1 Thessalonians 1:10; 4:13-18; 5:9; Titus 2:13; Revelation 3:10; 19:11-16; 20:1-6).

I believe in the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgment and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

I believe the souls of the redeemed are, at death, absent from the body and present with the Lord (2 Corinthians 5:8; Philippians 1:23), where in conscious bliss they await the first resurrection, when the soul and body are reunited and glorified to be forever with the Lord (Luke 23:43; Philippians 3:21; 1 Thessalonians 4:16-17; Revelation 20:4-6).

I believe the souls of unbelievers are, at death, absent from the body and in conscious misery, until the second resurrection, when with the soul and body reunited they will appear at the Great White Throne Judgment and will be cast into the lake of fire, not to be annihilated, but to suffer everlasting conscious punishment (Matthew 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thessalonians 1:7-9; Jude 1:6-7; Revelation 20:11-15).