
MINISTRY OBJECTIVES & HIGHLIGHTS

Expository Preaching • Evangelism • Discipleship • Mercy Ministry

- Equip believers (Ephesians 4:11-16) by prayer and preaching & teaching (1 Peter 5:1-4; 2 Timothy 2:15; 3:16-17; 4:2)
 - [Message on Christ-Centered Worship from Revelation 5](#)
- Do the work of an evangelist (2 Timothy 4:5)
 - [Abortionist that Hissed and Threatened Pro-Life Activist with Scissors has Died \(operationrescue.org\)](#)
 - [Hostility when preaching in Israel - YouTube](#)
- Exalt Christ (1 Corinthians 10:31) and pursue holiness by the Holy Spirit (1 Timothy 3:1-7; Titus 1:7-9)
- Ascribed statements: [Social Justice and the Gospel](#), [Christ, not Caesar, Is Head of the Church](#), and [Nashville Statement: A Coalition for Biblical Sexuality](#), and [Defending Inerrancy](#)

SKILLS

- ✓ **Hard skills:** evangelism, discipleship, preaching and teaching
- ✓ **Soft skills:** active listening, interpersonal skills, conflict resolution, biblical counseling

MINISTRY EXPERIENCE

Redeemer Bible Church

Oceanside, CA
2018-2020

Intern

- Prepared lessons and taught at home groups, Equipping Hour, and youth ministry.
- Evangelized regularly one-on-one and publicly.
- Volunteered for pulpit supply, ushering, and set-up and breakdown team.

Christ Bible Church (church plant)

Escondido, CA
2014-2017

Pastor

- Preached expository messages and counseled the flock of God.
- Participated in annual mission trips, equipped Christians, and evangelized regularly.
- Helped initiated the children's ministry curriculum and security screening of members.

Anaheim Community Church

Anaheim, CA
2006-2014

Deacon

- Taught Bible studies to adults, youth, and children.
- Evangelized regularly and equipped Christians in evangelism.
- Documented and maintained important lists and minutes.

EDUCATION

The Master's Seminary

2013

Master's Degree: Divinity

University of California, Irvine

2007

Bachelor of Arts: Political Science

VOLUNTEERISM

- Helped lead a team of preachers to minister at Life Care Center in Escondido, CA (skilled nursing facility).
- Provided training to Christians in how to navigate the complexity of ministry at abortion mills.
- Helped spearhead mercy ministries at church by working with Children's Hunger Fund.

CONCISE DOCTRINAL STATEMENT OF FAITH WHAT I BELIEVE AND TEACH

- I. **THE SCRIPTURES.** The Scriptures of the Old and New Testaments were verbally inspired in every word by God (2 Timothy 3:16) and is objective and certain. The Word of God contains propositional revelation, that is, it contains content with truth claims (1 Thessalonians 2:13; 1 Corinthians 2:13), and is absolutely inerrant in the original autographs/documents, infallible, and is sufficient for life and godliness.
- II. **GOD.** There is but one God, the Maker, Preserver, and Ruler of all things, having in and of Himself all perfections, and being infinite in them all; and to Him all creatures owe the highest worship, love, reverence, and obedience. See Deuteronomy 6:4; Isaiah 45:5 7; 1 Corinthians 8:4.
- III. **THE TRINITY.** God is revealed in the Bible as Father, Son, and the Holy Spirit; eternally existing in three distinct persons, not made, with no beginning nor end, and without division of nature, essence, or being (Matt. 28:18-20; 2 Corinthians 13:14).
- IV. **PROVIDENCE.** God, from eternity, decrees or permits all things that come to pass and perpetually upholds, directs, and governs all creatures and all events (Col. 1:17); yet not in any way as to be the author of sin, nor to destroy the responsibility of intelligent creatures. His works of providence is holy, wise, and powerful in preserving and governing all His creatures and all their actions for His glory.
- V. **ELECTION.** God, out of His own free and gracious choice, has appointed some who are called the elect unto redemption in Christ (Eph. 1:4; Rom. 8:30). In choosing some sinful men who are fallen in Adam, He also foreordained the necessary means to bring about redemption: the shedding of Christ's blood and the gift of repentance and faith in Christ. This means that God did not elect anyone based on what He foresaw in man or any future good deeds and thoughts performed by man. His election is solely based upon His grace and mercy, which no one deserves. Those whom God appoints to eternal life are effectually called unto faith in Christ through the Gospel by His Spirit working in due season, are eventually justified, adopted, sanctified, and kept by His power. His election of certain sinners for salvation do not negate human responsibility to evangelize nor the call to respond to the gospel.
- VI. **CREATION.** Scripture says in Genesis 1:1, "In the beginning God created the heavens and the earth" (NASB). Scripture teaches that the days of Genesis when referring to the creation account, do not correspond to a genealogical time scale or age, but is referring to six consecutive twenty-four-hour days of creation.
- VII. **THE FALL OF MAN.** God originally created man in His own image and is not a product of evolution. He was created free from sin; but through the temptation of Satan, man transgressed the command of God, in eating the forbidden fruit from the tree of the knowledge of good and evil (Gen. 3:1-7). By this sin, Adam, the head of the human race fell from his original holiness and righteousness; whereby his posterity [i.e. descendants] inherited a nature corrupt, depraved, dead, sinful, and wholly opposed to God and His law, are under condemnation; and as soon as they are capable of moral action; man becomes actual transgressors (Rom. 5:12-21). In man's corruption, he is unable to pursue God, but instead is wholly inclined to all evil that proceeds from his depraved nature.
- VIII. **THE MEDIATOR.** Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man (1 Timothy 2:5). Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered, and died upon the cross for the salvation of sinners. He was buried, rose again on the third day, and ascended to His Father; at whose right hand He lives forever to make intercession for His people. He is the only Mediator; the Prophet, Priest, and King of the Church; and the Sovereign of the entire Universe.

- IX. **REGENERATION.** I believe that regeneration or the new birth is a supernatural work of the Holy Spirit by which the spiritually dead person is imparted a new nature that affects the intellect, emotion, and volition that was once corrupted, dead, depraved, and at enmity against God, to the believing sinner (John 3:3-7). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the God-ordained and warranted instrumentality of the Word of God—the Gospel (John 5:24; Titus 3:5; I Peter 1:23). Being born of God gives the sinner the privilege to come into saving faith. The redeemed man is not born-again because He repented and believed, but he repented and believed because he was born of God (John 3:7-8; I John 5:1; Titus 3:5).
- X. **REPENTANCE.** Repentance is a change of mind that results in a changed life. Or to put it simply, it is a life that turns from self and sin to Christ (I Thessalonians 1:9). Repentance is a grace bestowed to the believer, wherein the Holy Spirit changes the conscious life of the sinner concerning the manifold evil and idolatry of his sin, so that he humbles himself with godly sorrow (2 Corinthians 7:9-10), detesting sin, and abhorring [i.e., hating] the sinful self, and with a genuine resolution to walk in obedience before God. This godly sorrow is done as an act of worship in order please Him in all things so that His Word may not be blasphemed. Like faith, which is a gift from God (Acts 11:18), sinners are commanded to repent (Acts 3:19; 17:30; 26:20).
- XI. **FAITH.** Saving faith is the belief upon God’s Word that everything that is revealed in His Word concerning Christ and His manifold promises of salvation is to be accepted and rested wholly upon Him alone for justification and eternal life (Romans 1:17). It is formed in the heart by the Holy Spirit, is accompanied by all other saving grace (Eph. 2:8-10), and leads to a life of holiness.
- XII. **JUSTIFICATION.** Justification is God’s gracious and full acquittal of sinners who believe in His Son Jesus Christ from all sin, through the satisfaction that Christ has made in accordance to His Father’s righteous standards. The gracious acquittal and declaration of sinners being in right standing before God is not generated from any righteous thoughts and deeds wrought by sinners; but, on account of the perfectly holy obedience and satisfaction of Christ, sinners receive and rest on Him and His righteousness by faith (Romans 1:17; 2 Corinthians 5:21). Justification is final and fixed. There are no degrees or changes. To even suggest a future justification is unorthodox because it is a works-based salvation.
- XIII. **SANCTIFICATION.** I teach that every believer is justified by God and is therefore, declared holy, identified as saints, and is set apart unto Him. This act is called positional sanctification, which is instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer’s standing before God, not his present walk or condition (Acts 20:32; I Corinthians 1:2, 30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10, 14; 13:12; I Peter 1:2) before God. Because God has set apart His people as saints, it is imperative that each believer pursues holiness in Christ in His daily living. The pursuit of holiness is to be pursued with joy and is empowered by the Holy Spirit (2 Cor. 3:18).
- XIV. **LORDSHIP SALVATION.** I reject any form of lordship salvation that would add any work to salvation. There is no amount of obedience, reformation, baptism, morality, and even perfect faith and repentance that are grounds for acceptance by God (Eph. 2:8-9; Titus 3:5). If so, we are all doomed. Rather the grounds of our salvation are the sacrifice of Christ and His perfect righteousness imputed to believers.

On the other hand, confessing and submitting to Christ’s Lordship and repentance is not works-based. One can’t divide the office of Christ by receiving Christ as savior only while denying His Lordship (Rom. 10:9). True faith is always accompanied by repentance. They are both gifts granted by God and are two-sides of the same coin. It is not merely enough to have intellectual knowledge of Christ because even demons do (James 2:19). Jesus said, “If you love me, you will keep my commandments” (John 14:15).

Once God saves a person from the power of sin, the curse of the law, and judgment, he is a new creature (2 Cor. 5:17). In other words, He is positionally sanctified by Christ as being marked as a saint and is a child of God (Heb. 10:10). Though our obedience is not perfect, I am also reminded about another living category called progressive sanctification (process in this lifetime) which calls believers to pursue Christ and to joyfully obey Him (Rom. 12:1-2). Galatians 2:20 reminds us of the goal of living, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me."

- XV. **PERSEVERANCE OF THE SAINTS.** I teach that all believers once saved are preserved spiritually by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24). In other words, as one pastor put it, "Once saved always changed." It is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, but Scripture clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13, 25-26; Titus 2:11-14). Though a believer sometimes acts carnal due to indwelling sin, he is not carnal in nature. A carnal Christian is not a spiritual category of existence that the regenerate can remain in indefinitely. Those who use Christian liberty as a license to sin and to enjoy carnality without a desire for repentance, does great damage to the testimony of the Gospel; and must examine himself to see if he is in the faith (2 Corinthians 13:5-6).
- XVI. **SIGN GIFTS.** I believe that sign gifts that comprises of the gift of miracles, speaking in tongues, visions, healings, raising the dead, prophesying, and the other supernatural acts done by the disciples, apostles, prophets, and by Christ, according to the Bible, took place for the purpose of authenticating the message of the Gospel and the messenger sent by God. I believe that when the message and the messenger were confirmed, the sign gifts faded away and are no longer needed today (1 Corinthians 13:8-12). The Word of God is the sufficiently supreme, and the final canon for life and godliness. These miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8). I teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).
- XVII. **THE CHURCH.** The Lord Jesus is the Head of the Church (Matthew 16:18; Acts 2; Ephesians 1:19-23; 5:22-30; Hebrews 2:12), which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are associated with the universal body and particularly are to associate with a local church. God has given needful authority for administering the order, discipline, and worship, which He has appointed. The regular officers of a church are Overseers (or Elders) who are men and Deacons.
- XVIII. **BAPTISM.** Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the Name of the Father and of the Son and of the Holy Spirit (Matthew 28:18-20), as a sign of his fellowship in union with the death and resurrection of Christ, of remission of sins, and of his giving himself up to Godhead, to live and walk in newness of life.
- XIX. **THE LORD'S SUPPER.** The Lord's Supper is done as a remembrance for what Christ did for the church (Matt. 26:17-30; Mark 14:12-26; Luke 22:1-23; 1 Cor. 11:23-25). The Lord's Supper or communion that is done by His church, is for us to remember His sacrifice, death, and resurrection. It is also a reminder of the blessings of the New Covenant bestowed upon believers.
- XX. **THE LORD'S DAY.** The New Testament Church gives the example of assembling as the Body of Christ on the Lord's Day [i.e., Sunday] for the reading, teaching of the Word of God, worship, prayer,

and mutual encouragement – stimulating one another to love and good deeds. It is fitting to view the Lord's Day (I Corinthians 16; Rev. 1:10) as a celebration of Christ's resurrection and the redemption of His people.

- XXI. **LIBERTY OF CONSCIENCE.** God alone is Lord of the conscience (Romans 14); and He has left it free from the doctrines and commandments of men, which are in anything contrary to His Word or not contained in it. Any subtraction from God's Word is lawlessness and any addition to His Word is legalism. In addition, believers must also be sensitive and discerning concerning the use of his liberty so that he may not be stumbling block to others.
- XXII. **THE RESURRECTION.** The bodies of men after death return to dust, but their spirits return immediately to God – the righteous to rest with Him; the wicked, to be reserved under darkness to judgment. In addition, in the last days, the bodies of all the dead, both just (I Cor. 15:50-57; Rev. 20:4-6) and unjust, will be raised (Rev. 20:11-15).
- XXIII. **THE JUDGMENT.** God has appointed a day wherein He will judge the world by God's Son: Jesus Christ, when everyone shall receive according to his deeds: the wicked shall go into everlasting punishment; the righteous, into everlasting life (Daniel 12:2; John 5:28-29).
- XXIV. **THE FIVE SOLAS.** The Five Solas were the rallying cry against the dangerous teachings of Roman Catholicism and is still an applicable timeless truth for Christians today.

- Sola Scriptura (by Scripture alone): Psalm 119:18; Psalm 138:2; II Tim. 3:14-17
- Sola Fide (by faith alone): Galatians 3:6-11
- Sola Gratia (by grace alone): Ephesians 1:3-8
- Solus Christus (through Christ alone): I Tim. 2:5-6; Col. 1:13-18
- Soli Deo Gloria (glory to God alone): I Cor. 10:31; I Pet. 4:11; Rev. 1:6; 2 Pet. 3:1; Eph. 3:21; Rev. 7:12; Rom. 11:36

XXV. BIBLICAL MANHOOD AND WOMANHOOD

- The Family:
 - While Christian marriage is to involve mutual love and submission between two believers (Eph. 5:21), four passages in the New Testament expressly give to wives the responsibility to submit to their husbands (Eph. 5:22; Col. 3:18; Titus 2:5; I Pet. 3:1). This voluntary submission of one equal to another is an expression of love for God and a desire to follow His design as revealed in His Word. It is never pictured as demeaning or in any way diminishing the wife's equality. Rather the husband is called to love his wife sacrificially as Christ loved the church (Eph. 5:25) and to serve as the leader in a relationship of two equals.
 - While husbands and fathers have been given the primary responsibility for the leadership of their children (Eph. 6:4; Col. 3:21; I Tim. 3:4-5), wives and mothers are urged to be "workers at home" (Titus 2:5), meaning managers of the household. Their home and their children are to be their priority, in contrast to the world's emphasis today on careers and fulltime jobs for women outside the home.
- The Church:
 - From the very beginning, women fulfilled a vital role in the Christian church (Acts 1:12-14; 9:36-42; 16:13-15; 17:1-4,10-12; 18:1-2, 18, 24-28; Rom. 16; I Cor. 16:19; 2 Tim. 1:5; 4:19), but not one of leadership over men. The apostles were all men; the chief missionary activity was done by men; the writing of the New Testament was the work of men; and leadership in the churches was entrusted to men.

- Although the Apostle Paul respected women and worked side by side with them for the furtherance of the gospel (Rom. 16; Phil. 4:3), he appointed no female elders or pastors. In his letters, he urged that men were to be the leaders in the church and that women were not to teach or exercise authority over men (1 Tim. 2:12). Therefore, although women are spiritual equals with men and the ministry of women (i.e. women's ministry) is essential to the body of Christ, women are excluded from leadership over men in the church.
- Men and women stand as equals before God, both bearing the image of God Himself. However, without making one inferior to the other, God calls upon both men and women to fulfill the roles and responsibilities specifically designed for them, a pattern that can be seen even in the Godhead (1 Cor. 11:3). In fulfilling the divinely given roles taught in the New Testament, women are able to realize their full potential because they are following the plan of their own Creator and Designer. Only in obedience to Him and His design will women truly be able, in the fullest sense, to give glory to God.

MISSION STATEMENT

We exist to glorify God through establishing and strengthening local churches by supporting pastors and missionaries in the unreached areas of the world.

We support our partners in three ways:

1. Provide spiritual and pastoral resources
2. Provide financial support
3. Send STM teams

MISSION DISTINCTIVES

- I. **Missions is Impossible Apart from the Power of God.** All men are born depraved, and at enmity with their Creator. Because of the constraint of depravity, it is impossible for man to be regenerated, apart from the supernatural power of the Holy Spirit that works in conjunction through His Word (Titus 3:5). In light of depravity (Eph. 2:1-2), it is imperative for the church to not substitute man-centered church growth strategies or pragmatism in place of the sovereignty of God in salvation.
- II. **The Word of God is Sufficient.** The Scriptures are the source and standard for doctrine, ethics, and philosophy of ministry. It is important to understand that the Scriptures are not only inspired and infallible, but they are also sufficient for life and godliness. The Word is provided to man so that he can be adequate and equipped for every good work (II Timothy 3:16-17). It is our desire to fulfill the Great Commission by employing those means, strategies, and methodologies, which are afforded us in the Scriptures. The more that the church relies on the cleverness and ingenuity of man's abilities, the less we will see of the power of God in the Gospel expansion! It is a contradiction to employ unbiblical means to propagate biblical truth and equally in contradiction to Scripture to employ unbiblical means to fulfill the tasks that has already been provided in Scripture.
- III. **Prayer is a Necessity.** The impossible work of missions can be accomplished only through the power and wisdom of God. Therefore, prayer according to God's will must be at the forefront of all our missionary endeavors. The first stanzas of the Lord's Prayer prove the necessity of prayer for the advancement of the Great Commission: "Our Father who is in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven" (Matthew 6:9-10). Furthermore, we are to pray for laborers (Matthew 9:37-38), open doors (Colossians 4:3), clarity, passion, and boldness in the proclamation of the Gospel (Colossians 4:4; Acts 4:29-30). According to Jesus, it is through prayer

that we bear much fruit and so prove to be His disciples (John 15:7-8, 16). Although God is sovereign, all the missionary strategies and zealous activities in the world will not satisfy for prayerlessness.

- IV. **A True Gospel must be Proclaimed.** The Gospel is the power of God for salvation (Romans 1:16), and the preaching of the Gospel is the great “means” and “methodology” of missions. The Gospel is, first and foremost, God in Christ reconciling the world to Himself (II Corinthians 5:19). It answers the eternal question of how a just God can rightly justify wicked men (Romans 3:26). It points to Christ alone, who bore the sins of His people upon the cross, was forsaken of God, and crushed under the full force of His Father’s just wrath against sin. The Good News of the Gospel is that Christ’s death satisfied the justice of God and won salvation for a great multitude of people. This is evidenced by the resurrection of Jesus Christ from the dead – “He who was delivered over because of our transgressions, and was raised because of our justification” (Romans 4:25).
- V. **The Gospel Transcends Culture.** The greatest need of all men of every culture is the clear, bold, and passionate proclamation of the Gospel (Galatians 1:6-10; Revelation 14:6; Rom. 1:16). Men are saved through the Gospel and grow in sanctification through the full counsel of God’s Word. Although differences in culture should be considered, it is more important for the missionary to be biblically sensitive than culturally sensitive. Cultures come in varieties and may even change, but the Gospel is timeless and transcends all boundaries. A missionary was once asked how he preached the Gospel to a certain remote tribe. He declared, “I do not preach the Gospel to a remote tribe. I preach the Gospel to men!” Therefore, it is important that the missionary does not obstruct the Gospel by substituting cultural sensitivity and syncretism for timeless truths from the holy Scriptures that have an authorial intent for all the readers and hearers.
- VI. **Superficial Evangelism is one of the Great Obstacles to Missions.** Non-doctrinal preaching (Rom. 1:16-18; 2 Cor. 5:21; Gal. 1:6-10; I Cor. 15:1-11) entertaining skits, and Gospel films are no substitute for the biblical exposition of the Gospel. Inviting men to raise their hands, walking down an aisle to receive Christ, and praying a prayer is no substitute for the biblical call to repentance (Psalm 51:3-4; Rom. 7:15; Isaiah 1:16; Matt. 3:10), faith (Heb. 11:1; Rom. 4:21) and personal discipleship (Matt. 28:18-20; Lk 9:23). Often, synthetic evangelism produces much damage by creating a haven for a myriad of false converts. Biblical assurance of salvation does not flow from a past decision or a prayer, but from the examination of one’s grace given commitment and enduring lifestyle in the light of Scripture (I John 1:5-7; I John 1:8-10; I John 2:3-4; I John 2:9-11; I John 2:15-17; I John 2:24-25; I John 3:10; I John 4:13; Heb. 12:5-8).
- VII. **Church Planting is the Primary Work of Missions.** There are many gifts and callings in the body of Christ, but all of them are to work together on the mission field with the primary goal of planting biblical churches. It is one thing to do mass evangelism and to boast of the numbers of decisions; it is quite another to establish a biblical church (Matthew 16:18; Rev. 1-3).
- VIII. **The Autonomy and Centrality of the Local Church.** While our church works in partnership with indigenous churches, it is our non-negotiable doctrinal conviction that each local congregation is independent, autonomous, and directly accountable to and under the headship of Jesus Christ. Consequently, we are careful to respect, uphold, and affirm the autonomy of our partner churches. Our church is not a superior ecclesiastical body of authority but a fellowship of like-minded churches and individual believers moved by the Holy Spirit in obeying the demands of the Great Commission in order to strengthen indigenous local churches and their ministers by partnering with them in the fulfillment of the Great Commission.
- IX. **In-Person Missions is Essential.** Although there may be some effective non-personal means of communicating the Gospel, there is no substitute for one man living among a people and teaching the Gospel to them, making disciples, and living out his faith before them. God sent his own Son, and He became flesh and dwelt among us (John 1:1,14; 3:16). This is not to suggest that we are the incarnates

of the Son of God or can live out the doctrine of the incarnation, which is unbiblical, but the perfect and powerful doctrine of the incarnation of Christ is a reminder that missions is gloriously amplified when the proclaimer of God's truth is living amongst the lost.

- X. **True Missions is Costly.** Amy Carmichael explained that missions is no more and no less than an opportunity to die. We live in a fallen world that is at enmity with God and opposes His truth; therefore, missions and suffering go hand in hand. As Paul said to young Timothy, "Indeed, all who desire to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12; ESV). Any advancement of the kingdom of Christ into the dominion of the devil will be met with warfare. There are many countries and people groups where martyrdom is unavoidable.

*Acknowledgements: this doctrinal confession, statements, and distinctives are taken and adapted in part from the HeartCry Missionary Society, The Westminster Confession of Faith, and Grace Community Church in Sun Valley, CA, & Trinity Bible Church in Dallas, TX.