# PART 1.

# Section 1: God

### The Oneness and Triune Divine Nature

In Isaiah 45:5, God declares that he is the one true God, and there is no other. Throughout Scripture, God insists that the nations recognize his uniqueness rather than following useless idols (Deut. 6:4,14; 1 Cor. 8:4). While recognizing the oneness of God, we also recognize the triune nature of God. The Trinitarian God functions as three distinct persons with specific roles, but yet remains as one substance (*homoousios*). This implies that the Father, Son and Holy Spirit are of the same nature, not similar (*homoiousios*) or different (*heteroousios*). Jesus asserts this in John 10:30, as does John when he writes that the Word (Jesus) is God (John 1:1).

Although the triune nature of God is never explicit throughout Scripture, it can be inferred from a number of different places. In the creation narrative, the triune God is at work, as the divine breath of the Spirit hovers over the waters (Gen 1:2), and as God says “Let *us* make humankind﻿﻿ in *our* image, according to our likeness” (v.26, italics added). Christ, the Word of God is also present and participating (John 1:1-3; Col. 1:15-17). Later as the Lord seeks out the prophet Isaiah for commissioning, he asks “Whom shall I send, and who will go for *us*?” (Isa. 6:8, italics added). We also see the divinity of each member of the Godhead mentioned in Scripture. God the Father is clearly God, as Paul asserts in 1 Corinthians 8:6, “Yet for us there is but one God, the Father, from whom all things came and for whom we live.” Likewise we see that Jesus is God. The prophet foretells the coming of Jesus and that he would be God (Isaiah 7:14, 9:6). Finally the Holy Spirit is also attributed as being a member of the divinity through Scripture. In 2 Corinthians 3:17, the Spirit is referred to as the Lord. Later in Acts 5:3-4, Luke writes that when we lie to the Holy Spirit, we lie to God.

The Trinity is later affirmed in the New Testament as Jesus commissions his disciples to make other disciples, who would be baptized “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). A glorious Pauline benediction also later ascribes the triune nature of God, as he concludes his second letter to the Corinthian church (2. Cor. 13:13).

### Attributes of God:

Firstly God is *spiritual*, in that he is a transcendent being, not limited by a physical body. Jesus said to the woman at the well, “God is spirit, and those who worship him must worship in spirit and truth” (John 4:24). God is further a *personal* God, in that he has a personality, making it possible for us to relate to God on a personal level. Abraham for example was counted as a friend of God’s (Jas. 2:23) while Moses would speak “face to face” with God (Ex. 33:11). The Psalms provides countless examples of interpersonal relationships between God and people, as they cry out to him for deliverance (e.g. Pss. 86:1-7; 116:1-2).

God is *eternal* and is not bound by time (Isa. 57:15). He is also *omnipresent* and *omniscient*, being everywhere at all times (Ps. 139) and knowing all things (v.4). Although God has compassion on his creation and demonstrates the ability to change his mind (e.g. Gen. 18:20-33; 2 Kings 20:1-10), his character is *unchanging* (Mal. 3:6, Heb. 13:8). The nature of God is also one of *glory*. Scripture repeatedly recounts his gloriousness, radiance and majesty (1 Chron. 16:28-29; 29:11; Ps. 19:1; 24:7-8; 72:19; 96:3; Rom. 11:36; Rev. 4:11). We his creation are to worship him and proclaim his glorious Name and splendor to all nations.

 God’s essential character can best be defined as *loving* and *merciful*. Christ says to Nicodemus that “God so loved the world that he have his One and only Son” for us (John 3:16). Throughout Scripture we see a God of immense love, even to the point of accepting his beloved nation of Israel back after committing adultery (Book of Hosea). Psalm 103:8 says, “The Lord is merciful and gracious, slow to anger and abounding in steadfast love.” God is also *holy* and *righteous*. After an encounter with the Holy, Isaiah recognized that he was a man “of unclean lips” (Isa. 6:5), because God is holy and “righteous and true" in all he does (Deut. 32:4). Those in Heaven constantly ascribe and proclaim God’s holiness to him (Rev. 4:8).

### Activity of God

As the *Creator* of all things (Genesis chs.1-2; Acts 17:24-25), God demonstrates a complex but loving relationship with creation. God declared all that he created to be very good (Gen. ch.1) and all creation exists for his glory (Ps. 19:1). In caring for his creation, God also *preserves* and *sustains* that which he has made. Even the smallest sparrow is cared for by him (Matt. 10:29).

In the Old Testament, God is seen as the *Redeemer* of Israel as he rescues them from the bondage of the Egyptians. The New Testament then completes the narrative of God’s redeeming love, through the incarnation, sacrifice and resurrection of his Son, Jesus Christ. God, the *ruler* of all creation is intimately involved with all that he has made. All of creation, including kings and other rulers are under his authority (Ps. 98; 1 Tim. 6:14-16; Rev. 1:5), and one day all will bow and confess the Lordship of Jesus Christ for the Father’s glory (Phil. 2:10-11).

# Section 2: Creation and Humanity

Genesis 1 says “In the beginning God created” … and concludes that “God saw all that he had made, and it was very good.” As part of God’s creative prodigy, he created humanity – male and female (Gen. chs.1-2). Humans were “fearfully and wonderfully made” in the image of God (Gen 1:26-28; Ps. 139:14; Col. 3:10) and the pinnacle of all creation. God’s intention was that they would rule as loving stewards over all of creation (Gen. 1:26,28; 2:15) and in communion with himself.

Humanity however chose to live in disobedience to God, and consequently their lives were darkened. Rather than choosing communion with their Creator, they sought to live as equals (Gen. 3:5). As Corbett and Fikkert write,

consequently, their relationship with God was damaged, as their intimacy with Him was replaced with fear; their relationship with self was marred, as Adam and Eve developed a sense of shame; their relationship with others was broken, as Adam quickly blamed Eve for their sin; and their relationship with the rest of creation became distorted, as God cursed the ground and the childbearing process.[[1]](#footnote-1)

Corbett and Fikkert illustrate below the fractures and poverty that have since resulted in various human systems: economic, social, religious and political.[[2]](#footnote-2)



God demonstrating his ever-present mercy however assured his creation that a blessing would come out of the curse. In Genesis 3:15, the proto-evangelion is promised. Jesus Christ, who would crush all of sin, evil and brokenness once and for all, and bring about the redemption of creation through his sacrifice and resurrection (Rom. 8:18-25). Christ, the new Adam would also be the One, that would demonstrate what it was like to be fully human, free from brokenness and overflowing with holy love (Rom. 5:12-21; 1 Cor. 15:21-28, 45-49).

Because God created the earth, blessed it and recognized it as “very good,” humans have a responsibility to sustain and nurture all that he has created. This mandate is reflected in writings from the early church right across the theological spectrum. Friar, theologian and mystic Thomas Aquinas wrote “Not only are individual creatures images of God but so too is the whole cosmos. God has produced a work in which the divine likeness is clearly reflected – I mean by this the world itself.”[[3]](#footnote-3) He further writes regarding the attitude of humanity to creation, “To hold creatures cheap is to slight divine power”[[4]](#footnote-4) and further that “Errors made about creation will result in errors about God as well[[5]](#footnote-5). Jonathan Edwards in his somewhat austere sermon, *Sinners in the Hands of an Angry God* remarked about human treatment towards creation: “God’s creatures are good … and groan when they are abused to purposes so directly contrary to their nature and end”[[6]](#footnote-6). Hence rather than exploiting God’s good creation, our approach would be better aligned with that of St. Francis of Assisi’s, where he intentionally engaged with all of creation with joy, and ascribed praise to their Creator.[[7]](#footnote-7)

# Section 3: Sin and Evil

Sin came into the world after Adam and Eve disobeyed God in Genesis chapter 3, when they ate from the *Tree of the Knowledge of Good and Evil*. As Reinhold Niebuhr describes it, this sin occurred as pride over against God. It is replacing God with self – based on a blend of unbelief, rebellion and idolatry[[8]](#footnote-8). Based on this reasoning, sin then is the defiance of the first commandment to love and honor God alone. Failing to keep this commandment also means abandoning the second commandment, to love your neighbor as yourself.

In Proverbs 6:16-19, the sage writes of seven things which the Lord detests which include pride, lies, murder, one that plots evil, one that runs towards evil, a false witness and one who stirs up trouble in a family. Of course throughout history, there have been other “categorizations of sin”, such as the *Seven Deadly Sins* of lust, gluttony, greed, sloth, wrath, envy and pride. Jesus then also alluded to various sins in his Sermon on the Mount. He showed that sin is not merely a physical manifestation – but something that is deeply spiritual. For example, anyone who looks at another lustfully, has essentially committed adultery (Mat. 5:27-28) and one who is angry with another family member is in essence guilty of murder (Matt 5:21-22). In his work Jesus also frequently exposed hearts of judgmentalism and hypocrisy (e.g. Matt. 7:1-5). Throughout Jesus’ life on earth he clearly wanted the people to examine their hearts to see whether they really did love God and neighbor. After examination, the people were to replace their sins with Christ himself (John 6:25-59). It is only through Christ that there can be satisfaction away from the various vices which cause brokenness and destruction.

When one fails to love God or neighbor, all kinds of wider injustices become apparent. Poverty, discriminations of various kinds, war and other social ills are all sins of society, which God’s people may fail to address. Yet just like Scripture exhorts us to examine and remove our own personal sins through the power of God, we have a similar mandate to attend to the ills of society. God clearly shows his heart for those enduring various injustices[[9]](#footnote-9) and promises blessings to those who align themselves with and serve in these conditions[[10]](#footnote-10). Christians on the other hand who do not do good in the face of evil are in fact sinning (Jas. 4:17). Such could be said for German pastors who compromised their souls during the Nazi regime, or believers who remained silent and tolerated Black slavery in America and South Africa. Others like Dietrich Bonheoffer however chose to stand against such oppression, even when it proved costly. God expects us to act valiantly in the face of similar evils also.

 When evils such as the holocaust prevail though, one may question how a good God can allow sin and evil to take place in the world. The question of theodicy remains – if God is good, how can there be evil? Where did it come from? While theologians have wrestled with this dilemma for centuries, the following excerpt from Eastern Orthodox Theologian, David Bentley Hart is useful. He writes,

… when I see the death of a child, I do not see the face of God but the face of his enemy . Now we are able to rejoice that we are saved not through the immanent mechanisms of history and nature, but by grace; that God will not unite all of history’s many strands in one great synthesis, but will judge much of history false and damnable; that he will not simply reveal the sublime logic of fallen nature, but will strike off the fetters in which creation languishes; and that, rather than showing us how the tears of a small girl suffering in the dark were necessary for the building of the Kingdom, he will raise her up and wipe away all tears from her eyes – and there shall be no more death, nor sorrow, nor crying, nor any more pain, for the former things will have passed away, and he that’s sits upon the throne will say, ‘Behold, I make all things new.’

God as a good God cannot enjoy or manifest evil. Evil is the product of the sinful choices of humanity coupled with temptations from the devil. Whilst such is senseless and pain-ridden for all of humanity, as Hart concludes, God will eventually make all things new. Until that time, as Jürgen Moltmann concludes, only a suffering God knows how to help us[[11]](#footnote-11). Moltmann writes, that “The inexpressible sufferings of Auschwitz were also in the sufferings of God himself.”[[12]](#footnote-12) In other words, just as God suffered for the sake of humanity on the cross because of evil, he is also ever present and suffers alongside us in the face of evil. Until all evil is eventually crushed by the Son of God (Rev. 20:10), our triumph is through God’s love and grace, as we function under the guidance of his Word and in the power of his Spirit. We are reminded by Paul that “all things work together for good to those who love God” and “if God is for us, then who can be against us?” The ultimate victory over all evil belongs to God (Rom. 8:18-39).

# Section 4: Revelation and Salvation

### Revelation

Because of God’s great love for the world, he chooses to reveal himself to humanity and creation. There are at least two modes in which God chooses to make himself known. Firstly, God makes himself known through *General Revelation* – through means such as nature, experience and history (e.g. Romans 1:19-21; Ps. 19:1-4). Secondly, *Special Revelation* is God’s gracious way of communicating to specific people, for example, Adam and Eve (Gen. 2:16-17) and also via prophets and apostles (e.g. Ezek. 12:1-2; Acts 9:3-6). Special revelation came in its supreme form through Jesus Christ incarnate (John 1:1; Heb. 1:1-3). Today we are also guided by special revelation through Scripture. Peter attests the divine origins of Scripture (2 Pet. 1:19-21) and Paul describes Scripture as “God-breathed,” written for our salvation and suitable for training us in our spiritual formation (2 Tim. 3:15-17; Rom. 15:4). Scripture is also described as *living and active* (Heb. 4:12), *pure* (Ps. 12:6), *true* (Prov. 30:5) and *eternal* (Matt. 24:35; Ps. 119:89). It should thus be revered as God’s authoritative instruction and revelation to humanity.

### Salvation

Scripture asserts the following about God’s soteriological process. Firstly it involves the redemption of the whole person, and creation.[[13]](#footnote-13) It means to be saved not only from the ultimate separation from God, but as Rev. Dr. Joel Scandrett writes it also means to

be saved from the power of sin and from bondage to our fallen wills and distorted passions, to be saved from the corruption of our conscience and the dis-integration and chaos of life apart from God, to be saved from the power of Satan and the powers and principalities of darkness, and ultimately to be saved from a death that has no resurrection and leaves fallen humanity without hope.[[14]](#footnote-14)

For the church and the individual, salvation is thus an event and a process – it means that “we have been saved, are being saved and will be saved.” This *ordo salutis* as generally defined by most Protestants and Catholics is as follows: Our salvation is a call that is initiated by God, which includes God’s common grace to all people, and the particular gracious works of the Holy Spirit in our individual lives that prepare us to accept the gospel of God (John 16:7-15). Following the call of God, our response is to be one of repentance and faith. We consciously decide to turn from our sin and to believe and accept the gift of eternal life offered to us through the atoning work of Jesus Christ (John 3:16). When we repent from our sins and exercise faith in Christ, we are justified before God (Rom. 10:9-11) and are thus regenerated into new life (2 Cor. 5:17), washed from our sins by the blood of Jesus Christ (1 John 1:7; Rev. 1:5) and adopted as sons and daughters, and heirs of God (John 1:12-13; Gal. 4:4-7). Our lives are renewed by the Holy Spirit (Titus 3:5-7) who baptizes us into the church of Jesus Christ (1 Cor. 12:13).

Through the empowering work of the Holy Spirit in our lives we have a new freedom in Christ – we have the capacity to overcome sin in our lives and live victoriously (Rom. ch.8). This ongoing transformative work of salvation is called sanctification. With the Spirit’s partnership in our lives, we work towards Christian maturity (Heb. 6:1), clothing ourselves with the fruit of the Spirit (Gal 5:22-23), perfection (Matt. 5:48) and holiness (1 Pet. 1:14-16). We increasingly learn to love God and our neighbor as ourselves (Luke 10:27) and we increasingly put off the “old person” and embrace the “new person” (Rom. ch.6; Eph. 4:22-24; Col. 3:9-10) as we increasingly grow into the image of Christ (2 Cor. 3:18).

The final stage in the soteriological process is glorification (Matt. 13:43; Rom. 8:30; 1 Cor. 15:51-54; 2 Thess. 2:14). This is when our holistic transformation will be complete. The apostle John describes this final part of the salvific process best in 1 John 3:2-4: “Beloved, we are God’s children now; what we will be has not yet been revealed. What we do know is this: when he﻿ is revealed, we will be like him, for we will see him as he is.”

# Section 5: The Person and Work of Christ

Jesus Christ, the second person of the Trinity was conceived in the womb of Mary, by the workings of the Holy Spirit (Matt. 1:18; Luke 1:35). Jesus, though fully God was also fully human just like us (Phil. 2:5-8). He grew weary (John 4:6), thirsty (John 19:28); hungry and experienced varying emotions (e.g. Mark 3:5; John 11:33-35; Heb. 5:17). He also underwent the same temptations of the flesh, yet still remained without sin. Because of his complete humanity however he can identify, sympathize and intercede to the Father on our behalf (Heb. 4:14-16).

Various Protestant circles would suggest that Jesus’ primary purpose for coming to earth was to die for the sins of humanity, and to rise so that we might be with him in Heaven one day. This soteriological message is certainly a crucial part of Jesus’ coming, yet Jesus’ mission as Dr. Scott McKnight notes, was much broader than this. In coming to earth, Jesus introduced the Kingdom of God to humanity and radically redefined what it means to be a follower of God and what it means to live in his community. Mary’s *Magnificat* in Luke 1:46-55, Zechariah’s *Benedictus* in 1:67-79 and John the Baptist’s message of repentance in 3:1-18 “announce a community [that is] marked by justice, holiness, peace, and love – but this community is clearly a community that sits at the feet of Jesus.”[[15]](#footnote-15) Jesus announces his mission within this kingdom with his inaugural speech in Luke 4:18-19. The marked themes here are “good news [gospel]” for the poor, freedom for the prisoners, sight for the blind and freedom for the oppressed. Jesus also talks about citizenship within his kingdom. As McKnight notes, Jesus’ famous sermon “shocks and startles [the people] because all the ‘wrong’ people are ‘in’ and all the ‘right’ people are ‘out’ (Luke 6:20-26)[[16]](#footnote-16). Jesus’ prayer then reflects his vision and mission, that his Father may be worshipped, that his kingdom would come and his will be done (Matt. 6:9-11).

Christ’s moral vision brought fulfillment to the Old Testament teachings (Matt. 5:17). Morality as the people know it is redefined by Jesus who offers a social and spiritual critique on anger, lust, divorce, hypocrisy, oaths and giving, among other things (Matt. chs.5-7). Here Jesus teaches that the vices of thought and flesh are to be replaced with blessing, love, mercy and forgiveness.

Participating in the kingdom and life that Jesus modeled on earth is only possible through his death and resurrection. Because Christ was fully man, yet sinless (2 Cor. 5:21), it was possible for him to be our representative to God – to atone for our sins and to break the shackles which with evil one held us bound with (Heb. 2:16-17). Christ functioned as the mediator between God and us, in order that we might be reconciled again to him (1 Pet. 2:24-25). Through the resurrection then, we now have the capacity to be fully human, to be transformed like Christ, the perfect human (2 Cor. 3:18). Because of Christ’s resurrection also, creation will be healed (Rom. 8:19-25); reaffirmed as “very good” (Gen. ch.1) and reconciled back to God (Col. 1:15-20).

# Section 6: The Holy Spirit

The Holy Spirit is the third person if the Triune God who manifests the active presence of God into the church and world. The Spirit of God was present as the Divine Breath of Life during creation (Gen 1:2; Job 33:4; Ps. 104:30), and throughout the Old Testament. Here, the Spirit revealed the word of God to prophets, priests, judges, kings and others[[17]](#footnote-17) and empowered individuals to carry out the will of God.[[18]](#footnote-18) In the New Testament, the Spirit came upon the Virgin Mary, so that Christ might be incarnated into the world. The Spirit was further active at the time of Jesus’ baptism, empowering him and commissioning him for his ministry on earth.

After Christ’s death and resurrection, Jesus promised the gift of the Spirit to his disciples in John 16. He said that the Spirit of God would guide his people in all truth (v. 13; cf. 1 Cor. 2:12-13). The Spirit would also convict people’s hearts with regards to sin, righteousness and judgment (vv. 7-11). People’s hearts were wooed in this manner as the great Pentecostal fire was manifested in Acts 2. The world became aflame with the fire of the Divine, and people from all nations were brought into one place to hear the good news, to repent and be baptized into the community of God[[19]](#footnote-19). The New Testament church had been initiated and was alive, and full of the grace and love of God. Men and women operated boldly in the face of opposition (Acts 4:31), and the community of God experienced great revival, demonstrating agape love and generosity (Acts 2:42-47; 4:32-37).

The great Pentecostal fire of God is still active today wooing people into God’s Kingdom and the Church. This great community is one which operates under the direction of the Spirit. Unwelcome vices in this kingdom such as “sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness and orgies” are replaced by the Spirit with spiritual fruit such as “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control” (Gal. 5:16-26). Those who live by the Spirit (Gal. 5:16) are filled by the Spirit (Eph. 5:18) and will demonstrate these fruit with increasing measure.

The Spirit of God also equips the Church with powerful *charismata* – spiritual graces or gifts that impact both the Church and community[[20]](#footnote-20). Paul writes that there are different gifts that are distributed discerningly to members of Christ’s body by the same Spirit (1 Cor. 12:4, 11). The Spirit manifests these gifts in ways which strengthen and build up the Church. Perhaps one of the greatest gifts that the Spirit brings to the Church however is unity. Paul writes that we are all baptized into the body of Christ by one Spirit (1 Cor. 12:13), and he instructs the Ephesians to “[make] every effort to maintain the unity of the Spirit in the bond of peace” (Eph. 4:3).

# Section 7: The Nature and Mission of the Church

God’s character is best described by holy love. Through the cross of Jesus Christ, God now seeks to bring people together under the banner of reconciling love, and into fellowship with himself. The foundation for this gathering of reconciled people is Jesus Christ. He is the head of the Church, (Eph. 1:22-23; Col 1:18; 1 Cor. 3:11) who died and gave himself up for her (Eph. 5:25). This foundation is unshakable and Jesus says that even the forces of Hades cannot prevail against the Church (Matt. 16:18). The Church is clearly God’s beloved, his bride (2 Cor. 11:2; cf. Isa. 62:5) and he will allow nothing to stop her from growing and succeeding. Any who are true followers of Christ are baptized into this gathering, by the Holy Spirit (1 Cor. 12:13).

Those that are members of the Church are firstly called to worship God (Col. 3:16; Eph. 1:12; 3:20-21) and then to nurture believers (Col 1.28; Eph. 4:12-13) and make disciples of all nations (Matt. 28:19-20). Those of the *ekklesia*, who are “called out,” are called to live holy and loving lives, demonstrating acts of compassion, mercy, justice and grace for the glory of God (Matt 5.16). Rick Warren highlights below the following five purposes of the Church as outreach, worship fellowship, discipleship and service[[21]](#footnote-21).



All of these purposes are demonstrated in the New Testament Church in Acts 2:42-47 and 4:32-35. The church was not only characterized by these five purposes, but also by devotion, prayer, power, unity, generosity, sacrament and sincerity. The Church local and global is to carry out all of the above purposes into the world.

# Section 8: The Ministry

 The ministry of the church can firstly be defined as obedience to the Great Commandment of the Lord, “To love the Lord your God with all your heart, soul, strength and mind” and to “Love your neighbor as yourself” (Luke 10:27). Following this, it can also be defined as obedience to the Great Commission – that of making disciples of all nations, baptizing them in the Name of the Triune God, and teaching them the commands of Jesus Christ. Scripture then does present some guidelines, as to how to undertake these assignments within the local church.

The first and most important part of the church’s structure is Jesus Christ, who joins and holds each part of the church body together (Eph. 1:22-23, 4:15-16; 1 Cor. 12:12-13). The Church cannot function or accomplish its mission without his headship, or the empowering of the Spirit of God (Rom. ch.12; 1 Cor. ch.12). Under Christ’s headship, all members of his body are equal, yet some are commissioned by God and his people to perform specific functions within ministry. Firstly there are pastors and elders[[22]](#footnote-22), who are to provide spiritual oversight for the church (Acts 6:4; 1 Tim 3:1-7, Tit 1:5-9). Often they may function in the capacities described in Ephesian 4:11-16 as apostles, prophets, evangelists, pastors and teachers who “equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” Others are to function as Deacons, providing administrative leadership in the congregation (Acts 6:1-4; 1 Tim. 3:8-13). Further, all of God’s people are given spiritual gifts by the Holy Spirit to build up the Church and to advance the Kingdom of God (Rom. ch.12; 1 Cor. ch.12).

 The ministry calls for the Church to work as an egalitarian community, which includes both men and women operating in ministry leadership, under the guidance and empowering of the Holy Spirit. Scripture presents women in addition to men, taking up leadership positions throughout the Bible. Such leadership positions included prophetesses (e.g. Ex. 15:20; Acts 21:8), judges (Judges chs.4-5), Queens (Book of Esther), deacons (Rom. 16:1), apostles (Rom. 16:7); church-planters (Acts 16:11-15,40); and Teachers (Acts 18:26). Paul writes in Galatians 3:28 that “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” There is to be equality and unity in ministry because of the headship of Jesus Christ.

There are many models for the structuring of differing ministry portfolios in the church. One such model is proposed below. Firstly, foundational to the Church is the ministry of *WORSHIP* (Matt. 4:10). God must be the center of attention in every church and the church’s highest priority. Worship is something that we do with every aspect of our lives, including all ministries in the church (Rom. 12:1-2). Appropriate ministries under this portfolio include choir and praise-teams and creative-arts ministry

God has also wired us to *CONNECT* with one another. Just as the early church met together and ate together (Acts 2:42-47; 4:32-37), so our church body needs to be connected to each other. Appropriate ministries under this portfolio include door-greeters; marketing; seeker-sensitive outreach; evangelism initiatives, and, hospitality.

Spiritual formation is a necessary part of the Christian experience as we *GROW* and mature, transforming into the image of Christ (1 Tim. 4:7-8; Heb. 6:1; 2 Cor. 3:18). We can grow in Christlikeness as the Spirit fills us with spiritual fruit, and as we engage in the Word and other spiritual disciples such as prayer and fasting. Appropriate ministries under this portfolio include the Sunday teaching/preaching ministry, Christian education, Sunday-school, small-group studies; spiritual-direction (anamcharas), spiritual retreats and mentoring/accountability partnerships and groups.

Lastly, we are called to *SERVE* one another humbly in love (Gal. 5:13), so that the body of Christ might be built up, and to do good works so that others might know and praise God (Matt. 5:16; Eph. 2:10). God has gifted and shaped each one of us uniquely to engage in service – he has given to us spiritual gifts, heart passions, natural abilities and skills, different personalities and various life-experiences[[23]](#footnote-23) – which we can use for his glory. Various ministries under this portfolio could include local and global missions, community work, social-justice initiatives, and serving ministries of the church, such as property maintenance and administration.

# Section 9: the Sacraments And Preaching

### Baptism

As the public initiation into the church, baptism is firstly a sign of cleansing and forgiveness of sin – it demonstrates an outward obedience of an inward reality. As an outward sign of faith, it replaces the Old Testament sign of circumcision (Col. 2:11-12). The early church saw that baptism was strongly connected with the soteriological process. In Acts 2:38 Peter urges the Pentecost crowd to “repent and be baptized … in the name of Jesus Christ so that [their] sins [might] be forgiven.”[[24]](#footnote-24) Numerous Baptist theologians have ascribed this sacramental value to baptism[[25]](#footnote-25). Adoniram Judson was one who wrote:

We sink beneath the water’s face,

And thank You for Your saving grace;

We die to sin and seek a grave

With you, beneath the yielding wave.

And as we rise with You to live,

O let the Holy Spirit give

The sealing unction from above

The joy of life

The fire of love

Though there are certain graces given by the Spirit through baptism, baptism in itself does not save a person. Scripture widely attests that salvation is obtained through repentance and faith in the Lordship of Jesus Christ[[26]](#footnote-26). Such is necessary before a person then follows in obedience to Christ’s command to be baptized. The *sealing unction* that Judson describes then, functions more as a validation of the salvation process that has taken place. A fitting metaphor in this regard, is the way in which monarchs previously validated royal letters with a wax seal on an envelope.

In Judson’s poem, he also points to another reality through baptism – and that is the visual reminder of our “dying to sin” and being “made alive with Christ” (Rom. 6:4). Because of the symbolism associated with this aspect of our new lives, baptism by immersion is to be the preferred mode of baptism. This is also consistent with the Greek word *baptiso*, which is used in the New Testament which means *to immerse*.

### The Lord’s Supper

The Lord’s Supper or Holy Communion, is also a sacrament of grace that God has given to the Church. Various Baptist sources describe the nourishing aspects of this Divine meal[[27]](#footnote-27). In John chapter 6:29-59, Jesus refers to himself as the Bread of Life, by whom all can be nourished who come unto him[[28]](#footnote-28). Calvin or Luther refer to such nourishment as being where Christ offers his spiritual presence to us. Here, Christ is not sacrificed repeatedly, as the theory of transubstantiation might propose. However Paul does instruct us to “discern the body of Christ” (1 Cor. 11:29) and to participate in the body of Christ through the bread and wine (1 Cor. 10:16).[[29]](#footnote-29) As Colwell notes, such participation implies more than symbolism.[[30]](#footnote-30) The apostle Paul provides a pattern of instruction to follow, when participating in this holy meal. We are first to confess any sin before the Father for forgiveness (1 Cor. 11:27-28); we then remember the great sacrifice of Christ (vv. 24-25), while simultaneously rejoicing in his victory over sin and death (1 Cor. 15:55-57). Lastly, as we participate, discerning the body of Christ, we also look forward in hope to his coming again (1 Cor. 11:26). Any who love and follow Jesus as Lord and Savior may partake of his meal.

### Preaching

Preaching has been further described by some as a sacrament and in a sense God does give certain graces in the delivery and reception of his Word. In Isaiah 55:11 he promises that his word would not return to him empty, but rather it would accomplish and succeed in that which he purposed. Bernard Manning notes that “Preaching is a manifestation of the Incarnate Word from the Written Words by the spoken word.”[[31]](#footnote-31) Dr. Michael Quicke writes that preaching should be prophetic (Jer. 15:19; Luke 4:16-21; 1 Thess. 2:13); transformational (1 Cor. 1:21; Eph. 4:11-12; 2 Tim. 4:2) incarnational (John 1:14); and diverse (e.g. Acts 2:4,14; 4:2; 5:25; 14:7; 17:17; 18:4).[[32]](#footnote-32) Further, the qualifications of those who speak God’s word should be authentic, humble, sensitive to the Spirit’s leading, have integrity, and, they should experience a holy encounter with God through their words and lives.[[33]](#footnote-33)

# Section 10: Eschatology

When instructing his disciples, Jesus told them that he would return again to take them to be with him (John 14:3). Whilst other Scripture also asserts this (Acts 1:11; 1 Thess. 4:16; 1 John 3:2), Jesus said that no-one knows when this will occur (Matt 24:44; Mark 13:32; cf. 2 Pet. 3:10). When it comes to understanding the various millennial views however, Scripture can be interpreted in a number of different ways. Perhaps because of more exposure to the premillennial view than others, I am inclined to prefer this interpretation - particularly the historic premillennial (non-dispensational) viewpoint. In historic premillenialism, the tribulation and Christ’s return will precede a literal 1000 year reign (Rev. chs.19-20). Following the 1000 year reign, Christ will then obtain compete victory over his three enemies, the antichrist, Satan and death. “Only then, when all hostile powers have been subdued, is the scene ready for the eternal state – the coming of the new heaven and new earth (Rev. 21:1-4).”[[34]](#footnote-34) Regardless of affirming this viewpoint however, I believe that it is unwise to be contentious over any millennial interpretation because of Scriptural ambiguity on this topic. As Rev. Roy Bedford says, “I am a pan-millenialist, in that everything will pan out in the end!”

 Scripture asserts that all peoples will face the great final judgment and those who believe and follow in the Lordship of Christ will give an account for their ministry on earth (2 Cor. 5:10; Rev. 20:12), and how they used the gifts that they were given (Matt. 25:14-30; Luke 12:48; 1 Cor. 3:11-15). Paul writes, “[God] will repay according to each one’s deeds: those who by persistence in doing good seek glory, honor and immortality [will be given] eternal life” (Rom. 2:6-7). However, those “who are self-seeking and who reject the truth and follow evil, there will be wrath and anger” (v.8). Scripture attests that such wrath and anger will include eternal separation from God[[35]](#footnote-35). God is a just God in determining the status of those who have never had the opportunity to hear of his love, and identify with the Lordship of Jesus Christ (Deut. 32:4).

**PART 2.**

*1. Identify one ethical issue that currently challenges our world. Show how you would bring the testimony of Scripture, and your theology to bear on that ethical issue.*

I take a sympathetic view on the contemporary issue of *Undocumented Workers*, as I have heard first-hand accounts of the poverty, unemployment and crime that force undocumented workers to cross into U.S. borders – many die or are apprehended along the way, but attempt to do so regardless, out of sheer desperation. At a first glance it may be tempting to treat such individuals as “illegal.” Scripture after all asserts that we should obey those in governing authority over us (Rom. 13:1). Yet in the face of injustice I believe that we need to look deeper in Scripture to obtain a holistic understanding of this issue. Peter after all declares that “We must obey God rather than any human authority” (Acts 5:29, NRSV). I believe also in obeying the mandates of God as set out in Scripture. Whilst I do not expect everyone in the church to share my viewpoints, I believe that Scripture speaks clearly in the following five areas, with regards to our mandate towards the foreigner in our midst. According to the Bible, the church and followers of Jesus Christ are 1. *Pro-Gospel*; 2. *Pro-Foreigner*; 3. *Pro-Justice*; 4. *Pro-Loving our Neighbor*; and 5. *Pro-Family*.

1. *Pro-Gospel* (Matt. 28:19-20; Acts 1:8). Currently there are an estimated 12-14 million undocumented workers in this country. However while the government tries to establish how to resolve this issue, I believe that this situation has given the church a unique opportunity without even having to travel. This issue has become an opportunity for the American Christian Church to share the Gospel with millions of foreigners, who otherwise may not have had the same opportunities to hear of the good news of Jesus Christ. Fortunately many Christians (including Christ Community Church) are recognizing this opportunity, and are engaged in various immigrant ministries such as ESL and community gardens. Such ministries and relationships with migrants are causing a new ethnic generation of Christians to rise up.

2. *Pro-Foreigner*. Scripture has plenty to say about our mandate to people of other nations. The first major example of refugees in the Bible, which were God’s own people, the Israelites. At first they were strangers in Egypt – they didn’t belong and they became subject to brutal slavery and torture. Eventually they were driven out of Egypt and became wanderers in the Wilderness, and then it was only 40 years later that they reached the Promised Land – a place that they could call *Home*. Following this experience, God then provides a clear link between their treatment of foreigners with their own previous refugee experience. For example in Exodus 23:9 it says: “You must not oppress foreigners. You know what it’s like to be a foreigner, for you yourselves were once foreigners in the land of Egypt.” God also said that they were to provide food and clothing to the poor and the oppressed and the foreigner, just as he had provided for them (e.g. Deut. 10:18-19; 15:7-15; 24:14-22). Mummert and Bach write, “Central to Israel’s understanding of its “election” was the memory that they were a refugee people,” [[36]](#footnote-36) therefore they were to treat needy others with generosity, as God had provided for them. The Israelites were further instructed to tithe so that alien citizens among others would be provided for (Lev. 25:35-38; Deut. 14:28-29; 26:12-13). They were also to make produce from their crops that fell to the ground available to the alien and the poor (Lev. 19:9-10; Deut. 24:19-22). Ruth is depicted as a refugee in the Old Testament. She is one who became a voluntary refugee to show her love for her mother-in-law. In this narrative, God generously provides for her and blesses her (Ruth chs.1-4). The plight of the sojourner is also addressed in the New Testament. Firstly, it is worthy to note that Jesus was taken as a refugee to Egypt (Matt. 2:13-15) and later stated that he had “no place to lay his head” (Matt. 8:20). In the last days, his judgment will be partly based on whether the poor and oppressed were fed, clothed, treated and visited (Matt. 25:35-46). He states that “whatever you did for one of the least of these brothers and sisters of mine, you did for me” (v. 40).

3. *Pro-Justice*. I believe that social-justice goes hand in hand with the Gospel of Jesus. We cannot preach about the hope of Jesus Christ to a hungry person without feeding them first, and we cannot speak about a God of compassion unless we too are caring. I also don’t believe that we can address violations of the law without first prophetically calling Christians and government to action to tackle the many injustices of poverty, violence and oppression which many undocumented workers and their families have to endure. The late John Stott had this to write in his book The Cross of Christ. He says,

“… the cross is a revelation of God’s justice as well as of his love. That is why the community of the cross should concern itself with social justice as well as with loving philanthropy. It is never enough to have pity on the victims of injustice, if we do nothing to change the unjust situation itself ... Christians cannot regard with equanimity the injustices which spoil God’s world and demean his creatures. Injustice must bring pain to the God whose justice flared brightly at the cross; it should bring pain to God’s people too. If we love people, we shall be concerned to secure their basic rights as human beings, which is also the concern of justice. The community of the cross, which has truly absorbed the message of the cross, will always be motivated to action by the demands of justice and love.”[[37]](#footnote-37)

4. *Pro-Loving Our Neighbor* (Mark 12:29-33)*.* Jesus does not place any conditional clauses on this second commandment. He does not say love your neighbor as yourself unless they are undocumented. Rather his mandate in this passage is very clear that we would love all of our neighbors irrespective of who they are, that we would love them with the all-encompassing agape love of Christ. This agape love is the same agape love that took Jesus to the Cross. That love is sacrificial and good and kind and merciful and full-of-grace and it puts the needs of others before our own, including the needs of the undocumented worker. In this passage it further says that loving God *and* neighbor are together more important than offering sacrifices of worship to God. This bears some consideration, even when our neighbor is undocumented.

5. *Pro-family.* I believe that the Church and followers of Christ have a mandate to protect the family unit where possible. Yet currently the US immigration system is ripping families apart. Often either of both undocumented parents of a family are being deported back to Mexico, while their US born children are left orphaned here. Within the first six-months of 2011, 46,000 parents were been deported back to Mexico without their children. Currently there are over 5000 children in U.S. foster homes, left in the wake of their parents deportation and this figure is expected by some to triple in the coming years. American is fast becoming a nation of orphan immigrant children.

In light of all of these strong Biblical mandates, I believe that the American Church *especially* has a responsibility to provide and care for those who are suffering as undocumented workers.

*2. What is your understanding of the nature of prayer, both personal and public?*

Prayer is perhaps the most essential ingredient in a Christian’s life – both personally and in public. Without prayer, we cannot commune effectively with God. Henri Nouwen writes that “Prayer is ‘soul work’ because our souls are those sacred centers where all is one and where God is with us in the most intimate way.” This intimacy with God is all important as we worship, and as we minister in the Church and world.

Don Carson writes that “Prayer is [God’s] ordained means of conveying his blessings to his people ... [this] means we must pray according to [God’s] will, in line with his values, in conformity with his own character and purposes, claiming his own promises.[[38]](#footnote-38) The following Scripture provides guidelines for praying according to God’s will and his promises:

1. Simply Ask! (James 4:2b).

2. Examine Our Motives (James 4:3).

3. We Pray To God Rather Than Praying To Impress Others (Matthew 6:5-6).

4. Quit Babbling! (Matthew 6:7).

5. Forgive Others (Matthew 6:14-15).

6. Pray With Humility (Matthew 6:14-15.

7. Confess Any Sin (Ps. 66:18-19; Isaiah 59:2).

8. Respond To Injustice (Proverbs 21:13).

9. Remove Other Gods Or Idols From Our Lives (Jeremiah 11:13a, 11b).

10. Pray In Faith (Matt. 21:22; James 1:6-7).

11. Be Persistent (Luke 18:7).

12. Ask With Boldness (Hebrews 4:16).

The late Ronald Goetz sums it up well, where he says, “Apart from the Lord’s Prayer, what few practical ‘rules’ for praying that Jesus did offer can be reduced to three slogans: keep it secret (Matt. 6:5-6), keep it uninflated (Matt. 6:7-8), and, with dogged confidence, keep it up (Luke 11:5-13; Luke 18:1-5; Matt. 7:7-11; Mark 11:23-24).”[[39]](#footnote-39)

*3. What would you identify as the primary challenge of being an American Baptist today? How will you respond to that challenge in your ministry, given your understanding of Baptist history and polity?*

I believe that the primary challenge of being an American Baptist is successfully understanding, and appropriately interacting and engaging with the post-modern generation. Previous generations went to church simply because this was an expectation of a good moral society. However, our globalized, highly technological and eclectic post-modern generation perceives the world and community in a very different way. The following are a few general characteristics of postmodernists:

1. Post-moderns prefer holistic thinking and experience over rationalistic science.
2. Although society is inherently more global, post-moderns like to think local. Local stories, cultures, organic localized food, local shopping.
3. Post-moderns are concerned and like to engage with social and environmental issues.
4. Post-moderns believe that we were not intended to be autonomous entities, but living communities who holistically engages with each other for the good of all concerned.
5. Post-moderns are reluctant to accept one belief-system. Eclecticism and pluralism are to be celebrated.
6. Post-moderns like to engage in elements of mystery, image, symbol and ritual.

Baptists have always been committed to the Word of God. However, we no longer present the Word as a collection of propositional “facts,” but rather we invite post-moderns to journey with us, as we all engage in the Redemptive Story of the Bible. Narrative is a highly prized aspect of post-modernism, and so people need to hear the Word of God, as it was initially intended – a story.

The autonomous nature of Baptist congregations can be helpful in relating to a post-modern generation that is community-minded. Each congregation attempts to define its own part in the redemptive “story” based on its history, its readily available talents and skills, and the needs of the community. For post-moderns this approach is more preferable as each community of faith relies on the guidance of the Word, the Holy Spirit, and the people within that community – rather than being dictated to by other hierarchy.

 Baptists have always been a “missionary people” – hence it is necessary to engage in this missional spirit, as we incarnate ourselves in our communities, living, eating, playing and working alongside others, to better understand the culture/s that we are living with. Once we are successfully engaging with the story of the communities we are living in, we will be better equipped to determine appropriate strategies for sharing the gospel with them.

*4. What do you consider to be the role of the church in relation to society and its structures?*

H. Richard Niebuhr describes society as follows:

Christians live today in and with nations that are either dying or over which the threat of doom hangs like a heavy cloud. Some of them are miserable in abject physical poverty; some seem hopelessly divided within themselves; some are powerful and affluent beyond the imagination of past years but full of internal anxieties and badgered by fears. In a general atmosphere of spiritual confusion political decisions are made uncertainly and hesitatingly. Apprehension of disaster has taken the place of the hope of progress as the dominant mood and motive of action.[[40]](#footnote-40)

After noting this, Niebuhr urges the church to weep and be moved with the plight of its people, in a similar way to Jesus weeping for Jerusalem. I also believe that we are to engage in a similar prophetic role. We are to be prophets who address the spiritual and social conditions of those around us, empowered by the Spirit of God. I believe that our responsibility is to carry God’s heart in us, and to practically be his hands and feet to others – to be his instruments of shalom. This means that we uphold justice, and become a voice for those who are marginalized. It means engaging and dialoguing with any hierarchy and leadership in society as necessary on spiritual and social issues. It means developing an ecumenical spirit with other churches and non-profit organizations, to effect positive transformation. It means we comfort and pastor the sorrowful. It means that we bring spiritual, emotional and physical healing in the name of Jesus Christ to those around us, who are in desperate need of his presence. It means that the stranger, and the foreigner, the poor and the vulnerable in our midst are to be treated with respect and dignity. As per St. Benedict’s monastic rule: "All guests who present themselves [to us] are to be welcomed as Christ, for he himself (that is Christ) will say: I was a stranger and you welcomed me (Matt 25:35)."

I believe that the Church’s role both locally and globally is to illuminate the presence of God by our good deeds. Although society and its structures vary from place to place, the language of agape love is universal – through our good deeds, God’s love can shine through and illuminate our communities, but God wants to use us in that process. Jesus said “let your light shine before others, that they may see your good deeds and glorify your Father in heaven” (Matt. 5:18). In essence, this is the practical expression of the Great Commandments – to love God and love neighbor. I do not believe that the Church local and global needs to become a political body, but it does need to be the body of Christ. That is, it should be a visible and loving testimony to the grace, love and glory of God.

*5. What do you believe are the strongest gifts you bring to ministry at this time? How will they be useful in the type of ministry to which you feel called?*

My strongest spiritual gifts at this time include faith, leadership, pastoring and discernment. As our congregation at Christ Community Church continues to grow and move forward, all of these gifts are very necessary. Faith is an essential ingredient, as we rely on the grace and power of God to fulfill his purposes in our church and community. As we prayerfully vision-cast, it is also important to have faith, to believe that God can and will bring his purposes for us into fruition.

 Leadership is an important gift to guide the congregation in a positive direction. Christ Community Church has experienced a number of challenges as a congregation throughout history. Spiritual leadership is required to bring the congregation into a new place, a place promised to us by God. Leadership is also essential to successfully navigate between the challenges of a diverse community. A community composed of the elderly, increasing numbers of college and graduate students, and also our cross-cultural immigrant community. I believe successful leadership must be servant-leadership. As Jesus says, any who want to be great in his kingdom, must be the servant of all (Mark 10:43-45; cf. 1 Pet. 5:2-4).

 Any faith community needs to have those present who have pastoral gifts. However I think that such is even more necessary for churches that are undergoing transition, such as Christ Community Church. People need shepherds and pastors who demonstrate that they care for individual and family needs and hurts. They also need pastors to visit them in hospital, to pray for them, to work with their families in times of death and other crisis. People may also need pastoral counseling and spiritual direction. It is my intention to offer all of these and other pastoral aids to all people in our congregation without discrimination.

 I have long prayed that God would give me both discernment and wisdom in my leadership, and I believe that he has been faithful to that prayer (cf. Jas. 1:5-7). As a church transitions and grows – there will be many ideas and viewpoints offered by its members. One needs both the wisdom and discernment of God to know what ideas are Spirit-led or prompted, and which ones are not. One also then needs wisdom to know how best to implement any God-given plans and how best to mobilize others to work on such initiatives also.

Other gifts which I possess which are also useful for ministry at Christ Community Church include skills in cross-cultural ministry, creativity, worship-leadership, technological skills and relational skills. All of these have been used in a number of different ways already in my ministry, both at Christ Community Church, and in other church contexts.

1. Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor-- and Yourself* (Chicago, IL: Moody Publishers, 2009), 61. [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. Thomas Aquinas, “In Jn 1:10, n.136,” in Matthew Fox, *Sheer Joy: Conversations with Thomas Aquinas on Creation Spirituality* (New York: HarperSanFrancisco, 1992), p. 66. [↑](#footnote-ref-3)
4. Ibid., “CG III, ch 69 n.15,” in Matthew Fox, *Sheer Joy: Conversations with Thomas Aquinas on Creation Spirituality*, p.67. [↑](#footnote-ref-4)
5. Ibid., “CG II, ch. 2 n.3,” in Matthew Fox, *Sheer Joy: Conversations with Thomas Aquinas on Creation Spirituality*, p.75. [↑](#footnote-ref-5)
6. Jonathan Edwards, “Sinners in the Hands of an Angry God,” Center for Reformed Theology and Apologetics, <http://www.reformed.org/documents/index.html?mainframe=http://www.reformed.org/documents/sinners.html> (accessed February 18, 2010). [↑](#footnote-ref-6)
7. See for example, Celano, “Vita Prima (58),” in Edward A. Armstrong, *Saint Francis: Nature Mystic: The derivation and significance of the nature stories in the Franciscan Legend* (Berkley: University of California Press, 1973). [↑](#footnote-ref-7)
8. See Langdon Gilkey, *On Niebuhr: A Theological Study* (Chicago: University Of Chicago Press, 2002). [↑](#footnote-ref-8)
9. For example, Deut. 26:6-9; Job 5:8-16; Ps. 10:14; 12:5; 140:12; Amos 5:24; Luke 4:16-21. [↑](#footnote-ref-9)
10. For example, Prov. 19:17; 22:9; Isa. 58:10; Luke 14:12-14. [↑](#footnote-ref-10)
11. Jürgen Moltmann, *The Crucified God: the Cross of Christ as the Foundation and Criticism of Christian Theology*, 1st Fortress Press ed. (Minneapolis: Fortress Press, 1993), 274. [↑](#footnote-ref-11)
12. \_\_\_\_\_\_\_\_, *History and the Triune God: Contributions to Trinitarian Theology* (New York: Crossroad Pub Co, 1992), 29. [↑](#footnote-ref-12)
13. For more about the salvation of creation, see Romans 8:18-25. The Eastern Orthodox Christian tradition places more emphasis on this aspect of salvation. This Section is primarily concerned however with the salvation of humanity. [↑](#footnote-ref-13)
14. Joel Scandrett, “Lecture 15: Salvation” (lecture, Northern Seminary, Elgin, IL, Spring, 2010). [↑](#footnote-ref-14)
15. Scot McKnight, *The King Jesus Gospel: the Original Good News Revisited* (Grand Rapids, Mich.: Zondervan, 2011), 93. [↑](#footnote-ref-15)
16. Ibid, 97. [↑](#footnote-ref-16)
17. For example: Neh.9:20,30; Job 32:8; Ps. 143:10 [↑](#footnote-ref-17)
18. For example: Ex. 31:3; Num. 11:17,25-29; Deut. 34:9; 1 Sam. 11:6; 1 Chron. 28:12 [↑](#footnote-ref-18)
19. Through the regenerating work of the Spirit – see John 3:6; 1 Cor. 12:13 [↑](#footnote-ref-19)
20. See especially, Rom ch. 12; 1 Cor. chs. 12-14; Eph. ch. 4. [↑](#footnote-ref-20)
21. Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids, Mich.: Zondervan, 2002. [↑](#footnote-ref-21)
22. Other terms may include overseers and bishops. [↑](#footnote-ref-22)
23. Based on Saddleback Church’s SHAPE assessment. [↑](#footnote-ref-23)
24. See also Acts 7:34-39; 10:44-48; 16:33; 18:8 [↑](#footnote-ref-24)
25. See for example, Stanley E. Porter, “Baptism in Acts: The Sacramental Dimension,” in *Baptist Sacramentalism*, ed. Anthony R. Cross and Philip E. Thompson, Studies in Baptist History and Thought (Britain: Paternoster, 2003), 5:117-28. [↑](#footnote-ref-25)
26. For example, John 3:16-18, 36; 5:24; 6:40,47; Acts 10:43; 16:31; Rom. 10:9-10; Eph. 2:8-9 [↑](#footnote-ref-26)
27. See for example, Anthony R. Cross and Phillip E. Thompson, eds., *Baptist Sacramentalism (Studies in Baptist History and Thought)* (Waynesboro: Paternoster, 2003). [↑](#footnote-ref-27)
28. See also Matt. 26:26-28; Luke 22:19-20; 1 Corinthians 10:14-18. [↑](#footnote-ref-28)
29. Grenz writes, “Viewing the rites of the church as ordinances rather than sacraments leads many Baptists … to understand baptism … as [a] thoroughly human, rather than divine [act]” in Stanley J. Grenz, “Baptism and the Lord’s Supper as Community Acts,” in *Baptist Sacramentalism*, ed. A. R. Cross and P.E. Thompson (Carlisle, U.K.: Paternoster Press, 2003), p.81. [↑](#footnote-ref-29)
30. John E. Colwell, *Promise & Presence: An Exploration of Sacramental Theology* (Milton Keynes, Britain: Paternoster, 2005), 156. [↑](#footnote-ref-30)
31. Bernard L. Manning, quoted in Michael J. Quicke, *360-Degree Preaching: Hearing, Speaking, and Living the Word* (Carlisle, Cumbria, UK: Baker Academic, 2003), 26. [↑](#footnote-ref-31)
32. Michael J. Quicke, *360-Degree Preaching: Hearing, Speaking, and Living the Word*, 19-26. [↑](#footnote-ref-32)
33. Adapted from Ibid, 22. [↑](#footnote-ref-33)
34. George Eldon Ladd, “Historic Premillennialism,” in *The Meaning Millennium: Four Views*, ed. Robert G. Clouse (Madison: WI: IVP, 1977), 18. [↑](#footnote-ref-34)
35. See for example, Matt. 13:42; 22:13; 25:41,46; Mark 9:47-48; Luke 16:19-31; 2 Thess. 1:9. [↑](#footnote-ref-35)
36. J. Ronald Mummert and Jeff Bach, *Refugee Ministry in the Local Congregation* (Scottdale, Pa.: Herald Press (PA), 1992), 52. [↑](#footnote-ref-36)
37. John R.W. Stott, *The Cross of Christ* (Downers Grove, Ill.: Intervarsity Pr, 1986), 292-3. [↑](#footnote-ref-37)
38. Don Carson, A Call to Spiritual Reformation: Priorities from Paul and his Prayers, p.32. [↑](#footnote-ref-38)
39. Ronald Goetz, Christian Century; Nov. 5, 1986, p.974 [↑](#footnote-ref-39)
40. H. Richard Niebuhr, “The Responsibility of the Church For Society,” Religion Online, <http://www.religion-online.org/showarticle.asp?title=2731> (accessed May 11, 2012). [↑](#footnote-ref-40)