

THE ORDINATION STATEMENT OF
CHRISTIAN ELIAB RATNAM

Presented To

THE ORDINATION COUNCIL

Convened By

SHALOM BAPTIST CHURCH

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BIBLIOLOGY

I believe that the Holy Bible, with its 66 books from Genesis to Revelation, is the very Word of God. I believe that the Bible is verbally and plenary inspired as originally given and that it is divinely and providentially preserved in the Hebrew Masoretic Text and the Greek Received Text (Textus Receptus). I believe that Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of this age, the only complete and final revelation of the will of God to man; the true centre of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried. The Bible is the sole authority in all matters of faith and practice. I believe that the King James Version of the Bible is the only English translation that ought to be used not only because it is an excellent translation but because it is a translation of the best Hebrew and Greek texts. As such, I use only the Hebrew Masoretic Text, Greek Received Text and the King James Version of the English Bible.

I reject modern textual criticism and the modern versions that this pseudo-science has produced. I also reject the dynamic equivalency method of Bible translation which results in careless versions that only contain the general ideas rather than the very words of God. I reject the minority text that is comprised of the Vaticanus, Sinaiticus and other eclectic texts. These texts and the translations that have been based on them are corrupted and as such should not be used.

I believe that a thorough student and minister of the scriptures while never causing his congregation to doubt that they have in the KJV an accurate and faithful translation of the Word of God in English, will, when in need of clarification, consult the Hebrew and Greek texts that underlie the KJV for clarification. The nature of languages as a whole, renders it inevitable that certain linguistic nuances become obscure in translation. As such I reject the position taken by some that the texts in the original languages need not or ought not to be consulted because the translators of the King James Bible were divinely inspired. I do not believe that the translators were inspired. That being said, I also do not believe that the King James Bible is in any way inadequate or that it ought to be corrected by the Greek and Hebrew texts. While a study of the Greek and Hebrew words as used in different contexts may aid in getting a fuller understanding of the Word, it should not lead to a correction of the KJV Bible. I believe that the 47 translators of the KJV had a better grasp of the original languages than any modern-day Greek professor or lexicographer.

I believe the KJV is based upon a superior underlying text; it was produced by superior translators; it incorporates superior translation techniques; it demonstrates a superior theology; it embodies a superior English; it was created in a superior era; and it has a superior history. I believe the King James Bible is the Word of God preserved in the English language.

I also believe that the only correct method of Bible interpretation is the historical, grammatical, and dispensational method.

2 Samuel 23:2; Psalm 12:6-7; Proverbs 30:5-6; Matthew 5:18; 24:35; John 17:17; Acts 1:16; 3:21; 1 Corinthians 2:7-16; 2 Timothy 3:15-17; 2 Peter 1:19-21; Revelation 22:18-19

THEOLOGY

I believe that there is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is a Spirit whose nature is light, love, and holiness, in Him is no darkness and He cannot sin. He is self-existent (uncreated), infinite, eternal, immutable, omniscient, omnipotent and omnipresent. His perfect knowledge extends to all things, past, present, and future. He is immanent and transcendent (both in and above His creation). In the unity of the Godhead there are three Persons, the Father, the Son and the Holy Spirit, equal in every divine perfection, equal in essence and being and executing distinct but harmonious offices in the great work of redemption. I believe that God is sovereign over His creation and that as such he has eternal knowledge of every person's salvation or condemnation. I deny that God's sovereignty and knowledge require Him to cause a person's acceptance or rejection of faith in Christ.

Genesis 1:1; Exodus 3:14; Psalm 115:3; Luke 1:37; 1 Kings 8:27; Psalm 139:1-16: 145:17; 1 Peter 1:16; Malachi 3:6; John 3:16; Psalm 103:8; John 4:24; 5:26; 1 Thessalonians 1:19; Deuteronomy 6:4; Genesis 1:26; Matthew 3:16-17; 28:19-20; John 14:16; 1 Corinthians 12:4-6; 2 Corinthians 13:14; 1 John 5:7; 1 John 3:16

CHRISTOLOGY

I believe that the second Person of the triune God is the Son, the Lord Jesus Christ. He is coeternal and coequal with the Father and the Holy Spirit. At His incarnation, without any change in or to His deity, the eternal Son of God became a man. He was conceived of the Holy Spirit and born of the virgin Mary. The theanthropic Person of the Lord Jesus Christ perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identified Himself completely with mankind yet without sin. As the Son of God He was impeccable (could not sin). He fully honoured and fulfilled the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He rose bodily from the dead and appeared to His disciples and many other witnesses (more than 500). He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He is the Head of the Church and her Bridegroom. He has promised to return to Rapture the church age saints prior to the Tribulation and to return to the earth to establish His millennial reign at the end of the Tribulation.

Genesis 18:1; Psalms 2:7; 110:1; Isaiah 7:14; Isaiah 53:1-12; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-

15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

PNEUMATOLOGY

I believe that the Holy Spirit is the third Person of the Godhead. He is coeternal and coequal with the Father and the Son. He was active in creation. He anointed and empowered Israel's judges, kings and prophets. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ and brings to the believers' remembrance all that Christ had taught. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration, the believer is sealed with the Holy Spirit until the resurrection. He empowered and authenticated the Church at Pentecost. He sanctifies and comforts believers, and bestows the spiritual gifts by which they serve God. He restrains the Evil One until God's purpose is fulfilled.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

ANTHROPOLOGY

Man is the special creation of God, made in His own image. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Mankind is incapable of saving themselves and unless they believe on the Son of God are doomed to hell-fire and eternal separation from God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

SOTERIOLOGY

I believe that Salvation is by the grace of God alone, which means that it is a free gift that is neither merited nor secured in whole or in part by any virtue or work of man or by any religious duty or sacrament. Salvation involves the redemption of the whole man, and is offered freely to all who respond to the gospel by repentance toward God and faith in the Lord Jesus Christ, who by His own blood obtained eternal redemption for the believer.

The Gospel is defined in 1 Corinthians 15:1-4. The Gospel is the good news that God has made a way of salvation through the life, death, and resurrection of the Lord Jesus Christ for any person. This is in keeping with God's desire for every person to be saved. I believe in the substitutional atonement whereby The Lord Jesus Christ as Substitute bore the punishment rightly due sinners, their guilt being imputed to Him in such a way that His death satisfied the Holy character of God and His demands upon the sinner. Repentance and faith are two individual things but in the context of salvation, they are inseparable partners. There is no salvation apart from personal faith in Jesus Christ and Him alone as Lord and Saviour. I believe in the preservation and security of the believer. Those that put their trust in Christ are saved at the very instant at which they place their faith in Him and from then on remain eternally secure because they are kept by God. They cannot lose their salvation.

In a broader sense salvation includes regeneration, justification, sanctification, and glorification.

A. Regeneration, or the new birth, is a an instantaneous work of God's grace whereby a believer at the point of salvation becomes a new creature in Christ Jesus. In the new birth the one dead in trespasses and sin is made a partaker of the divine nature and receives eternal life, the free gift of God. The new creation is brought about in a manner above our comprehension, not by culture, not by character, nor the will of man, but wholly and solely by power of the Holy Spirit in connection with divine truth.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. It is a judicial act of God declaring one to be righteous by imputation of righteousness to him. It is judicial not experiential, and all believers in Christ are equally justified. Legally so far as guilt and condemnation are concerned, the justified believer is as perfect as if he had never sinned.

C. Sanctification is presented in three phases in Scripture, past, present, and future. The believer is positionally sanctified in Christ at the point of salvation. He is progressively sanctified through the working of the indwelling Spirit and he will eventually be completely sanctified at the point of glorification. There is no complete eradication of the old nature in progressive sanctification during this present life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

CALVINISM

I reject all 5 points commonly known in the abbreviated fashion "TULIP" as held by those who hold to the system of theology now referred to as Calvinism. The following is not a thorough treatment of the subject but a summary of my beliefs.

1) Total Depravity

Calvinism misrepresents the concept of human depravity by suggesting everyone is born totally unable to respond willingly to God's revealed truth. According to Calvinists, man's heart is so corrupt from birth that he is unable to understand, accept and respond to the truth. God only chooses to give some people the ability to believe and the rest are left totally unable to willingly respond. I reject this representation.

While it is certainly true that all people are born sinners and in need of God's saving grace, they are not born without the God given ability to respond. Everyone is totally responsible for their moral choices, including their choice to accept or reject God's gracious gospel appeal. God reveals himself to mankind in very clear ways. There is no excuse for anyone not to respond willingly to God's gracious self-revelation.

While I believe that because of the fall of Adam, every person inherits a nature and environment inclined toward sin and that every person who is capable of moral action will sin, I deny that Adam's sin resulted in the incapacitation of any person's free will or rendered any person guilty before he has personally sinned. While no sinner is remotely capable of achieving salvation through his own effort, I deny that any sinner is saved apart from a free response to the Holy Spirit's drawing through the Gospel.

Titus 2:11; Joshua 24:15; 1 Tim 2:4; John 12:32; Genesis 3:15-24; 6:5; Deuteronomy 1:39; Isaiah 6:5, 7:15-16;53:6;Jeremiah 17:5,9, 31:29-30; Ezekiel 18:19-20; Romans 1:18-32; 3:9-18, 5:12, 6:23; 7:9; Matthew 7:21-23; 1 Corinthians 1:18-25; 6:9-10;15:22; 2 Corinthians 5:10; Hebrews 9:27-28; Revelation 20:11-15

2) Unconditional Election

Calvinists teach that God has elected, or chosen, to save a particular number of people before the world began. God chooses these individuals for no other reason than God's own self-glorification. In other words, there is no condition that the

person must meet in order to be chosen. The elect are not chosen because God foresees good in them, but the choice of each individual for salvation is completely unconditional, according to this view. I reject this view.

While God unconditionally chose the nation of Israel for the noble task of bringing God's light to the world it has been God's plan from before the world began to provide salvation for all nations of the world, not just the elect nation of Israel. But this mystery is just being revealed for the first time in the apostles' letters. God has unconditionally chosen for people of all nations to have access to Him through faith.

In reference to salvation, election speaks of God's eternal, gracious, and certain plan in Christ to have a people who are His by repentance and faith. I deny that election means that, from eternity, God predestined certain people for salvation and others for condemnation.

Gen. 12:3; Deut. 7:7-9; Rom. 3:2; Eph. 3:1-10; Rom. 16:25-26; Romans 5:2; Genesis 1:26-28; 12:1-3; Exodus 19:6; Jeremiah 31:31-33; Matthew 24:31; 25:34; John 6:70; 15:16; Romans 8:29-30, 33; 9:6-8; 11:7; 1 Corinthians 1:1-2; Ephesians 1:4-6; 2:11-22; 3:1-11; 4:4-13; 1 Timothy 2:3-4; 1 Peter 1:1-2; 1 Peter 2:9; 2 Peter 3:9; Revelation 7:9-10

3) Limited Atonement

Most Calvinists teach that God limits the atonement to the elect alone. This means that Christ's work on the cross was intended only to save those who God elected, not the rest of the world. Some teach that his blood would be wasted if it were spilt for those who do not ever come to Him to be saved. However, this is a hotly contested issue even among Calvinists. I reject the view of limited atonement.

Jesus compared His atoning work on the cross to the serpent that was lifted up in the desert for snake-bitten Israelites to look upon in faith for healing. This is a perfect example of provisional atonement. God provided all people the means for healing. It was without limits. Anyone who needed healing could look to the serpent on the pole in faith to be healed. So too, anyone can look to Christ on the cross in faith to be healed, thus that provision is limitless. I affirm that the penal substitution of Christ is the only available and effective sacrifice for the sins of every person. I deny that this atonement results in salvation without a person's free response of repentance and faith. I deny that God imposes or withholds this atonement without respect to an act of the person's free will. I deny that Christ died only for the sins of those who will be saved.

John 1:29; 3:14-17; 1 John 2:2

4) Irresistible Grace

Calvinists teach that God graciously regenerates (brings to life) those He elected; making them irresistibly desiring to come to Christ. Faith and repentance are viewed

as gifts or fruits of this regenerating work of God, which is irresistibly applied to His elect alone. The rest of the world is left without hope. According to Calvinists, individuals are given new life so that they will certainly believe, not the other way around. I reject this view.

I believe that grace is God's generous decision to provide salvation for any person by taking all of the initiative in providing atonement, in freely offering the Gospel in the power of the Holy Spirit, and in uniting the believer to Christ through the Holy Spirit by faith. I deny that grace negates the necessity of a free response of faith or that it cannot be resisted. I deny that the response of faith is in any way a meritorious work that earns salvation. I believe that any person who responds to the Gospel with repentance and faith is born again through the power of the Holy Spirit. He is a new creation in Christ and enters, at the moment he believes, into eternal life. I deny that any person is regenerated prior to or apart from positively responding to the Gospel.

Ezra 9:8; Proverbs 3:34; Zechariah 12:10; Matthew 19:16-30, 23:37; Luke 10:1-12; Acts 15:11; 20:24; Romans 3:24, 27-28; 5:6, 8, 15-21; Galatians 1:6; 2:21; 5; Ephesians 2:8-10; Philippians 3:2-9; Colossians 2:13-17; Hebrews 4:16; 9:28; 1 John 4:19; Luke 15:24; John 3:3; 7:37-39; 10:10; 16:7-14; Acts 2:37-39; Romans 6:4-11; 10:14; 1 Corinthians 15:22; 2 Corinthians 5:17; Galatians 2:20; 6:15; Colossians 2:13; 1 Peter 3:18

5) Perseverance of the Saints

The Calvinist's assurance of salvation is in God's having predestined him to eternal life as one of the elect. The Calvinist believes that his performance and perseverance plays a large part in helping him to know whether or not he is one of the elect. As the name of the view suggests the emphasis is upon the believers faithfulness in persevering – not upon God's keeping power.

In contrast I believe that assurance of salvation does not depend upon ones performance, but upon the gospel truth that Christ died for the sins of the world and upon His promise that whosoever believes in Him receives the free unconditional gift of eternal life. I believe that the believer is sealed with the Holy Spirit of promise at the point of his salvation and that he is preserved by Christ. When assurance of salvation is based at all on our works, we can never have absolute assurance. The Lord Jesus Christ, Paul and John had no qualms about offering absolute, objective assurance of salvation. Works while evidence of a believers fellowship and intimacy with God are never included as a requirement for assurance.

Ephesians 1:13-14; John 5:24; Romans 8:38-39; 1 John 5:11-13

ECCLESIOLOGY

I believe the Scriptures teach that a Church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws, and exercising the gifts, rights, and privileges invested in them by His Word; that its only Scriptural offices are pastors (elders, bishops), and deacons, whose

qualifications, claims, and duties are clearly defined in the New Testament; that the true mission of each church is found in the Great Commission, first, to make individual disciples, second, to build up the church by baptizing those believers, third, to teach and instruct as He has commanded; that his order cannot be reversed; that each church has the absolute right of self-government, free from any interference of any hierarchy of individuals or organizations; that the one and only Head of each church is Jesus Christ through the Holy Spirit; that it is Scriptural for churches of like faith and order to co-operate with each other in contending for the faith and for the furtherance of the Gospel, but that every church is the sole and only judge of the measure and method of its co-operation; that in all matters of membership, policy, government, discipline, and benevolence, the will of each church is final.

I believe that scripturally there is no such thing as either a universal (catholic) visible or invisible church; that a church that has never assembled is not a church, because it cannot meet, observes no ordinances and has no duties. Salvation is not synonymous with church membership. I believe that the great commission along with the authority and grave responsibility that comes with it was given to the church and not to the apostolic office or the individual believer indiscriminately. As such no individual without the authority of a genuine new testament local church has the mandate to baptise, to start churches or to send out missionaries. I believe that The Great Commission is a Church Commission, and any other seeking to function under its authority is usurping what was never delivered to them. I believe that scriptural church government is the congregational administration of Christ's laws by the Church acting under sound pastoral leadership. It is a pure democracy and that it has the power and right within itself to confess its own faith in accordance with the New Testament; and that each congregation recognizes its own democratic self-containing government as its highest authority for carrying out the will of the Lord Jesus Christ as revealed in His word. I believe that while the saints of all the ages will definitely enjoy the blessings of eternity with Christ only the church is the bride of Christ. I believe in both the doctrinal and physical succession of churches from the time of Christ to the present. I believe that when Christ built His church, His promise that the gates of hell shall not prevail against it has stood the test of time and that from the time Christ built His church till this time there have always been true new testament churches holding on to the doctrines they had received from the church they came out from. These churches were never started arbitrarily by random individuals but established by and upon the authority given to the church by the Lord Jesus Christ. As such I believe that an organisation started by any individual without such authority cannot be and indeed is not a genuine new testament church. My belief in the continuity of the churches is not based on my ability to prove physical succession through a linked chain of such churches, but upon the sacred word of promise spoken by the Lord Jesus Christ. No church started by a man will ever hold on to or teach the doctrine of physical succession as doing so would well invalidate their own organisation.

Acts 2:41-42,47; 5:11; 8:1; 11:31; I Corinthians 4:17; 5:5,11,18; 11:2,23; II Corinthians 8:5,23,24; I Timothy 3:5,15; II Thessalonians 3:7; Romans 16:17-20; Matthew 18:15-20; 28:19-20; John 14:15; 15:10; I John 4:21; I Thessalonians 4:2; II John 6; Philippians 1:1; Acts 13:1-4; 14:23,26-27; 15:22-23; 20:17-28; I Timothy 3:1-13; Titus 1:5-9; Ephesians 1:22-23; 4:11; I Corinthians 12:4,8-11; Acts 6:5-6; Colossians 1:18; Ephesians 5:23-24; I Peter 5:1-4; Jude 3-4; I Corinthians 5:11-13; 6:1-3; Acts 1:15-26; 6:1-5; 13:1-3; 1 Corinthians 5:4; John 3:29; Ephesians 5:23-27; II Corinthians 11:2; Revelation 22:17; Hebrews 12:22-23

1. **Of Baptism.**

I believe the Scriptures teach that baptism is the total immersion in water of the believer in Christ, in the Name of the Father, and of the Son, and of the Holy Ghost, performed with the church's authority; to show forth in solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is a pre-requisite to the privileges of church membership and the Lord's supper.

I reject the view commonly known as "Baptismal Regeneration". Baptism is for believers only. It is not for salvation and is not a part of salvation but follows after salvation as a public testimony thereof and as a picture of the believer's death, burial, and resurrection with Christ. Baptism is not the gospel but is a picture of the gospel, being the death, burial, and resurrection of Christ for our sins. As such I reject the practise of infant baptism. The infant is not able to understand or believe the gospel and as such it is not a suitable candidate for baptism.

In order for a Baptism to be valid the following prerequisites have to be met: The right man (a believer in Christ); The right mode (complete immersion in water), the right motive (the candidate has to understand that baptism cannot save and that it is but a public testimony of his already present faith in Christ undertaken in obedience to His word); the right mandate (that the baptism be administered by someone upon whom the authority of a genuine local church is vested). As such any candidate whose baptism fails to meet any one of these prerequisites will not be recognised as having been scripturally baptised. I reject and will not recognise any baptism that fails to meet these prerequisites whether in whole or in part.

Matthew 28:19-20; Acts 2:41; 8:12-13, 26-39; 9:17-18; 10:25-26,44-48; 16:14-15,25-37; 18:7-11; 1 Corinthians 1:17; Matthew 3:1-16; 21:24-25; John 3:22-23; 4:1-2; Galatians 3:27-28; Romans 6:1-4; Colossians 2:12; I Peter 3:15,20-21; II Samuel 23:22-23; Proverbs 20:11.

2. **Of The Lord's Supper.**

I believe the Scriptures teach that the Lord's Supper, is a provision of unleavened bread and the fruit of the vine, as symbols of Christ's body and shed blood; partaken of only by the members of the local church, in commemoration of the suffering and death of their Lord, preceded always by solemn self-examination and in helpful anticipation of His return.

Matthew 26:27-30; 28:20; Mark 14:20-26; Luke 22:19-20; I Corinthians 10:16; 11:2,17-34.

ANGELOLOGY

I believe that prior to the creation of man, God made a great host of creatures known as angels. They were witnesses of the creation of the earth. Angels are spirit beings. They do not marry. They are personal, powerful beings that never die, and have been made a little higher than mankind. Their works include praise, protection, ministry, encouragement, direction, and in the past, prophecy. The purpose of their creation was to bring glory to God.

One of these, was Lucifer. Becoming proud he determined to be like God and led a rebellion of angels against God. Since then Lucifer is called Satan or the Devil and those angels that followed him are devils or demons. Some of the rebellious angels are bound in everlasting chains under darkness, while others are free and are assisting the Devil. The angels that did not join the rebellion are called "the elect angels" and "holy angels". They are innumerable. They minister to the saved. Satan has opposed the work of God since creation of man and is the power behind and influence behind every evil work. The Devil was defeated at the cross of Christ. He is not greater than or equal to God. He will be cast into the bottomless pit at the return of Christ, will be released briefly after the millennial kingdom, and will be cast into the lake of fire to be punished for ever and ever.

Col. 1:16; Ps. 104:4; Mat. 22:30; Isa. 14:12-17; Ezek. 28:11-19; Mat. 25:41; 2 Pet. 2:4; Jude 6; Rev. 12:9; Mat. 9:34; 1 Tim. 5:21; Rev. 14:10; Heb. 12:22; Eph. 2:2; 2 Cor. 4:4; Eph. 6:12; Deut. 32:17; 1 Cor. 10:20; Rev. 9:20; 2 Cor. 11:14-15; 1 Tim. 4:1; Heb. 2:14; Job 1; 1 Jn. 4:4; Jam. 4:7; 1 Jn. 2:13; Rev. 12:11; Rev. 20:1-3; Rev. 20:7-10

ESCHATOLOGY

I believe that the scriptures teach a premillennial, pretribulational and imminent rapture of all church-age saints. Jesus Christ will appear in the clouds at any moment and receive His saints up to glory. The dead in Christ shall rise first, then those in Christ who are alive will be caught up in the clouds to meet the Lord in the air.

After the rapture, God's wrath will be poured out on an unbelieving world during a 7 year period known as the Tribulation (the seventieth week of Daniel). Through these judgements God will bring to completion the 70 week programme He has determined for Israel at the end of which the nation of Israel will be completely redeemed. During this period the judgement Seat of Christ and the Marriage Supper of the Lamb will take place in heaven. The climax of this fearful era of unprecedented evil will be the physical return of the Lord Jesus Christ to the earth in great glory to introduce the Davidic millennial kingdom, Israel will be saved and restored as a nation; The Judgment of Israel and the Judgment of the Nations will take place. The antichrist and his false prophet will be cast alive into the Lake of Fire, Satan will be bound a 1000 years and the curse will be lifted from the physical creation. All the saints who survive the tribulation period enter the millennial kingdom of Christ. At the close of the Millennium (the literal 1000 year rule of Christ on earth) Satan will be loosed and will attempt, one last time, to rally a rebellion against God. He will be defeated and cast into the lake of fire. Following this the Great White Throne judgment will occur, at which time the bodies and souls of the wicked shall be re-united and cast into the Lake of Fire. God will destroy the heavens and the earth and will establish a new heaven and a new earth.

Dan. 7:13-14; 1 Cor. 15:51-54; Mt. 24:21; 2 Cor. 5:8; Mk. 13:34-37; 1 Th. 4:14-17; Lk. 1:32-33; 2 Th. 1:7-10; Acts 1:10-11; Rev. 6:17; 19:11-16; 20:2-3; 11-15; Rom. 8:16-19; 11:26-27; Matt 25:31-46

CREATION

I believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that the work of creation was completed in six literal days (these do not correspond to geologic ages but are in fact 6 consecutive literal days of creation); that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species of development through interminable periods of time from lower to higher forms; that all animal and vegetable lives were made directly and God's established law was they should bring forth only "after their kind." I believe that Scripture teaches a recent origin for man and the whole creation, spanning approximately 4000 years from creation to Christ.

Gn. 1:1-2:3, 21-23; Acts 4:24; 17:23-26; Ex. 20: 11; Ro. 1:20; Ne. 9:6; Col. 1:16-17; Je. 10:12; He. 11:3; Jn. 1:3; Rev. 10:6

CIVIL GOVERNMENT & SEPARATION OF CHURCH AND STATE

I believe that the civil government is of divine appointment, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except only in the things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience.

I believe that the Church and the State are two different institutions ordained by God for different purposes and as such they should remain separate during this present world.

Rom 13:7; Phil 2:10, 11; 1 Pet 2:13, 14. Mat 22:15-21.

TONGUES

I believe that the divine and miraculous gift of tongues (biblical tongues were actual earthly languages, not unintelligible mutterings) was used primarily as a sign to the unbelieving Jews and secondarily for edification in the church in the absence of the complete Scriptures. It was terminated when its uses were over as can be seen in the scattering of the nation of Israel in AD 70 and in the completion of the Canon. The Pentecostal/Charismatic method of "speaking in tongues" is unscriptural and dangerous.

1 Co. 13:8-9; 14:20-22; Ep. 2:20

ECUMENISM AND SEPARATION

I believe that it is unscriptural for churches of unlike faith to cooperate with one another and to perpetuate the Lord's work. Unity without doctrinal agreement is gross disobedience in the sight of God Almighty. I believe that The Church is to separate itself, organically and inorganically, in fellowship and doctrine, from any and all organizations and individuals that are engaged in action and practice, by method or by teaching, in any activity of doctrine that is contrary to the plain teaching of the Word of God. This includes the entire anti-christ ecumenical movement as well as all of its components; neo-evangelism, neo-orthodoxy, liberalism, and any such groups or individuals. It also includes these that disgrace the cause of our Lord by improper and uncomely conduct in the practice of their religion. I believe that the Bible requires separation from all forms of heresy and ecclesiastical apostasy. We are commanded to try them, mark them, rebuke them, have no fellowship with them, withdraw ourselves from them, receive them not, have no company with them, reject them, and separate ourselves from them.

Mat 7:15; 15:8, 9; Rom 16:17; Gal 1:8, 9; 1 Tim 6:3-5; Rom. 16:17; 2 Cor. 6:14-18; 1 Thess. 3:6; 1 Tim. 6:3-5; 2 Tim. 3:5; Titus 3:10-11; 2 John 10-11; Rev. 18:4

PERSONAL SEPARATION

Separation from evil and unto Christ is clearly taught in the Scriptures and must be practiced by God's people. The Bible teaches that in the last days there will be an increase in apostasy and wickedness. It is from this that I separate without apology. I will have no associations with the World Council of Churches or the National Council of Churches. I will not fellowship with those organizations, churches, or individuals (i.e. the Catholic Church, cults, liberals, etc.) that deny the basic fundamental doctrines of Scripture.

Furthermore, I will not fellowship with those organizations, movements, or individuals (i.e. the Charismatic Movement, the Promise Keepers, The Southern Baptist, and Northern Baptist Conventions, New Evangelicals, etc.) who attempt to bridge the denominational or doctrinal gap between Fundamentalism and error. However, I am actively engaged in praying for them and bringing them to the Lord. I stand without apology as an Independent, Fundamental Baptist whose sole loyalty is to Jesus Christ and the Word of God.

By God's grace alone, I will strive for holiness and purity both ecclesiastically and personally. I will strive by faith to be separate from the world and unto Christ. This involves separation from drugs, alcohol, tobacco, pornography, any form of rock, country, pop, jazz, disco, or other worldly music, sex outside of marriage, and involvement in worldly amusements that go against the Word of God. This also involves separation unto the Bible, prayer, worship, Christian fellowship, soulwinning, Bible preaching, and active service for Jesus Christ.

MY TESTIMONY

I was born to Christian parents who love the Lord and His Word. They introduced me to God and the Scriptures as soon as they were able to and interestingly I vaguely remember my parents singing hymns to me even in my earliest years. I cannot remember a time when I wasn't conscious of God. At the age of 5 my dad brought me into the study and asked me if I knew how to get to heaven. He clearly explained the gospel to me in very simple terms and I realised even at that age that I was a sinner incapable of saving myself. It was not at all difficult to place my childlike faith in Christ. I remember talking to the Lord for a few hours that day, happy that He saved me and (this might sound weird) but looking forward to death so I could see Him. Didn't quite realise then that I was going to have to wait awhile.

From that point I sought baptism and I remember raising my hands almost every time Pastor Wee gave the invitation regarding baptism. He must have thought me too young then but at the age of 9 he finally contacted my parents, came over and had a chat with me to ascertain if I truly understood the gospel. On the 29th of August 1999 I was baptised. Thinking back even of those years brings tears to my eyes, I am grateful that I had the privilege of a childhood with my Saviour. I would ask Him for help to find the spectacles I so often misplaced and recite the 23rd Psalm as I slid down the enclosed and pitch black water slide at the water park. Interestingly many of the memories from my childhood are tied to my experiences with the Lord.

In my teens I had a renewed zeal for the Lord and His work. Bro Eric was instrumental in getting me engaged with church activities, I truly appreciate the time he spent with me. He helped me create relationships with the youth of Shalom and was always available for fellowship. For that I am always grateful. I read extensively and by the grace of God I was confronted with many controversial doctrinal issues such as Calvinism. The reading and studying I did in my mid-teens laid much of my theological foundation. I have always had a keen interest for the Scriptures and at the age of 16 I could see myself doing nothing else but serving Him in full time ministry. I approached Pastor at that time and he of course wisely counselled that I was too young. At that time I genuinely thought I was ready.

The teenage years were also filled with struggles, I wanted very much to lead a life that was holy but as a hormonal teenager I realised that it was a constant battle. I remember going to the Christian bookstore after school looking for books on how to deal with lust and other things. I thought something was wrong with me, I spent many a sleepless night discouraged and often felt defeated. Eventually, I came to the erroneous conclusion that if I can't fight it I might as well stop trying and for a few years I was away from the Lord. I always struggled never truly having peace but I always knew somewhere within me that I could not continue in that fashion.

Of course there came a time of repentance and my fellowship with the Lord was restored and along with it joy and peace that I had long been craving. Although I was once again beginning to enjoy the Scriptures and an intimate relationship with God I began to be burdened more and more to preach. This time though, I did not have the confidence I had when I was 16. I felt utterly unworthy. Initially I thought I was kidding myself. But like the prophet Jeremiah I was weary with forbearing.

I tried to deal with the burden by spending more time in study. I shared this burden with my wife and told her that perhaps I could serve the Lord another way without having to preach. As the days passed, the burden became more and more pressing. I thank the Lord for Pastor Ter

whom the Lord used to help me through the process of discernment, it is not at all an understatement to say that his guidance through sound godly advice was extremely critical in helping me navigate God's will in my life. During this period I had the opportunity not just to preach in Penang but also in Jerusalem and I could see the blessings of God upon my work. But it seemed that I still was not completely at peace. On the 11th of December 2017, I again, over dinner was sharing this burden with my wife. She being somewhat exasperated with my "sulking" replied "*if you really cannot help but serve than serve.*" Not being in the best of moods I replied "*If the Lord wants me to, let Him tell me and not my wife.*"

That very Sunday, Pastor Kory Mears who was a missionary to Fiji at that time was in Singapore. He was to preach at Shalom's Church Camp that year. That Sunday he preached a Sermon "Don't Stand By The Way Side." While he preached, it seemed to me that I was the only one in the auditorium that day. The words that were spoken pierced my being and I knew in my heart of hearts that I had to do what I was burdened to do. That day as I walked out of the auditorium, I told my wife, "*If I say that the Lord did not just direct that whole sermon at me, I'd be lying to my conscience.*" We went for lunch and before I started eating I sent Pastor Wee a pretty long WhatsApp message explaining my burden, desire, doubts and fears. Just after clicking the "*send*" button, I had a peace that flooded my soul. It was in that moment that I told the Lord "*I've done my part, now it's up to you.*" From that point, I knew that there was no turning back. Dealing with foreign companies I started relinquishing my work over to those I was working with and I asked the Lord to give me more time to study His word without lacking finances. The more I asked the more He blessed. I say these things not to brag but to explain how the Lord built in me the conviction that He wants me in the ministry. Every answered prayer and every nod of His head was of great comfort and assurance to me.

It has been 1 year and 9 months since I entered full time ministry and I am thankful to the Lord for His manifold blessings upon me and my work for Him. I desire the office of a bishop simply because the Lord has put in me a passion not just to study His word but to feed and protect His flock (I don't know if pastoral instincts would be an appropriate term for it). It seems to me only in retrospect that all my life He has been grooming me for this task and (forgive me if this isn't the best way to put it) that the duties of the pastorate seem to fit like a glove with both my disposition and passion. I have long thought and prayed about this and I am at peace with this desire. It has become more apparent to me over the past 2 years that this is the Lord's leading. If the Lord wills, I will do my best with all my heart, mind and soul.

Shalom is not only the church that I grew up in but the church my family grew in. I remember Bro Eric coming over to my home when I was 12 to disciple me and be an older brother and a friend to me. I remember the sermons preached over the years by Pastor Wee who has not only been a consistent and loving Pastor but also a father figure to me growing up in Shalom. It is my prayer that for as long as the Lord desires and will allow that I can be a blessing to Shalom. I also hope to be a blessing and help to Pastor Wee, to learn from him and assist him in the ministry. I appreciate the love of and fellowship with the rest of the staff, they are beloved brethren and fellow labourers in Christ, I hope to be a blessing and encouragement to them too. As I walk the path God lays before me wherever it may lead, I covet your earnest prayer for me and Shalom Baptist Church.