



## Have you ever wondered?

- “Evangelical” is a label worn by many believers today. Who are the true Evangelicals?
- What is the history of the Evangelical stream of Christianity?
- What do Evangelicals believe?
- Who are the heroes in the Evangelicals’ story?
- Why do the Evangelicals need to be revived today?

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Written by: **John Tanner**

# Who are the Evangelicals?

**Introduction:** The Education Department of the South Sea Evangelical Church asked me to write this paper. The Department is in the process of developing a course in Church History for students in the Church's Bible Colleges. People in the SSEC have often asked, "Where did our Church come from?" They know that other Denominations in the Solomon Islands have parent Churches in overseas countries but the SSEC has no similar parent Denomination. The SSEC was brought to birth out of the outreach of a Mission, first called the Queensland Kanaka Mission and only later, the South Sea Evangelical Mission. This situation is not unique in the world, but it is confusing to Church people! (I suggest that students study my second paper on the place of sodalities and leadership to develop a good understanding of the relationship between Churches and missions.)

This paper is written for Bible College students and pastors in the South Sea Evangelical Church to help new leaders:

- to understand the origins of their Church beyond the history that is well known to them (the Qld Kanaka Mission and Bundaberg), and
- to feel the confidence that comes from belonging to a family of faith that has its origins in Jesus Christ and His Apostles and is worldwide today.

Another benefit of this paper may extend beyond the Solomons to other Western countries where loyalty to Denominations is becoming weaker. This paper should help Christians to understand that they belong to a movement that is greater and larger than any Denomination.

I hope that this knowledge will instill confidence; break down barriers between Churches; encourage unity in prayer and Godly activities, and lead to a fresh touch of the Holy Spirit on our Churches and our lands.

**Contents:** The paper contains five sections of various lengths. They are:

1. What does "Evangelical" mean?

2. Finding the streams of Evangelicalism from Christ to today
3. Who are the Evangelicals today?
4. Why do the revivalists need reviving?
5. Teaching our people about what we believe and how we behave as Evangelicals

## 1. What does “Evangelical” mean?

The word “evangelical” comes from the New Testament Greek word “euangelion” meaning simply “good news,” or, “relating to the Gospel.” In the 2008 publication *An Evangelical Manifesto*, Os Guinness describes Evangelicals in this way.

Evangelicals are Christians who define themselves, their faith, and their lives according to the Good News of Jesus of Nazareth.

Believing that the Gospel of Jesus is God’s good news for the whole world, we affirm with the Apostle Paul that “we are not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation.”

Contrary to widespread misunderstanding today, we Evangelicals should be defined theologically, and not politically, socially or culturally. (Page 4)

Evangelicals around the world hold to certain basic doctrines which are linked to the Gospel. I have provided a summary of these basic beliefs below. They are taken from the Elwell Evangelical Dictionary (R V Pierard.)

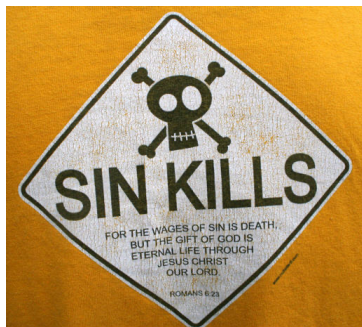
### Core Beliefs:

**1. The nature of God.** God is the sovereign, transcendent, personal, infinite Creator who rules over Heaven and earth. He is the holy God. He cannot approve sin. Yet He is full of love and compassion for the sinner. He is actively involved with the sufferings of His people. He answers their prayers and He has made a way so that His sinful creatures may be redeemed. Even

though God is all powerful, He allows His creatures to cooperate with Him by giving their agreement to His plan of salvation.

**2. The Holy Scriptures.** The Bible is the divinely inspired record of God's revelation; the infallible, authoritative guide for faith and practice. The Bible was inspired by the Holy Spirit who guided the various Biblical authors in their choice of words and meanings that applied to their own cultures and times. The Scriptures are inerrant (infallible) in all that they affirm and they serve us as the adequate, normal, and totally reliable expression of God's will and purpose. Because the Bible expresses God's mind to mankind, the guidance and revelation of the Holy Spirit is necessary to bring out God's meaning for our lives today.

**3. The total depravity of man.** The thinking of The



Enlightenment that says that man is basically good and is capable of improving himself has influenced much of today's understanding of our humanity.

Evangelicals believe the opposite is true – man is totally sinful. All the goodness that the Creator God put into our humanity was spoiled by the fall into sin. This sinfulness has been passed on from one generation to

the next. Sin is not simply a human weakness but terrible rebellion against God's law. Sin is moral and spiritual blindness and bondage to powers beyond man's control. The root of sin is unbelief, and the signs of this unbelief are pride, lust for power, lust, selfishness, fear and lack of interest in the things of God. The ability to sin is within man from birth, its power cannot be broken by human effort, and the ultimate result is complete and permanent separation from the presence of God.

**4. God's plan of salvation.** God Himself provided a solution to the problem that trapped the human race in a hopeless situation. He sent His only Son, Jesus Christ, to carry the penalty of sin and experience death on man's behalf. Christ made atonement for man's sin on Calvary's cross by shedding His own life's blood. In this way Christ redeemed sinful humanity by dying in our place. In Christ's death He paid a ransom for man's sins; He defeated the powers of darkness and He satisfied the demands of God's righteous justice. Then when Christ arose from the grave He defeated death and Hell demonstrating for all to see the supreme

power of God. Christians are called upon to follow their Lord in a life of demanding discipleship and bearing the burdens, sufferings, and needs of others.

**5. People receive salvation through faith alone.** No one could ever deserve salvation. It is a gift of God's grace. Man receives salvation through faith in Jesus Christ, not through any kind of penance or good works. The sinner is pardoned. He is re-born, justified by God, and adopted into the family of God. The guilt of sin is removed immediately. The inward process of renewing and cleansing takes place gradually during the life of discipleship. By grace believers are saved, kept, and empowered to live a life of service.

**6. Christians are called to witness.** Christians are called "heralds." As they witness to the work that Jesus has done in them, the Holy Spirit works and people come to faith. The written Word of God is the basis for the preached word. Holy living is part of the process of witness. Holiness does not involve withdrawing from the world and removing yourself from evil, but instead confronting evil and overcoming its effects both personally and socially. In these ways the Church brings the lost people to a knowledge of Christ; teaches the way of discipleship; and meets human needs. In this way our acts of service in the community become the evidence of our faith and preparation for the next people to become believers through believing the Gospel.

**6. Christ's Second Coming.** Evangelicals look forward to the visible, personal return of Christ to set up His Kingdom of righteousness: a new heaven and a new earth, one that will never end. Christ's coming will bring God's judgment to the earth and Everlasting life in His presence for the Faithful.

**Note:** The points above explain the special emphases of Evangelicals. In addition they share many beliefs with other Christians. Among these beliefs are the Trinity, Christ's incarnation, virgin birth and bodily resurrection, the reality of miracles and the supernatural realm, the Church as the Body of Christ, the Sacraments as signs or means of grace, immortality of the soul and the final resurrection.

For Evangelicals these beliefs are more than agreement with Church doctrine or a return to past ways. They represent an affirmation of the central beliefs of historic Christianity.

“Evangelicals are members of many different Churches and Denominations, mainline as well as independent, and our Evangelical commitment provides a core of unity that holds together a wide range of diversity.” (Guinness p 7)

Within the South Pacific nations, Christians who hold to these Evangelical beliefs may be found within many Churches. Some of these Churches are:

- Methodist and Wesleyan Methodist Churches
- Presbyterian Churches/Reformed Churches
- Pentecostal and Charismatic Churches
- Baptist/ Churches of Christ/ Brethren/SSEC Churches
- United/Uniting Churches
- Salvation Army
- Parts of the Anglican (DOM) and Roman Catholic Churches
- Some SDA

## **2. Finding the Streams of Evangelicalism throughout History**

**Begins with Jesus and the Apostles.** Pierard says, “Although Evangelicalism is seen by many as a recent phenomenon, the Evangelical spirit has manifested itself throughout Church History. The commitment, discipline and missionary zeal that distinguishes Evangelicalism were features of the Apostolic Church (N.T.) the Early Church fathers, early monasticism and the medieval reform movements (Cluniac, Cistercian, Franciscan, and Dominican movements)” (p4)

Pierard also claims that well known preachers such as Bernard of Clairvaux, Peter Waldo, and Wycliffe, Hus and Savonarola taught Evangelical theology in the years immediately before the Reformation.



**Reformation.** When Martin Luther, a catholic priest, rejected the Catholic doctrine of Indulgences and stated that instead “the just shall live by faith,” he commenced the great reformation of the Church. At the Reformation the name “Evangelical” was given to the Lutheran Church because people knew that the believers were trying to establish the Gospel again as the Church’s greatest priority.



They also sought to renew the Church on the basis of God’s authoritative Word. Later the name was extended to believers in the Reformed Churches in Germany, and to the Prussian Union Church. In Germany today the word Evangelical has the same meaning as the word Protestant. Sadly, as the Churches in Germany lost the early fire of the Reformation and became linked closely with the State, they ceased to be truly Evangelical even though they carried the name officially.

**Renewal Movements in 17<sup>th</sup> and 18<sup>th</sup> Centuries.** Three great renewal movements helped the Churches to recover their zeal for the Gospel and for making Christ known. These movements were **Pietism** in Germany, **Methodism** in the United Kingdom, and the **Great Awakening** in most of the Western world, but mainly in the U.S.A. and the U.K. Pierard states that each of these movements were influenced by Puritanism. Puritanism emphasizes the authority of the Bible, the sovereignty of God, human responsibility and personal piety (devotion) and discipline.



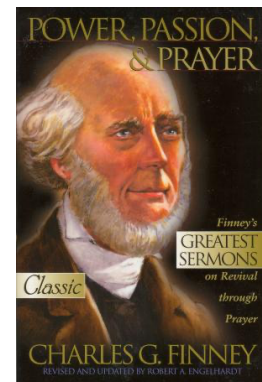
The main leaders of **Pietism** were Spener, Francke and Count Nicholas von Zinzendorf of the Moravians. Zinzendorf is a leader who is greatly admired and well known through most of the South Pacific region. These leaders stressed Bible study, preaching God’s Word, personal conversion and sanctification, missionary outreach and social action.

The Moravians were involved in a strong revival and a prayer meeting that lasted for 100 years. More Moravian believers were on the mission field than were at home. The Pietistic movement influenced Britain and the U.S. and later led to a revival in

Germany. (The spirit and theology of pietism has been a strong influence on the SSEC in the Solomons.)

The Age of Enlightenment was not true enlightenment at all. Its teaching promised much to the human race, but led to many deep problems in later years. God raised up a second movement to combat the effects of the Enlightenment in Britain. The **Methodist movement** was led by John and Charles Wesley and also influenced by George Whitefield. The **Great Awakening** took place at about the same time with great preachers George Whitefield and Jonathan Edwards leading the way. Great denominations like the Baptists and the Methodists became very strong in the U.S. as a direct result of this great move of the Spirit of God. Similar events touched the Anglican Church in Britain where the Evangelical party led by well known men such as John Newton (slave trader) and Wilbur Wilberforce (slave free-er) changed many of the wicked systems in Britain and elsewhere. The Church of Scotland experienced renewal and the Baptists, Congregationalists and Methodists all created overseas missionary societies. At the same time a revival swept across Germany, France and Holland.

At the end of the 18<sup>th</sup> Century Charles Finney began his remarkable evangelistic and revival ministry. His ministry touched many thousands of lives. (The spirit and power of the Great Awakenings are part of the heritage of the SSEC.)



**Nineteenth Century – the Evangelical Age.** In the U.S., Finney ministered for most of this century. The Evangelicals were actively working to reshape American society through temperance movements, the women's movement, various societies to help the poor, and the abolition (of slavery) movement. D.L.Moody and Billy Sunday were famous evangelists who moved the nation by the Gospel. Moody's ministry was worldwide.

In Britain, the Anglican Party represented by such outstanding political leaders as Lord Shaftesbury and William Gladstone held a central position of influence in the nation's life. At the same time the Baptists with their famous preacher C.H. Spurgeon and the Brethren led many thousands of lost people to Christ. (The Young



family who formed the Qld Kanaka Mission was a part of the Brethren movement.) The Young Men's Christian Association was founded by George Williams and William and Catherine Booth formed the Salvation Army. George Mueller and Barnardo formed orphanages based on faith alone and Hudson Taylor started the China Inland Mission. (Her early experience in Hudson Taylor's CIM helped to shape Miss Florence Young's life of faith – a legacy that has been passed on to many SSEC faith workers in the following years.) The Keswick Bible Conference movement was commenced at the same time – teaching that has been very influential in the doctrines of the SSEC. Evangelicals were also very influential in Germany and Holland at this time.

### Large revival meeting in Melbourne



During the 18<sup>th</sup> Century, the Churches of **Australia** were also touched by the impact of the Holy Spirit moving in the Great Awakenings. Revivals spread from Adelaide to Melbourne and up the Coast northwards as far as Cairns. Thousands came into the

Kingdom of God as revival zeal spread. Large prayer meetings were common and whole communities were visited by the Holy Spirit of God bringing deep conviction of sin and great freedom. One of the most significant movements of revival occurred amongst the communities of the South Sea Islanders stretched from Northern New South Wales to Cairns in the far North. (Before it existed in the Islands, the Church existed in "exile" (in Australia) where the foundations of prayer, the Word of God, the Gospel, and the power of the Spirit in revival were laid.)

Pierard summarizes some of the benefits of this period for the world.

- The Protestant nations of the North Atlantic region shared in the great Foreign missionary advance that carried the Gospel to every corner of the earth. And before long, the Evangelical revivals that had repeatedly swept the Western world began to occur in Africa, Asia, and Latin America.

- The Evangelical Alliance was formed in London in 1846 to unite Christians (but not Churches or Denominations as such) in promoting religious liberty, missions and other common interests... The World Evangelical Fellowship was formed in 1951. (p5)

## Twentieth Century.

The Twentieth Century was marked by some outstanding successes such as revival on several continents and the outstanding evangelistic Crusades of Billy Graham and other members of the Billy Graham Evangelistic Association.

On the negative side, the life and influence of the Evangelicals was being eroded by serious problems from within. Just as when termites eat out the inside of a piece of timber and leave the outside looking perfectly normal until it collapses, so the Evangelical Movement grew weak from within.

The story of the Evangelicals in this Century is a story of both successes and failures.

First, the **social concern** of the Evangelicals was attacked by strong enemies. An increase of worldliness in the Churches changed the priority of many Christians from serving others to becoming prosperous. At the same time the **Christian voice** that spoke out against injustice was silenced by a demand for loyalty to the Nation during the great wars. The philosophers and scientists released a flood of new ideas that made Christians struggle intellectually to find answers. In no time at all German higher criticism of the Bible, Darwin's theory of evolution, Freud's Psychology, Marx's socialism, Nietzschean nihilism, and the militant march of science **combined to undermine confidence in the infallibility of the Bible and the existence of the supernatural.**

**World War I.** The first terrible result of all of these teachings that are based on humanism was the hell of **World War I**. Humanism taught that man was essentially good and that humans could improve themselves without God. World War I illustrated the fallenness of mankind in a way never seen before. The War robbed the Evangelicals of their confidence to bring good changes to their own nations and to evangelise the world.

The Church's response to this crushing blow was to withdraw inside itself. This new movement was called "**Fundamentalism.**" The Fundamentalists fought against a theology that put man above the Bible and emphasized a God of love who would never send anyone to Hell. The Churches emphasized social action in the place of evangelism. The Fundamentalists fought against both of these errors. The problem was that they withdrew from the world and made their religion a very private faith. This was a serious error! At the same time Communism dominated the Soviet Union and China; Nazism dominated Germany and secularism throughout the world caused a decline in faith and Church attendance and a lower level of interest in Christianity.

Os Guinness warns that the Evangelicals must avoid two opposite extremes at all costs.

The first extreme to avoid is what Guinness calls "liberal revisionists." – Christians who try to revise the Gospel and the faith to make it relevant to people of their day. If we move in this direction we will suffer many losses, among them:

- **A loss of authority** – "as by Scripture alone is replaced by culture alone."
- **A loss of community and continuity** – as "the faith once delivered to the saints" becomes the faith of one individual or community or time, and cuts itself off from believers across the world and down the generations
- **A loss of stability** – as the Church "marries the spirit of the Age" which changes rapidly.
- **A loss of credibility** – as we make our message so acceptable to non-Christian hearers that it is no different from the truth they already know and there is no longer any difference in our Christianity for seekers to examine and believe
- **A loss of identity** – as the revised version of the faith loses more and more likeness to the historic Christian faith that is true to Jesus.

**The Fundamentalist** extreme is more recent and is much closer to the Evangelical position. Some people cannot see the difference between the two and confuse Evangelicals with Fundamentalists. Evangelicals rejoice in those men and women who have stood firm for the essentials of the faith in the past

despite great persecution. But Fundamentalism has become an overlay on the Christian faith and has developed into a modern reaction to a modern world. Guinness says that because it is a reaction, Fundamentalism tends to idealize the past and to radicalize the present, with the kinds of reactions that are personally and publicly militant to the point that they are sub-Christian. One example of this behaviour was on view recently on TV from the U.S.A. where crowds of Christians were demonstrating outside an abortion clinic. They seemed to be sincere in their opposition and beliefs but their placards conveyed an image of hatred and abuse. Abortion is generally wrong but so is hatred!

Most of the world's religions contain fundamentalists. But where Fundamentalism separates from the Evangelical principle is when people fail to follow the Great Commandment that we love our neighbours as ourselves.

**World War II.** After World War II the situation turned around quickly. Foreign Missions grew. Bible Colleges were established. Ministries to reach Uni students with the Gospel commenced. Radio and literature ministries were developed. Billy Graham began his world changing evangelism. And organizations grew in Britain, Germany and the U.S. to link Evangelicals together for a common purpose. Fuller Theological Seminary began in 1947 and Christianity Today was first published in 1956 to help spread the Evangelical message across the world. Fundamentalism was criticized by leaders of the Evangelical movement (men like Carl Henry, Harold Ockenga and Edward Carnell) and its power diminished.



The Evangelicalism that emerged from the purging of the Twentieth Century was more open to dialogue with other sections of the Church; had a serious interest in the social dimension of the Gospel and open to the emergence of more radical expressions of Christianity. Towards the end of the Century it became apparent that the numbers of Evangelicals worldwide were far greater than had been believed. Evangelicals had survived the many attacks and had grown into a large force worldwide. A great example of this miracle was the amazing growth of the Church in China

despite many years of persecution. When Communism released its deathly grip on the Church late in the century, the world saw that it had grown at an incredible rate under the persecution of the Communists.

Evangelicals have begun to cooperate much more closely since 1966 when the first World Congress on Evangelism was held in Berlin. Follow-up meetings were held in 1974 and in 1989. Subsequent meetings of regional bodies associated with the Lausanne Committee on World Evangelization and the World Evangelical Alliance have developed closer working relationships between members. This has resulted in the formation of National strategies to take the Gospel to every person, cooperative relief efforts and theological development.

In the last years of the Twentieth century the Churches of the Two-Thirds world became sending Churches. They joined in the great global effort to bring the Gospel of Jesus to every living creature before the King returns! Evangelicalism has now come of age and is truly a global phenomenon! (Pierard)

### 3. Who are the Evangelicals today?

We may answer this question by summarizing two statements from An Evangelical Manifesto.

Evangelicals are followers of Jesus in a way that is not limited to certain Churches or contained by a definable movement. We are members of many different Churches and Denominations, mainline as well as independent, and our Evangelical commitment provides a core of unity that holds together a wide range of diversity...For to be Evangelical is first and foremost a way of being devoted to Jesus Christ, seeking to live in different ages and different cultures as He calls His followers to live. (p7)

In sum, to be **Evangelical is earlier** and more enduring than to be **Protestant**. Seeking to be Evangelical was the heart of the Protestant Reformation, and what gives the Reformation its Christian validity for us is its recovery of Christian truth. In some countries Evangelical has the same meaning as Protestant. Yet it is clear that the term Evangelical, and the desire to be Biblical, both come before and outlast the



Protestant project in its historical form, for the word “protest” has lost its original positive meaning of “witnessing on behalf of”, and the term “Protestant” is more and more limited to a historical period. Other labels come and go, but the Evangelical principle that seeks to be faithful to the Good News of Jesus and to the Scriptures will always endure.

## **4. Why do the Revivalists (Evangelicals) need Reviving?**

When Os Guinness summarized the state of the Evangelical movement around the world he made the following comments.

“We are Christians who have stood for the renewal of tired forms, for the revival of dead Churches, for the warming of cold hearts, for the reformation of corrupt practices and heretical beliefs, and for the reform of gross injustices in society. We ourselves are in urgent need of reformation and renewal today. We are reformers, but we ourselves need to be reformed. We are protestants but we are the ones against whom protests must be made! We confess that we Evangelicals have betrayed our beliefs by our behaviour!”

How can we reform our behaviour?

In the chart below I have tried to capture the criticisms made by Os Guinness in simple terms. They are included for our self-examination and prayerful reflection.

### **We must reform our own behaviour!**

<b>Our Words</b>	<b>Our Works</b>
1. <b>The Gospel of Jesus</b> has power to transform lives!	<b>1. We have exchanged:</b> <ul style="list-style-type: none"> <li>• Biblical truths for counseling skills</li> <li>• Worship for entertainment</li> <li>• Discipleship for developing your own potential</li> <li>• Church growth for management skills</li> </ul>

	<ul style="list-style-type: none"> <li>• Commitment to the Church's central role in God's plan to uncommitted spirituality</li> <li>• Meeting real needs for helping with felt needs</li> <li>• Mission principles for marketing techniques</li> </ul> <p>We have become known for feel-good Gospels of health, wealth, human potential and happy talk –the same as the passing fashions of this world.</p>
2. The Bible is the infallible, authoritative Word of God	2. Our lives are guided more by our own sinful preferences, comfort and modern fashions.
3. Our lives and practices are all based on the Word of God	3. Our Churches are grown through worldly methods that follow the spirit of the age.
4. The Gospel brings believers into unity and harmony	4. We divide into factions determined by history or speaking the truth without love.
5. We trace our roots to powerful movements of revival	5. We live each day without the help of God and with no experience of the supernatural. We are practicing atheists!
6. We have attacked the evils of others e.g. false teaching, abortions, adultery	6. We are blind to our own sins living lives captive to materialism and consumerism.
7. We have concentrated on some truths of the Bible and ignored others	7. We have created cultures that destroy the earth and place no value on creative arts and skills.
8. We have claimed to be world changers	8. We have been shaped by the modern world into selfish

<p>9. We claim to obey the Great Command to love God with all our heart, soul, strength and mind.</p> <p>10. We have gloried in the racial and cultural diversity of the Church around the world</p> <p>11. We have claimed to have a “relevant Christianity.”</p>	<p>individuals who value our own choices over the Word of God.</p> <p>9. We have valued our faith but not developed our minds to know God and so we have given support to Godless science and naturalism that controls so much education and life today.</p> <p>10. We have established Churches that have made us separate from other ethnic groups</p> <p>11. But instead of creating new wine skins for the new wine, we have made Churches that reflect the passing fashions of the moment that criticize the past and ignore the sins of today.</p>
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As Evangelicals in the 21<sup>st</sup> Century we must examine our own lives, Churches and families to see how much of the criticisms in the chart above apply to us. It is imperative that we respond to whatever the Holy Spirit may be saying to us. We will be true Evangelicals again when are words and our works are true to each other!

## **5. Teaching our People about what we believe and how we live as Evangelicals**

In Section 1 of this paper I outlined the core beliefs of Evangelicals. Here is a more detailed statement that will help new leaders and pastors to prepare teaching messages to help their people to understand what we believe and why. Some applicable Bible passages are included after each point to help teachers to develop their messages on the topic.

## **Statement of Faith**

**1.** God has revealed himself to be the living and true God, perfect in love and righteous in all his ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.

( 2 Corinthians 13:14; 1 John 4:7-10)

**2.** God, who discloses himself through his creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.

(John 1:1-4,14)

**3.** Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.

(2 Timothy 3:14-17)

**4.** God, by his Word and for his glory, freely created the world of nothing. He made man and woman in his own image, as the crown of creation, that they might have fellowship with him. Tempted by Satan, they rebelled against God. Being estranged from their Maker, yet responsible to him, they became subject to divine wrath, inwardly depraved, and, apart from grace, incapable of returning to God.

(Genesis 2:4-7; 3:1-7, 22-24)

**5.** The only Mediator between God and humankind is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.

(Colossians 1:15-23; 1 Timothy 2:1-7)

**6.** The Holy Spirit, through the proclamation of the gospel, renews

our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.

(John 16:12-15; Romans 8:12-17)

**7.** God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that all may see our good works and glorify our Father who is in heaven.

(Matthew 5:13-16; Galatians 4:1-7)

**8.** God, by his Word and Spirit, creates the one holy catholic and apostolic church, calling sinners out of the whole human race into the fellowship of Christ's body. By the same Word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

(1 Corinthians 1:12-14)

**9.** The church is summoned by Christ to offer acceptable worship to God and to serve him by preaching the gospel and making disciples of all nations, by tending the flock through the ministry of the word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.

(Titus 2:11-14; Matthew 28:19-20)

**10.** God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all people according to the deeds done in the body and to establish his glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with him forever. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

(2 Peter 3:8-13)

(From the book *What we Evangelicals believe* by Dr David Hubbard)

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The writer has relied heavily on information derived from the following references and wishes to express gratitude on behalf of Island readers (for whom English is not their first language) for allowing some latitude to replace unknown English words with others with similar meaning that are known to them. This has occurred in a very small number of instances.

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