

Mark A. Rubio

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Mark, Michelle, Abigail, Annalyse, Ezra, Noah,

PERSONAL MINISTRY OBJECTIVE

Since I envision a local church where people of all ages and backgrounds are learning together to live as disciples of Jesus Christ, my objective then, is to serve Christ in a local church by leading and contributing to the disciple-making mission through the expositional teaching of the Word of God as Pastor-Teacher.

PERSONAL INFORMATION

Childhood

I am the only child of Ralph and Doris Rubio, born to them in 1973 and raised in my birth town of Tuscaloosa, Alabama. Overall, I experienced a stable childhood in Tuscaloosa with extended family near and a close set of friends. My father was an electrician by trade and my mother was a stay-at-home mom until very early in my elementary school years. Early on in my childhood, my mother came to faith in Christ and is solely responsible for my church attendance as a child and teenager. Both of my parents still reside in Tuscaloosa.

Conversion

In May of 1992, at the age of 19, I came to faith in Jesus Christ through the preaching ministry of Open Door Baptist Church in Northport, Alabama after several months of wrestling with and questioning my spiritual state before God. Two weeks later I was baptized.

Call To Ministry

In the months following my conversion, I sensed a leading to full-time ministry, specifically the preaching ministry. After conversing with a couple of my pastors and much personal prayer, I was convinced that God called me to the preaching/teaching ministry of God's Word. From there, I pursued and completed my classroom training at Liberty University and Dallas Theological Seminary. This call has been reaffirmed time and time again as I serve Christ in the local church through the teaching of the Word of God.

Spouse/Children

My wife, Michelle, was born in Newport Beach, California and is the second of three children born to Vito and Shirley Buffa. Her family lived on the east coast for several years before moving back to Southern California, living most of her childhood in San Clemente. Although she was raised in the Catholic faith and confirmed at age 13, the summer before her freshman year of High School she was invited to attend a summer camp and it is there she came to faith in Christ. Following her graduation, she attended Westmont College before moving to Oregon. We met in Newcastle, England while both of us were involved with a local church. We married in January 2004 in Boring, Oregon and together have four children: Abigail (9 years), Annalyse (8 years), Ezra (7 years), and Noah (6 years).

EDUCATION

Graduate:	DALLAS THEOLOGICAL SEMINARY (MAY 2004) Dallas, Texas Master of Theology Emphasis: New Testament Studies and Pastoral Leadership LIBERTY BAPTIST THEOLOGICAL SEMINARY (1997-1998) Lynchburg, Virginia
Undergraduate:	LIBERTY UNIVERSITY (May 1997) Lynchburg, Virginia Bachelor of Science in Religion Emphasis: Pastoral Ministry with Minor in Greek SHELTON STATE COMMUNITY COLLEGE (1991-1993) Tuscaloosa, Alabama
High School:	HILLCREST HIGH SCHOOL (JUNE 1991) Tuscaloosa, Alabama Diploma

MINISTRY EXPERIENCE

First Baptist Church Forest Grove, Oregon (2006–current)

Pastor-Teacher

- Primary responsibility of teaching the Word of God for Sunday worship and other special services or events
- Assist the elders in shepherding the church
- Started and led a Wednesday night, church-wide prayer meeting

Good Shepherd Community Church, Boring, Oregon (2004-2006)

Lay Teacher – Veritas (Adult Education Program)

- Taught adult Biblical education classes of various ages
- The classes are both topical and New Testament book studies

Fellowship of Independent Evangelical Churches (FIEC), Newcastle, England (2000-2002)

Pastor-Teacher Assistant For A Church Planter/Church Restorer

- Served only for the summer months of 2000-2002
- Preached Sunday services at 6 different churches, with primary service given to Gateshead Evangelical Church, Central Hall Gospel Mission, and Broadmede Way Evangelical Church
- Led a small number of mid-week Bible studies at Gateshead Evangelical Church and Central Hall
- Visitation of these congregations
- Participated in Elder meetings for Gateshead Church
- Participated in evangelistic activities in Newcastle and Gateshead
- Preached an evangelistic outreach event (community dinner) for Gateshead
- The final summer (2002) served as my field education internship (a requirement for the completion of my Master of Theology degree)

First Baptist Church, Woodstock, Georgia (June-August 1997)

College Ministry Intern

- Assisted the college pastor in the day to day responsibilities of the ministry
- Minimal assistance with teaching responsibilities

The Master's Inn, Altavista, Virginia (1995-1996)

Senior High Youth Camp Counselor

- Served only for the summer months of 1995 and 1996
- Worked with the camp director and a team of five other youth counselors in planning and executing the summer camp activities
- Assisted in bible teaching responsibilities for both summers

Liberty University, Lynchburg, Virginia (1993-1998)

Resident Assistant (RA) (1994-1998)

- Served during the academic calendar years of 1994-1998
- Main contact (shared with my RA partner) for a male residence hall between the residents and Resident Director and the office of Residence Life
- The shared responsibilities included handling disciplinary issues, conducting hall meetings, and helping to maintain a dormitory environment conducive for academic work and spiritual growth
- Recruited Spiritual Life Directors and small group leaders to lead Bible studies in the dorm
- At the beginning of each spring semester, identified and recruited residents to possibly serve as Residence Assistants for the following academic year in other male resident halls

BRIEF DOCTRINAL STATEMENT / PHILOSOPHY OF MINISTRY

The Bible

At the heart of a healthy and effective local church is the Word of God. It is the primary ministry tool used by the Holy Spirit for conversion and spiritual maturity and thus, the primary ministry tool of the church for its disciple-making mission among the nations. The reason for this:

The Bible, though written by men, is divinely inspired, and is a sufficient treasure of divine instruction; it has God for its author, salvation of the lost and Christian maturity as its incomparable benefits, and truth, without any mixture of error, for its content; it reveals the principles by which God will judge both the unbeliever and believer; and therefore is and will remain, the true center of Christian ministry and fellowship and the supreme standard by which all human conduct, creeds, and opinions are tried.

(Adapted from The New Hampshire Baptist Confession of Faith 1833, 1853)

In whatever we do, we want to be careful about allowing God's Word to set our trajectory, power our progress, and govern our methods. From our preaching and evangelism, to the way we take in new members; from discipleship and discipline practices, to our leadership models; from the structure of our Sunday morning services, all the way down to the agenda of the elders, we want our procedures to reflect reliance on the Word of God, and submission to its claims, and awareness of its implications for our corporate life together. (Slightly modified from The Deliberate Church by Mark Dever and Paul Alexander)

(Psalm 1; 119:11, 59-60, 89, 98-100, 105; Proverbs 2:1-22; 3:1-18; 4:1-9; 23:23; Matthew 28:18-20; John 15:1-17; 2 Timothy 3:16-17; James 1:18, 21-25; 1 Peter 1:23-25; 1 John 2:4-6; 2 John 7-10)

The Gospel

Our English word "Gospel" is derived from the New Testament Greek verb εὐαγγελίζω, "to bring or announce good news," and the New Testament Greek noun εὐαγγέλιον, "good news:"

The Gospel of Jesus Christ is the good news of God's saving activity of the nations now manifested alone in the person and work of Christ.

Generally speaking, the results of the Gospel are four-fold: 1) a new relational status of acquittal before God by being declared righteous through belief in Christ (justification), 2) a new identity as a new creation in Christ Jesus, 3) a new capacity for righteous living due to the fact that one has died to sin and is now alive to God through Christ by being born of the Spirit, and 4) a new future in The Kingdom of God and ultimately, in the New Heaven and New Earth with all those whose names are written in the Lamb's Book of Life.

A Gospel-centered local church is one in which the Gospel is the principal driving force of the life, the message, the ministries and mission of that church, eclipsing all other forces vying for a place of prominence, whether they be political, social, cultural, environmental, denominational, or ecclesiastical.

(John 3:1-19; Romans 1:1-4, 15-17; 3:9-19; 3:21-26; 4:25; 5:1-2; Romans 6:1-23; 1 Corinthians 15:1-8; 2 Corinthians 5:17; Philippians 1:27-30; 2 Timothy 1:7-10; Revelation 20-22)

Preaching and Teaching

In addition to the diligent reading of the Word, personal study of the Word and consistent obedience to the Word, the local church will experience the sanctifying power of the Word through expository preaching:

Expository preaching is the explanation and application of a biblical text for the purpose of building up the body of Christ, “until we all attain to the unity of the faith and of the knowledge of the Son of God – a mature person, attaining to the measure of Christ’s full stature.” (Ephesians 4:11-13)

The Word of God should be taught and preached:

1. Prayerfully, that it may go forth without hindrance and be honored (2 Thessalonians 3:1),
2. Carefully, not doing the work carelessly but rather with painstaking effort to avoid error and omissions so as to be accurate (2 Timothy 2:15),
3. Plainly, so that the truth is not obscured to the hearer, but rather, as much as it is possible, all who sit under its ministry have opportunity for understanding,
4. Directly, so that the Word is applied to the hearers for conversion and spiritual maturity,
5. Seriously, since the Word is weighty, being the very words of God (2 Timothy 3:16), and
6. Faithfully, so that Christ is honored, the Gospel is declared, disciples grow into maturity, and believers gain their full reward at the Bema Seat of Christ (2 Corinthians 5:9-10)

(Modified from The Westminster Directory of the Preaching of the Word)

Prayer

If the pastor-teacher is to deliver a biblical message in the power of the Holy Spirit so that lives are transformed and Christ glorified, prayer must permeate his study and preparation. Additionally, such delivery must be accompanied by a life manifesting the necessary spiritual character of his office – this too requires prayer.

Furthermore, if a local church expects to fight the good fight of faith and to finish its course of making disciples of the nations, then prayer is a necessary element in the lives of its people and its work. Prayer breeds a Bible-reading, Bible-studying, Bible-loving, and Bible-obeying church and vice versa. When prayer weakens or disappears in the life of the local church, that local church will also weaken or disappear in its biblical mission and biblical witness to the community or as E.M. Bounds has said, “When prayer fails, the world prevails. When prayer fails the church loses its divine characteristics, its divine power. They who sidetrack prayer or seek to minimize it, and give it a secondary place, pervert the church of God, and make it something less and other than that it is ordained to be.”

(Matthew 7:7-12; Mark 11:20-25; Luke 18:1-8; John 15:5-8; Acts 4:23-31; Romans 12:12; Ephesians 6:10-20; Philippians 4:6-7; Colossians 4:2-4; 1 Thessalonians 5:17; 2 Thessalonians 3:1; 1 John 3:22)

Discipleship

One principle Christ made absolutely clear through his preaching ministry is that discipleship involves a costly commitment. The term “disciple” in our English New Testament is translated from the New Testament Greek verb μαθητεύω, “to be/become a pupil, disciple,” and the New Testament Greek noun μαθητής, “a pupil or learner.” Thus, a “disciple” is “a student or pupil of a particular teacher/instructor.” By extension:

A disciple of Jesus Christ is someone who, after receiving eternal life by faith in Christ, is then baptized and personally submits to the guidance and instruction of Christ through the ministry of the Word of God in a local church with the goal of living for the glory of God in obedience to Christ by walking in the Spirit.

Commonly mistaken as a temporary process for new believers, discipleship is instead a life-long course that, through the ministry of the Holy Spirit, aims to produce ever increasing spiritual maturity demonstrated in righteousness (biblical attitudes and actions). This glorifies the Father, reveals to the world we are disciples of Jesus Christ, and is the intended goal of God's love to us in Christ. Though obedience is unnecessary for receiving and keeping eternal life (that is by faith and not by works of any kind), it is fundamental to discipleship.

If at any time the believer does not respond in a positive manner (obedience) to the teachings of Jesus Christ, broken fellowship with Christ is inevitable while at the same time grieving and quenching the Spirit. A disobedient lifestyle not only hinders the believer's usefulness to Christ by disrupting fellowship with him, it also diminishes their joy and jeopardizes their rewards at the Judgment (Bema) Seat of Christ. Confession of sin and repentance will restore the Christian's fellowship with Christ and return them to and help them maintain a fruit-bearing fellowship, which is also called the abiding life.

The mission Christ left for the church is not a political, social, cultural or denominational mission. It will certainly come to bear upon these arenas, but they do not comprise the mission itself. The mission is to make disciples of the nations, which is carried out by evangelizing, baptizing believers and teaching them to obey all that Christ has commanded. It starts with the church's own "Jerusalem" and extends "to the ends of the earth."

(Matthew 28:16-20; John 15:1-17; Romans 6:1-23; 7:4-6; 1 Corinthians 10:31; 2 Corinthians 5:9-10; Galatians 5:13-25; 6:7-10; 1 Thessalonians 5:12-22; Hebrews 5:11-14; 2 Peter 1:3-11; 1 John 1:5-9; 2:3-6)

Evangelism

The initial step taken in executing the local church's mission of making disciples of the nations is evangelism:

Evangelism is the announcement (preaching, teaching, written word, etc.) of the good news of God's saving activity of the nations in the person and work of His Son Jesus Christ, with the goal that those who hear will believe (be persuaded/be convinced) that Jesus is the Christ, the Son Of God and thus be assured of eternal life. Specifically, it is the good news of the offer of the free gift of eternal life on the basis of grace through faith in Jesus Christ to everyone who believes.

Though Christ guaranteed that whoever believes in Him has everlasting life, simply repeating the words, "I believe in Jesus Christ" or praying some version of the so-called "sinner's prayer" does not necessarily mean one has eternal life. Men and woman are not saved merely on the basis of using certain words or prayers, as if the good news is an incantation. The hearer must understand the biblical message about Jesus and believe it is true (faith), which is why it is necessary that we announce as much about Jesus as is needed for someone to understand and believe he is the Christ, the Son of God, for eternal life (which is what the Apostle John does with his Gospel account according to John 20:30-31).

Christians cannot in any meaningful sense be said to be evangelizing apart from a clear oral or written announcement of the good news of God's saving activity of the nations in the person and work of Jesus Christ. Personal testimony, social action, apologetics, neighborly kindness, or friendship with unbelievers devoid of a clear oral or written announcement of the good news of God's saving activity in Christ is not evangelism. Moreover, as the Word of God is the primary ministry tool of a healthy local church, it is also the primary tool in evangelism since it is through the message of truth that God brings about the new birth.

(Matthew 16:15-17; John 1:12-13; 3:15-18; 3:36; 5:24; 6:35-40, 47; 11:23-27; 20:30-31; Acts 13:46-48; 1 Corinthians 15:1-7; 1 Timothy 1:15-16; James 1:18; 1 Peter 1:23; 1 John 5:1, 9-11)

REFERENCES

References are available upon request.