

Rev. John W. (Jack) Carter, Ph.D. Spring, 2018

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Family:

Wife, AnnMarie H. Carter, RN, BSN. MA in Biblical Counseling, Trinity Theological Seminary. Married since 1972.

Daughter, Jennifer Ann, MA, Southeastern Baptist Th. Seminary.

Son, John Andrew, BS Business Admin., Western Carolina Univ.

Our daughter and son are both married and have their own children.

Ministry experience: With my wife, facilitating Christians to greater service through preaching, teaching, music, education, discipleship, missions, and pastoral ministries.

Missions Experience: Volunteer mission trips to China (2), Belarus, Honduras, Guatemala (2); NC Baptists on Mission Disaster Relief/Recovery (10+), North American Missions: Alaska (2), Philadelphia, Memphis.

Career Summary:

Secular:

- 2011 - Present: Full-time engineering design consultant, Advanced Digital Cable, Inc. Blairsville, GA.
- 2010-2011: Consultant, machinist, Ironman Fabrication and 4X4, Hayesville NC.
- 1978-2006: University professor (retired). University of Memphis, State University of New York, UNC Charlotte. Field: electrical and computer engineering technology. 7 - 10 years equivalent as an electrical/computer engineering consultant. Skilled in Internet-based interactive education, Internet site development. Expert in computers, sound systems, and most things electronic.
- 1971-1975: Vietnam-era, United States Air Force, Secret Service Telecommunications Control.

Sacred:

- 2014 Director of Missions, Interim. Truett Baptist Association, Marble NC.
- 2010-Present: Various positions with Truett Baptist Association, including Moderator, 2013 – 2015. Supply preaching.
- 2006-2010: Pastor, Cedar Rock First Baptist Church, Castalia, NC.
- 2002-2004: Minister of music and education, Friendship Southern Baptist Church, Concord, NC.
- 2003- Licensed and ordained to the gospel ministry by Parkwood Baptist Church on March 13, 2003.
- 2000- Present: Publisher & editor, *American Journal of Biblical Theology*. www.biblicaltheology.com. Author, *The Disciple's Bible Commentary*, available on www.amazon.com.
- 1995-2002, 2004-2006, Member, Parkwood Baptist Church. Deacon, discipleship training, contemporary pianist, and interim music director. Supply preaching for the Cabarrus Baptist Association.
- 1993-1995: Minister of music & education, Royal Oaks Baptist Church, Kannapolis, NC.
- 1986-1992: Director of music, Baptist Convention of New York, Syracuse, NY. Certified SBC "church music consultant."
- 1988-1991: Children's summer camp director, Davis Baptist Association, SBC, Hartwick NY.
- 1984-1992: Director of music, Davis Baptist Association, SBC, Hartwick NY.
- 1984-1991: Minister of music & education, Clinton Road Baptist Church, New Hartford, NY.
- 1979-1984: Sunday School director, deacon, interim music director, Berclair Baptist Church, Memphis TN.
- 1977: Minister of music, Southside Baptist Church, Stillwater, OK.

Education:

- AAS SUNY Morrisville, NY; BS and MS Oklahoma State University; Post Grad Memphis State University. Electrical and computer engineering technology, technical education, and Computer engineering, resp.
- Ph.D. in Theology, Trinity Theological Seminary, Newburgh, IN, 2015. 66 Credits over Master's, with dissertation. Accredited by the Indiana Department of Education.
- Over 100 SBC Discipleship Training courses. Taught 40+ of these; incl. Masterlife and Experiencing God.

References:

Cedar Rock First Baptist Church. Doug & Pauline Muller. 1218 Lake Royale, Louisburg NC 27549. 919 478-3436.

Cedar Rock First Baptist Church. Peggy Pinnell. 5643 NC Hwy 56 E. Castalia, NC 27816. 919 496-0741

Cedar Rock Community. Carlton McLawhorn. 9316 Castalia Loop Road, Castalia NC 27816. 919 459-7740.

Tar River Baptist Association. Dr. Dougald McLaurin, DOM/Associational Missionary. 919 496-7172.

Truett Baptist Association. Rev. Mitchell Shields, DOM/Associational Missionary. 828 837-5401.

Murphy First Baptist Church: Orville & Suzanne LeJeune. 421 Village Rd, Murphy NC 28906, 828 644-9631.

Conversion experience. I was adopted at the age of four by a Christian family, active members of a Congregational church. Because of the egregious abuse I had suffered in my prior childhood, I immediately accepted my new family and their faith without question. I cannot recall ever experiencing a time in my subsequent life when I was not within the comforting power of the Holy Spirit as I was raised in the church. However, it was in my late teens that I made a defining decision to turn my life and gifts entirely over to the LORD, partially in response to Matthew 5:14-16. This decision came from my own study of the scriptures and my growing personal relationship with God. I became involved in Southern Baptist work at the age of 22 when seeking an English-speaking church while living in Germany. I found the full-gospel doctrine of grace, the call to commitment, and the use of music in worship to be far more edifying than that of the church of my youth. My wife and I have been members of Southern Baptist churches ever since. I was baptized in First Baptist Church, Stillwater, Oklahoma, in the Fall of 1975 at the age of 24.

God's call to ministry. I first felt the call as a minister of the gospel in the same manner that God calls all Christians: a call to service following the vow I made to follow Christ. He had subsequently set me apart to utilize my music, teaching, and organizational gifts for the edification of His kingdom in any manner that befalls me. AnnMarie shares my calling as a minister of the gospel, so she and I have served together in a variety of ministerial and missionary capacities listed above. In the fall of 1984 I experienced a dramatic theophany wherein I felt as though I heard the voice of God speaking clearly to me. God opened my eyes to see not only what my ministry was to be, but also where it would take place. A few weeks later I was called as the Minister of Music and Education at Clinton Road Baptist Church, a small upstate New York congregation that I was not aware of until God had dramatically pointed out that little unlabeled white church as I drove down the road it is located on. During my tenure there the church grew from about 50 to about 150 in membership. This is also the time when the foundation of my call to ministry was established.

From 1992 through 2006, my family was honored to be very active members of Parkwood Baptist Church, Concord NC, except for those seasons indicated above when we moved to bi-vocational ministry at area churches. This was a time of refreshing and reflection as my children came through their late formative years under its influence. In 2002, after my son enrolled in college, I felt God calling me back into an active ministry role and away from the comfort zone of Parkwood Baptist Church. Also, the university where I taught did not give me the time to serve effectively in a bi-vocational setting, necessitating my retirement approximately ten years short of full eligibility. Finally, in August of 2006 the LORD called me to the pastorate of Cedar Rock First Baptist Church in Castalia, NC, necessitating my early retirement from the university. We have never looked back.

After four years in the pastorate of Cedar Rock First Baptist Church a combination of circumstances worked together to lead us, following much prayer and communication with good Christian mentors, to resign from that pastorate and spend some "down time" with our family, and work on my doctoral dissertation. During this period, we were members of Murphy First Baptist Church with an intentional ministry of encouragement in a conflicted setting as they were seeking to find their direction following the sudden loss of their pastor. We are now serving with Downing's Creek Baptist Church, Hayesville NC, in a teaching and encouragement capacity.

Doctrinal Positions

My theology comes from the influence of over forty years of personal, in-depth, Bible study during which I have always averaged a minimum of 8-10 hours per week in intense, researched, study and writing. I have written over 10,000 pages of Bible exegesis, and much of this is shared with others at www.biblicaltheology.com/biblestu.html and *The Disciple's Bible Commentary* that is available in paperback and EBook form from Amazon.com. I am in full agreement with the basic doctrines espoused in *The Baptist Faith and Message*, independent of its publication year.

Theology, God: There is one, holy, eternal, true, and living God; who created all for His own pleasure. There is no event or process in all of eternity that is beyond His knowledge and influence. He is personal, and has ordained for humankind a relationship with Himself, yet He is ruler of all. God has revealed Himself and His purpose to humankind from the moment He breathed spiritual life into man. He spoke through the prophets of the Old Testament and the apostles of the New Testament. He spoke through events and circumstances, through fire, wind, and water. Finally, God has spoken through His Son, the Christ, the Messiah, the fulfillment of God's revelation to man: Jesus.

Christology, Christ: Jesus Christ is the eternal Son of God. As the Son and Christ, Jesus holds the godly attributes of eternity, creativity, and authority. As the Son of Mary, Jesus holds the attributes of a man who experienced life, emotion, agony, and death. Born of the Virgin Mary, Jesus revealed God's purpose of salvation, and took upon Himself sin's punishment for those who place their faith and trust in Him when He died on the Cross. Jesus was resurrected from the dead to return to eternity as Messiah, LORD, Adonai, YAHWEH, and Savior. There is no other Name by which mankind can be saved from the eternal and final penalty of sin: separation from God.

Pneumatology, The Holy Spirit: The Holy Spirit is that personality of God through which all His work is done. As a person He has the ability to communicate through the hearts of all people as He directs and comforts those who love God and convicts those who do not. He indwells the hearts of those who place their faith and trust in God through Jesus Christ. As the seal of salvation, the Holy Spirit maintains the soul through the end of the age.

Bibliology, the Bible: The Bible is the written Word of God. As God revealed Himself and His purpose to man, He spoke to and through faithful men who recorded God's message as it was revealed to them. Because all of scripture was formed through the inspiration of the one Holy Spirit, it is consistent in content and message. The Bible is without any error or contradiction in its original form, and God has miraculously maintained its integrity through the ages. God speaks through the Bible, and through the power of the Holy Spirit He can communicate the plan of salvation to a lost soul. The Bible contains all the information that is necessary to understand how to live in close relationship with God and to serve His Kingdom as He desires. No other document contains such dynamic, inspired, and infallible, text.

Anthropology, Man: Just as God created all that is, God created man. Man is unique among all of God's creation, in that man is made in His image, as an eternal, spiritual being with the capacity to know God and have a relationship with Him. God granted man with free choice, and from birth that choice is to sin, breaking the relationship with God that He offers. Only man has an eternal spirit, and until man establishes the proper relationship with God, that spirit is never at peace. Until they turn to God in faith and trust, all people are lost: destined for eternal separation from God. It is only by the grace of God that man can be saved.

Hamartiology, Sin: It is sin that separates all mankind from a pure, holy, and sinless LORD. It is sin that condemns all men to unrighteousness as they stand before a righteous God. There is no work or process of man that can cleanse himself of the condemnation of sin. It is only in God's loving act of grace that He has chosen to forgive the sins of those who turn to Him in faith and trust. Jesus paid the penalty for the sins of those who place their faith and trust in Him, a ransom that forever removes the ability for sin to condemn the faithful any longer. Since sin can no longer condemn a Christian, sin cannot cause one to lose their salvation.

Soteriology, Salvation: God, who loves all, offers redemption from sin to all by His grace. When one turns to true and sincere faith in God through Jesus Christ, the individual is redeemed: the ultimate penalty for sin, eternal separation from God, is paid by Jesus' vicarious death on the Cross. Justification is established as Jesus' sacrifice pays that penalty; regeneration takes place as the Holy Spirit comes to fill the heart, and sanctification comes as the individual grows in Christian maturity. Finally, glorification comes to all true believers when the body of this mortal life is exchanged for eternal life with God in heaven.

Eschatology, Last Things: There is coming a day when the age of this creation will come to a certain and violent end. Jesus will return for all to see, bringing judgment upon all men. Those who have received the Holy Spirit carry His seal of their salvation and will spend eternity with God. Those who have rejected God's offer of grace will spend eternity separated from God. The state of that separation is described by scripture as eternal hell, a metaphoric lake of fire.

Ecclesiology, The Church: The church is a community of believers in Jesus Christ. At its largest, it refers to all the redeemed for all ages, and locally it refers to a body of believers who meet regularly for fellowship and worship. The church, under the Lordship of Jesus Christ and through the power of the Holy Spirit, administers the ordinances, seeks to spread the gospel to the lost world, and facilitates the spiritual growth of its members. New Testament churches are to be autonomous, administratively congregational, and led by servant pastors and servant leaders who are fully submitted to the LORD. All authority in the church is reserved for the LORD, Jesus Christ as led by the Holy Spirit through the hearts of its membership. The church is not the venue for human lordship.

Strengths. I enjoy Bible teaching, preaching, congregational music direction, choral direction, loving all people, gently promoting positive change. I enjoy the exploration of almost any ministry task. I play all modern musical instruments with amateur to expert ability. My preaching style utilizes an inductive biblical methodology, drawing illustrations from scripture and from true-life experience. I do not tell jokes, nor do I use canned illustrations. I am a "teaching preacher" and expositor rather than a theological or social philosopher. My most concentrated sacred and ordained strength might be biblical knowledge. My secular career has left me knowledgeable in computers and in electronics, including sound reinforcement system design and use.

Weaknesses. I have difficulty working in a church environment where all the decisions are made by one person (including the pastor) or a very small subset of the congregation. The same Holy Spirit speaks to all Christians, leveling the ground at the foot of the cross. Consequently, my leadership style is one of consensus building and task delegation rather than one of autocracy. I listen to how the Holy Spirit speaks through each church member equally, reserving Lordship for no person or small group. I also find challenging a church that is not open to gentle and patient changes that serve to promote spiritual and numerical growth, vital ministry, and effective evangelism in the community, the region, and around the world. Finally, my wife and I are both avid supporters of local, regional, and global missions. We would find challenging a church that has no such interest.