

# Ordination Manual

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For Preparing & Appointing  
Elders/Pastors for Your Church



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(with Richard Peskett & Matt Floreen)

**AN ORDINATION  
POLICY & PROCEDURE**  
May 2023

*Dear Ordination Candidate,*

*You are about to enter the arena of preparation for the highest calling in the world--a minister of the Lord Jesus Christ, a steward of the household of God, a special agent of the King to advance His glorious Kingdom, a co-labourer with Christ in building His church. It is not your choice to so serve; it is God's.*

*It was said of John Knox, prince of Scottish preachers, that when he was called to this holy task he was broken in his spirit and continually in tears over the awesomeness of such a calling. It will be our high privilege to examine you for ordination. Ordination is a confirmation by the church of a man's call, spiritual preparedness, ministry proficiency, and Bible knowledge.*

*It allows a man to earn the full support of his local church elders as he embarks on ministry; they are certifying the man's suitability for ministry. Because we believe that the calling is holy and the task challenging, we desire that men be well-prepared before they are ordained. Thus, the preparation is demanding but attainable. Our Lord is to be given the best we have to offer. May God bless you as you pursue this most eminent calling.*

*(J. MacArthur)*

*~ Southern Baptist forefather, J.L. Dagg, wrote the following: As every converted man ought to profess Christ by baptism, so everyone who has been called of God to the ministry, ought to enter on the work by ordination. ...The Christian ministry is an institution of surpassing importance. It does not grow up from the churches, but comes down from heaven. It is a gift sent down to mankind from the ascended Saviour (Eph. 4:7-16) (pp. 254,262, Manual of Church Order).*

This is consistent with our convictions, and the responsibility of the church and her leaders for raising up the next generation of leaders:

- a. From our Antioch Declaration of Faith, under "The Church": *We believe in the autonomy of the local church, free from any external authority or control, with the right to appoint its own leaders. We believe the only scriptural offices in the local church, under Christ's headship and according to the biblical qualifications, are: elders/pastors who give teaching and oversight in shepherding the flock, along with deacons who coordinate ministries of mercy and care for practical needs in the church.*
- b. From our Antioch Church Covenant: *(8) We will work together for the continuance of a faithful Bible-teaching ministry in this church....*  
(i.e., every member shares in the serious responsibility of appointing leaders in the church.)



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## **1. WHY To Ordain – A Biblical Case**

~ Mayhue: *The overarching concept of ordination to ministry appears in both OT & NT. Ordination is the process of godly church leaders affirming the call, equipping, and maturity of new leaders to serve God's purposes in the next generation. Ordination validates/authenticates God's will for a fully qualified man to serve God and His people....Ordination recognizes God's appointment of a man to ministry and is the leadership's way of commending him to the congregation.*  
(pp. 136-37, *Rediscovering Pastoral Ministry*)

### **Old Testament – Examples/illustrations of a principle of consecration/ordination unto God:**

- Jacob laid hands on his sons to bestow blessing (Gen. 48:14).
- The offeror laid hands on the animal's head before slain, to identify with this representative (Exod. 29:10; Lev. 1:4; 4:4).
- Moses ordaining Aaron and his sons (Exod. 29; Lev. 16; Num. 3; Heb. 5:1; 8:3).
- The other tribes of Israel laid hands on the tribe of Levi at their priestly dedication (Num. 8:10).
- Moses laid hands on his successor, Joshua (Num. 27:18,23; Deut. 34:9).

~ Saucy: *It is obvious that in neither of the latter cases [the Levitical priests, and Joshua] was there any transference of power. Both were equipped by God for their work, as is evident by the fact that the 'spirit of wisdom' was already upon Joshua before the laying on of hands. Rather, there is in all of these uses the fundamental meaning of identification and representation. The laying on of hands by the church leaders is an act by which the whole church identifies itself in solidarity with those who are ordained as one with them in their ministry* (pp. 164-65).

### **New Testament – Example of setting aside (appointing) for spiritual leadership:**

- Paul ordained by God to ministry (1 Tim. 2:7).
- Holy Spirit "appoints" overseers (Acts 20:28).
- Jesus appointed the Twelve (Jn. 15:16; Mk. 3:14; Lk. 6:12-13).
- The apostles affirm a new group of leaders in Jerusalem church (Acts 6:1-7).



- Antioch church fasting, praying & laying on hands to send out Paul & Barnabas (Acts 13:1-3).
- Paul & Barnabas appoint elders in every church (Acts 14:23).
- Titus was “chosen by the churches” (2 Cor. 8:19).
- Paul instructs Titus to appoint elders in every city (Tit. 1:5).
- Paul & elders lay hands on Timothy to appoint to pastoral ministry (Acts 16:3; 1 Tim. 4:14; 2 Tim. 1:6).
- Timothy and the Ephesian church are warned not to appoint leaders hastily (1 Tim 5:17-22).
- See also Matt. 19:15, Jesus laying hands on children to bless.

~ Saucy: *There are several instances where the NT indicates a special act of ordination whereby certain ones are set apart to a specific function in the church* (p. 162, *The Church in God's Program*).

Summary: Ordination is both a divine and human process: “Ordination is the recognition by the church of those whom God has called and equipped for a regular ordained ministry in the church” (Saucy, p. 164).

~ Mayhue: *Appointment to ordained ministry in the church does not come by way of family inheritance, apostolic succession, or some sacerdotal investiture of authority by men. Rather, each generation of leadership receives its appointment from God through godly leaders, on the basis of whose recommendation the church can then verify the appointment. Ordination is to church leadership as the bar exam is to the legal profession, the CPA exam to accounting, or board examinations to medical practice* (p. 138, *ibid.*).

Consider: If taken so seriously in the world, how much more seriously should we take the care of eternal souls?

Six reasons for ordination (adapted from Mayhue, p. 138):

- a. To identify and certify men truly called and equipped by God for eldership/pastoral ministry. (All the more in a day when state accreditation is often viewed as more important than divine authorisation, and the local church's God-given role in recognising gifted leaders has been forgotten.)
- b. To eliminate uncalled or disqualified men.
- c. To give a congregation great confidence that their leaders are genuinely appointed by God.
- d. To furnish a standard of accountability for the church concerning a man's ministry.
- e. To commend a man publicly to the ministry wherever God's will takes him.
- f. To guide our church-plants (or revitalisations) in their selection of leaders.

~ J. Calvin: *It is clear that when the apostles admitted any man to the ministry, they used no other ceremony than the laying on of hands, I judge that this rite derived from the custom of the Hebrews, who, as it were, presented to God by the laying on of hands that which they wished to be blessed and consecrated. ...this was the solemn rite used whenever they called anyone to the ministry of the church. In this way they consecrated the pastors and teachers, and the deacons. (Institutes, Book 4:3:16)*

~ Westminster Assembly (1645, the Puritans): *No man ought to take upon him the office of a minister of the word without a lawful calling. ...Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong.*

Clarification of what ordination is not:

*Unlike the Episcopal tradition which claims that the authority of the office comes from the bishop passed to the appointee by the laying on of the hands, the authority of the office comes from God who calls and gifts men to lead his church (Acts 20:28; 1 Cor 12:28; Eph 4:11). The New Testament does not teach that those chosen to lead the church are "ordained" to a sacred, priestly office. It also does not teach that only so-called "ordained" clergymen possess the right to preach, baptize, conduct the Lord's Supper, or pronounce a benediction. It is the church's duty to recognize those whom God has set apart for this important duty.<sup>1</sup>*

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<sup>1</sup> Yet we do state: "Normal Protestant practice has been that pastors/elders of the church perform baptisms, not because of any sacramental reason, but as the overseers of that flock entrusted with the

Elders and deacons are not appointed to a special priestly office or holy clerical order. Instead, they are assuming offices of leadership or service among God's people. We should be careful not to sacralize these positions more than the writers of Scripture do. The New Testament never shrouds the installation of elders in mystery or sacred ritual.

Appointment to eldership is not a holy sacrament. Appointment confers no special grace or empowerment, nor does one become a priest, cleric, or holy man at the moment of installation.<sup>2</sup>

~ *The Reformers, Luther and Calvin, etc., rejected the Medieval doctrine of "ex opera operato", that the laying on of hands by the bishop gave the gift of the Holy Spirit and the Medieval claim that such could never be lost or taken away. The corruptness of morals and doctrine of so many bishops and priests in the early 1500's manifestly made known the falseness of this doctrine. The Reformers' position was simply "that no person ought to publicly teach, to preach in the church, or to administer the sacraments, without a regular call." (1530, Augsburg Confession", Article 14). The Reformed, the Presbyterians, and the Lutherans maintained the need of an educated ministry and opposed the uneducated ministry of the Anabaptists and the irregular churches of the "enthusiasts" (a.k.a. fanatics).*  
([https://opc.org/qa.html?question\\_id=10](https://opc.org/qa.html?question_id=10))

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duty of guarding the gospel and managing God's household (1 Tim. 3:4; Acts 20:28)."  
(<https://www.antiochbiblechurch.org.za/children-conversion-and-baptism/>)

<sup>2</sup> See also: <http://www.9marks.org/wp-content/uploads/2006/12/9MarksJournal2007feb.pdf>;  
<https://www.gotquestions.org/ordination.html>



## **2. WHO To Ordain – A *Qualified Man***

~ Merkle: *To be appointed to the office of elder implies that a man has met the biblical qualifications, has been called by God, has been approved by the congregation, and consequently has been publicly recognized as one who holds that office. It does not necessarily imply that he works full-time for the church or has been to seminary. Rather, it means that God has called and gifted a person to humbly lead the church. It is also without biblical precedent to call some church leaders "pastors" before ordination and then "reverend" or "minister" after ordination (ibid).*

*INTERNALLY (subjectively)* – “if any man aspires to the office of overseer” (1 Tim. 3:1); “voluntarily, according to the will of God” (1 Pet. 5:2).

~ Mayhue: *This call presupposes a man’s genuine conversion to Christ and God’s subsequent call in his life to the ministry. ...Many a man has falsely claimed a call to the ministry. Frequently, a counterfeit desire has come from human pride, the aspirations of others, misunderstanding God’s will, or substituting formal education only for God’s complete ordination process (Mayhue, pp. 138-39).*

*EXTERNALLY (objectively)* – “let these also first be tested” (1 Tim. 3:10, for deacons, thus implying for elders also, vv. 1-7), over a sufficient period of time.

~ Basil Manly: *In regard to these [biblical] qualifications, the churches are usually better judges than the individual himself, and must exercise their judgment with prudence and fidelity, under a solemn sense of their accountability, and lay not careless hands on heads that cannot teach and will not learn (p. 68, Croft, *Test, Train, Affirm*).*

Three major testing grounds for an elder/pastor candidate:

- a. His *character* – his marriage; personal discipline; interpersonal relations (hospitable; gentle); habits (in relation to wine, money, and conflicts)(1 Tim. 3:2-7; Tit. 1:6-8)
- b. His *conduct* – managing his home (1 Tim. 3:4-5); spiritual maturity (1 Tim. 3:6); community reputation (1 Tim. 3:7)
- c. His *capabilities & creed* – “able to teach” (1 Tim. 3:2); discerning (Tit. 1:9); able to shepherd the flock, provide spiritual oversight, lead as a man of God, and steward God’s ministry (Acts 20:17,28; Tit. 1:5,7; 1 Pet. 5:1-2).

~ Z. Ursinus, *Commentary on the Heidelberg Catechism* (1585): ‘*To Whom Should the Ministry be Committed?*’ – Answer: *The Apostle Paul plainly teaches, in his epistles to Timothy and Titus, to whom and to what persons the ministry ought to be committed by the church. To sum up the whole in a few words, we may say that the ministry of the church should be committed: (1) To men, and not to women (1 Tim. 2:12); (2) To such as have a good report within and without the church (1 Tim. 3:2,7); (3) To such as are able to teach, having a proper understanding of the doctrine, and possessed of such gifts as are necessary for its exposition (1 Tim. 3:2; 2 Tim. 2:15; Tit. 1:9) (p. 573).*

~ Scottish minister, John Erskine, in 1750 preached a sermon entitled, “On the Qualifications Necessary for Teachers of Christianity”:

*...How awful is the warning of Paul to Timothy, and in him to all concerned in ordaining others to the pastoral office! “Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure” (1 Tim. 5:22). As if he had said, though you have no particular reason to suspect a candidate unfit for the ministry, be not on that account slight and superficial in trying his qualifications for it, but examine, with the utmost care and exactness, his moral character and aptness to teach; for if, through indolence and carelessness, you neglect to make those inquiries, upon which you might have discovered what was amiss;*

*Or if, through an excessive tenderness for candidates, through that fear of man which bringeth a snare, or through some other unworthy motive, you so far connive at his known vices or defects, as to grant him ordination; by this conduct, you partake with him, not only in the sins he has already committed, but also in those which he shall afterwards commit, while he either teaches or lives badly; and therefore, you must answer for all the pernicious consequences of his ordination, in ruining his own soul, and the souls of his flock.*

*...It is criminal to lay hands on a candidate, if we have no positive ground to hope that he will preach usefully; and it is equally criminal to do it, if we have no positive ground to hope that he will be an example to others in word, in conversation, in charity, in spirit, in faith, in purity*  
([https://opc.org/os.html?article\\_id=294](https://opc.org/os.html?article_id=294)).

#### Four clarifications about who should be ordained:

- a. New Testament ordination is *not limited* to elders/pastors, but is also extended to missionaries & church-planters/revitalisers, as seen with Paul & Barnabas (Acts 13:1-3).

- b. We are also not limiting ordination only to full-time/vocational pastors, but are including *lay elders*, since Scripture teaches that all elders have the same God-given authority and weighty responsibility in the care of souls, and thus need to be well-equipped and appointed to this noble task. The NT terms for “pastor”, “elder”, and “overseer” are used interchangeably, with no distinction in office (Acts 20:17ff; 1 Pet. 5:1-4).

*The only difference between paid and unpaid pastors/elders is one of degree and extent of ministry, not of the nature or kind of ministry (1 Tim. 5:18).*

I.e., full-time pastors may do much more ministry (study; teaching/preaching/counselling/ discipling); but every elder is part of the shepherding team and entrusted with the care of souls.

- c. Existing elder/pastors in a church, who are biblically qualified, duly appointed, and faithfully shepherding the flock are already ‘ordained/recognised’. However, some may want to undergo part/all of this ordination process to further grow and improve. Some might even undergo private examination or public demonstration, not to be ordained, but to further encourage themselves and the church, and to encourage newer elders in training.
- d. It would seem most consistent also to have some kind of public appointment/ induction for deacons/deaconesses also in each local church, while explaining biblically how an elder’s role differs from a deacons, yet still upholding the high calling of a deacon (1 Tim. 3:8-13).

~ Saucy: *Subsequent to the prophetic era, recognition still must come through the Spirit of God using the qualifications for the ministry expressed in the Word (1 Tim. 3:1-13; Tit. 1:5-9). It is also important to note that it is not simply knowledge or the completion of a prescribed course of studies, but the sovereign call and equipping of God which are the preconditions of ordination.*

*...While the act of ordination is the acknowledgment by the church of its God-appointed ministers, it is never the basis of their ministry. Paul reminds Timothy of his ordination, but not for the reason that the church should acknowledge him for this. Rather, he is to be followed because of his model character and his service through the exercising of the gift of ministry (1 Tim. 4:12-14). The apostle also authenticated his apostleship primarily by his ministry among the churches (2 Cor. 3:1-3)(pp. 163,165, The Church in God’s Program).*



### **3. HOW To Ordain – A Workable Plan**

~ From the 1689 London Baptist Confession: *The officers appointed by Christ are overseers or elders, and deacons. They are to be chosen and set apart by the church called and gathered in this way, for the distinctive purpose of administering ordinances and for carrying out any other power or duty Christ entrusts them with or calls them to. This pattern is to be continued to the end of the age.*

*...Christ has appointed the way to call someone prepared and gifted by the Holy Spirit to the office of overseer or elder in a church. He must be chosen by the collective vote of the church itself. He must then be solemnly set apart by fasting and prayer. The body of elders of the church must lay hands on him if there are any already in place. A deacon must be chosen by the same kind of vote and set apart by prayer and laying on of hands as well. (<https://founders.org/library/1689-confession/chapter-26-the-church/>)*

~ Grudem: *If one is convinced that the local church should select elders, then it would seem appropriate that the church which elected that elder—not an external bishop—should be the group to confer the outward recognition at election by installing the person in office or ordaining the pastor (p. 925, Systematic Theology).*

Here are eight proposed steps for how a local church ordains:

(Note: While applying much case-by-case wisdom, godly flexibility and freedom in the outworking of biblical principles in each situation.)

**Step 1** – Candidate is already a member-in-good-standing, serving in ministry, known by the elders, with sufficient time for testing and observing his suitability for ministry.

**Step 2** – Unless already a seminary student/graduate (of an approved seminary), the candidate would normally complete our two-year ALT (Antioch Leadership Training) course covering our core curriculum for church leadership (or something equivalent to this; see below, our current ALT list of required reading and subjects). (Our Antioch Counseling Training/ACT course can also be another vital aspect of ordination preparation.)

**Step 3** – Eldership prayerfully discusses and decides to approach the candidate to attend elder's meetings (occasionally or regularly) to observe how we seek to govern the church.

**Step 4** – Eldership asks the candidate (and his wife, if married) to (a) prayerfully examine himself in light of 1 Tim. 3:1-7 and Titus 1:5-9 with a view to nominating him for eldership at the next QMM (Quarterly Members Meeting); (b) read over this Ordination document to see what is required for appointment to eldership and how to

begin preparing himself. Elders will have at least one follow-up meeting to hear back from the elder re: the above. This will include discussing any questions or reservations he would have doctrinally in light of: (a) Antioch's Declaration of Faith; (b) GCC, "What We Teach" doctrinal statement (essentially the same as Shepherds' Seminary doctrinal statement).

**Step 5 – Private Examination:** During this 3-month period, the candidate and elders set a date for his Ordination Exam, at which time the elders will test his knowledge in these three major areas: Bible Knowledge; Systematic Theology; Practical Theology. See appendices below of what he needs to know – possible questions to be asked in each of these three areas (plus Church History). (Upon request and as needed, a likeminded pastor(s) may also assist on the examination council for his ordination, if elder-approved.)

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**Step 6 – Public Demonstration & Nomination:** At a Quarterly Members' Meeting (QMM; or Sunday service), the elders repeat a few highlights from the private Ordination Exam, giving the flock a taste of the candidate's mastery of Scripture and readiness for eldership, to encourage both him and the church body. At QMM (or Sunday service) he is nominated for eldership, with name put forward publicly for next quarter (3 mos.) for the membership to be involved and prayerful.

**Step 7 –** If no valid objections are raised during the 3-month nomination process, at next QMM he is affirmed (by standing yes-vote of clear majority of members) and appointed to eldership.

**Step 8 –** In a Sunday morning service, the new elder is sworn into office (inducted) by publicly declaring his elder vows (see Appendix A below). The current eldership then lay hands on him and pray for him (see p. 68 in B. Croft, helpful ideas on what to pray for him).

## HELPFUL QUOTES

~ B. Croft: *The laying on of hands and praying are not some mystical transfer that changes the individual; they simply mark the conclusion of this process of being tested, trained, and affirmed by the pastors and members of the congregation, and represent the authority Christ gave to His church to send those who have been called and properly examined.*

~ B. Merkle: *...Elders should be "ordained" if by ordination we simply mean the public recognition of someone to a particular office and ministry. ...The appointment to a ministry was often accompanied by prayer and fasting and the laying on of hands. These public acts draw attention to the seriousness and importance of the appointment. In addition, elders should be appointed as soon as they take their office*

~ Ordination is an important event in a man's life. If God has called you to ministry, aspire to ordination. You do not usually ask for it yourself; your church should do so. Still you can aspire to it, desire it, and move toward it in your life. Don't fear ordination. The process is difficult and challenging, but it can be a real blessing as you study the Scriptures and express Biblical truths. Your ordination will be an event you can lean on later as a confirmation of God's call to the ministry.  
(<https://faith.edu/faith-news/the-ordination-of-men-to-the-ministry/>)

~ Gregory the Great wrote in the sixth century that "no one presumes to teach an art that he has not first mastered through study." But study for the ministry of the gospel is not merely an academic discipline. Gregory insists that since the pastor is a physician of souls, the candidate for the ministry should be skilled both in his knowledge of Scripture and his knowledge of the human heart. Likewise, Paul's admonition to those who desire the episcopacy is not that they should be straight-A students, but that they should be blameless! (i.e., we cannot focus only on getting sound doctrine in our pulpits; we must also ensure wise and godly shepherds in our flocks.) ([https://opc.org/os.html?article\\_id=189#note2](https://opc.org/os.html?article_id=189#note2))

~ J. Erskine: If any allege that there would not be found a sufficient number of ministers for all our churches, did we ordain with such caution, I answer, it is better to hazard this inconvenience, than to break an express law of Christ, which, if less strict in ordaining, we certainly do. Let us mind our duty, and leave the event to providence. Strictness in admissions may, indeed, discourage those who bid fairer for starving or poisoning, than for feeding the souls of their flocks. But to discourage such is highly commendable: and a small number of able and faithful pastors, is more to be desired than a multitude of raw, ignorant, illiterate novices, incapable either to explain or to defend the religion of Jesus.

...May God, in mercy, prevent such low and unhappy men from ever creeping into the sacred function! May a faithful, an able, and a successful ministry, ever be the blessing of our land! May the glorious Head of the Church appoint unto every dwelling-place of mount Zion, and to all her assemblies, pastors according to his own heart, to feed his people with knowledge and understanding!  
([https://opc.org/os.html?article\\_id=294](https://opc.org/os.html?article_id=294))

See here for a glimpse/overview of the more rigorous (and lengthy) ordination procedure in historic Presbyterian churches, from which most of our Baptist churches have adapted/simplified:

<https://students.wts.edu/students/services/careerplacementhandbook/ordainedministry/ordinationprocess.html>



## **APPENDIX A:**

### **Public Vows for Eldership**

(Declared publicly at Sunday morning induction service of a new elder/pastor;  
adapted from historic Baptist practice)

#### **To the elder(s)/pastor(s) being inducted:**

1. Do you reaffirm your faith in Jesus Christ as your own Lord and Saviour?

*I do*

2. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, totally trustworthy, fully inspired by the Holy Spirit, the supreme, final and the only infallible rule of faith and practice?

*I do*

3. Do you sincerely believe the entire Declaration of Faith of this church contains the truth taught in Scripture?

*I do*

4. Do you promise that if at any time you find yourself out of accord with any of the statements in our Declaration of Faith, you will on your own initiative, make known to the pastor and other elders the change which has taken place in your views since your assumption of this vow?

*I do*

5. Do you promise to be zealous and faithful in promoting the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise to you on that account?

*I do, with God's help*

6. Will you be faithful and diligent in the exercise of all your duties as elder, whether in private or public, and will you endeavor by the grace of God to adorn the profession of the Gospel in your manner of life, and to walk with exemplary piety before this congregation?

*I will, by the grace of God*

7. Will you seek to work with the other elders in a spirit of humility, unity and cooperation?

*I will, by the grace of God*

8. Are you willing to take personal responsibility in the life of this congregation as an elder to oversee the ministry and resources of the church, and to devote yourself to prayer, the ministry of the Word and the shepherding of God's flock, relying upon the grace of God, in such a way that Antioch Bible Church, and the entire Church of Jesus Christ will be blessed?

*I am, with the help of God*

### **To the Congregation:**

Will the members of the church please answer after me?

If you agree to this statement, after I read it please answer with "we do"....

1. Do you, the members of Antioch Bible Church, acknowledge and publicly receive \_\_\_\_\_ as an elder, a gift of Christ to this church?

*We do*

If you agree to this statement, after I read it please answer with "we will"....

2. Will you love \_\_\_\_\_ and pray for him in his ministry, and work together with him humbly and cheerfully, that by the grace of God you may accomplish the mission of the church, giving him all due honour and support in his leadership to which the Lord has called him, to the glory and honour of God?

*We will*

## **APPENDIX B:**

### **Antioch Constitution – On Appointing of Church Leaders**

#### **7.1 Responsibilities**

Responsible to teach and give oversight to the congregation. The elders shall have the following responsibilities in addition to any others granted in this Constitution:

1. In keeping with the principles set forth in Acts 6: 1–6 and I Peter 5: 1–4, the elders shall devote their time to prayer, the ministry of the Word (by teaching and encouraging sound doctrine), and shepherding God’s flock.
2. To make disbursements from the funds and properties of the church as required for fulfilling the purposes of the church as stated in this constitution.
3. To conduct, manage, and control the activities and affairs of the church, establishing such policies, practices, rules and regulations as necessary for this purpose.
4. To oversee the administration of corporate worship and the ordinances of Baptism and Communion.
5. To carry on a business and apply any such profit that results from the business activity in which it may legally engage for the purpose of the church as defined in Article Two.
6. To ensure that minutes are appropriately kept for any meeting of leaders or members.

#### **7.2 Number of elders**

The intent must always be to maintain a healthy plurality of elders leading this church, based on the qualified and proven men God supplies and on the needs of this flock.

#### **7.3 Nomination, Selection and Tenure of Office**

1. Any candidate for eldership must not only be a member, but also agree to the more detailed documents that guide the elders, i.e., Grace Community Church’s, “What We Teach” and the 1689 London Baptist Confession of Faith.
2. *Nomination:* The elders must be regularly looking for and developing biblically qualified, proven candidates for eldership, while any member is also welcome to nominate such candidates to the eldership at any time.
3. *Selection:* The elders shall review nominees and add or remove names based on each nominee’s qualifications (1 Timothy 3:1-7, Titus 1:5-9) and desire to serve (1 Timothy 3:1). The nominees approved by the elders shall be announced to the congregation and published in the church bulletin for at least three months before the members meeting. Members are expected to voice any objections/concerns to the elders prior to the members meeting. At a members meeting elder nominees shall be presented to the members for affirmation.
4. *Term of office:* After every six consecutive years of service on the eldership, all non-staff elders are expected to take a one year sabbatical from eldership



sometime between their seventh and ninth year, unless the elders deem it necessary to postpone such a sabbatical. After this sabbatical, the elder can resume office if agreed by the rest of the eldership.

#### 7.4 Qualifications

Each elder must be a male member of this church and must meet the qualifications listed in 1 Timothy 3:1-7 and Titus 1:6-9.

### **APPENDIX C:** **“On Ordination vs. Licensing in Baptist Churches”<sup>3</sup>** By Kevin Bauder

*Today, pastors often move between churches. While this mobility does not necessarily violate New Testament requirements, it does pose special problems. How can churches know that a particular pastor possesses the calling and gifts for the responsibilities of ministry? How can they know that he has been found faithful? Ordination as it is practiced by Baptist churches today is one solution to that problem.*

*When a Baptist church ordains a man, it is putting its stamp of approval upon him. It is saying that he has been examined and has given evidence of doctrine, calling, and gifts that are suitable for Baptist ministry. It is saying that the man is not a novice, but that he has been tested in ministry and found faithful. Normally a congregation will call a council of messengers from other churches of like faith and order to assist in examining a candidate for ordination.*

*The council does not ordain, but it does offer its recommendation to the church. When the church ordains the candidate, it issues a certificate that is signed by the church's leadership and by the members of the examining council.*

*Ministers who are not yet prepared for ordination can be licensed. A Baptist church issues a license to an individual who shows promise of a calling and the gifts for ministry, but who still needs to improve his gifts and gain experience. Before a church licenses a minister, it will hear him preach. It will conduct a brief examination of his doctrine and Christian experience, but it will not call a council of messengers from other churches. Typically, a license will expire after a year or two, at which time the minister can be relicensed or examined for ordination. Since the license is issued by a*

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<sup>3</sup> This article is an excerpt from *Baptist Distinctives and New Testament Church Order*, available through Regular Baptist Press. <https://baptistbulletin.org/the-baptist-bulletin-magazine/when-the-minister-moves-from-church-to-church/>. Kevin Bauder (DMin, Trinity Evangelical Divinity School; PhD, Dallas Theological Seminary) is research professor of systematic theology at Central Baptist Theological Seminary, Plymouth, Minn.

*single church, unassisted by advice from other congregations, the license becomes void if the minister removes himself from the membership of that church.*

*Unlike licensing, ordination does not expire. If the minister becomes a member of another church of like faith and order, he retains his ordination. He does, however, become accountable for his ordination to the church of which he is currently a member. If he simply removes himself from any church membership, or if he becomes a member of a church not of like faith and order, then the last Baptist church of which he was a member should revoke his ordination when it dismisses him from membership.*

*Among Baptists, ordination serves a purpose. It identifies a minister as an individual who has been examined as to his doctrine, experience, call to ministry, and giftedness. It places upon him a stamp of approval, not only from the ordaining church, but also from the advising council. It does not, however, confer any special spiritual grace or ecclesiastical authority. Among Baptists, an ordained minister does not belong to a separate caste of Christians. He is simply one of the brethren who have been formally designated to perform the functions of vocational ministry.*

*Clarification: Ordination differs from licensing in that ordination is portable and licensing is not. A church may license a man as a minister to improve his gifts, but the license is temporary and is tied to his membership in that particular congregation. If he moves his membership to another church, he loses his license. Ordination, however, does not expire, and it is not tied to membership in the ordaining church. When an ordained minister moves between churches, he does not need to be re-ordained.*

*The new church simply accepts his ordination. It can feel comfortable receiving a minister from another church because a Baptist minister is almost always examined, not simply by the particular congregation that ordains him, but also by an entire council of pastors and Christian brothers from churches of like faith and order. The recommendation of the council is what makes lifelong ordination possible among Baptist churches.*

**APPENDIX D:**  
**“The Lost Practice of Recognition/Ordination Councils”**  
By Mark Snoeberger

*Baptist churches are by definition autonomous in their polity. It’s one of the “distinctives” by which they are known. This does not mean, however, that they are obliged to eschew all confessional, conciliar, or associational relationships with other churches. The early Baptists observed a robust variety of such “connections,” some of which have been lost over time. One of these is the practice of “recognition councils.”*

*Most Baptists are familiar with ordination councils, in which a group of elders and other church leaders gather to examine a candidate for the gospel ministry in order to recommend him (or sometimes, to not recommend him) to a church. “Recognition councils” have historically been called to similarly examine the foundational documents of a new church (e.g., its constitution/bylaws, doctrinal standards, and especially its church covenant). Just as a church leader needed to be examined for doctrinal and moral suitability for ministry, so also a church needed to be examined on similar grounds.*

*It is a practical reality that new churches (and their new pastors) often lack the foresight bred in the crucible of church ministry to anticipate all the crises and decisions that a church will face during its long existence—crises that often can be resolved and decisions rendered easy by carefully crafted and and thorough church documents. And church planters need help in this crucial matter.*

*...The foundational documents of local churches are very important instruments of church purity and unity that often receive too light a treatment in the modern church. While I might be overly optimistic in my hope that the practice of “recognition councils” be revived, I do hope and pray that the import of these documents will not be lost.*

*(<https://dbts.edu/2012/06/27/the-lost-practice-of-recognition-councils/>)*

## **APPENDIX E – “How to Prepare Spiritually for Ordination Exams”**

By Ryan McGraw

*Taking a ministerial licensure or ordination exam must be an act of piety. Laying hold of this thought is the best means of approaching an exam without fearing the men who shall examine you. In many respects, preparing for licensure and ordination can be one of the best means to prepare for the pastorate. If we would be bondservants of Jesus Christ, then we must not seek to please men (Gal. 1:10). Being examined for the ministry is the first act among many in the ministry where a man must wrestle between speaking his conscience as it is informed by the Word of God, and seeking to tell others what he thinks they desire to hear.*

*How you approach your exams will often indicate how you will approach your ministry. You must prayerfully seek to conduct yourself in your exam in a manner that is worthy of the office that you are seeking to enter. This means that you must be prepared to confess your faith in Christ and your desire to obey him with humility, submission, and sincerity, yet with boldness.*

*A ministerial examination is, above all, a test of the heart. Your examiners can discern what you present to them outwardly, but you alone can search your heart and pursue your exam as an act of worship to the Father, to the Son, and to the Holy Spirit. In all of your laborious preparations for the ministry, be sure to keep your heart diligently, for from it are the issues of life (Prov. 4:23). By the blessing of the triune God, the following considerations will help you to approach your examination as an act of piety.*

*1. Regard your examination as a public testimony to the Lord Jesus Christ and to the truths of his Word. Through it, you must confess with your mouth what you believe in your heart (Rom. 10:9). This should make your exam an act of worship. This is true whenever you speak in the name of the Lord Jesus Christ. If you confess him before men, then he will confess you before his Father in heaven, but if you deny him before men, then he will deny you before his Father in heaven (Matt. 10:32–33). If you are confident that Christ is pleased with your answers, then the presbytery should be pleased, too.*

*2. Approach your exam in prayer and in faith. Philippians 4:6–7 asserts, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.”<sup>[1]</sup> There have been times in my ministry where I have prayed fervently through this passage daily in order to persevere. This text provides you with the biblical means to deal with anxiety in terms of both a command and a promise. Pray through all of your preparations to ensure that your studies are driven into your heart and life by the work of the Holy Spirit, and do not neglect thanksgiving! When we give thanks to the*

*Lord for and during the circumstances that have tempted us to be anxious, then we both place our trust in him and we confess his sovereign wisdom.*

*3. Consider the cause of your fears. Frequently, we must reason ourselves out of fear. Why else do we dread an examination other than the fact that we may potentially fail, together with the ensuing consequences of failure? This highlights a great danger in the ministry. Once you are ordained and the fear of passing or failing an exam is removed, the temptation to become lax in the charge that you have received from Christ becomes stronger. If you neglect your knowledge of the Word of God and cease to grow in your study of theology, then you may not “fail” an exam, but you must answer to Christ for the weak emaciated sheep who are under your care, who are unable to stand against the assaults of the evil one.*

*Fear prior to an exam may be “natural,” but remember: “The fear of man brings a snare, but whoever trusts in the Lord shall be safe” (Prov. 29:25). “The Lord is my helper, I will not fear. What can man do to me?” (Heb. 13:6; Ps. 118:6). The Lord warned Isaiah that it is audacity against God for one of his messengers to fear men: “I, even I, am He who comforts you. Who are you that you should be afraid of a man who will die, and of a son of man who will be made like grass” (Isa. 51:12).*

*4. Be honest and keep a clear conscience before God and men. If you do not know the answer to a question, then be honest and say so. Would you really want to stand before a congregation and say, “thus says the Lord,” when you are not sure whether he has actually said so or not? If so, then why would you desire to do so before ordained men who are examining you for the ministry? Besides this, giving an answer when you are unclear or uncertain will almost always get you into trouble—especially in an oral exam.*

*5. Remember that ministry is bold. Some candidates for the ministry object that they do not perform as well in oral exams as in written ones. If such is the case, then your oral exam will be even more profitable to help prepare you for the ministry. Most of a minister’s public work in the local church is verbal and not written. If you intend to speak in the name of Christ from the pulpit, then it is good for you to learn to speak without shame before a presbytery or before an examination committee. Though often intimidating, a presbytery (or comparable ordaining body) is a relatively friendly environment, whereas an unbelieving world, and at times a congregation, is not. Let us imitate the apostles by praying for boldness (Acts 4:29; Phil. 1:19–20).*

*6. Remember that those who will be examining you for the ministry have been given a sacred trust from the Lord. They are stewards of the mysteries of God (1 Cor. 4:1). When they admit others into their number through the laying on of hands (1 Tim. 4:14, etc.), they must take care that they do not lay hands on anyone hastily, lest they share in the sins of those who prove to be unfit for the office (1 Tim. 5:22).<sup>[2]</sup> Be humble and be respectful of the solemn charge that has fallen upon such men and that, if the Lord wills, you shall one day share. Would you truly desire your examiners to ordain*



you to the ministry carelessly or mistakenly, any more than they should desire to do so?

7. Look upon a thorough ordination exam as a confirmation of your call to the ministry. Remember that the triune God uses his church to set men apart for the gospel ministry. When a man has a personal sense of call to church office, and this call is confirmed both by the election of a local congregation and by a group of previously ordained elders, then, and then only, shall that man know with confidence that the Holy Spirit has made him an overseer (Acts 20:28). Your motive for ministry must be love to the God who has first loved you in Christ (1 John 4:19). Your goal in the ministry must be to proclaim the love of the Father, as it is manifested through the grace of Jesus Christ, by means of the fellowship and comfort of the Holy Spirit (Eph. 2:18; 2 Cor. 13:14).

However, your call to the ministry must never be a bare internal desire or a mere individual decision. We are easily self-deceived. Men may have a virtually invincible “sense of call” to the ministry in their hearts, but unless the church agrees that this is the case, both on the local level and on the presbytery level, the fact remains that such men have not actually been “called” to the ministry. The simple reason for this is that the church has not yet given him a call to labor as one of its ministers! I have known men who believe that they are called to the ministry, and yet virtually no one in the church seems to agree with them. May you never forget: “He who trusts in his own heart is a fool” (Prov. 28:26). Your exam is neither a formality nor is it superfluous. There is no example of an ordinary officer in the New Testament who was not elected by the people and ordained by the laying on of the hands of a presbytery. A call to the ministry is always a churchly affair. If Christ is calling you into the ministry, then your exam is part of how he is doing so.

8. Remember that your examiners are your potential future colleagues in the ministry. If they have been duly called to their office, then their desire should be for the good of the church. This includes the good of your soul. You must avoid viewing these men as “enemies,” but look upon them as fellow soldiers of the Lord Jesus Christ. Some of them are experienced veterans from whom you have much to learn. How often have young men scoffed at criticism that they have found later to be “words of wisdom and instruction” (Prov. 1:2)?

9. Regard taking an ordination exam as an excellent exercise in self-denial. Whether you pass or fail, the Lord is at work both in you and in his church through this process. Submit to his providence humbly and, if at all possible, cheerfully. A good test of whether we are denying ourselves is to consider whether we find ourselves complaining about the process. Theological students who complain over a heavy course load become candidates who complain about their exams. Candidates who complain about their exams, in turn, become ministers who complain about their churches and their presbyteries. Faithful and hard-working ministers realize quickly that the most rigorous course of seminary training cannot compare to the difficulties



*of the pastorate. If you find yourself developing a sinful pattern in this area, then deny yourself, pray that you might be content in whatever state you are in (Phil. 4:11), and read Numbers 11 and following regularly!*

*10. Preparing for your exam should provide you with a stronger foundation for biblical knowledge and personal piety. We must avoid making a sharp distinction between knowledge and piety. We must know what we practice, and we must practice what we know. The truth, as it is revealed in Scripture, is according to godliness (Tit. 1:1). Every truth of Scripture, including—among many others—the two natures of Christ, the [biblical covenants, the sacraments], the law of God, and the Trinity, have been derided as theological “hairsplitting.” Yet each of these areas has significant pastoral implications.*

*If we do not see how true theology is “profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16), then the fault invariably lies with us rather than with the Word of the triune God. If nothing else, all theological truth must increase our personal communion with Father, Son, and Holy Spirit. In order to pass a bar exam, a future lawyer must know the law and how to apply it. The same standards apply to medicine and to other disciplines. Should we expect less diligence and fewer rigors with respect to future ministers of the gospel?*

*Studying for an exam frequently forces men to tie together more comprehensively what they have learned in seminary. Candidates should use this rare opportunity to pray these truths more fully into their hearts and lives. Preparing for your exam forces you to review your knowledge, yet let it serve as an occasion to wed your knowledge to your piety as well. If you pursue your examination for the ministry as an act of piety, then you shall never find the experience barren or unfruitful.*

*([https://opc.org/os.html?article\\_id=294](https://opc.org/os.html?article_id=294))*

See also here – another helpful, thorough tool for self-examination about a ministerial calling: <http://amicalled.com/wp-content/uploads/sites/66/2014/10/1201036.pdf>

## **APPENDIX F:**

### **Biblical Knowledge Exam Questions**

You are expected to know the following:

- How many books of the Bible?
- Recite the books of the OT & NT in order.
- The key word for every book of the Bible (see below)
- A brief description of every book of the Bible with any significant verses (even if not the full outlines, except for the Book of Romans)
- An understanding of when the book was written and how it fits into redemption history
- Key dates that apply to redemption history (see below)
- List the Ten Commandments in order.
- Recite the Lord's Prayer.

### **FROM THE OLD TESTAMENT:**

**In which Old Testament book & chapter would you find the following Messianic prophecies? Books may be used more than once.**

- The Messiah would be born in Bethlehem. – *Micah 5*
- He would crush the head of the serpent. – *Genesis 3*
- He would come riding on a colt, the foal of a donkey. – *Zechariah 9*
- Born of a virgin. – *Isaiah 7*
- Came to preach good news to the poor, bind up the broken-hearted, proclaim freedom for the captives, release the prisoners from darkness, proclaim the year of the Lord's favour and comfort all who mourn. – *Isa. 61*
- Would be a priest forever in the order of Melchizedek. – *Psalms 110*

**Give the main topic or event of the following Bible chapters:**

- Genesis 3 – *Fall of man*
- Isaiah 53 – *Suffering Servant*
- Psalm 119 – *Love for Word of God*

**Where in the Bible do we find:**

- The Davidic Covenant – *2 Samuel 7*
- The Abrahamic Covenant – *Genesis 12*
- The covenant of marriage – *Genesis 2*
- The prayer of a broken sinner – *Psalms 51*
- The promise of the New Covenant – *Jeremiah 31; Ezekiel 36*

### Who said the following?

- “If I perish, I perish.” (Esther)
- “After I am worn out and my master is old, will I now have this pleasure?... Will I really have a child, now that I am old?” (Sarah)
- “The fire and the wood are here, but where is the lamb for the burnt offering?” (Isaac to Abraham)
- “I know my Redeemer lives and that in the end he will stand upon the earth?” (Job)
- “Give your servant a discerning heart to govern your people and to distinguish between right and wrong.” (Solomon)

### Where geographically did the following events take place?

- God gave Moses the Ten Commandments? (Mt. Sinai, Exod. 19-20)
- Elijah had a confrontation with the prophets of Baal? (Mt. Carmel, 1 Kgs 18)
- The walls of the city collapsed after the Israelites marched around it? (Jericho, Josh. 6)
- The place where Jonah was supposed to be going when he fled to Tarshish? (Nineveh)
- The river Ezekiel was at with the exiles when he received a vision from God? (Chebar)

### Key OT Dates (*Approximate*)

The exodus of Israel out of Egypt	1445 BC
David becomes King	1011 BC
Division of the Kingdom of Israel	931 BC
Israel's exile into Assyria	722 BC
Judah's exile into Babylon	605-576 BC
Return of exiles under Zerubbabel	538 BC
Return of exiles under Nehemiah	445 BC

## OVERVIEW OF THE PROPHETS

	To Israel	To Judah	To Foreign Nations	
Pre-exilic			Obadiah (Edom; 850-840 BC)	
		Joel (835-796 BC)		
			Jonah (Nineveh; 784-774 BC)	
	Amos (763-755 BC)			
	Hosea (755-710 BC)	Isaiah (739-680 BC)		
		Micah (735-710 BC)		
				Nahum (Nineveh; 650-630 BC)
		Zephaniah (635-625 BC)		
		Jeremiah (627-570 BC)		
		Habakkuk (620-605 BC)		
Exilic		Daniel (605-536 BC)		
		Ezekiel (593-570 BC)		
Post-Exilic		Haggai (520-505 BC)		
		Zechariah (520-470 BC)		
		Malachi (437-417 BC)		

## KEY WORD FOR EACH OT BOOK

Old Testament	
Book	Keyword
Genesis	<i>Beginnings</i>
Exodus	<i>Redemption</i>
Leviticus	<i>Holiness</i>
Numbers	<i>Unbelief</i>
Deuteronomy	<i>Restatement</i>
Joshua	<i>Conquest</i>
Judges	<i>Degradation</i>
Ruth	<i>Redemption</i>
1 Samuel	<i>Kingship</i>
2 Samuel	<i>David</i>
1 Kings	<i>United to Divided Kingdoms</i>
2 Kings	<i>Divided Kingdoms to Exile</i>
1 Chronicles	<i>David</i>
2 Chronicles	<i>Kings of Judah</i>
Ezra	<i>Rebuilding the Temple &amp; People</i>
Nehemiah	<i>Rebuilding the Walls &amp; People</i>
Esther	<i>Preservation</i>
Job	<i>Suffering</i>
Psalms	<i>Worship</i>
Proverbs	<i>Wisdom</i>
Ecclesiastes	<i>Vanity</i>
Song of Solomon	<i>Romance</i>

Isaiah	<i>Salvation</i>
Jeremiah	<i>Judgment</i>
Lamentations	<i>Lament</i>
Ezekiel	<i>Restoration</i>
Daniel	<i>Sovereignty</i>
Hosea	<i>Faithfulness</i>
Joel	<i>Day of the Lord</i>
Amos	<i>Injustice</i>
Obadiah	<i>Mistreatment</i>
Jonah	<i>Mercy</i>
Micah	<i>Injustice</i>
Nahum	<i>Judgment on Nineveh</i>
Habakkuk	<i>Judgment on Judah</i>
Zephaniah	<i>Global Judgment</i>
Haggai	<i>Reconstruction</i>
Zechariah	<i>Preparation</i>
Malachi	<i>Repent</i>

## NEW TESTAMENT

### Give the main topic or event of the following Bible chapters:

- Hebrews 11 – *Hall of (or Heroes of) Faith*
- Acts 15 – *Jerusalem Council*
- John 14-16 – *Upper Room Discourse*
- John 17 – *Jesus' High Priestly Prayer*
- Revelation 21 – 22 – *New Jerusalem!*
- Romans 8 – *Blessed Assurance!*
- Hebrews 6 & 10 – *Warnings against apostasy*

### Where in the Bible do we find:

- The fruit of the Spirit – *Galatians 5*
- The Sermon on the Mount – *Matthew 5-7*
- The Great Commission – *Matthew 28*
- Just as Adam was the head of the old humanity, Christ is the head of the new:  
“Just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous”? – *Romans 5*
- “But these three remain: faith, hope, and love. And the greatest of these is love”? – *1 Corinthians 13*
- A religious leader is told, “Unless a man is born again he cannot enter the kingdom of heaven”? – *John 3*

### Who said the following?

- “What is truth?” (Pilate)
- “O Jerusalem, Jerusalem...how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing.” (Jesus)
- “Grant that one of these two sons of mine may sit at your right and the other at your left in the kingdom.” (Mother of James & John)
- “He must increase; I must decrease.” (John the Baptist)

### Where geographically did the following events take place?

- A silversmith caused a riot? (Ephesus, Acts 19)
- Believers were first called “Christians”? (Antioch, Acts 11)
- The river Jesus was baptized in? (Jordan, Matt. 3)
- Jesus walked on water? (Sea of Galilee, Mark 6)
- The place where Paul was heading when he was blinded on the road? (Damascus)



## What is an outline for the Book of Romans? (especially the five major sections)

1:1-15 – Introduction

1:16-17 – Theme

1:18-3:20 – *Need for the Gospel: Universal Condemnation*

3:21-4:25 – *Provision/Heart of the Gospel: Justification by Faith Alone*

5:1-8:39 – *Hope of the Gospel: Assurance of Glory*

9:1-11:36 – *Defense of the Gospel: Problem of Israel's Unbelief*

12:1-15:13 – *Results of the Gospel: Transformed Lives*

15:14-16:27 - Conclusion

## Key NT Dates (*Approximate*)

Jerusalem Counsel	AD 51
Death of the apostle Paul	AD 64
Destruction of Jerusalem under Titus	AD 69 - 70
Writing of Revelation	AD 95

## KEY WORD/THEME & VERSE FOR EACH NEW TESTAMENT BOOK:

New Testament		
Book	Keyword(s)	Key Verse(s)
Matthew (prophetic)	<i>King; book of "fulfillment" (53 OT quotations)</i>	21:5, "Behold your King!"
Mark (practical)	<i>Servant; "immediately!" (40x)</i>	10:45
Luke (historical)	<i>Man</i>	19:10
John (spiritual)	<i>God; "believe" used over 100x</i>	20:30-31
Acts	<i>Witness</i>	1:8
Romans	<i>Righteousness</i>	1:16-17
1 Corinthians	<i>Correction; 'Spanking the Saints'</i>	6:19-20
2 Corinthians	<i>Apostleship; 'Anatomy of An Apostle'</i>	1:10
Galatians	<i>Justification; 'Unshackled!'</i>	2:20; 5:1

Ephesians	<i>Position; ‘The Worthy Walk’</i>	4:1
Philippians	<i>Joy; ‘Rejoicing in Gospel Unity’</i>	1:27
Colossians	<i>Supremacy</i>	2:6,10a
1 Thessalonians	<i>Model</i>	5:23
2 Thessalonians	<i>Comfort</i>	2:5
1 Timothy	<i>Instructions; ‘Leadership Manual’</i>	3:15
2 Timothy	<i>Finish; ‘Combat Manual’</i>	4:5
Titus	<i>Conduct; ‘Conduct Manual’</i>	3:8
Philemon	<i>Forgiveness; ‘Making a Godly Appeal’</i>	v. 18
Hebrews	<i>Superiority</i>	10:23
James	<i>Faith-works</i>	2:18
1 Peter	<i>Suffering; ‘Preparing for Persecution’</i>	4:19; 5:12
2 Peter	<i>Imposters; ‘Poison in the Pew’</i>	3:17-18
1 John	<i>Tests; ‘Vital Signs’</i>	5:13
2 John	<i>Necessities; ‘Bolt the Door’</i>	v. 9
3 John	<i>Hospitality; ‘Open the Door’</i>	v. 4
Jude	<i>Contend</i>	v. 3
Revelation	<i>Future; ‘The Lamb Wins – Christ is Coming!’</i>	1:7,19 – ‘King Jesus Preparing His Church for the Hope of His Return!’

**A SUMMARY OF PAUL'S LETTERS**  
*According to Category*

<b>The Capital Epistles</b>	<b>The Prison Epistles</b>	<b>The Church Epistles</b>	<b>The Pastoral Epistles</b>
Romans	Ephesians	1 Thessalonians	1 Timothy
1 Corinthians	Philippians	2 Thessalonians	2 Timothy
2 Corinthians	Colossians		Titus
Galatians	Philemon		

**A SUMMARY OF PAUL'S LETTERS**  
*According to Chronology*

<b>Period</b>	<b>Year</b>	<b>Epistle</b>
2 <sup>nd</sup> Missionary Journey	51	1 Thessalonians
	52	2 Thessalonians
3 <sup>rd</sup> Missionary Journey	55	1 Corinthians
	55-56	2 Corinthians
	56	Galatians
	56	Romans
1 <sup>st</sup> Roman Imprisonment	60-62	Ephesians
	61	Philippians
	61	Colossians
	61-62	Philemon
4 <sup>th</sup> Missionary Journey	62-64	1 Timothy
	62-64	Titus
2 <sup>nd</sup> Roman Imprisonment	66-67	2 Timothy

## **APPENDIX G:**

### **Systematic Theology Exam Questions**

*Note – all answers to the questions below should be backed up by Scripture, by normally at least 1-2 key Scriptures.*

#### **Truth and the Bible**

1. What is truth and how can we know it?
2. What is hermeneutics, and why does it matter? What is the correct hermeneutic?
3. What is progressive revelation and how does that impact hermeneutics?
4. Explain the doctrines of biblical inspiration and inerrancy, and why it matters.
5. Did the early church *decide* what was in/out of the canon of Scripture, or did they *recognise* the God-breathed, divinely authoritative books?
6. Why is biblical clarity and sufficiency so crucial for ministry?
7. What is systematic theology? Why is it important?
8. What does it mean that we are: a Protestant church? A reformed and evangelical church?
9. What are the five Solas and why do they matter?
10. What is a biblical worldview and why does it matter?

#### **Our Triune God**

11. Define and defend the doctrine of the Trinity. Can a person who rejects the Trinity (e.g., a *modalist*) be genuinely born again?
12. To Whom do we normally pray? What are some of the distinct roles of each of the three Persons of the triune Godhead? How are they equal persons, yet different?
13. What is the difference between God's communicable and His incommunicable attributes?
14. Defend the deity of Christ, and the humanity of Christ.
15. Why was the virgin birth of Christ essential?
16. How is Jesus our prophet, priest and king?
17. Does God change his mind? In what way does he know the future? Why does he not prevent evil from occurring if he knows it will happen?
18. Define God's providence. How does this relate to evil and suffering?
19. If God has predestined everything, why pray? And why evangelise?
20. What is biblical creationism, and what is your view on the age of the earth and historical Adam? How should the Church respond to widespread evolutionary teachings in society?

#### **Man & Sin**

21. What are the implications of Adam's sin to the rest of the human race? Define imputation.

22. What does the Bible teach about the extent of man's depravity? What implications does this have for evangelism? For preaching and discipleship?
23. What is the role of God's Law and the Ten Commandments in the church today?
24. What does Scripture teach about abortion? Euthanasia? Birth control?

### Salvation

25. Explain the gospel.
26. Why did Jesus have to take on human flesh?
27. Who killed Jesus? Define propitiation.
28. Why is penal, vicarious, substitutionary atonement essential to our faith?
29. What is your view on the extent of the atonement?
30. What is the significance of the resurrection of Jesus for saving faith?
31. Do you hold to conditional or unconditional election, and why does it matter?
32. What is true biblical faith and repentance? What would you say to someone who believes that either faith or repentance are a work? Can a person believe in Jesus Christ as his Savior without submitting to Him as Lord?
33. Why doesn't our church do altar calls (modern 'invitations')?
34. Explain the doctrine of justification.
35. What is the difference between Calvinism and Arminianism, and why does it matter? How do we guard against Hyper-Calvinism?

### Sanctification

36. Explain the doctrine of sanctification. What are the various means of grace God uses to sanctify the believer?
37. Explain the baptism of the Holy Spirit. When does this baptism occur?
38. What is the Holy Spirit's role in the believer's reading and understanding of Scripture? What is the difference between the Spirit's inspiration and illumination of Scripture?
39. What is perfectionism and why is it unbiblical?
40. Define worldliness, and what it means for the believer to separate from it. Give some modern examples.
41. What does the Bible teach about the perseverance and preservation of believers? Is it more biblical to say, 'If saved, always saved', or 'Once saved, always saved', and why?
42. What is assurance of salvation? Where does it come from? How would you respond to a member of your church who was seriously doubting his salvation?
43. What are our methods for spiritual warfare?
44. Prove that Satan is a person, not a mere force or symbol. Is Satan omniscient, omnipotent or omnipresent?
45. How does Christ's lordship and biblical authority affect a Christian view of: Ethics? Politics? Economics? Business? Vocation? Education? Climate Change? (Bonus: Apply a biblical worldview to free speech? To gun control? To forced vaccinations?)

46. Should a Christian support Socialist, Communist, or Marxist ideas; why or why not?
47. What is Christian liberty of conscience and why does it matter? (Core Value #22 in Sola 5: <https://sola5.org/values/>)

### Ecclesiology

48. What is the difference between the local (visible) and the universal (invisible) church?
49. How should a church be governed? Is there a difference between the function of elders and deacons?
50. What is the role of outside authorities – e.g., an association/denomination? A seminary, or other parachurch organisation?
51. What does the Bible teach about women in church leadership, and about male headship in the home and church?
52. How would you describe a successful pastor? What characteristics mark a successful church? How would you handle a case of scandal or immorality by a church member? By a fellow elder?
53. What principles would guide you in deciding whether to partner/cooperate with other churches or para-church organizations in ministry projects? What are the dangers of the ecumenical movement?
54. What is expository preaching? What circumstances will affect how you practice it? Why is it central to our worship services?
55. Why do we call Sunday, “The Lord’s Day”? How should believers treat this day and the priority of corporate worship and gathering with the saints (in person, not virtually)?
56. What is the purpose for the church’s weekly gathering? What activities must be accomplished for a gathering to be a legitimate “church” and not something less, like a home Bible study?
57. What is the significance of the Lord’s Supper? How is it to be conducted? Who is qualified to participate in it?
58. What is the significance of water baptism? How is it to be conducted? Who are qualified candidates, and how are they to be prepared?
59. Prove that church membership is biblical.
60. How should a church practice church discipline, restoration, and excommunication according to Matt. 18:15-20?
61. Who is responsible for personal discipling in the church, and how do we do it?
62. What are your views on styles of church music and the songs that we should sing? Who should oversee song selection and music ministry in a church?
63. How will you view the place of children in the church? What is the church’s responsibility to children and children’s ministry? How will you respond to children (and their parents) who desire to be baptized and become members of the church?
64. How should the church relate to the State? When would civil disobedience be necessary?

65. What are the three God-given spheres of authority and our duty toward each? (Core Value #3 in Sola 5: <https://sola5.org/values/>)
66. Articulate your view of the spiritual gifts. Should we expect miraculous gifts in the church? What is the difference between a continuationist and a cessationist?
67. Explain your understanding of financial giving. What principles of giving will you teach to other believers?
68. How should the Church today respond to the social justice and woke church (Critical Race Theory) movement?
69. What is a biblical philosophy of missions and why does it matter? How do we guard against ‘mission drift’?

### Eschatology

70. Where do infants go when they die? How will you counsel a couple in your church who loses a child?
71. Prove that Jesus’ 2<sup>nd</sup> Coming has not already happened, and that it is imminent and will be visible, bodily, and earthly?
72. Define the “kingdom of God”? How is already, but not yet? How do we know God’s kingdom is not advanced by social or political causes?
73. Defend the concept of the rapture biblically. When will it take place and why?
74. What judgments can believers expect?
75. What is the distinction between the Church and Israel? Has the church replaced/fulfilled Israel, or does God still have a future plan for ethnic Israel? How does this affect the way we interpret and teach biblical prophecy?
76. Explain and defend your position on the Millennium. What does it mean that we are a premillennial church, and why does it matter?
77. What is the biblical teaching about hell? Is it never, forever, of just for a while? Who is it reserved for?



## **APPENDIX H:**

### **Practical/Pastoral Theology (Biblical Counselling) Exam Questions** (with much overlap with Biblical Knowledge & Systematic Theology above)

1. What is biblical counselling? What are the goals of biblical counselling?
2. Are the Scriptures sufficient for biblical counselling? Explain your position, in contrast to secular psychology and modern therapies.
3. What are some of the important needs in the first meeting with a counselee? What are some fundamental questions you should ask the counselee?
4. Define guilt biblically. Is “false guilt” a biblical concept? How do you deal with guilt in the context of counselling?
5. What role does anthropology play in counselling theory and practice?
6. Define and describe the importance of terminology in counselling. Give examples.
7. Explain the significance of Ephesians 4:17-25, Mark 7:14–23; 1 Corinthians 10:13 and 1 Corinthians 6:9–11.
8. What does biblical forgiveness look like?
9. What is biblical repentance?
10. Describe and diagram how depression develops and is to be alleviated.
11. Define anger biblically. Describe both sinful and godly ways of dealing with anger.
12. How might you help a single young man struggling with pornography?
13. Give some typical assignments for a person who is depressed. Next, do the same for a person who worries.
14. Would you work cooperatively with a physician? A psychologist? What about Christians who consult psychiatrists and are taking antidepressants or other psychotropic medication (‘happy pills’)? Justify your answers biblically.
15. List several reasons for terminating a counselling case. Answer this for cases terminated because of spiritual change (growth) and spiritual hardening (failure to comply).

16. Is there any place in biblical counselling for casting out demons? In your answer, include your position on demonic activity in the post-apostolic era and the biblical methodology of dealing with it.
17. What role does this Spirit play in the believer's life and the counselling process?
18. Does the Holy Spirit guide Christians? If so, what means and methods does He use?
19. What does the Bible teach about divorce and remarriage?
20. How will you counsel someone tempted by same-sex attraction? What about someone considering 'gender transition' or transgender behaviour?
21. What is biblical complementarianism, and how does it differ from egalitarianism or feminism? Why does this matter for the Christian home and church?
22. How will you counsel passive men who delay marriage, or who fail to be a godly husband and/or father and won't give spiritual leadership in their home?
23. What is family worship, and why is it important in a Christian home?
24. Discuss the importance of hope in counselling. What is the difference between biblical hope and how the word is commonly used? How could you give hope to a counselee?
25. How much attention should you give to a counselee's emotions? Are unpleasant emotions always wrong? How can someone determine what emotions are wrong? Can emotions be changed, and if so, how?
26. What role does the church play in biblical counselling? Would you counsel people from outside the church?
27. What effects do sin have (and not have) on a person's thinking? How does this influence a person's evaluation of their problems? Can we trust secular psychological studies of mental disorders? How can wrong thinking be corrected?
28. What are some ways man reflects the image of God, and what are some implications of that truth?
29. What is a biblical way for someone to think about terrible events from their past? Are such events determinative? What sorts of action might they require in the present?

30. Does the Bible teach dichotomy or trichotomy? Why is this important for making sense of labels like “psyche” or “subconscious”?
31. How would you counsel someone who believes their suffering proves God is angry with them?
32. What is your view on counselling someone of the opposite sex?
33. How would you respond to someone who says they need to discuss something very serious, but asks you to promise total confidentiality first?
34. Which passages might you turn to for someone struggling with extreme fear? With bitterness? With drunkenness? With boastfulness?
35. What are the advantages and disadvantages of counselling formally vs. informally?

## **APPENDIX I:**

### **Antioch Leadership Training Content – Overview of Our Two-Year Program**

*Each listed subject/topic is one 3-hour session (Saturday, 7-10am), plus about 200 pgs. of assigned reading per month (with a required 1-page reading report due monthly). Each session is usually taught by one of our pastors/elders. The sequence below aims at a logical progression; but it must flex/adapt at times, depending on teacher availability.*

#### **YEAR ONE (11 modules, Jan-Nov.)**

##### **Introduction to ALT & Personal/Time Management & Study Skills (1 session)**

Assigned Reading: *Do More Better*, by Tim Challies

##### **Man of God & Spiritual Disciplines – Character of Elder/Deacon (1 session)**

Assigned Reading: *Courageous Churchmen*, by Jerry Wragg

##### **Basic Hermeneutics – How to Interpret Scripture (1 session)**

Assigned Reading: *Knowable Word*, by Peter Kroll

##### **Basic Homiletics – How to Exposit Scripture (1 session)**

Assigned Reading: *Preaching with Purpose*, by Jay Adams

##### **OT Overview (2 sessions)**

Assigned Reading: *MacArthur Study Bible* (introductions to each book)

##### **NT Overview (1 session)**

Assigned Reading: *MacArthur Study Bible* (introductions to each book)

##### **Church History Overview (2 sessions)**

Assigned Reading: *Sketches from Church History*, by S.M. Houghton;  
*Forerunners of the Faith*, by N. Busenitz

<https://www.gracechurch.org/about/distinctives/roman-catholicism>

Systematic Theology Overview – What Do We Believe About Major Doctrines?  
(2 sessions, based mainly on 1689 London Baptist Confession workbook and  
Shepherds' Seminary Doctrinal Statement)

Assigned Reading: *Biblical Doctrine*, by MacArthur & Mayhue

Plus: *Exposition of the 1689 London Baptist Confession*, by A. Aucamp, found  
free here: <https://www.baptistchurchhillcrest.com/wp-content/uploads/2020/09/1689-English-Exposition-FINAL.pdf>

<https://www.gracechurch.org/about/distinctives/gift-of-tongues>

<https://thecripplegate.com/why-i-am-a-cessationist/>

<https://www.gty.org/library/sermons-library/TM13-7/a-case-for-cessationism-tom-pennington>

<https://www.gracechurch.org/about/distinctives/gift-of-tongues>

<https://www.gracechurch.org/about/distinctives/sovereignty-of-god>

<https://www.gracechurch.org/about/distinctives/lordship-salvation>

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**YEAR TWO** (11 modules, Jan-Nov.)

Ecclesiology & Philosophy of Ministry 1 (1 session, includes Youth & Children's  
Ministry)

Assigned Reading: *The Trellis & the Vine*, by Marshall & Payne

<https://www.antiochbiblechurch.org.za/children-conversion-and-baptism/>

Ecclesiology & Philosophy of Ministry 2 (1 session, including Corporate Worship &  
Music Ministry, Ordinances; and key Antioch distinctives)

Assigned Reading: *The Deliberate Church*, by Mark Dever

<https://www.gracechurch.org/about/distinctives/biblical-eldership>

Apologetics, Cults & World Religions (1 session)

Assigned Reading: *A Field Guide on False Teaching*, by Ligonier Ministries

Missions, Evangelism & Church Planting (1 session)

Assigned Reading: *Missions*, by Andy Johnson

<https://www.antiochbiblechurch.org.za/antioch-missions-philosophy/>

Money and Stewardship (1 session)

Assigned Reading: *Managing God's Money*, by Randy Alcorn

Introduction to Biblical Counseling & Discipling (1 session)

Assigned Reading: *A Theology of Biblical Counseling*, by Heath Lambert

<https://www.gracechurch.org/about/distinctives/sufficiency-of-scripture>

<https://www.antiochbiblechurch.org.za/biblical-counselling/>

Conflict Resolution, Peacemaking & Church Discipline (1 session)

Assigned Reading: *The Peacemaker*, by Ken Sande

Marriage & Family (& Singleness), Kids & Youth Ministry, Divorce & Remarriage (1 session)

Assigned Reading: *Love That Lasts*, by Gary Ricucci

<https://www.antiochbiblechurch.org.za/elders-theological-distinctives/>  
("Marriage, Divorce, Remarriage & Sexuality", elder's position paper)

Christian Ethics & Creationism (Incl. Church & State, Climate Change, Critical Race Theory/Social Justice/Wokeness, etc.) (1 session)

Assigned Reading: *Love Your Neighbour*, by Norman Geisler (Plus in class – use key documents: Shepherd Seminary's "Statement on Social Justice & the Woke Church";.)

<https://cornwallalliance.org/landmark-documents/the-cornwall-declaration-on-environmental-stewardship/>

<https://cornwallalliance.org/2009/05/evangelical-declaration-on-global-warming/>

<https://www.gty.org/library/blog/B200723/christ-not-caesar-is-head-of-the-church>

<https://frankfurtdeclaration.com/>

<https://statementonsocialjustice.com/>

<https://www.shepherdsafrika.co.za/2020/08/14/on-social-justice-the-woke-church-affirmations-denials-by-the-faculty-of-shepherds-seminary-africa/>

Gender & Sexuality (Incl. Roles, Complementarianism, LGBTQ issues & Women in Ministry) (1 session)

Assigned Reading: *Men and Women, Equal Yet Different*, by Alexander Strauch

<https://cbmw.org/about/danvers-statement/>

<https://cbmw.org/nashville-statement/>

<https://www.gracechurch.org/about/distinctives/role-of-women>

Biblical Worldview: Foundations for Christian Thinking (1 session)

Assigned Reading: *Discipling the Nations*, by Darrow Miller



**APPENDIX J:**  
**Church History Examination Questions**

*Answer each question below (5 pts each; was originally multiple-choice for our ALT men). Based mainly on textbook by Nathan Busenitz, Forerunners of the Faith (Moody Press, 2020).*

1. What are the three pillars of biblical orthodoxy that (throughout history) get corrupted by the elevation of man-made traditions and philosophies?

*ANSWER: The Word of God, the Work of God, the Worship of God.*

2. Why do we speak of the early church leaders as “fathers”?

*ANSWER: Because they were pastors/elders who built upon the biblical foundation of Christ and His apostles and in defending and advancing the gospel (2 Tim. 2:2; Titus 1:9).*

3. What were the two directions from which the early church faced threats?

*ANSWER: Both from within and without (internal and external attacks on the gospel).*

4. Why were some of the early church leaders called “apologists”?

*ANSWER: Because they gave a “defense” of the faith (1 Pet. 3:15).*

5. What was the major doctrine defended by Athanasius and the Council of Nicea and the Nicene Creed against Arius (the original ‘Jehovah’s Witness’)?

*ANSWER: The deity of Christ.*

6. What are the four essential sides of the ‘Chalcedonian Box’ for a biblical Christology?

*ANSWER: Our Lord Jesus Christ was Fully God & Full Human, One Person with Two Natures.*

7. What is the role of church councils, creeds and confessions in our Christian beliefs?

*ANSWER: They are not infallible but are helpful in refuting error and articulating biblical truth concisely and clearly.*

8. What was Augustine's debate with Pelagius about?

*ANSWER: Free will – Pelagius said man is born neutral; Augustine said man is born dead in sin.*

9. What was it that made the medieval period an increasingly corrupt, 'Dark Age'?

*ANSWER: Human authority and greed were placed above biblical authority and gospel purity, and works-righteousness was added to the gospel.*

10. What was Luther's protest in 1517 that God used to begin the Protestant Reformation?

*ANSWER: He nailed 95 Theses to the chapel door at Wittenberg calling for a public debate about the gospel.*

11. What are the 5 biblical solas (battle cries/slogans) of the Protestant Reformation that summarise the heart of God's salvation plan? List them in their logical order.

*ANSWER: Based upon the authority of Scripture alone, we are saved by grace alone through faith alone in Christ alone – all to the glory of God alone.*

12. What was the 1 sola of the Roman Catholic church in contrast to the Reformers??

*ANSWER: They essentially followed 'Sola Ecclesia', the church alone is the final, infallible authority, not Scripture.*

13. What are the 5 points of Calvinism as articulated by the Synod of Dordt in defense of the gospel against the Arminian Remonstrance?

*ANSWER: Total depravity, Unconditional election, Limited atonement, Irresistible grace, and Perseverance of the saints*

14. Why were some of our spiritual forefathers called "Puritans", "dissenters" and "non-conformists"?

*ANSWER: Because they wanted to purify the church further of Roman Catholic corruption and Anglican state intrusions into their Christian liberty and their corporate worship.*

15. What is modern revivalism in contrast to the true revivals in the Great Awakening (under the preaching of Edwards, Whitefield and Wesley)?

*ANSWER: Revivalism is the man-made, pragmatic attempt to stir up emotions versus a genuine, biblical work of God in true revival that brings many true conversions and spiritually renewed churches.*

16. Who is known as the ‘Father of Modern Missions’ who first took the gospel to India?

*ANSWER: William Carey*

17. Who was the Christian politician God used to end the British slave trade?

*ANSWER: William Wilberforce*

18. Who were the Christian “Fundamentalists” and what were their core beliefs?

*ANSWER: They were believers who stood up against the theologically-liberal Modernists, holding to biblical fundamentals such as: the inerrancy of Scripture, the virgin birth, and Christ’s substitutionary atonement, bodily resurrection, and authentic miracles.*

19. Where does the term “evangelical” come from?

*ANSWER: True evangelicals are “gospel (evangel)” people who stand upon the Word of God alone.*

20. Where did the modern Pentecostal and Charismatic movement originate, and what was their core doctrine?

*ANSWER: In 1906 at a so-called revival on Azusa Street in southern California, teaching that the Baptism of the Holy Spirit came after salvation (evidenced by tongues).*

**APPENDIX K:**  
**ANTIOCH DECLARATION OF FAITH**  
(Adopted 30 June 2009, Randburg, Johannesburg, South Africa)

Together with the Church in all ages,

*We believe in one God the Father Almighty; Maker of heaven and earth,  
and of all things visible and invisible.*

*And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father  
before all worlds, God of God, Light of Light, very God of very God, begotten, not  
made, being of one substance with the Father; by whom all things were made;*

*who, for us men and for our salvation, came down from heaven, and was incarnate by  
the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us  
under Pontius Pilate;*

*He suffered and was buried; and the third day he rose again,  
according to the Scriptures; and ascended into heaven, and is seated on the right hand  
of the Father;  
and He shall come again, with glory, to judge both the living and the dead;  
whose kingdom shall have no end.*

*And we believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the  
Father and the Son; who with the Father and the Son together is worshipped and  
glorified; who spoke by the prophets.*

*And we believe in one holy universal and apostolic Church. We acknowledge one  
baptism for the remission of sins; and we look for the resurrection of the dead, and the  
life of the world to come. Amen.*  
(Nicene Creed, AD 325, 381.)

[All statements below in “quotation marks” are lines taken from the 1689 London Baptist Confession, much of which was drawn from the Westminster Confession of Faith of 1646, much of which was taken straight from the language of Scripture itself.]

<i>Revelation and the Bible</i>
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We believe that God has graciously revealed His existence and power in the created order; and that God has supremely revealed himself to fallen human beings in the person of his Son, the incarnate Word, who is now revealed to us in the written Word. We believe the Bible to be the Word of God; that its sixty-six books, as originally written, were fully and verbally inspired by the Spirit of God and were entirely free from error and have been providentially and reliably preserved for us. We believe that

when the Bible speaks, God speaks; and that God speaks clearly in His Word so that by His Spirit the true meaning can be understood. We submit to the Bible as the final authority in all matters of faith and practice, as the standard of truth for every domain of knowledge to which it speaks, and as the true basis of Christian union.

“The Holy Scriptures are the only sufficient, certain and infallible rule for saving knowledge, faith and obedience. ...The whole revelation of God concerning all things essential for His own glory, human salvation, faith and life, is either explicitly set down or implicitly contained in the Holy Scriptures. ...The supreme judge by which all religious controversies are to be settled...can be none other than the Holy Scriptures. In the verdict of Scripture, our faith is finally determined.” (Rom. 1:19-20; Heb. 1:1-4; 2 Tim. 3:15-17; 2 Pet. 1:3-4,21; Matt. 12:3,5; Jn. 8:31-32; 17:17; 20:31; Ps. 119:105; 1 Cor. 2:7-14; Heb. 4:12; 1 Thess. 2:13; Mark 13:31; Acts 20:32)

### *The Trinity*

We believe that “the Lord our God is the one and only true and living God,” the triune God, Creator of all things visible and invisible; that He is sovereign, eternal, and infinitely perfect in both His holiness and love, His greatness and His goodness, and thus worthy of all praise and adoration. We believe that our one God exists eternally in three Persons: Father, Son and Holy Spirit. We believe these three Persons of the Trinity are equal in every divine perfection, while performing distinct but harmonious offices in the work of creation, providence and redemption. “This doctrine of the Trinity is the foundation of all our communion with God, and [our] comfortable dependence on Him.” (Gen. 1:1,26; Deut. 6:4; Matt. 28:19; Jn. 1:1-3; 4:24; 2 Cor. 13:14; Eph. 1:3-14; 4:5-6; 1 Pet. 1:2)

### *God the Father*

We believe in God the Father, an infinite, personal spirit, who orders and sustains all things according to His own sovereign, wise and good purposes to redeem a people for Himself and restore His fallen creation, to the praise of His glorious grace. We rejoice that He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that He saves from sin and eternal death all who come to Him through Jesus Christ. (Gen. 50:20; Ps. 103:19; 135:6; Isa. 46:10; Dan. 4:35; Acts 2:23; 4:28; Rom. 8:28-29; Eph. 1:3-14; Col. 1:20; Rom. 8:18-25; 1 Pet. 1:2-3)

### *God the Son*

We believe in the absolute and essential deity of Jesus Christ, in His eternal existence with the Father in pre-incarnate glory, in His virgin birth, true humanity, sinless life,

and His miracles and teachings. We believe in His substitutionary atoning death, His bodily resurrection, His triumphant ascension, His ongoing intercession for us, His headship over His body the church, and His personal, visible return to this earth to reclaim His own, to reign on the throne of David and to judge all men.

He is the only Mediator, our Prophet, Priest and King, uniting in His wonderful person the tenderest sympathies with divine perfections and is therefore in every way qualified to be a suitable, a compassionate, and an all sufficient Saviour.

(Matt. 1:18-25; Jn. 1:1-3,12,14; 20:28; Rom. 3:21-26; 8:34; 2 Cor. 5:21; 1 Tim. 2:5; Heb. 7:25; Eph. 1:22; Col. 1:18; 1 Cor. 15:1-19; Jn. 14:1-3; Acts 1:9-11; 1 Thess. 4:13-18; Isa. 9:6; Lk. 1:31-33; Matt. 25:14-46; Jn. 5:22-23; Acts 17:30-31; Heb. 2:18; 4:14-16)

### *God the Holy Spirit*

We believe in the absolute and essential deity and personality of the Holy Spirit, who was sent by Christ to convict the world of sin, righteousness, and judgment. We believe the Spirit of God, the “other” Paraclete (Helper, Advocate), was sent to illuminate, regenerate, comfort, teach, indwell, revive, sanctify, seal and empower believers and to supply spiritual gifts for the building up of the body of Christ.

(2 Cor. 3:17; Jn. 3:5; 14:26; 15:26-27; 16:8,13,14; Acts 1:8; Rom. 8:9; 1 Cor. 12-14; Eph. 1:11-14; 4:7-16)

### *Satan*

We believe that Satan is an evil personality, a created but fallen angel, the author of sin, the arch-enemy of God, and the great deceiver of man. Yet Satan is also a defeated foe through the death and resurrection of Jesus Christ and he will be eternally punished in the lake of fire. (Gen. 3:1-7; 1 Tim. 3:6; 2 Cor. 4:4; 1 Pet. 5:8; Matt. 25:41; Rev. 20:10)

### *Man and sin*

We believe that God created man in His own image, male and female, giving to human life an inherent sanctity (from conception). We believe God made man holy under the law of his Maker; but man voluntarily transgressed the command of God and fell from that holy and happy state. As a result of Adam’s sin, the whole human race was plunged into sin, guilt and ruin, so that all people deserve death spiritually, physically and eternally.

We believe all mankind are sinners by nature, by choice, and by divine declaration; and that man is radically depraved in all areas of life and is spiritually dead and utterly

incapable of pleasing God or saving himself, and thus is hopelessly lost unless God intervenes. The greatest need of humanity is to be reconciled to the God under whose just and holy wrath we stand; the only hope for humanity is the undeserved love of this same God, who alone can rescue us and restore us to Himself. (Gen. 1-3; Jam. 3:9; Eccl. 2:11; Jn. 3:14, 18-19,36; Rom. 1:18-32; 3:10-23; 5:6-10; 6:23; Eph. 2:1-3)

### *Salvation and justification*

Because of man's lost and sinful state, we believe that salvation is totally of God, not of man, through the redemption accomplished by Jesus Christ on the cross. We believe that we are saved because God, by His free and sovereign grace alone, has chosen from eternity past to regenerate us by His Spirit and to grant us faith and repentance by which we freely embrace Christ.

We believe that by faith alone in Christ alone, apart from any human merit or works, the believing sinner is justified and declared righteous as an act of God through an astonishing transfer, in which our sins are imputed to Christ and His righteousness is imputed to us. Thus, we are given eternal life and adopted into God's family to be conformed to the image of Christ, to the praise of His glorious grace. (Eph. 1:3-14; 2:8,9; John 1:12; 3:5, 6, 16; 6:37-40, 44; Acts 13:48; Rom. 3:21-26; 5:1; 8:28-29; 1 Cor. 1:30; 2 Cor. 5:21; 1 Pet. 1:18-19; Jn. 3:3-7; Tit. 3:4-7)

### *Sanctification and perseverance*

We believe that we are positionally sanctified ("set apart") and viewed by God as "saints" from the day of conversion. We also believe that Christians, by God's grace and His indwelling Spirit, will progressively live out their new identity in Christ through God's appointed means of grace, especially the local church, Scripture, prayer, and daily obedience. We believe we are saved by faith alone, yet the faith that saves is never alone but is always accompanied by fruit which evidences the true child of God.

"So believers grow in grace, moving towards mature holiness in the fear of God, pressing on towards the heavenly life in gospel obedience to all the commands which Christ as Head and King has prescribed for them in His Word. ...repentance is to continue throughout the whole course of our lives." Thus, we believe that every Christian ought to separate from the worldliness and apostasy of our day and live a transformed life to the glory of God as we faithfully fulfill our God-given callings in society and live as salt and light in a dark and decaying world. (Acts 20:32; 1 Cor. 1:2; 1 Cor. 6:11; Matt. 7:21-23; Jam. 2:17-26; Gal. 5:6, 16-25; Eph. 4:22-24; Phil. 3:12; Col. 3:9-10; Mark 13:13; 1 Jn. 2:19; 2 Pet. 3:18; 2 Cor. 3:18; 7:1; 1 Jn. 1:9; Rom. 12:1-2; 2 Cor. 6:14-18; 1 Jn. 2:15-17).

We also believe that all the redeemed will “certainly persevere in grace to the end and be eternally saved”; that the child of God is kept secure by His power until safely home in Heaven because nothing can separate us from the love of God which is in Christ Jesus our Lord. We believe this assurance is not a cause for “loose living” but for making one’s calling and election sure and for gladly risking our lives in the cause of Christ. (Jn. 10:28; 1 Pet. 1:5; Rom. 8; 1 Jn. 3; 1 Jn. 5:13; 2 Pet. 1:5-11; 1 Cor. 15:58; Heb. 10:32-39)

### *The Church*

We believe in the universal church, a living spiritual body of which Christ is the head and all regenerated persons are members. We believe members of this one spiritual body are directed to associate themselves together in local assemblies. We believe the local church consists of a gathering of believers in Jesus Christ, baptized on a credible profession of faith and associated for the purpose of exalting God through evangelizing the lost and edifying and equipping the saints for service.

We believe that the church is distinguished by her gospel message, her sacred ordinances, her discipline, her great mission, and, above all, by her love for God and by her members’ love for one another and for the world. We believe that the church should display to the world a spiritual, Christ-centered unity that transcends ethnicity, age, or any other barrier, a unity that can only be produced through the gospel. (Acts 2:41-47; 1 Cor. 12; Jn. 13:34-35; Eph. 2:11-22; Eph. 4:1-16; Eph. 5:19-21; Heb. 10:23-25).

We believe that the reading and expounding of Scripture must be central to the life of the church, as the fountain from which all other ministry flows. We believe the local church is responsible to seek the restoration of sinning members and the purity of the church through corrective discipline as taught by our Lord in Matthew 18. We believe that Sunday is the Lord’s Day, in which we gather for corporate worship in the name of our Saviour who rose on the first day of the week. (Ps 1; 19; 119; 1 Tim. 4:13; 2 Tim. 4:1-5; Matt. 18:15-22; 1 Cor. 5; 2 Thess. 3:6-15; Rev. 1:10; Acts 20:7).

We believe that the Lord Jesus Christ has committed two ordinances to the local church, baptism and the Lord’s Supper. We believe that Christian baptism is the immersion of the believer in water in the name of the triune God and as a confession of identification with Christ in His death, burial and resurrection. We believe that the Lord’s Supper is a time of communing with Christ and remembering Him through the bread and the cup that depict His broken body and shed blood on our behalf. (Matt. 26:26-29; Matt. 28:18-20; Acts 2:42; Rom. 6:3-5; 1 Cor. 10:16-22; 1 Cor. 11:23-26).



We believe in the autonomy of the local church, free from any external authority or control, with the right to appoint its own leaders. We believe the only scriptural offices in the local church, under Christ's headship and according to the biblical qualifications, are: elders/pastors who give teaching and oversight in shepherding the flock, along with deacons who coordinate ministries of mercy and care for practical needs in the church. We believe it is good for like-minded local churches to fellowship and cooperate with one another in the cause of the gospel; and that we ought to "pray continually for the good and prosperity of Christ's churches everywhere." (1 Tim. 3; Tit. 1:5-9; Heb. 13:7,17; Acts 6:1-6; Matt. 6:9-10; Mark 9:40; Acts 15; Phil. 1:12-18)

### *Missions*

We believe that God's glory and fame must be spread to the ends of the earth for the joy of all peoples. We believe that apart from conscious faith in Christ, there is no hope of salvation for the nations. We believe God has laid upon the members of the local church the primary task of proclaiming the gospel of Jesus Christ to a lost world; and that God, in His sovereignty, has placed us in this city, among these people, at this time, for the advance of His kingdom. We believe that missions is the process of evangelizing the lost and planting churches; and we believe that it is our great privilege and responsibility to participate in this cause both locally and internationally. (Ps. 47, 67; Matt. 16:18; 28:18-20; Acts 1:8; Acts 17:26-27)

### *Marriage and the family*

We believe that, according to God's good and wise design, He created men and women equal in value and dignity but distinct and complementary in their function and roles in the home, church, and society. We believe that God has ordained marriage as a heterosexual relationship between a natural man and a natural woman. We believe that marriage and children are gifts from God and that the sexual relationship is only to be enjoyed within the bounds of marriage. We believe God has designed the family and the home to be the primary building block for all of society. (Gen 1-3; 1 Cor. 11:7-9; 1 Tim. 2:11-15; Eph 5:22-33; Rom 1:26-27; Heb. 13:4)

### *The future*

We believe in the personal, bodily and glorious return of the Lord Jesus Christ to earth and the establishment of His kingdom and the hope of the new heaven and the new earth when the curse of sin will be removed forever and God will be all in all to His people. We believe in the resurrection of the bodies of the just and unjust, in the eternal blessedness of the redeemed and in the judgment and conscious, eternal punishment of the wicked.

“As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, ‘Come Lord Jesus, come quickly! Amen.’” (Acts 1:11; Phil. 3:20; 1 Thess. 4:15-16; 2 Tim. 4:1; Titus 2:13; 1 Cor. 15; 2 Thess. 1:7-10; Matt. 25:46; Jn. 5:28-29; 14:3; Luke 12:35-40; Rev. 20-22)

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## **APPENDIX L:** **SHEPHERDS’ SEMINARY DOCTRINAL STATEMENT**

(Adopted by the seminary board & faculty, August 2016, in Gauteng, South Africa)

### **THE HOLY SCRIPTURES**

We teach that the Bible is God's written revelation to man, and thus the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Corinthians 2:7-14; 2 Peter 1:20-21).

We teach that the Word of God is an objective, propositional revelation (1 Thessalonians 2:13; 1 Corinthians 2:13), verbally inspired in every word (2 Timothy 3:16), absolutely inerrant in the original documents, infallible, and God-breathed. We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Genesis 1:31; Exodus 31:17).

We teach that the Bible constitutes the only infallible rule of faith and practice (Matthew 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Corinthians 2:13; 2 Timothy 3:15-17; Hebrews 4:12; 2 Peter 1:20-21). We teach that the Bible has been providentially and reliably preserved for us (Jn. 14:26; 16:13-14), and that when the Bible speaks, God speaks; and that God speaks clearly in His Word so that by His Spirit the true meaning can be understood (Deuteronomy 30:11-14; Psalm 19:7; Psalm 119:30; Matthew 12:3, 5 1 John 2:20-21).

We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Peter 1:20-21) without error in the whole or in the part (Matthew 5:18; 2 Timothy 3:16).

We teach the Bible as the standard of truth for every domain of knowledge to which it speaks, and as the true basis of Christian union. We teach that the Bible is totally sufficient for the care of souls and for ministering to man’s deepest personal and

interpersonal problems, knowing that in Christ the believer has all he needs for life and godliness (2 Peter 1:2-3; John 17:17; Psalm 119).

We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Corinthians 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgement of men; never do men stand in judgement of it.

## GOD

We teach that there is but one living and true God (Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14)—each equally deserving worship and obedience.

### *God the Father*

We teach that God the Father, the first person of the Trinity, orders and disposes all things according to His own purpose and grace (Psalm 145:8-9; 1 Corinthians 8:6). He is the creator of all things (Genesis 1:1-31; Ephesians 3:9). As the only absolute and omnipotent ruler in the universe, He is sovereign in creation, providence, and redemption (Psalm 103:19; Romans 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Ephesians 4:6), but He is spiritual Father only to believers (Romans 8:14; 2 Corinthians 6:18).

He has decreed for His own glory all things that come to pass (Ephesians 1:11). He continually upholds, directs, and governs all creatures and events (1 Chronicles 29:11). In His sovereignty He is neither author nor approver of sin (Habakkuk 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Peter 1:17). He has graciously chosen from eternity past those whom He would have as His own (Ephesians 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as his own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Romans 8:15; Galatians 4:5; Hebrews 12:5-9).

## *God the Son*

We teach that Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is co-equal, consubstantial, and co-eternal with the Father (John 10:30; 14:9).

We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Colossians 1:15-17; Hebrews 1:2).

We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Philippians 2:5-8; Colossians 2:9).

We teach that Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9-10; Colossians 2:9).

We teach that our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1,14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25-26; 1 Peter 1:18-19).

We teach that, in the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of co-existence with God, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24-25; 5:8; 1 Peter 2:24).

We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that He is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8-9; 2 Corinthians 5:14-15; 1 Peter 2:24; 3:18).

We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High Priest (Matthew 28:6; Luke 24:38-39; Acts 2:30-31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 1:4; 4:25; 6:5-10; 1 Corinthians 15:20, 23).

We teach that the Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22-23). As the mediator between God and man (1 Timothy 2:5), the head of His body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Saviour (Matthew 25:14-46; Acts 17:30-31).

### *God the Holy Spirit*

We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect (1 Corinthians 2:10-13), emotions (Ephesians 4:30), will (1 Corinthians 12:11), eternality (Hebrews 9:14), omnipresence (Psalm 139:7-10), omniscience (Isaiah 40:13-14), omnipotence (Romans 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matthew 28:19; Acts 5:3-4; 28:25-26; 1 Corinthians 12:4-6; 2 Corinthians 13:14; and Jeremiah 31:31-34 with Hebrews 10:15-17).

We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Genesis 1:2), the incarnation (Matthew 1:18), the written revelation (2 Peter 1:20-21), and the work of salvation (John 3:5-7).

We teach that the work of the Holy Spirit in this age began at Pentecost when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the body of Christ, which is His church (1 Corinthians 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgement; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Romans 8:29; 2 Corinthians 3:18; Ephesians 2:22).

We teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, baptizing all believers into the body of Christ (1 Corinthians 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Romans 8:9; 2 Corinthians 3:6; Ephesians 1:13).

We teach that the Holy Spirit is the divine teacher who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of

salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (John 16:13; Romans 8:9; Ephesians 5:18; 2 Peter 1:19-21; 1 John 2:20,27).

We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Corinthians 12:4-11; 2 Corinthians 3:18).

We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Corinthians 12:4-11; 13:8-10; 2 Corinthians 12:12; Ephesians 4:7-12; Hebrews 2:1-4).

## MAN

We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Genesis 2:7, 15-25; James 3:9).

We teach that God's intention in the creation of man was that man should glorify God, enjoy God's fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Isaiah 43:7; Colossians 1:16; Revelation 4:11).

We teach that God created the human race as either male or female (Genesis 1:27), and that marriage is a divinely originated institution consisting only of a heterosexual union between a genetic male and a genetic female (Genesis 2:21-24; Matthew 19:4-6; Colossians 3:18-19).

We teach that in Adam's sin of disobedience to the revealed will and Word of God, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Genesis 2:16-17; 3:1-19; John 3:36; Romans 3:23; 6:23; 1 Corinthians 2:14; Ephesians 2:1-3; 1 Timothy 2:13-14; 1 John 1:8).

We teach that because all men were in Adam, a nature corrupted by Adam's sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jeremiah 17:9; Romans 3:9-18,23; 5:10-12).

## SALVATION

We teach that the greatest need of humanity is to be reconciled to the God under whose just and holy wrath we stand (Psalm 5:4-4; 7:11-13; John 8:24; Romans 2:5). We teach that the only hope for humanity is the undeserved love of this same God, who alone can rescue us and restore us to Himself (John 3:16; Romans 5:6-9; Ephesians 2:4-7; 1 John 4:10).

We teach that Christ did not die to save us from poverty, but from the wrath of God (Luke 6:20-21; Romans 15:26; 2 Corinthians 8:1-2; Philippians 4:11-13). God has not promised material health, wealth, or prosperity for believers in this life based upon their amount of faith or positive confessions (Lamentations 3:37-38; 2 Timothy 4:20; Hebrews 11:37-40; James 2:5).

We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

### *Regeneration*

We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John 3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24), when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation. Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works will be its proper evidence and fruit (1 Corinthians 6:19-20; Ephesians 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Ephesians 5:17-21; Philippians 2:12b; Colossians 3:16; 2 Peter 1:4-10). This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Corinthians 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Romans 8:17; 2 Peter 1:4; 1 John 3:2-3).

### *Election*

We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Romans 8:28-30; Ephesians 1:4-11; 2 Thessalonians 2:13; 2 Timothy 2:10; 1 Peter 1:1-2).

We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Saviour and Lord (Ezekiel 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Romans 9:22-23; 2 Thessalonians 2:10-12; Revelation 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of

salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; James 4:8).

We teach that the unmerited favour that God grants to totally depraved sinners is not related to any initiative of their own part nor to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Ephesians 1:4-7; Titus 3:4-7; 1 Peter 1:2).

We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Romans 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matthew 11:25-28; 2 Timothy 1:9).

### *Justification*

We teach that justification before God is an act of God (Romans 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Romans 2:4; 2 Corinthians 7:10; Isaiah 55:6-7) and confess Him as sovereign Lord (Romans 10:9-10; 1 Corinthians 12:3; 2 Corinthians 4:5; Philippians 2:11). This righteousness is apart from any virtue or work of man (Romans 3:20; 4:6) and involves the imputation of our sins to Christ (Colossians 2:14; 1 Peter 2:24) and the imputation of Christ's righteousness to us (1 Corinthians 1:30; 2 Corinthians 5:21). By this means God is enabled to "be just, and the justifier of the one who has faith in Jesus" (Romans 3:26).

### *Sanctification*

We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Corinthians 1:2,30; 6:11; 2 Thessalonians 2:13; Hebrews 2:11; 3:1; 10:10,14; 13:12; 1 Peter 1:2).

We teach that there is also by the work of the Holy Spirit a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17,19; Romans 6:1-22; 2 Corinthians 3:18; 1 Thessalonians 4:3-4; 5:23).



In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Galatians 5:16-25; Ephesians 4:22-24; Philippians 3:12; Colossians 3:9-10; 1 Peter 1:14-16; 1 John 3:5-9).

### *Security*

We teach that all the redeemed once saved are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Romans 5:9-10; 8:1, 31-39; 1 Corinthians 1:4-8; Ephesians 4:30; Hebrews 7:25; 13:5; 1 Peter 1:5; Jude 24).

We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Romans 6:15-22; 13:13-14; Galatians 5:13,25-26; Titus 2:11-14).

### *Separation*

We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Corinthians 6:14-7:1; 2 Timothy 3:1-5).

We teach that out of deep gratitude for the undeserved grace of God granted to us and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Saviour. We also teach that separation from all religious apostasy, from worldly and sinful practices, and from all forms of syncretism and unbiblical cultural practices are commanded of us by God (Romans 12:1-2; 16:17; 1 Corinthians 5:9-13; 2 Corinthians 6:14-7:1; 1 John 2:15-17; 2 John 9-11).

We teach that believers should be separated unto our Lord Jesus Christ (2 Thessalonians 1:11-12; Hebrews 12:1-2) and affirm that the Christian life is a life of obedient righteousness demonstrated by a beatitude attitude (Matthew 5:2-12) and a continual pursuit of holiness (Romans 12:1-2; 2 Corinthians 7:1; Hebrews 12:14; Titus 2:11-14; 1 John 3:1-10).

## THE CHURCH

We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body, the church (1 Corinthians 12:12-13), the bride of Christ (2 Corinthians 11:2; Ephesians 5:23-32; Revelation 19:7-8), of which Christ is the head (Ephesians 1:22; 4:15; Colossians 1:18).

We teach that the formation of the church, the body of Christ, began on the day of Pentecost (Acts 2:1-21, 38-47).

We teach that the Church has not fulfilled or superseded Israel, but that Israel has a future as a nation in the plan of God, in which the Lord will fulfil the covenant promises made to her in the Old Testament and reaffirmed in the New Testament (Deuteronomy 30:1-6; Jeremiah 16:14-15; 31:35-37; 32:40-42; Romans 9 & 11; Matthew 19:28; 23:37-39; Acts 1:6-7; 3:21).

We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23,27; 20:17,28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).

We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Ephesians 4:11) and deacons, both of whom must meet biblical qualifications (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5).

We teach that these leaders lead or rule as servants of Christ (1 Timothy 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Hebrews 13:7,17).

We teach that the church should display to the world a spiritual, Christ-centred unity that transcends ethnicity, age, or any other barrier, a unity that can only be produced through the gospel (John 13:34-35; Ephesians 2:14-17; Galatians 3:28).

We teach the importance of discipleship (Matthew 28:19-20; 2 Timothy 2:2), mutual accountability of all believers to each other (Matthew 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matthew 18:15-22; Acts 5:1-11; 1 Corinthians 5:1-13; 2 Thessalonians 3:6-15; 1 Timothy 1:19-20; Titus 1:10-16).

We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith.

Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Corinthians 5:4-7,13; 1 Peter 5:1-4).

We teach that the purpose of the church is to glorify God (Ephesians 3:21) by building itself up in the faith (Ephesians 4:13-16), by instruction of the Word (2 Timothy 2:2,15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matthew 28:19; Acts 1:8; 2:42).

We teach the calling of all saints to the work of service (1 Corinthians 15:58; Ephesians 4:12; Revelation 22:12).

We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. First, He gives men chosen for the purpose of equipping the saints for the work of the ministry (Ephesians 4:7-12) and He also gives unique and special spiritual abilities to each member of the body of Christ (Romans 12:5-8; 1 Corinthians 12:4-31; 1 Peter 4:10-11).

We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the Apostles' message (Hebrews 2:3-4; 2 Corinthians 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Corinthians 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Corinthians 13:13-14:12; Revelation 13:13-14). The only gifts in operation today are those non-revelatory equipping gifts given for edification (Romans 12:6-8).

We teach that no one possesses the gift of healing today but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Corinthians 12:6-10; James 5:13-16; 1 John 5:14-15).

We teach that two ordinances have been committed to the local church: baptism and the Lord's Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Saviour, and his union with Him in death to sin and resurrection to a new life (Romans 6:1-11). It is also a sign of fellowship and identification with the visible body of Christ (Acts 2:41-42).

We teach that the Lord's Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Corinthians 11:28-32). We also teach that whereas the elements of communion are only representative of the flesh and blood of Christ, the Lord's Supper is nevertheless an actual communion with the risen Christ who is present in a unique way, fellowshiping with His people (1 Corinthians 10:16).

## ANGELS

### *Holy Angels*

We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Hebrews 1:6-7, 14; 2:6-7; Revelation 5:11-14; 19:10; 22:9).

### *Fallen Angels*

We teach that Satan is a created angel and the author of sin. He incurred the judgement of God by rebelling against his Creator (Isaiah 14:12-17; Ezekiel 28:11-19), by taking numerous angels with him in his fall (Matthew 25:41; Revelation 12:1-14), and by introducing sin into the human race by his temptation of Eve (Genesis 3:1-15).

We teach that Satan is the open and declared enemy of God and man (Isaiah 14:13-14; Matthew 4:1-11; Revelation 12:9-10), the prince of this world who has been defeated through the death and resurrection of Jesus Christ (Romans 16:20) and that he shall be eternally punished in the lake of fire (Isaiah 14:12-17; Ezekiel 28:11-19; Matthew 25:41; Revelation 20:10).

## LAST THINGS (Eschatology)

### *Death*

We teach that physical death involves no loss of our immaterial consciousness (Revelation 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Philippians 1:23; 2 Corinthians 5:8), that there is a separation of soul and body (Philippians 1:21-24), and that, for the redeemed, such

separation will continue until the rapture (1 Thessalonians 4:13-17) which initiates the first resurrection (Revelation 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Philippians 3:21; 1 Corinthians 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Corinthians 5:8).

We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Romans 8:10-11, 19-23; 2 Corinthians 4:14), and the unsaved to judgement and everlasting punishment (Daniel 12:2; John 5:29; Revelation 20:13-15).

We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Revelation 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne judgement (Revelation 20:11-15) and shall be cast into hell, the lake of fire (Matthew 25:41-46), cut off from the life of God forever (Daniel 12:2; Matthew 25:41-46; 2 Thessalonians 1:7-9).

### *The Tribulation Period*

We teach that the rapture of the church (1 Thessalonians 4:13-18; Revelation 3:10) will take place immediately prior to this seven year tribulation period.

We teach that during the seven year tribulation period (the seventieth week of Daniel's prophecy), the righteous judgements of God will be poured out upon an unbelieving world (Jeremiah 30:7; Daniel 9:24-27; 12:1; 2 Thessalonians 2:7-12; Revelation 16), and that these judgements will be climaxed by the return of Christ in glory to the earth (Matthew 24:27-31; 25:31-46; 2 Thessalonians 2:7-12).

### *The Second Coming and the Millennial Reign*

We teach that after the tribulation period, Christ will come to earth to occupy the throne of David (Matthew 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His Messianic kingdom for a thousand years on the earth (Revelation 20:1-7). This kingdom will be the fulfilment of God's promises to Israel (Isaiah 65:17-25; Jeremiah 32:40-42; Ezekiel 37:21-28; Zechariah 8:1-17). It will be a time of justice, peace, righteousness, and blessing (Isaiah 11; 65:17-25; Ezekiel 36:33-38), and will include the temporary removal of Satan from the world (Revelation 20:1-7).

### *The Judgement of the Lost*

We teach that after the thousand year reign of Christ, Satan will be released (Revelation 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the beloved city, at which time Satan and his army will be devoured by fire from heaven (Revelation 20:9). Following this, Satan will be thrown into the lake of fire and brimstone (Matthew 25:41; Revelation 20:10) whereupon

Christ, who is the judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne judgement.

We teach that this resurrection of the unsaved dead to judgement will be a physical resurrection, whereupon receiving their judgement (Romans 14:10- 13), they will be committed to an eternal conscious punishment in the lake of fire (Matthew 25:41; Revelation 20:11-15).

### *Eternity*

We teach that after the closing of the millennium, the temporary release of Satan, and the judgement of unbelievers (2 Thessalonians 1:9; Revelation 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Peter 3:10) and replaced with a new earth wherein only righteousness dwells (Ephesians 5:5; Revelation 20:15,21-22).

Following this, the heavenly city will come down out of heaven (Revelation 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Revelation 21,22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Corinthians 15:24-28) that in all spheres the triune God may reign forever and ever (1 Corinthians 15:28).

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