

THE SOUTH COAST PRESBYTERY

PRESBYTERIAN CHURCH IN AMERICA

A Guide for Licensure and Ordination Exams – 2006

I. Counsel for candidates:

A. Some Initial Thoughts:

Remember that Presbytery is trying to determine if you are qualified to begin your ministry in the PCA. The purpose of the examination process is not to embarrass, frustrate or insult you. At the same time, you must demonstrate a high degree of proficiency in all of the requisite areas of questioning. This is an *important* set of exams. You must take them *very* seriously and prepare well. “Cramming” at the last minute is a very poor way to prepare for your exams. Therefore, you should begin your preparation early and rehearse the answers to the questions until you know them “cold.” This approach will ensure that taking the licensure and ordinations examinations is a time of joy and delight.

B. How to Prepare:

In preparation for the exams you should focus and prepare carefully in the following areas:

1. Take careful notice of what your examination will entail. For licensure, see *The Book of Church Order*, (BCO) 19-2; for ordination see BCO 21-4.

Steps for Licensure in the South Coast Presbytery

- a) Apply to the chairman of the Candidates and Credentials Committee (TE Julius J. Kim, jjkim@wscal.edu) in order to determine a date for the Committee examination. To assure the scheduling of a licensure examination, it is advisable to apply three or four months prior to the meeting of Presbytery at which the candidate desires to be examined. The **recommended deadline** for application is **two months** and the **absolute deadline is one month** before the Presbytery meeting.
- b) Be assigned (by the chairman) a text on which to prepare a sermon. Speak to the chairman for guidelines in your sermon preparation and delivery.
- c) Receive and complete the written “Examination for Licensure” on practical knowledge of the English Bible, basic knowledge of Bible doctrine, and basic knowledge of the government of the PCA as defined in the *Book of Church Order* (BCO).
- d) Present to the chairman three single-spaced, typed copies of:
 - i. The written sermon (full manuscript or detailed outline) plus three copies of a cassette/CD recording of your preaching of this sermon.
 - ii. The written examination (this may be presented as an email attachment).
- e) **Very important: All paper work plus sermon tapes/CDs are due to the chairman at least one month before the Presbytery meeting at which the candidate will be examined. Late materials will not be accepted.**
- f) Be examined by the Candidates and Credentials Committee on your:
 - i. Christian experience and inward call to the ministry.

- ii. Practical knowledge of the English Bible.
- iii. Basic knowledge of Biblical doctrine as outlined in the *Westminster Standards (Confession of Faith and Larger and Shorter Catechisms)*.
- iv. Basic knowledge of the government of the PCA.
- g) Present your sermon orally before Presbytery or a committee of Presbytery.
- h) Be examined on the floor of Presbytery for your views on the areas under #6 above.
- i) Respond appropriately to the questions in BCO 19-3.
- j) If the Presbytery is satisfied with any part of the examination, it may determine by motion to accept that part of the trials for licensure as meeting the requirements for ordination as well (BCO 21-4). Such a motion might eliminate the need for examination for ordination in those areas at a later date.

Steps for Ordination in the South Coast Presbytery

- a) Contact the chairman of the Candidates and Credentials (C&C) Committee in order to determine a date for the Committee examination. To assure the scheduling of an ordination examination, it is advisable to apply three or four months prior to the meeting of Presbytery at which the candidate desires to be examined. The **recommended deadline** for application is **two months** and the **absolute deadline is one month** before the Presbytery meeting.
- b) Present to the C&C chairman a letter from the Internship supervisor recommending the approval of the candidate's internship as fulfilling the internship program of the South Coast Presbytery or its equivalent (BCO 21-2). The presbytery "Checklist for Internship" will also need to be turned in, with all required assignments completed.
- c) Present to the C&C chairman evidence of the completion of a Bachelor or Master degree from an approved college or university and evidence of the completion of a Bachelor or Master degree from an approved seminary (including the required **work** in the original languages) or its equivalent (BCO 21-4).
- d) Receive and complete the written "Examination for Ordination" on knowledge of the English Bible, theology, sacraments, church history, the history of the PCA, and basic knowledge of the government of the PCA as defined in the *Book of Church Order* (BCO).
- e) Present to the C&C chairman **three, single-spaced, typed copies** of:
 - i. a thesis on a theological topic assigned by the chairman;
 - ii. an exegetical study requiring the use of the original languages on a text assigned by the chairman;
 - iii. paper stating your theological beliefs on the following subjects: the inspiration of Scripture, the Trinity, the Person and Work of Christ, Christ's Death and Resurrection, Covenant Theology, Dispensationalism, the Doctrine of Man, the Final State of Man, the Second Coming of Christ, the Doctrine of the Church, the Sacraments, the Person and Work of the Holy Spirit, the Gifts of the Spirit, the Doctrine of the Person and Work of Satan, and the Five Points of Calvinism. This paper should be no more than four pages.
 - iv. The written examination (this may be presented as an email attachment).
- f) Determine your ordination preaching text and secure the approval of the chairman. Speak to the chairman for guidelines in your sermon preparation and delivery. Present to the chairman **three copies** of a recording of your preaching of this sermon plus three copies of your written manuscript.
- g) Present to the chairman a copy of the call from a congregation or appropriate body. The original copy should be presented at the meeting of Presbytery at which you will be examined.
- h) **Very important. All paper work plus sermon tapes are due to the chairman at least one month before the Presbytery meeting at which the candidate will be examined.**
- i) Be carefully examined by the Candidates and Credentials Committee as to:
 - i. your Christian experience;
 - ii. your knowledge of Greek and Hebrew (a seminary transcript is an acceptable alternative to an oral/written examination);
 - iii. your knowledge of the English Bible;

- iv. your knowledge of theology,
- v. your knowledge of the Sacraments;
- vi. your knowledge of the principles of the Government and Discipline of the Church;
- vii. your knowledge of Church History.

Please note. The Candidates Committee may require, at its discretion that a period of three months elapse between the Committee examination, directed study and a second meeting with the Committee before the candidate is presented to Presbytery for examination.

- j) Preach a sermon before the Presbytery.
 - k) Be examined on the floor of the Presbytery on the areas outlined in “h” above.
 - l) Respond appropriately to the questions of BCO 21-5.
2. Read and re-read the Westminster Standards (*The Westminster Confession of Faith and The Larger and Shorter Catechisms*). Study them with their Scriptural proofs. The doctrinal portions of your examination will focus on the Westminster Standards, as will one of your vows (see BCO 19-3 or 21-5); therefore you must be *very* familiar with them.
 3. Memorize selected portions (or all) of the *Shorter Catechism*: Questions 1-38 will provide the theological “heart” of the *Catechism*. A suggested selection of key questions includes 1-4, 6-8, 14, 16-17, 20-22, 31-35, 85-89, 92, 94, 96, 98.
 4. The following resources will be helpful for your study:

On the Standards:

- a) Gordon Clark. *What Presbyterians Believe*.
- b) John Gerstner & Douglas Kelly. *A Commentary on the Westminster Confession*.
- c) G.I. Williamson. *Study Guide to the Westminster Confession*.
- d) G.I. Williamson. *Study Guide to the Shorter Catechism*.

Older resources:

- a) A.A. Hodge. *The Confession of Faith*.
- b) Thomas Vincent. *The Shorter Catechism Explained From Scripture*.
- c) Thomas Watson. *A Body of Divinity*.

On a wide range of theological topics:

- a) Herman Bavinck. *Our Reasonable Faith*.
- b) Richard Baxter. *The Reformed Pastor*.
- c) Louis Berkhof. *Systematic Theology*.
- d) G.C. Berkouwer. *A Half Century of Theology*.
- e) Jochem Douma. *Responsible Conduct*.
- f) Patrick Fairbairn. *Pastoral Theology*.
- g) Charles Hodge. *Systematic Theology*.
- h) A.A. Hoekema. *Saved by Grace*.
- i) John Murray. *Principles of Conduct*.
- j) _____. *Redemption Accomplished & Applied*.
- k) J.I. Packer. *Knowing God*.
- l) _____. The introduction to the Banner of Truth Trust’s paperback edition of John Owen’s *The Death of Death in the Death of Christ*.

In addition, the following will be helpful:

- a) Read *The Book of Church Order* through *thoroughly*. You must have a good basic knowledge of Presbyterian government for licensure (*BCO* 19-2) and a thorough knowledge for ordination (*BCO* 21-4).
- b) You will want to obtain your own copy of *The Book of Church Order* and the Westminster Standards. The Standards are available in various formats; you should get a copy with proof texts, *e.g.*, editions of the PCA or the Free Presbyterian Church of Scotland. You may order these from the PCA Bookstore (800-283-1357; www.cepbookstore.com) or the Westminster Standards from the Book Store at Westminster Seminary California.
- c) For general advice on preparation or for more focused bibliographical help with regard to your weaknesses on particular theological topics, feel free to consult with the Chairman or members of the Candidates and Credentials Committee.

C. During the Oral Examinations:

1. Try to be as concise as possible. Answer only the question you are asked. “Yes” or “No” may be sufficient.
2. Use the language of the Confession and Catechisms when possible.
3. In general, presbyters are not much interested in your creative, new approaches—unless, to be sure, they constitute heresy! New ideas, unusual formulations tend more often to hurt the candidate than to help him. In this respect, presbytery exams are rather different than seminary exams.
4. Answer quickly, crisply, with confidence and conviction, whenever possible.
5. If the question is unclear to you, ask for clarification.
6. Define your terms if necessary. Make sure that your answers are clear.
7. If you don’t know the answer, admit it quickly.
8. Be prepared to give specific biblical evidence to defend any answer if you are asked to do so. You should not only know the right answer (if the question has a right answer), but also why that answer is right.

D. What is the Difference Between a Licensure and an Ordination Examination?

1. That is a very good question that most candidates want answered. Probably no two presbyters would answer it in the same way, however.
2. In general, it is helpful to say that a licensure examination seeks to determine your theological *orthodoxy* and the ordination examination goes the extra step of determining your theological *competency*.
3. Of course, minimal evidence of orthodoxy can be defined in various ways. In South Coast Presbytery, that minimal evidence has (in practice) included at least a Reformation commitment to the authority of Scripture, a Calvinistic soteriology, a covenantal approach to the history of redemption, and a Presbyterian view of the church.
4. In general, licensure questions seek to determine if you have a basic knowledge of and are committed to Biblical doctrine as expressed in the Westminster Confession of Faith.
5. The ordination examination assumes (or may seek to confirm) all that the licensure examination has previously established about your theological orthodoxy. But the examiners, however, now have an additional issue with which they are dealing. They are seeking to learn

not only that you are *orthodox*, but also that you are *competent* to train orthodox elders for the task of shepherding the flock of God.

6. Thus, in your ordination examination you will be called upon not only to give orthodox answers, but also to show how those orthodox answers are derived from Scripture. You will be asked to deal with objections, which may be raised, to your orthodox position (e.g. by the Jehovah's Witnesses in Christology).
7. The presbyters examining you will want to discern not only if you have only memorized some parts of a system of doctrine but have also come to understand the way in which the system fits together (e.g. the relationship of anthropology and soteriology, *i.e.*, depravity and the priority of regeneration to faith).
8. You will be expected to demonstrate your ability to handle the "so what" questions. What is the practical pastoral application of theology? We will try to stretch you a bit, to see how you do on some questions to which there are no "standard" answers, just to see if you are able to bring to such questions competent methods and a proper spirit. Remember, you always have the option of saying "I don't know."
9. The following sample questions are intended to flesh out these generalizations. The lists are suggestive and not exhaustive (no matter how exhausting they might be).
10. There are no artificial limits placed on the members of the committee or the Presbytery as they discharge the responsibility, which God has given them to examine you.

II. Questions for Licensure:

A. Practical Knowledge of the English Bible:

1. Name the general divisions of the Old Testament.
 - The Law
 - The Prophets
 - The Writings

2. Outline the book of Exodus.
 - God saves his people (1:1-18:27)
 - i. God raises up a leader: Moses (chs. 1-6).
 - ii. God afflicts Egypt with plagues (7-12:32).
 - iii. God delivers his people from Egypt (12:33-18:27).
 - God establishes his covenant with his people (19:1-24:18)
 - i. Preparations for the covenant (ch. 19)
 - ii. God sets the terms of the covenant (chs. 20-23)
 - iii. Israel ratifies the covenant (ch. 24)
 - God dwells with his people (25:1-40:38)
 - i. God reveals the pattern of the tabernacle (chs. 25-31)
 - ii. Israel rebels, is judged, and is restored (32:1-34:35)
 - iii. Israel builds and erects the tabernacle (chs. 35-40)

3. Outline the book of Leviticus.
 - Laws on sacrifices (chs. 1-7)
 - i. Instructions for the laity (1:1-6:7)
 - ii. Instructions for the priests (6:8-7:38)
 - Institution of the priesthood (chs. 8-10)
 - i. Consecration of Aaron and his sons (chs. 8)
 - ii. Aaron's first offering (ch. 9)
 - iii. Death of Nadab and Abihu (ch. 10)
 - Uncleaness and its treatments (chs. 11-16)
 - i. Clean and unclean animals (ch. 11)
 - ii. Childbirth (ch. 12)
 - iii. Leprosy (chs. 13-14)
 - iv. Bodily discharges (ch. 15)
 - v. Day of Atonement (ch. 16)
 - The practice of holiness (chs. 17-27)
 - i. The Laws (17:1-24:23)
 - ii. Blessings and curses (ch. 26)
 - iii. Gifts to the Lord (ch. 27)

4. Outline the book of Deuteronomy.
 - Preamble (1:1-5)
 - Historical prologue (1:6-3:29)
 - Covenant stipulations (chs. 4-26)

- i. Basic commandments (4:1-11:32)
 - ii. Detailed commandments (12:1-26:19)
 - Covenant sanctions (chs. 27-30)
 - i. Curses from Mount Ebal (ch. 27)
 - ii. Blessings (28:1-14)
 - iii. Curses (28:15-68)
 - iv. Covenant renewal (chs. 29-30)
 - Succession arrangements (chs. 31-34)
 - i. Joshua chosen (ch. 31)
 - ii. Song of Moses (ch. 32)
 - iii. Moses' blessing on Israel (ch. 33)
 - iv. Moses' death (ch. 34)
5. What is the purpose of the books of Joshua & Judges in the history of redemption?
 - The purpose of Joshua is to show that obedience to the Mosaic covenant leads to blessing, and the purpose of Judges is to show that disobedience leads to curse.
 6. What theological lessons are learned from the book of Job?
 - We learn from the book of Job that suffering in this life is not necessarily evidence of personal sin.
 - It also teaches us that repentance is the proper response to suffering and trials.
 7. Name the books of the Minor Prophets.
 - Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi
 8. Name the books of the Major Prophets.
 - Isaiah, Jeremiah, and Ezekiel
 9. Name the general divisions of the New Testament.
 - Gospels and Acts
 - Pauline Epistles
 - General Epistles and Revelation
 10. List what happened on each of the days of creation.
 - Day 1: God created the light and separated light from darkness.
 - Day 2: God created the sky and separated it from the earth.
 - Day 3: God gathered together the dry land in order to separate it from the sea, and God commanded the earth to bring forth vegetation on the dry land.
 - Day 4: God created the sun, moon, and stars and placed them in the heavens.
 - Day 5: God filled the sea and the sky with living creatures.
 - Day 6: God filled the dry land with living creatures, the last of which was man, whom God created in his image.
 - Day 7: God rested from his creative works.

11. Name four epoch making men of the Old Testament.
 - Adam, Abraham, Moses, and David

12. Outline the section dealing with the Patriarchs in the Pentateuch.
 - Account of Abraham (Gen 12:1-25:11)
 - Account of Ishmael (25:12-18)
 - Account of Isaac (25:19-35:29)
 - Account of Esau (36:1-37:1)
 - Account of Jacob (37:2-50:26)

13. Name the first three kings of the United Kingdom.
 - Saul, David, and Solomon

14. Briefly sketch the History of Redemption from Abraham to Malachi, giving approximate dates for the key events and people.
 - 1880 B.C.: God calls Abram from his home in Ur.
 - 1880-1869: God makes a covenant with Abram.
 - 1664: The twelve tribes of Israel descend to Egypt.
 - 1448: God delivers his people from Egypt through Moses and establishes his covenant with them at Sinai.
 - 1448-1408: Israel wanders in the wilderness.
 - 1408: Israel enters the Promised Land under Joshua.
 - 1401: The conquest of the Promised Land is “completed.”
 - 1368-1050: Judges rule the Land of Israel.
 - 1050-1010: The Monarchy is instituted: Saul reigns over Israel.
 - 1010-971: David reigns over Israel.
 - 971-933: Solomon reigns over Israel.
 - 933: The Kingdom of Israel is divided.
 - 933-586: The prophets carry out their ministry to the people.
 - 721: The Northern Kingdom falls to the Assyrians and the people are taken captive.
 - 606: Nebuchadnezzar invades Palestine and takes the first deportation of exiles into Babylon.
 - 597: Jehoiachin revolts and the second deportation of exiles is taken to Babylon.
 - 586: Jerusalem falls to the Babylonians.
 - 536: The Decree of Cyrus is issued and the Jews arrive in Jerusalem under Ezra.
 - 458: Final Jews return from Babylon.
 - 450: Malachi writes his prophecy to close the Old Testament canon.

15. List the Ten Commandments in order.
 - You shall have no other gods before me.
 - You shall make for yourself a carved image.
 - You shall not take the Lord’s name in vain.
 - Remember the Sabbath day, to keep it holy.

- Honor your mother and father.
- You shall not murder.
- You shall not commit adultery.
- You shall not steal.
- You shall not bear false witness against your neighbor.
- You shall not covet.

16. What is the purpose of the book of Psalms?

- The purpose of the book of Psalms is to reveal the proper response of worship on the part of God's covenant people to his acts in history.

17. What is the purpose of the book of Proverbs?

- The purpose of the book of Proverbs is to guide those who fear the Lord in the ways of wisdom as they seek to live their lives before him.

18. What is the value of the book of Ecclesiastes?

- The book of Ecclesiastes is valuable because it shows us the limitations of wisdom in a fallen world, and reveals the proper response to that world, namely, to fear God and obey his commandments.

19. Outline the book of Isaiah.

- Ruin and restoration of Judah (1-5)
- Narrative concerning Isaiah's call and ministry to King Ahaz (6-8)
- Agents of blessing and judgment described (9-12)
- Oracles against the nations and Jerusalem (13-23)
- Promise of final judgment and deliverance of God's people (24-27)
- Trust in the Lord, not in the shadows of Egypt. (28-35)
- Sennacherib's invasion and Hezekiah's illness (36-39)
- The Lord will redeem his people from Babylon. (40-48)
- The Lord will restore his people and reestablish his covenant with them through the ministry of the Servant of the Lord. (49-55)
- The responsibility toward and certainty of God's glorious Kingdom (56-66)

20. Outline the book of Daniel.

- Narrative (1-6)
 - God vindicates Daniel and his friends for their faithfulness (ch. 1)
 - Daniel interprets Nebuchadnezzar's first dream (ch. 2)
 - God delivers Daniel and his friends from the furnace (ch. 3)
 - Daniel interprets Nebuchadnezzar's second dream (ch. 4)
 - God's judgment on Belshazzar (ch. 5)
 - God delivers Daniel from the Lions' Den (ch. 6)
- Daniel's Visions (7-12)
 - Vision of the Four Beasts and the establishment of God's Kingdom (ch. 7)
 - Vision of the ram and the goat (ch. 8)

- Daniel's prayer for the people and the prophecy of the seventy weeks (ch. 9)
- Vision of the man (ch. 10)
- Prophecy of the kings of the North and the South (ch. 11)
- Prophecy concerning the End (ch. 12)

21. Outline the book of Hosea.

- Superscription (1:1)
- Hosea's marriage to Gomer compared to the Lord's marriage to Israel (chs. 1-3)
- The First Prophetic Cycle (4:1-11:11)
 - i. God accuses Israel of unfaithfulness (ch. 4)
 - ii. God punishes Israel and Judah (ch. 5)
 - iii. Hosea's call to repentance ignored (chs. 6-7)
 - iv. God punishes Israel for rejecting Him (chs. 8-10)
 - v. God's love for Israel overwhelms his anger (ch. 11:1-12:1)
- The Second Prophetic Cycle (12:2-14:9)
 - i. The Lord's indictment of Israel (12:2-14)
 - ii. The Lord's judgment of Israel (ch. 13)
 - iii. The Lord's plea to return to Him (ch. 14)

22. Outline the book of Amos.

- Superscription and introduction (1:1-2)
- Judgments pronounced against the nations (1:3-2:16)
- Prophecies against Israel (chs. 3-6)
- Visions of divine retribution (7:1-9:10)
- Restoration and blessing (9:11-15)

23. Outline the book of Malachi.

- Israel doubts God's love for them (1:1-5)
- Degeneration of the priesthood (1:6-2:9)
- Israel's failure in marriage practices (2:10-16)
- God's response to sin (2:17-3:5)
- God's desire to bless (3:6-12)
- Distinction between the righteous and the wicked (3:13-4:6)

24. What are Messianic Psalms? Identify two.

- While all psalms are technically "messianic" in the sense that they find their ultimate fulfillment in Christ, the Messiah, traditionally the term "messianic psalm" has referred to those psalms that refer to the person and/or work of Christ in an especially clear manner.
- Psalms 2 and 22.

25. What are penitential Psalms? Identify two.

- Penitential psalms are those psalms in which the psalmist laments over his own sins against God and expresses his trust in God's mercy towards him.

- Psalms 32 and 51.

26. Discuss briefly the life and role of:

- **Adam:** He was the first human being, created righteous and good, and charged by God to work and keep the Garden of Eden in which he lived. Being able both to sin and not to sin, Adam chose to listen to his wife, Eve, who had been deceived by Satan, and to eat the fruit of the tree of the knowledge of good and evil, of which God had commanded him not to eat. As the federal representative for the entire human race, Adam earned the sentence of death for all his posterity through his fall into sin. He and his wife were banished from the Garden, but only after God promised to defeat Satan through the seed of the woman.
- **Moses:** Moses was born during Israel's tenure in Egypt and raised in the house of Pharaoh even though he was a Hebrew. After killing one of the Egyptians, he fled into the desert where he lived until God called to him out of a burning bush, commanding him to return to his people in order to deliver them from the Egyptians. As God's representative, he brought judgment on the land of Egypt and delivered God's people out of their slavery, leading them through the parted Red Sea. In the wilderness, he received God's Law and mediated the covenant made at Sinai. He led the wilderness generation in their wanderings and died east of the Jordan River, unable to enter the Promised Land.
- **Deborah:** Deborah was a prophetess who lived during the reign of the judges. She reminded Barak of the Lord's command to him to gather troops to defeat Sisera, the general of Jabin's army.
- **Ruth:** Ruth was a Moabitess living during the time of the judges who followed her Jewish mother-in-law, Naomi, back to the land of Israel after the death of both of their husbands. In a time when Israel "had no king and everyone did what was right in his own eyes" (Judg 21:25), Ruth bore a child for Naomi through Boaz, a kinsman redeemer, who would ultimately bear David, the king of Israel. Ruth is significant because her role in the history of redemption shows us that God's plan includes those outside the bounds of national Israel.
- **Joshua:** Joshua succeeded Moses as the leader of Israel, and led God's people in the conquest of the Promised Land. After the conquest, he saw that the Land was divided among the nine and a half tribes who received their allotments west of the Jordan. At the end of his life, he renewed the covenant with the people, commanding them to continue to obey the Lord's commands.
- **Gideon:** Gideon was the judge through whom the Lord defeated the Midianites with only 300 men to his charge. Gideon also tested God by demanding signs to confirm that the Lord had indeed chosen him to deliver his people. (Judg 6-8)
- **David:** David the son of Jesse was anointed by Samuel to be the second king of Israel. He was a man after God's own heart who was persecuted by Saul until his ascension to the throne in Jerusalem. In 2 Samuel 7, the Lord establishes a covenant with David wherein he promises to set one of his descendants upon an everlasting throne, referring ultimately to Christ, the Son of David. Throughout his life, David wrote many of the psalms as part of his oversight of Israel's public worship. He sinned by committing adultery with Bathsheba and murdering her husband – a sin which caused great conflict in his family.

- **Ezekiel:** Ezekiel was a prophet who ministered during the time of the exile of Judah into Babylon. He received such well-known visions as the “Valley of Dry Bones,” the prophecy against Gog and Magog, and the vision of the “New Temple.”
- **Jonah:** Jonah was an Old Testament prophet who fled from the presence of the Lord after receiving from him a commission to preach to the pagan city of Nineveh. As he fled, the Lord sent a fish to bring him back towards Nineveh to complete his task. Jonah then preached to the Ninevites who, in turn, repented – an event with which Jonah was not pleased. Jesus refers to Jonah as a sign that ultimately pointed to his own death and resurrection.
- **Malachi:** Malachi was the last Old Testament prophet to minister to Israel. He lived during the post-exilic period after the temple had been rebuilt, yet which also was a time of disillusionment for the people who had expected more of the restoration. Malachi predicts the coming of “Elijah,” whom Jesus identifies as John the Baptist.

27. Sketch briefly the life of Christ according to Matthew’s Gospel.

- Jesus is born in Bethlehem to Mary, a virgin, who was betrothed to Joseph.
- The wise men come to worship Jesus.
- Mary and Joseph flee to Egypt with Jesus under the threat of Herod.
- After Herod’s death, he returns to Israel.
- Jesus is baptized by John in the Jordan.
- Jesus is tempted by Satan in the wilderness.
- He begins his public ministry, calls the first disciples, and delivers the Sermon on the Mount.
- Jesus continues his public ministry, healing many, teaching in parables, and performing many miracles.
- Jesus is transfigured before Peter, James, and John.
- He enters Jerusalem riding on a colt and receiving praise from those gathered there.
- Jesus cleanses the temple.
- He tells parables concerning his second coming.
- He pronounces seven woes to the scribes and the Pharisees.
- Jesus foretells the destruction of the temple and instructs his disciples concerning his second coming.
- He eats the Passover with his disciples and institutes the Lord’s Supper.
- Jesus prays in the Garden of Gethsemane.
- Jesus is betrayed by Judas and arrested.
- Jesus appears before Caiaphas, the high priest, is denied by Peter, and is delivered to Pilate to be condemned to death.
- He is mocked, beaten, and crucified.
- He is buried on Friday in a tomb owned by Joseph of Arimathea.
- On the first day of the week, Mary Magdalene and the other Mary go to his tomb and find it empty, and are told by an angel that he is risen from the dead.
- Jesus appears to them and tells them to go to Galilee.

- Jesus delivers the Great Commission to his disciples.

28. Sketch the content of the Gospel of John focusing on the incarnation of Christ, the purpose of his miracles, John's use of the words "light," "darkness," & "world."

- John begins his gospel with a prologue (1:1-18) in which he lays the groundwork for the themes he unfolds throughout the rest of the book. He introduces the themes of "light" and "darkness" by mentioning that Jesus is the light who shines into a darkness which does not comprehend or overcome him (there is a word-play here that carries these two meanings). John uses the images of light and dark as ethical categories, which Jesus makes clear in his discussion with Nicodemus (3:19-21).
- The prologue also introduces the theme of the incarnation. Here, John portrays the event as the eternal Word becoming flesh. He then refers to this event throughout the rest of the gospel by continually referring to Jesus as having "come into the world," which implies his pre-existence and his divinity (cf., 3:16, 19; 12:46; 16:28; 18:37).
- John also focuses throughout the gospel on the miracles Jesus performed during his earthly ministry. John concentrates these miracles in the first 11 chapters of the gospel. While each miracle certainly has its own particular meaning, John provides a summary statement at the end of the gospel which illumines the overarching purpose common to all the miracles (20:30-31). There, John refers to the miracles as "signs," which were written down so that his readers would "believe that Jesus is the Christ, the Son of God, and that believing [they] may have life in his name." Thus, the purpose of Jesus' miracles in John's gospel is to engender and encourage faith in Christ, not as simply a miracle-worker, but as the Son of God.
- Another prominent and unique theme in John's gospel is the use of the word "world." Primarily, John uses the term to refer to that ruined and depraved system of human existence that is opposed and hostile to God and those who love him. It is deserving of condemnation, and, thus, in need of salvation (3:17; 4:42). It is characterized as being in "darkness" (3:19; 8:12; 9:5). It hates God and those who belong to him (7:7; 14:17; 15:18). It has these characteristics because it is ruled by Satan himself (12:31; 14:30). Yet, in spite of its wickedness, John makes clear that God's purpose is to save those in the world who hate him and love the darkness in which they live (3:16; 4:42; 13:1).

29. Outline the Book of Acts.

- The Lord's Word in Jerusalem (1:1-8:3)
 - The Outpouring of the Spirit (chs. 1-2)
 - Healing, Preaching, and Persecution (3:1-4:31)
 - The Church: Community and Discipline (4:32-5:11)
 - Persecution from the Sanhedrin (5:12-42)
 - Stephen's Defense and Death (6:1-8:3)
- The Lord's Word Dispersed to Judea and Samaria (8:4-12:24)
 - Philip and the Gospel in Samaria (8:4-40)
 - Saul's Conversion (9:1-31)
 - Peter's Ministry in Lydda, Joppa, and Caesarea (9:32-11:18)
 - The First Church Among the Nations: Antioch (11:19-30)
 - Herod Agrippa I Persecutes the Church (ch. 12)
- The Lord's Word Dispersed to the Ends of the Earth Part 1: Asia and Greece (chs. 13-20)

- Paul's First Missionary Journey (chs. 13-14)
- The Jerusalem Council (15:1-35)
- Paul's Second Missionary Journey (15:36-18:22)
- Paul's Third Missionary Journey (18:24-20:38)
- The Lord's Word Dispersed to the Ends of the Earth Part 2: Rome (chs. 21-28)
 - Paul Arrested, Tried, and Imprisoned in Palestine (chs. 21-26)
 - The Voyage to Rome (27:1-28:10)
 - Paul's Ministry in Rome (28:11-31)

30. Outline the book of Romans.

- Greetings, Personal Introduction and Theme (1:1-17)
- Mankind's Universal Sinfulness (1:18-3:20)
- God's Righteousness for Justification (3:21-5:21)
- Grace Reigns Through God's Righteousness (chs. 6-8)
- God Demonstrates His Righteousness in Jew and Gentile (chs. 9-11)
- God's Righteousness Grasped and Expressed in His People's Lives (12:1-15:13)
- Paul's Plans and Concluding Greetings (15:14-16:27)

31. Outline the book of Ephesians.

- Salutation (1:1, 2)
- Praise to the Triune God for Blessings in Christ (1:3-14)
- Prayer for the Church (1:15-23)
- Our Position in Christ (2:1-3:13)
- Prayer for the Church and Doxology (3:14-21)
- Our Walk in Christ: Toward Unity and Purity (4:1-6:9)
- Our Stand Against Hostile Spiritual Forces (6:10-20)
- Final Greetings (6:21-24)

32. Outline the book of Philippians.

- Salutation (1:1, 2)
- Opening Message: Thanksgiving and Prayer (1:3-11)
- The Truth and Impact of the Gospel (1:12-2:30)
 - The Gospel and Paul (1:12-26)
 - The Gospel and the Philippians (1:27-2:18)
 - Two of Paul's Gospel Coworkers (2:19-30)
- Truth Set Against Error (3:1-4:1)
- Various Exhortations (4:2-9)
- Thanksgiving for the Philippian Generosity (4:10-20)
- Final Greetings and Benediction (4:21-23)

33. Outline the book of Hebrews.

- Christ is Superior to the Angels (chs. 1-2)
- Christ is Superior to Moses (3:1-4:13)
- Christ is Superior to Aaron (4:14-7:28)

- The Superior Priestly Ministry of Jesus (8:1-10:18)
- Call to Persevere in Faith (10:19-12:29)
- Conclusion (ch. 13)

34. Give an explanation of the book of Revelation.

- The book of Revelation is a description written by the Apostle John of the apocalyptic visions revealed to him by Jesus Christ through an angel concerning the times between the two comings of Christ. The recapitulatory nature of the events described suggests that they are to be understood as describing the same events from different perspectives, which leads to the conclusion that it is not to be understood as a strictly chronological account of what will take place in the days immediately leading up to Christ's second coming. Rather, the book describes in a highly visual manner the conflict of the church with the powers of evil between Christ's two comings, as well as the victorious church in heaven which will ultimately be consummated on the last Day.

35. List six attributes of God with Scripture references.

- Holiness (Isa 6:3)
- Immutability (Mal 3:6)
- Aseity (John 5:26)
- Omnipotence (Ps 115:3)
- Spirituality (John 4:24)
- Omnipresence (Ps 139:7-10)

36. List some Scripture references concerning justification by faith.

- Ephesians 2:8-9
- Galatians 2:16
- Philippians 3:9
- Romans 3:21-26

37. List some Scripture references concerning the deity and humanity of Christ.

- Deity of Christ
 - John 1:1
 - John 8:58
 - 2 Pet 1:1
- Humanity of Christ
 - John 1:14
 - 1 Tim 2:5
 - Acts 2:22

38. List some O.T. prophecies concerning Christ.

- The protoevangelium (Gen 3:15)
- The prophet like Moses who was to come (Deut 18:15-22)
- The Suffering Servant (Isa 52:13-53:12)
- The humble, coming King (Zech 9:9-10)

39. List some Scripture references concerning the nature and extent of the atonement.
- Nature of the atonement
 - Hebrews 10:10
 - Mark 10:45
 - Romans 3:25
 - Extent of the atonement
 - John 10:15
 - Ephesians 5:25
 - John 3:16
40. List some Scripture references concerning the resurrection of Christ.
- 1 Corinthians 15
 - Matthew 28:1-10
 - Romans 1:4
41. List some Scripture references concerning the Person and Work of the Holy Spirit.
- Luke 1:35
 - John 16:4-15
 - Acts 2:1-21
42. List some Scripture references concerning the Second Coming.
- Philippians 3:20-21
 - Acts 1:11
 - 1 Corinthians 15:20-28
 - 2 Thessalonians 1-2
43. What is your interpretation of the “man of lawlessness” (2 Thess. 2:3).
- I interpret the “man of lawlessness” to be a figure in whom the spirit of the antichrist is extraordinarily strong who will appear close to time of Christ’s return, and who will attempt to lead the church astray.
44. Who or what is the antichrist? Is there more than one?
- Anyone who denies that Jesus Christ has come in the flesh, and thereby denies the Father and the Son is antichrist (1 John 2:22; 4:3). Yes, many antichrists have come into the world (1 John 2:18).
45. Where is the text dealing with the fruit of the Holy Spirit?
- Galatians 5:22
46. What are the most pertinent texts dealing with the Lord’s Supper? (Use both Old & New Testament texts.)
- 1 Corinthians 11:17-33
 - Exodus 24:11
47. What texts would you use to defend infant baptism? (Use both Old & New Testament texts.)

- Genesis 17:1-14
- Acts 2:38
- 1 Corinthians 7:14
- Colossians 2:11-12
- Ephesians 6:1

48. How would you counsel a couple presenting their child for baptism?

- First, I would ensure that the couple has a biblical understanding of *why* the church baptizes children. I would explain to them that baptism is a sacrament that symbolizes their child's admission into the visible church. But, more than that, I would explain that it is a sign and seal to the child of the covenant of grace, of their ingrafting into Christ, of their regeneration, of the remission of their sins, and of their giving up unto God, through Christ, to walk in newness of life. I would ensure that the parents understand that their child's baptism does not *actually* wash away sin, nor is it done on the presumption of their regeneration.
- Secondly, I would remind them of their covenant responsibilities as parents to train their child in the ways of the Lord, encouraging him/her to embrace by faith the blessings offered in baptism.

49. What texts would you use to defend preaching & teaching doctrine?

- Titus 1:9
- Titus 2:1
- Ephesians 4:11-14

50. What texts would you present to your congregation about living holy lives?

- Colossians 3:1-11
- Ephesians 2:10
- Romans 6:1-14

51. Where are the *criteria* for the offices of Elder and Deacon found?

- 1 Timothy 3
- Titus 1

52. Name several references, which speak of the *responsibilities* of Elders.

- 1 Peter 5:1-4
- 1 Timothy 5:17
- 1 Timothy 4:12-16
- 2 Timothy 4:1-5

53. What Scripture passages give teaching regarding marriage and divorce?

- Genesis 2:24
- Matthew 5:31-32
- 1 Corinthians 7:10-17

54. Name two passages that discuss the revelation of God in nature.

- Psalm 19
- Romans 1:20

55. What Scriptures apply to evangelism? Foreign missions?

- Matthew 28:19-20
- Acts 1:8

B. Basic Knowledge or the Doctrine or Scripture:

1. What is revelation? Why is revelation necessary?

- Revelation is that act of God whereby he actively makes himself known to his creatures.
- Revelation is necessary because the distinction between man and God is so great that without some voluntary condescension on God's part, man could not know God.

2. Discuss general and special revelation. What are they? How are they related?

- General revelation is God's revealing of himself to all men through the light of nature and the works of creation and providence. This type of revelation is called "general" because it is made manifest to *all* men everywhere as opposed to a particular group of people only. In it, the goodness, wisdom, and power of God are revealed; yet the knowledge of God and of his will that are necessary for salvation are not revealed in general revelation. This revelation of God leaves men without excuse.
- Special revelation is that knowledge of God and of his will which he has revealed to his Church in the Holy Scriptures. In them, God has revealed the way of salvation he has provided for his people.
- Special revelation and general revelation are similar to one another in that God has chosen to reveal himself truly through both means. Thus, when rightly understood, they will not contradict each other.

3. What is inspiration? What does 2 Timothy 3:16 mean by "inspiration"? (meaning of the Greek)

- Inspiration is that action of God whereby he sovereignly influenced and directed the human authors of the Scriptures as they wrote, preserving them from error and ensuring infallibility in their teaching.
- 2 Timothy 3:16 uses a Greek word commonly translated as "inspiration" (θεόπνευστος) which means, literally, "breathed out by God." The idea communicated here is that although the Scriptures were written by human beings, the ultimate author is God himself.

4. What is propositional revelation?

- "Propositional revelation" is that revelation that communicates factual realities about God himself and the world. This is denied by neo-orthodoxy which claims that revelation consists only in an existential encounter between God and man apart from any outside verification.

5. What is meant by plenary, verbal inspiration?
 - Plenary, verbal inspiration refers to the belief that the inspiration of Scripture extends to every word written in them, such that not a single word in the original autographa was written outside the influence of the Holy Spirit.

6. What is meant by the words, “inerrant” and “infallible”?
 - The word “inerrant,” as it is used to describe the Scriptures, means that the Bible is free from any falsehood, fraud, or deceit.
 - The word “infallible,” when applied to Scripture, means that it will not mislead those who read it, and that it is true and reliable in all it asserts.

7. What are the “attributes” of Scripture?
 - The “attributes” of Scripture are its necessity, inspiration, authority, self-authentication, sufficiency, perspicuity, and finality.

8. What is the difference between inspiration and illumination?
 - Inspiration is that act of the Holy Spirit whereby he sovereignly guided and directed the *authors* of Scripture as they wrote. Illumination, on the other hand, refers to the work of the Holy Spirit in the believer which aids him/her in their understanding of the meaning of Scripture and its application to their lives.

9. Are special revelation and Scripture synonymous? Why or why not?
 - As far as the church today is concerned, Scripture and special revelation are synonymous, for only in the Scriptures may God’s special revelation of himself be found. This does not mean, however, that special revelation has *always* been limited to the inscripturated word, for not everything that God specially revealed was written down (cf., John 20:30).

10. What is meant by the Reformation doctrine of *sola scriptura*?
 - The Reformation doctrine of *sola scriptura* (lit., “Scripture alone”) means that the Scriptures alone are the word of God, and that there exists no unwritten word outside or alongside them with equal authority with which the conscience may be bound. An implication of this is the doctrine of the *analogia fidei*, or, that infallible rule of the interpretation of Scripture is the Scripture itself.

11. May the authority of Scripture be limited to matters of strictly theological importance? Why or why not?
 - No, the authority of Scripture may not be limited to matters of strictly theological importance. This is the case, first and foremost, because the Scripture presents itself as inspired by God and, therefore, authoritative not only in the “important” matters, but in *all* of its parts, including the historical, archaeological, and chronological details. This is so because the historical particulars (like the resurrection) are of tantamount theological importance, and, therefore, should not be demoted to a lower level of authority than the rest of Scripture.

12. What passages in the Old Testament and New Testament teach that the Bible is, and was received as, the inspired Word of God?
- Exodus 17:14
 - 2 Peter 3:15-16
 - 1 Thessalonians 2:13
 - 1 Timothy 3:16-17
13. How did Christ view the Old Testament?
- Christ viewed the Old Testament as divinely inspired, authoritative Scripture (Matt 15:4; Luke 4:21).
14. How did Peter receive the writings of Paul?
- Peter received Paul's writings as he received the writings of the Old Testament, that is, as Scripture (2 Pet 3:15-16).
15. Explain the viewpoints on Scripture of the following:
- a) **Roman Catholic:** The Roman Catholic Church believes that Scripture is the divinely inspired Word of God, yet they believe that they derive their authority from the church. This makes the Scriptures insufficient for faith and life without the divinely inspired interpretation of the church magisterium and the continuing revelations of the Pope.
- b) **Mormon:** Mormons affirm that *The Book of Mormon*, a work purportedly translated from two golden tablets by Joseph Smith in the early 19th century, is equal in authority with the Scriptures of the Old and New Testaments. This view inherently denies the sufficiency of Scripture.
- c) **Barthian:** The Barthian view of Scripture asserts that the Bible is not revelation from God *per se*. Rather, the Bible is the human testimony *about* God's revelations of himself in history. Thus, the Scriptures are one step removed from the real divine revelation.
16. What compels you to believe the Bible to be the Word of God? Give Scriptural support.
- The Scriptures manifest themselves to be the word of God by their majesty, their purity, by the consent of all the parts, the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation. But the Holy Spirit, bearing witness by and through the Scriptures in my heart, is alone able to fully convince me that they are the very word of God (1 Cor 2:10-12; 1 John 2:20).
17. Why do you believe in the inerrancy of Scripture?
- I believe in the inerrancy of Scripture because they testify of themselves that they were inspired by a God who cannot err. If their ultimate Author is unable to err, then there can be no errors in them.
18. List and discuss the "perfections" of Scripture.
- **The Divine Authority of Scripture:** Rather than deriving their authority from the testimony of the Church, the Scriptures are *inherently* authoritative because they are inspired by God who possesses all authority in heaven and earth. This means that the

Church does not, nor can it, *make* Scripture to be so; rather, the Church simply *acknowledges* the Bible for what it is.

- **The Necessity of Scripture:** This “perfection” of Scripture asserts that the Scriptures are necessary for the life of the church and are essential to its existence. In other words, the Word brings the Church into existence, not vice versa. This teaching stands over against the Roman Catholic Church who believes that the Church can exist and operate without the Scripture because the latter derives its authority from the former.
- **The Perspicuity of Scripture:** While there are certainly mysteries taught in Scripture that are difficult to understand (and sometimes even beyond the reach of the human mind), the perspicuity of Scripture teaches that the knowledge necessary for salvation is so simply and comprehensibly communicated in the Scriptures such that anyone, learned or unlearned, may, through the use of ordinary means and by the illumination of the Holy Spirit, come to understand them. This doctrine stands over against the teaching of the Roman Catholic Church who asserts that the Scriptures’ message is so obscure that it requires the infallible interpretation of the Church in order to be understood rightly.
- **The Sufficiency of Scripture:** The Scriptures are sufficient in that there is no outside authority, written or unwritten, which stands alongside them and is equally binding on the conscience.

19. If only Scripture is infallible and sufficient, why do we need confessions and creeds? What sort of authority, if any, ought a confession to have in a reformed church?

- Even though only Scripture is infallible and sufficient, the church needs confessions and creeds in order to set forth in summary form what we believe the whole Bible teaches. False teachers have historically always quoted Scripture in order to defend their beliefs. Therefore, it is important that the church confess publicly what it is they believe and employ that confession as a standard against which all teaching may be measured. Furthermore, the Scriptures themselves give evidence of confessions or “sound doctrine” recognized by the early church that were not themselves part of Scripture (1 Tim 6:3-5; Titus 1:9; 2:1; Jude 3). Therefore, confessions are formulated out of obedience to what the Scriptures teach.
- The confessions and creeds, though subordinate in authority to the Word of God, should be used as the authoritative standard to evaluate the orthodoxy of ministers desiring to serve in the church.

C. Basic Knowledge of the Doctrine of God:

1. What (who) is God?

- God is a spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

2. How many Gods are there?

- There is but one, the living and true God.

3. Discuss the following names of God:

- **Elohim:** Elohim is the simplest designation for God found in the Old Testament. It identifies God as strong, mighty, and a proper object of fear. It is mostly found in the plural, except in some poetry, probably in order to add intensity to the meaning.
 - **Adonai:** This was the most common name used for God before his proper name, *Yahweh*, was revealed to Moses. It signifies that God is an exalted ruler to whom man relates as a servant. It emphasizes God's transcendence over the creation.
 - **El-Shaddai:** This is the name with which God appeared to Abraham. It, too, emphasizes God's omnipotence, yet in a different way than Elohim. The difference between the two is that Elohim refers to the fearful aspect of God's character, while El-Shaddai highlights his grace and his mercy. In other words, El-Shaddai is the all-powerful God who uses that power to make all creation subservient to his gracious purposes.
 - **Yahweh:** This Hebrew name for God highlights in particular the gracious aspect of his character. In revealing this name to Moses in the Midianite wilderness, God confirmed to the people of Moses' day that he would fulfill the covenant promises he made to their fathers, Abraham, Isaac, and Jacob. It signifies that God is unchangeable in his relationship to his people.
 - **Theos:** *Theos* is the Greek equivalent of the Hebrew *Elohim*, and is the most common name applied to God in the New Testament. By accommodation it can be used to refer to other gods, though it expresses essential deity.
 - **Kurios:** *Kurios* is the Greek equivalent for the divine name, *Yahweh*, found in the New Testament. It comes from the noun *kuros*, meaning "power." It highlights the power and ruling authority of God, and, as such, is regularly applied to Jesus Christ.
 - **Pater:** *Pater*, meaning "Father," as applied to God, signifies at least three meanings. First, it can be used to speak of God as the originator and creator of all. Secondly, it is used to express the relationship between the first and second persons of the Trinity, namely, God the Father and God the Son. And, thirdly, it is used to speak of the ethical relationship that each individual Christian bears to God the Father.
4. Formulate the orthodox doctrine of the Trinity. What is the biblical evidence for it?
- There is but one only, living, and true God (Deut 6:4) who exists in three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Spirit (Matt 3:16-17; Matt 28:19; 2 Cor 13:14). The Father is of none, neither begotten, not proceeding; the Son is eternally begotten of the Father (John 1:14, 18); the Holy Spirit eternally proceeding from the Father and the Son (John 15:26).
5. Define what we mean when we speak of God's "self-existence," "immutability," "infinity," and "unity."
- When we speak of God's "self-existence" we mean that he is not dependent on anything outside of himself for his existence. Contrary to the creation which depends on God for life and all things, God has life in himself and is in need of nothing.
 - When we speak of God's "immutability" we mean that God is unchangeable in his being, attributes, promises, knowledge, and purposes.
 - When we speak of God's "infinity" we mean that he is not limited in any way whatsoever. He is not limited in his perfections, nor is he limited by time or space.

- When we speak of God’s “unity” we mean that he is not a composite being, and, therefore, cannot be divided into parts. His essence and his attributes are one and the same (i.e. God *is* love, God *is* light, etc.).
6. Define the following divine attributes: incomprehensibility, sovereignty, infinity, eternity, simplicity, wisdom, truth, holiness, love, and righteousness.
- **incomprehensibility**: the incommunicable attribute of God that renders his essential nature unknowable in any absolute or exhaustive way, other than by God himself. That is, while his creatures may have true knowledge of God, it is always humanly conditioned (i.e. accommodated), limited, and dependent upon God’s revelation of himself.
 - **sovereignty**: the communicable attribute of God that speaks of his absolute power and authority over all things.
 - **infinity**: the incommunicable attribute of God that speaks of his limitlessness with regard to his perfections, time, and space.
 - **eternity**: the incommunicable attribute of God that refers to his infinity with respect to time. He is not limited by time; rather, he has always existed and will always exist. He comprehends all of time in one eternal moment.
 - **simplicity**: the incommunicable attribute of God that speaks of his lack of compositeness, or indivisibility.
 - **wisdom**: the communicable attribute of God whereby his intelligence is manifested in the adaptation of means to ends.
 - **truth**: the communicable attribute of God’s being by virtue of which he fully answers to the idea of the Godhead, is perfectly reliable in his revelation, and see things as they really are.
 - **holiness**: a) the communicable attribute of God that sets him apart from all his creatures; b) the attribute of God that points to his ethical purity by which he hates all sin, always maintain his own moral excellence, and demands ethical purity from his moral creatures.
 - **love**: that aspect of God’s goodness directed towards his moral creatures by which he is moved to self-communication
 - **righteousness**: the communicable attribute of God that speaks of the rectitude of his divine nature and by which he shows himself to be holy by rewarding the good and punishing the wicked.
7. What are the decrees of God?
- The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he has foreordained whatsoever comes to pass.
8. Discuss the differences between supra- and infralapsarianism. Why does this matter?
- The debate between supra- and infralapsarianism concerns the logical order of God’s decree. Supralapsarians believe that the logical order of the decree begins with predestination, followed by the decrees to create and permit the fall into sin. As a result, man is considered in the doctrine of election as one who *will be* created and fall. Infralapsarians, on the other hand, believe that the logical order of the decrees begins with the decree to create man in righteousness and holiness, followed by the

decree to permit the fall, and, finally, the decree to elect and reprobate. In this system, man is elected or reprobated *as created and fallen*.

- This debate is important in that the position one takes on the issue will determine the way one speaks about God's disposition towards and his election of sinners. For example, taking an infralapsarian position would seem to preclude speaking of God creating people for the sole purpose of glorifying himself by sending them to hell.

9. Discuss the Covenant of Redemption. Who are the parties?

- The Covenant of Redemption is that covenant of works made in eternity past in the inner council of the Trinity in which the Father promised to give the Son a people and a kingdom upon condition of his perfect and personal obedience and sacrificial death in their place, and in which the Holy Spirit agrees to empower the Son in his work as well as serve as the Son's reward upon completion of its stipulations. This covenant forms the basis for the Covenant of Grace carried out in history.
- The parties of the covenant are the three persons of the Trinity: the Father, the Son, and the Holy Spirit.

10. Discuss the Biblical teaching regarding predestination.

- The Bible teaches that God, in eternity past, unchangeably predestined some men and angels to everlasting life and some to everlasting death. The number of those predestined to both life and death is fixed, and cannot be increased or diminished. Predestination, strictly speaking, is the broader category that includes within it both election and reprobation.

11. What is election? Is it based upon foreknowledge? Why is that an important question? Discuss Romans 8:29ff in this connection.

- Election is that eternal act of God whereby he, out of his sovereign good pleasure, chooses some individuals to be the recipients of his special grace and eternal salvation.
- Election is not based upon foreknowledge whatsoever. This is an important question because if God's election is based upon his foreknowledge of man's faith or good works, then *man* and not God is the one who ultimately determines his/her salvation.
- At first glance, Romans 8:29ff seems to teach that God's election is based upon his foreknowledge. While Paul is certainly saying the God's foreknowledge precedes his election, there are at least two reasons why we should not understand this passage to teach that God chooses people based upon foreseen faith. First, the objects of God's foreknowledge here are *actual people*, not something those people possess (i.e., faith). Secondly, the verb (προ-)γινώσκω used here means something much more than mere intellectual apprehension. It is a *distinguishing* kind of knowledge (cf., Gen 18:19; Matt 7:23). Thus, Paul is highlighting here God's *initiative* in salvation. He distinguished, or set apart, some men and women, and chose them out of his grace.

12. Does God love the non-elect? How? To what end?

- In one sense, God does love the non-elect. Though his love for them is distinguished from his love for the elect in that it does not end in their salvation, it nevertheless moves him to be gracious towards them, giving them rain, food, and sun, and many other good things short of salvation (Matt 7:43-48).

13. What is reprobation? How is it like election? How is it different? How is it compatible with God's love?

- Reprobation is that eternal decree of God whereby he chooses to pass by some men and angels with his special grace (preterition), and condemn them eternally to hell in punishment for their sin, as a demonstration of his justice (condemnation).
- Reprobation is like election in that it is carried out by God out of his mere good pleasure, it took place before the foundation of the world, and the objects of both are individual human beings. Like election, reprobation is also immutable and its results are eternal. The two acts are also similar in that the ultimate end of both is the glory of God.
- Reprobation and election differ primarily in their proximate ends. Reprobation assigns sinners to hell and condemnation, while election secures for its objects eternal life and salvation. The two also differ in that God actively brings about the effects of election (i.e., regeneration, calling, faith, etc.), while the same cannot be said of reprobation (i.e., the fall, the unrighteous state of sinners, and their actual sins which earn for them condemnation).
- Reprobation is compatible with God's love because his love does not obligate him to save all men. Rather, God is free to love those whom he chooses (Rom 9:15). Furthermore, since God is simple, his love cannot be considered in isolation from his justice; both work together in perfect harmony.

14. Does God's grace force a man to choose against his will? Discuss.

- No, God's grace does not force a man to choose against his will. Rather, God's regenerating grace frees fallen man from his natural bondage to sin, and enables him *freely* to will and to do that which is spiritually good.

15. If God foreordains everything that happens, why should we exert any effort? It would seem that whatever God wants will happen, whether or not we make any contribution. Are human decisions, then, unimportant?

- Human decisions and other secondary causes are not unimportant and insignificant, even though God has foreordained them. Scripture teaches both that God is sovereign and that human beings are responsible for their actions. God ordains not only the *ends*, but also the *means* thereunto, which include the free choices of humans to bring about the result. Furthermore, Scripture itself exhorts men to be diligent in the use of means (Phil 2:13).

16. How can man be free if God foreordains everything that happens?

- To be "free", biblically speaking, does not mean that one has the power to make absolutely autonomous decisions free from any outside control. Rather, the Bible defines "freedom" as the natural ability to do what one desires – a freedom with which man is certainly endowed (Jas 1:14; Deut 30:19). Thus, based on this definition of freedom, God can foreordain the choices that men then freely make according to their desires.

17. What is the difference between fate and divine sovereignty?

- One of the main differences between "fate" and "divine sovereignty" is the lack of personality attached to the former and the existence of it in the latter. That is, there is no person behind fate, whereas divine sovereignty is exercised by a holy and good God.

18. Discuss the spiritual world of angels including their existence, nature, and service.
- While the Scriptures do not explicitly set out to defend the existence of angels, their activity is described throughout the Bible, thus affirming their existence.
 - In distinction from God, angels are created beings (Col 1:16). They are incorporeal (Luke 24:39). They are moral, intelligent beings (2 Sam 14:20). And, while all of the angels were created good by God (Gen 1:31), some were preserved and remain without sin, while others fell and await God's judgment (2 Pet 2:4).
 - The service of the angels may be divided into "ordinary" and "extraordinary" service. The ordinary service of angels consists of their praising God day and night in his heavenly council (Isa 6), and, generally speaking, to minister to those who are to inherit salvation (Heb 1:14). There is no Scriptural support for the notion of individual guardian angels. The extraordinary service includes the role played by angels in God's special redemptive works, such as the communication of divine blessings and judgment, and their presence at the birth, resurrection, and ascension of Jesus (cf., Luke 1:26-38). The extraordinary service of angels has ceased with the cessation of special revelation, and will only resume when Christ returns (Matt 24:31).
19. Is God responsible for sin? Did he decree it? Did he permit it?
- Though God, in fact, did *decree* sin, he is not morally responsible for it (cf., Acts 2:23). We may say that God "permits" sin as long as it is understood that certainty is implied in his permitting of it. That is, his will to permit sin does not depend upon his foreknowledge of it; rather, he permits it such that it will certainly come to pass.
20. Distinguish between the decretive and preceptive will of God; between his secret and revealed will. Give scriptural references.
- God's decretive will is that will whereby he purposes or decrees whatsoever comes to pass (Psa 115:3; Rom 9:18-19; Eph 1:5). God's preceptive will, on the other hand, is the rule of life laid down for his creatures (Deut 29:29; Matt 7:21; Rom 12:2). One crucial difference between these two wills is that God's decretive will is always accomplished, while the preceptive will is often disobeyed (Acts 2:23).
21. How does God execute his decrees?
- God executes his decrees in the works of creation and providence.
22. Who is the Holy Spirit?
- The Holy Spirit is the third person of the Trinity, equal in power and glory with the Father and the Son. He eternally proceeds from the Father and the Son, and it is by his work that believers become partakers of the benefits of the work of Christ.
23. Is the Holy Spirit a person?
- Yes, the Holy Spirit is a person.
24. Do you believe in the deity of the Holy Spirit? On what basis?

- Yes, I believe in the deity of the Holy Spirit. I believe this because the Scriptures ascribe to him names (Acts 5:3-4), attributes (1 Cor 2:10-11), works (Gen 1:2), and worship (Matt 28:19) which are due to God alone.

25. What is the relationship of the Holy Spirit to the second person of the Trinity?

- The Holy Spirit eternally proceeds from the second person of the Trinity, the Son of God (John 15:26; Gal 4:6).

D. Basic Knowledge of the Doctrine of Nature, Man, and Sin:

1. What is God's work in creation?

- God's work in creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

2. What is *creatio ex nihilo*? Defend this doctrine from scripture. Distinguish this doctrine from emanationism and from the notion that God made the world out of pre-existing substance.

- *Creatio ex nihilo* is that work of God wherein he created the world from nothing. Scripture teaches this in several places. Genesis 1:1 states: "In the beginning God created the heavens and the earth." This verse presupposes a beginning to all things which God brought about. It leaves no room for pre-existing material, for the merism "the heavens and the earth", encompasses all of created reality. Hebrews 11:3 teaches that "what is seen was not made out of things that are visible," that is, God did not mould some previously chaotic planet into a habitable world. Rather, "the universe was created by the word of God." (See also, Heb 1:2; Col 1:16; Acts 17:24.)
- This doctrine is different from emanationism in that it maintains that the creation is *separate* from God and not a radiation, or continuation, of his being. The doctrine of *creatio ex nihilo* also differs from the notion that God made the world out of pre-existing material in that it asserts that only God is eternal and he made everything out of nothing.

3. Are Genesis 1-3 to be understood as historical chapters? Why or why not?

- Genesis 1-3 are to be understood as historical chapters for both biblical and theological reasons. The Genesis narrative is presented as an historical account. Its historicity is also affirmed throughout the rest of Scripture, most notably in Romans 5:12-19 (cf. also, Neh 9:6; 1 Tim 2:13-14; 2 Pet 3:5-7). Theologically, Paul depends upon the historical existence of Adam and the deadly effects of his disobedience upon all mankind in order to make his argument for Christ as the second Adam (Rom 5:12-19). Therefore, if Genesis 1-3 is not taken as historical, then the substitutionary work of Christ as taught in Romans 5 may be called into question.

4. What are God's works of Providence?

- God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

5. Is the unity of the human race Biblical? Is it important?

- Yes, the unity of the human race is biblical. Paul teaches the unity of the human race in his speech at the Areopagus in Athens (Acts 17:26). The unity of the human race is

hamartologically important because men are accounted guilty before God based on their ordinary descendance from Adam (Rom 5:12). It is also important soteriologically because just as sin entered the world through one *man*, so also salvation came through one *man* (1 Cor 15:21-22). If the human race is not unified, then salvation in Christ is not available to all men.

6. Discuss man in the image of God. In what way is man in the image of God? To what extent?
 - Man is in the image of God in several ways. First, the spirit, or soul, of man is made after the image of God in that it is invisible, simple, spiritual, and immortal. Secondly, the image consists of man's ability to reason and exercise his will. Thirdly, man's moral abilities, namely, true knowledge, righteousness, and holiness, are part of the image of God in man. Fourthly, the image even extends to the body, as it is also immortal and serves as the instrument man uses to carry out his image-bearing responsibilities. Finally, the image of God consists of man's dominion over the rest of creation, and the distinction from it which that implies.
7. What is the chief end of man?
 - The chief end of man is to glorify God and enjoy him forever.
8. What does it mean that man was created in the image of God?
 - The fact that man was created in the image of God means that man is the creaturely representation, or "copy," of God on earth. As such, he is made distinct from the rest of the animals and creatures, and serves as God's representative.
9. What is sin?
 - Sin is any want of conformity unto, or transgression of, the law of God.
10. Discuss the essential nature of sin.
 - Sin is a positive moral evil, willfully carried out by man against God and his Law that consists of acts, dispositions, or states rooted in the heart.
11. Discuss the origin of sin.
 - Sin originated in the angelic world when certain angels, who were created good, rebelled against God and thus fell into sin (John 8:44; 1 John 3:8). Sin entered the human race through the transgression of Adam in the Garden (Rom 5:12).
12. What is included in original sin?
 - Both original guilt and original pollution are included in the concept of original sin. Original guilt renders mankind liable to the penal sanctions of God's law. Original pollution is an inherent disposition toward sin, rendering man both totally depraved and totally unable to perform any truly good work.
13. Describe the manner in which the following groups view original sin:
Roman Catholic theology: Roman Catholics, in general, view original sin as the loss of the supernatural gift (*donum superadditum*) with which Adam was endowed before the fall, and

which enabled him to do meritorious works. Original sin is eliminated, and thus the supernatural gift is restored, in baptism.

Pelagianism: Pelagianism denies original sin, and claims that man is born morally neutral with the ability to fulfill God's law.

Reformed & Presbyterian theology: Original sin is the sinful state and corrupted condition in which all men are born as a result of Adam's first transgression, which includes both guilt and pollution.

14. What is the difference between original sin and actual sins?
 - Original sin is inherited and affects man's nature or state. Actual sins flow out of original sin, and include the sinful *acts*, whether exterior or interior, committed by an individual.
15. What is guilt? What is the extent of guilt in the human race?
 - Guilt is the state of deserving condemnation for the violation of a law or a moral requirement. The extent of guilt reaches to all mankind.
16. What is the penalty for sin?
 - The penalty for sin is death.
17. What is the law written on the conscience?
 - The law written on the conscience is the moral law of God, summarized in the ten commandments, which all human beings possess. All people know God's law to some extent, and know that those who disobey it deserve death.
18. What is its function?
 - The function of the law written on the conscience is three-fold: 1) it serves to reveal to mankind their sinful condition and their need for a Savior; 2) to preserve a level of civic righteousness even in unbelievers; and 3) to serve as a guide for Christians.
19. In what ways does man sin? How often?
 - Man sins in thought, word, and deed, both by commission (doing that which is prohibited) and omission (leaving undone that which is required).
 - Apart from the grace of God, man sins continually.
20. What happened to Adam as a result of the Fall? How much of his being was affected? How was his will affected?
 - The fall brought Adam into an estate of sin and misery, which consisted in the guilt of his first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.
 - All of Adam's being was affected by his fall into sin.
 - The fall affected Adam's will such that he became completely unable to perform any good work, and instead was wholly inclined to evil.
21. Discuss the effects of the fall on God's image in man.

- Human beings continue to bear the image of God after the fall (Jas 3:9; Gen 9:6). The image, however, is corrupted by sin such that humans now lack the capacity to reflect and perform the duties of God’s image bearers.

22. Explain “total depravity”.

- “Total depravity” is a phrase used to describe the understanding that *every aspect* of man’s nature is affected by sin, rendering him unable to perform any good work in the strict sense of the term. It does not mean, however, that man is as perverse or as wicked as he could be.

23. What do you believe will be the eternal state of those in this age who die without ever hearing the gospel?

- I believe that those who die without ever hearing the gospel, and thus having no hope of exercising faith in Christ who is offered in that gospel, will be punished for their sins in hell for eternity.

24. What is common grace? Who were/are some of the proponents & detractors of this view?

- Common grace consists of any good thing human being receive from God *short of salvation*. It is grounded in a favorable attitude of God toward mankind in general, and is manifested in God’s restraint of sin and his enabling of unbelievers to perform acts of civic righteousness. Proponents of this doctrine include(d) Abraham Kuyper, the CRC Synod of 1924, Cornelius Van Til, and John Murray. Detractors include Herman Hoeksema and David J. Engelsma.

E. Basic Knowledge of Covenant Theology:

1. What is a covenant?

- A covenant is a commitment with divine sanctions.

2. What is the Covenant of Works? Who are its parties? Where is the scriptural proof for it?

- The Covenant of Works is the covenant in which life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.
- The parties of the Covenant of Works are God and Adam, the representative of the human race.
- Scriptural proof: Gen 2:17; Hos 6:7; Jer 33:20-21; Rom 5:12-19

3. Is there a present validity to the Covenant of Works (life)? What is it?

- Yes, there is a present validity to the Covenant of Works. The Covenant of Works remains valid for those who continue in sin in that it reveals to them their obligation to render to God perfect obedience, and it threatens curse and punishment for those who do not meet that requirement (Gal 3:10). The conditional promise of the covenant of works still stands for all, even though fallen man is incapable of obtaining eternal life by it (Gal 3:12). Thus, the covenant of works continues to reveal mankind’s need for a Savior.

4. Where do we find Scriptural teaching on the Covenant of Works?

- Gen 2:17; Hos 6:7; Rom 5:12-19; Gal 3:12.
5. What is the Covenant of Grace? Who are the parties?
 - The Covenant of Grace is that covenant whereby God freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved; and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.
 - The parties of the Covenant of Grace are God, our gracious Redeemer, and man, as sinners.
 6. What Scripture teaches the Covenant of Redemption?
 - Luke 22:29; Zech 6:13; Ps 110; Isa 45:22-25
 7. How does covenant theology differ from Dispensationalism?
 - Covenant theology differs from Dispensationalism primarily in that it recognizes the essential unity of the Old and New Testaments found in the continuity of the covenant of grace. Covenant theology affirms that there is, and always has been, one way of salvation (faith in Christ) and one people of God. Dispensationalism, on the other hand, sharply divides the two Testaments, insisting that there are two peoples of God, national Israel and the Church, and, in some older forms of dispensationalism, different ways of salvation for each.
 8. What does Norm Shepherd teach about the Covenant of Works? Why is it important to know his position? (If you are not aware, then you need to read his booklet *The Call of Grace*. (You can download an excellent summary of this view at www.grebeweb.com/linden/shepherd/.)
 - Norm Shepherd rejects the notion that Adam could have gained eternal life by his meritorious work under the Covenant of Works. Rather, he teaches that it is an administration of God's grace which comes by way of man's faithfulness to the obligations of the covenant.
 - It is important to understand his position because it is gaining greater acceptance among the Reformed community, and because it has significant ramifications for systematic theology, especially soteriology. For example, if the concept of merit is rejected altogether, then the meritorious work of Christ cannot be the ground of the believer's salvation. Instead, the believer's faith and works (i.e., "faithfulness") are combined to remain in God's favor, which is a serious misunderstanding of the gospel.
 9. What is Shepherd's view on grace before and after the fall? What difference does it make?
 - Shepherd believes that God's grace toward mankind is effectively the same before and after the fall. This view of grace has important consequences for the way in which salvation is understood. If grace operates the same before and after the fall, then, as Shepherd explicitly states, the way of salvation is virtually identical for everyone, including Adam, Abraham, Christ, and any other believer. His view deprives the work of Christ of its unique, mediatory character, and instead renders it merely an example for believers to follow.

10. What place does the Covenant of Works play in the work of Christ?

- Though Christ was not born under the Adamic covenant of works, and thus did not inherit original sin, he came to fulfill the demands and suffer the curses of that covenant as part of the obedience rendered to the Father under the Covenant of Redemption.

F. Basic Knowledge of the Doctrine of Christ:

1. List some significant Old Testament prophecies that were fulfilled in Christ.

- The Suffering Servant of Isaiah who would take upon himself the penalty of his people's sins (Isa 52:13-53:12)
- The King who would sit on David's throne eternally (2 Sam 7:1-17)
- The Priest after the order of Melchizedek who holds his priesthood forever (Psa 110:4; Heb 7:17).
- Daniel's vision of the Son of Man who was given dominion and a kingdom by the Ancient of Days (Dan 7:13-14)

2. How many natures does Christ have? What is the relationship between His humanity and His deity?

- Christ has two whole, perfect, and distinct natures: one human, one divine.
- His humanity and his deity are inseparably united in one person without conversion, composition, or confusion.

3. Do you believe in the deity of Christ? Give scriptural support for Christ's deity.

- Yes, I believe in the deity of Christ.
- Scriptural support for his deity is found in John 1:1, Romans 9:5, Philippians 2:6, and 2 Peter 1:1.

4. How did Christ become a man?

- Christ became man by being conceived by the power of the Holy Spirit in the womb of the Virgin Mary.

5. Discuss the Virgin Birth and Scripture references for it.

- The incarnation of the Son of God was effected by a supernatural conception and a virgin birth. This means that Christ was conceived by the Holy Spirit without the intervention of man. Though Mary was a virgin, she was not sinless, she did not maintain her virginity perpetually, and she was not assumed into heaven apart from death. The Virgin Birth is redemptive-historically significant in that it hearkens back to previous miraculous conceptions and births (i.e., Isaac, Samuel). Through it, God reveals that he is responsible for effecting man's salvation apart from man's procreative efforts to save himself.
- Scripture teaches the Virgin Birth in Matthew 1:18-20 and Luke 1:34-35.

6. Philippians 2 is sometimes taken to mean that Jesus “emptied himself” (Kenotic Theory) of all or some divine attributes while on earth. Reply.
- Philippians 2:6-11 should not be understood as teaching that Christ “emptied himself” of any divine attributes in the incarnation. First, the gospels testify that Jesus exhibited the very divine attributes which the Kenotics deny that he possessed as a human, such as omniscience (Matt 9:4; Luke 11:17) and omnipotence (Luke 8:22-25). Secondly, this view is theologically problematic because it would seem to call into question the reality of Jesus’ humanity after the ascension, once those divine attributes were “restored” to him. This creates problems for soteriology because what Christ does not assume, he does not redeem. Instead, it should be understood as referring to Christ’s laying aside of his divine majesty which he shared with the Father, and humbling himself in the incarnation.
7. What are the various “stages” in the humiliation of Christ?
- The “stages” of Christ’s humiliation are his 1) incarnation, 2) suffering, 3) death, 4) burial, and 5) descent into hell.
8. What does the Bible mean by the term Mediator?
- The Bible uses the term “mediator” to refer to an individual who intercedes between two parties in order to remove a breach in the covenantal relationship. It is used principally of Christ who serves as the mediator of the New Covenant.
9. Define the following terms:
- atonement:** the satisfaction of divine justice rendered by Christ which affected salvation for his people.
- expiation:** the removal of a sinner’s guilt by means of an atoning sacrifice.
- propitiation:** the removal of God’s wrath against sinners by means of an atoning sacrifice.
- reconciliation:** the removal of the enmity between God and sinners caused by humanity’s sinfulness, and the establishment of a new, friendly relationship between the two parties.
- redemption:** in its most specific sense, a commercial term denoting the deliverance of sinners from their bondage to sin and the law.
- sacrifice:** an offering made to God with the intent of satisfying him
- substitution:** the sufferings of Christ in the place of his people
- penal:** an adjective used to describe Christ’s work as one of suffering divine punishment for sin
- active obedience:** Christ’s work of fulfilling the positive requirements of God’s law in the place of his people.
- passive obedience:** Christ’s work of suffering the penalty due to sinners on account of their disobedience of God’s law.
- satisfaction:** a term used to convey the truth that Christ has fully satisfied the demands of God’s justice by his active and passive obedience, and has thereby provided a full salvation for his people.
10. What is the nature & extent of the Atonement?
- The atonement is objective and vicarious, and extends to the elect only.
11. What are the “states” of Christ’s exaltation?

- The “states” of Christ’s exaltation are his 1) resurrection, 2) ascension, 3) session at the right hand of God, and 4) physical return.

12. Do you believe in the bodily resurrection of Christ?

- Yes, I believe in the bodily resurrection of Christ.

13. Why is belief in the bodily resurrection of Christ important?

- Belief in the bodily resurrection of Christ is crucial for the Christian faith because by it God provided a public declaration that Christ was indeed the Son of God, and that his atoning work had satisfied the demands of divine justice. Without it, Christ could not have been exalted to the right hand of the Father and thence apply the fruits of his redemption.

G. Basic Knowledge of the Application of Redemption:

1. What is grace?

- Grace is, first and foremost, an attribute of God. It is the active principle of his free and undeserved favor shown toward sinners.

2. What is irresistible grace?

- Irresistible grace is that active communication of divine blessings sovereignly wrought by the Holy Spirit in the heart of a sinner. It is typically referred to as “irresistible” because the blessings this grace bestows will infallibly be realized in its object.

3. How is the Word of God made effectual to salvation?

- The Spirit of God makes the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

4. What is the *ordo salutis*? Do you believe that it is a biblical concept?

- The *ordo salutis*, or “order of salvation”, is the setting forth of the distinct benefits of the application of redemption and their relationships to one another.
- Yes, I believe it is a biblical concept.

5. Define the following terms:

effectual calling: the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he persuades and enables us to embrace Jesus Christ, freely offered to us in the gospel.

union with Christ: the work of God's grace, whereby believers are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband; which is done in their effectual calling.

conversion: the act of turning to God which is rooted in regeneration

regeneration: the work of God the Holy Spirit by which new life is implanted in the heart of the sinner and the governing disposition of his life is made holy

faith: Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

repentance: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

justification: Justification is an act of God's free grace, wherein he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

adoption: Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

sanctification: Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

perseverance: Perseverance is that act of God whereby he guarantees that true believers can neither totally nor finally fall away from the state of grace; but shall certainly persevere to the end, and be eternally saved.

glorification: the work of God wherein he perfectly conforms the believer to the image of Christ in both body and soul.

6. Explain the significance of each of the following viewpoints:
 - (a) **Faith precedes regeneration:** This viewpoint is significant because it presupposes the sinner's ability to exercise faith apart from God's initiatory work of regeneration. In this soteriological framework, man's decision (i.e., faith) becomes the deciding factor in whether or not a person is saved.
 - (b) **Regeneration precedes faith:** This viewpoint, in opposition to the above, states that in order for a sinner to exercise faith, God must first regenerate their heart, giving them the ability to do so. It presupposes that the sinner is unable to exercise faith without God's special intervention. (Cf., 1 John 5:1)
7. Is faith a gift of God? Prove your answer from Scripture.
 - Yes, faith is a gift of God. Paul reminds the Ephesians that "by grace [they] have been saved through faith." He then adds to that reminder that their faith is not "from them" (ἐξ ὑμῶν), but rather is a "gift from God" (Eph 2:8). The neuter demonstrative pronoun τοῦτο appears to have as its referent the entire previous phrase, which certainly includes the faith by which they were saved.
8. Distinguish true faith from false faith, true repentance from false repentance.
 - True faith demonstrates that it is indeed true through action and obedience to God's commandments. A person with false faith will claim to believe in Christ, yet will, sooner or later, reveal that they do not by their actions (Jas 2:17; John 14:15).
 - True repentance goes beyond a mere fear of the consequences that sin may bring to a sense of and hatred for the filthiness of sin in God's sight. True repentance also entails a desire to walk in obedience to God's commands thereafter. False repentance falls short of true repentance in that it entails merely sorrow for the consequences of sin for one's own life.

9. What is the “ground” of justification?
 - The “ground” of justification is the active and passive obedience of Christ.

10. What is justification by grace through faith? If justification is by grace, then how can faith, a human act, have anything to do with it?
 - Justification is an act of God's free grace, wherein he pardons all our sins, and accepts us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.
 - The human act of faith can play a part in justification by grace for two reasons. 1) Faith is a gift from God, and therefore is given to sinners by grace as well. 2) Faith, by its very nature, is not meritorious and thus serves as an instrument in justification, not the grounds.

11. Why is justification by faith, rather than by some other human act?
 - Faith is an appropriate means of justification because it trusts in the work of another rather than performing a work itself. Any other human work may be construed as meritorious, whereas faith is inherently extraspective. (Cf. Rom 4:16)

12. Can anyone be justified without repentance? Without good works? Describe carefully the relation between works and Justification, doing justice to both Paul and James.
 - In a certain sense, no one can be justified without repentance and good works, for they are both inevitable consequences, or fruits, of a true understanding of God’s mercy to sinners in Christ. If a person has true faith, therefore, he or she will repent and perform good works. On the other hand, neither good works nor repentance may be rested upon as the grounds of justification, for only the merits of Christ serve as sufficient grounds for our standing before God.

13. Explain how the righteousness of Christ is imputed to believers.
 - The righteousness of Christ is legally imputed to believers such that his merits are really and truly considered as their own when the believer renounces all efforts to save himself by his works and places his faith in Christ alone.

14. What are the marks, which accompany salvation? Give Scriptural references.
 - The marks which accompany salvation are, assurance of God's love, peace of conscience (Rom 5:1, 2, 5), joy in the Holy Spirit (Rom 14:17), increase of grace evidenced by good works and love towards others (1 John 3:14; Jas 2:14-17) and perseverance in faith to the end (1 John 5:13; 1 Pet 1:5).

H. Basic Knowledge of the Doctrine of the Christian Life:

1. Describe and defend the doctrine of the perseverance of the saints.
 - Those whom God has immutably elected to receive salvation will never totally nor finally fall away from the state of grace, and will certainly be preserved by God until the end and be saved. In Romans 8:29-30, Paul describes a closed set of people who are identified by their being predestined, called, justified, and finally glorified. He is saying that everyone

who was predestined will ultimately be glorified, without exception. Also, in John 6, Jesus mentions several times that he will never cast out nor lose those who come to him by faith, but rather will raise them up on the last day (John 6:37, 39, 44).

2. If someone professes faith, then apostatizes, does the doctrine of perseverance assure us of his eventual salvation? Discuss.
 - The doctrine of perseverance does not assure us of the eternal salvation of all those who profess faith. Rather, only those who exercise *saving* faith are assured of their perseverance. The Scriptures teach that there will be people who profess to have faith, but in reality do not have saving faith, and are therefore apostate (1 John 2:19; Heb 10:29).
3. Does belief in the perseverance of the saints lead to careless living?
 - No, the belief in perseverance does not lead to careless living. In fact, perseverance leads to greater gratitude to God for his eternal salvation, which in turn leads to greater obedience and holiness.
4. Is perfectionism a biblical doctrine? Discuss.
 - Perfectionism, the belief that Christians can/will be sinless in this life, is not a biblical doctrine. While the Bible does teach that Christians will continue to grow in grace and holiness throughout their life, it also makes clear that a struggle against sin will continue to be a part of the daily experience of even believers (1 John 1:8, 10; Gal 5:13-26).
5. “Christian ethics are ethics of love, not law.” Reply. Who was the ethicist that made this concept popular?
 - This statement rightly identifies the distinctiveness of Christian ethics as motivated by love, presumably both love for God and love for neighbor. It seems, however, to overstate the case by excluding law from Christian ethics altogether. While law does not *motivate* the ethical life of a Christian, it does serve as a guide as to how Christians should live.
6. Are there rewards for living obediently before God? Of what kind? Is it selfish to work with those rewards in view?
 - There are rewards for living obediently before God. These rewards consist in varying degrees of glory which believers will occupy in the age to come. Given that these rewards are bestowed by God for works that proceed as results of God’s grace, and therefore bring him glory in the end, it is not selfish to work with these rewards in view.
7. Why are good works necessary for a Christian?
 - Yes, good works are necessary for a Christian because they are the inevitable fruits of genuine faith.
8. What is the believer’s relationship to the law of God?
 - The believer has been redeemed from the law as a system of curse and salvation. Yet because the law is a manifestation of God’s own holiness, it continues to remain the standard for the Christian’s moral life.

9. What is your position on the Sabbath? Is it required for New Testament believers? If so, how ought it to be observed?
- I believe that the Sabbath is a creation ordinance and therefore binding on New Testament believers. The Sabbath should be observed by resting from our worldly employment, worshipping God both corporately and privately, and engaging in deeds of necessity and mercy.
10. Distinguish between the gifts and the fruit of the Spirit.
- The gifts of the Spirit are those works given to individual Christians to use in the service of others for the building up of the common good (Rom 12:6-8; 1 Cor 12:4-11). These gifts differ from person to person, so that not everyone has the same spiritual gift in the church. The fruit of the Spirit, on the other hand, concerns the inner motives and attitudes of the believer, and will come to expression in all Christians (Gal 5:22).
11. What does the term “tongues” mean in Acts? In Corinthians?
- The term “tongues” (γλῶσσα) in both Acts and Corinthians means “foreign language”.
12. What is the “gift of tongues”? Does it exist today?
- The “gift of tongues” is a miraculous, prophetic sign given by the Holy Spirit as divine revelation which enables a person to speak in a language not their own. Given that the gift of tongues was a medium of special revelation during the apostolic era, and that the canon of Scripture is now complete, the gift of tongues has ceased with the closing of the canon.
13. Define the New Testament gift of prophecy. Does it exist today?
- The gift of prophecy is the ability to receive special revelation from God and communicate its message to others. The gift of prophecy does not exist today, seeing that the canon of Scripture is now closed.
14. It is correct for a Christian to have a private prayer language in tongues?
- Since the gift of tongues is a prophetic gift and, thus, is no longer given to the church, then it would seem incorrect for a Christian to have a private prayer language in tongues. Furthermore, Paul says that when praying in a tongue, one’s mind is “unfruitful” (1 Cor 14:14).
15. What do you believe concerning the “holy laughter” and “slain in the Spirit” concepts?
- I believe the concepts of “holy laughter” and being “slain in the Spirit” are unbiblical, and should, therefore, not be endorsed by or practiced in the church.
16. Does God raise up “faith healers” today?
- No, God does not raise up “faith healers” today. Miraculous healing was a gift given to authenticate the giving of special revelation. Since God’s former ways of revealing himself have now ceased, there is no need for the gift of miraculous healing.
17. What is Christian Liberty? Give scriptural support for your views.

- Christian Liberty is that freedom Christians enjoy which permits them to act according to their own consciences in matters about which the Scriptures do not speak.

18. How does one distinguish between liberty and license?

I. Basic Knowledge of the Doctrine of the Church:

1. What is the Church?

- The catholic or universal Church consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fullness of Him that fills all in all.

2. When did the church begin? Discuss the relation of the church to Old Testament Israel. Discuss the claims of the dispensationalists in this connection. Name two prominent dispensationalists.

- The church began during the patriarchal period soon after Adam and Eve's fall into sin (Gen 4:26). The church has been essentially the same throughout all of God's redemptive activity in the world, even though it differed with respect to its outward administration. Thus, the New Testament church is the replacement of Old Testament Israel, despite the national, theocratic aspects now having been removed.
- Dispensationalists claim, in contrast to the above, that the church began at Pentecost after national Israel failed to accept Jesus as their national king. Thus, they understand the church as a temporary "parenthesis" in God's redemptive plan which will begin again in a future, earthly millennial reign. Two prominent dispensationalists are John MacArthur and Charles Ryrie.

3. What is the invisible church?

- The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.

4. What is the visible church?

- The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and their children.

5. Who is the Head of the Church?

- The Head of the Church is the Lord Jesus Christ.

6. What are some of the biblical names for the Church?

- Some of the biblical names for the church include: the body of Christ, the pillar and buttress of the truth, the people of God, the household of God, the bride of Christ, a holy nation, and a royal priesthood.

7. What are the marks of the true Church?

- The marks of the true Church are the faithful proclamation of the gospel, the proper administration of the sacraments, and the faithful administration of church discipline.

8. What are the means of grace?
 - The means of grace are the reading, but especially the preaching of the Word of God, the sacraments of baptism and the Lord's Supper, and prayer.
9. Describe the uses of the word "church" in the New Testament.
 - The word "church" is used in a variety of senses in the New Testament. It is used to refer to the church in its totality (Eph 1:22), to local churches (1 Cor 16:19), and even house churches (Rom 16:5). The word is also used to refer to the gathering of believers to worship (1 Cor 14:34ff).
10. May a woman ever speak in church? Teach men? Be ordained to the diaconate? The eldership?
 - Women may speak in church by singing and praying, as long as these prayers do not involve leading the congregation (Eph 5:19; 1 Cor 11:5).
 - Women may not teach men in church (1 Tim 2:11-12).
 - I believe women may be ordained to the diaconate (1 Tim 3:11; Rom 16:1). I am fully prepared, however, to submit to the BCO which states that only men may be ordained to that office.
 - Women may not be ordained to the office of elder.

J. Basic Knowledge of Eschatology:

1. What is eschatology?
 - Eschatology is the doctrine of the last things.
2. What is death? How is it related to sin?
 - Physical death is the termination of physical life by the separation of body and soul. Death is a positive punishment for sin.
3. What is the state of man after death?
 - At death, body and soul are separated. The souls of believers are received into heaven where they behold the face of Christ and wait for the redemption of their bodies. The wicked, at death, are cast into hell to endure torments until the resurrection and the judgment.
4. Does Scripture teach a further probation (Purgatory) following death? "Soul-sleep?" Discuss.
 - Scripture does not teach the existence of either a further probation such as Purgatory or "soul-sleep." The possibility of a further probation is eliminated by the sufficiency of Christ's atonement and the imputation of his active obedience. His work has perfectly qualified believers to be in God's presence, and they need no further probation. The doctrine of "soul-sleep" is negated by passages like Philippians 1:23 in which Paul states that it would be "better" to be with Christ than to remain here. This would not make sense if a person remained unconscious during the time before the resurrection.
5. Prove from Scripture that the bodies of believers will be raised on the last day.

- The clearest passage dealing with the resurrection of the bodies of believers is 1 Corinthians 15. Paul explains that “flesh and blood cannot inherit the kingdom of God”, but that at the sound of the trumpet on the last day believers will receive imperishable, heavenly bodies like that of Christ (vv. 50-54). He explains earlier in the chapter that the resurrection takes place even though our bodies die and are buried, just like a seed has to die in order to produce wheat (v. 37). Also, in Romans 8:23, Paul speaks of our ultimate hope as “the redemption of our bodies.” (Cf. also Phil 3:21)
6. What will be the final destinies of mankind? Do you believe that eventually all will be saved?
- All mankind will either be consigned to the new heavens and the new earth or to hell. I do not believe that eventually all will be saved. Scripture teaches that there will be some in hell.
7. What is the final judgment?
- The final judgment will occur at the second coming, at which time God will judge by Christ both apostate angels and all men, who will give an account of what they have done in the body, whether good or evil. The final judgment will manifest God’s mercy in the eternal salvation of the elect, and his justice in the damnation of the reprobate.
8. Discuss the Kingdom of God in the light of Bible passages. What is its present reality? What is its future perfection? Why do we pray, “Thy kingdom come?”
- While the idea of the Kingdom of God is varied in character, the primary idea contained in the concept is God’s rule established and acknowledged in the hearts of sinners presently, which will come to its future perfection only at the second coming of the King, the Lord Jesus Christ. Jesus taught that his exorcisms were proof that the Kingdom had arrived with his first coming (Luke 11:20). Yet, Jesus also makes clear that there still remains a future fulfillment of the Kingdom when he says that not everyone who claims to know him will enter the kingdom of heaven *on that day* (Matt 7:21-22). This future perfection will occur at the consummation and will fully and finally establish God’s rule on earth. For this reason, we pray “thy kingdom come”, because God’s perfect rule on earth is still yet to come.
9. Discuss the Biblical usage of the term, “last days”. Give scriptural proofs.
- The Bible uses the term “last days” to refer to the time period between the first and second comings of Christ. Peter announces in his sermon at Pentecost that the “last days” predicted by the prophet Joel had dawned on the crowd who witnessed the speaking of foreign languages (Acts 2:17). The author to the Hebrews refers to his present time as “these last days” in which God has spoken to his people by his Son (Heb 1:2). (Cf. also 2 Tim 3:1; Jas 5:3; 2 Pet 3:3)
10. What is Amillennialism?
- Amillennialism is the belief that there is insufficient Scriptural ground to expect a future, earthly millennium. Rather, the present dispensation of the Kingdom of God, which is characterized primarily as a time of suffering for the church, will be immediately followed by the consummation of all things at the second coming of Christ.

11. What is Postmillennialism?

- Postmillennialism is the belief that Christ will return at the end of a long period of spiritual and moral flourishing short of the consummation (the “millennium”) brought about by the increasing success of gospel preaching.

12. What is Premillennialism?

- Premillennialism is the belief that Christ will return first to establish an earthly kingdom which will last for a thousand years, and at the end of which he will bring about the consummation.

13. What is the difference between dispensational premillennialism and covenantal premillennialism?

- The main difference between dispensational and covenantal premillennialism is the sharp distinction between Jew and Gentile that the former maintains. That is, covenantal premillennialism asserts that there is one people of God comprised of both Jews and Gentiles that will find its fulfillment in the millennium. Dispensational premillennialism, on the other hand, claims that the millennium will concern primarily the establishment of a *Jewish* kingdom.

14. Is the Church a “parenthesis?” Explain. Where does this notion come from?

- No, the Church is not a “parenthesis.” The Church is the fulfillment or the replacement of Old Testament, theocratic Israel, not a separate entity that only exists in between (i.e., parenthetically) God’s separate dealings with Israel. This notion comes from dispensational theology which claims that when God’s original plans for Israel failed, he established the Church until he would resume his dealings with Israel in the millennium.

15. Will there be a “rapture” of the Church followed by any significant events? Explain. What other views are there on this?

- I do not believe there is sufficient biblical evidence to assert that there will be a “rapture” of the Church followed by significant events. I understand the Scriptures to teach that all the events of the Second Coming of Christ (i.e., the resurrection of the just and the unjust, the final judgment, and the restoration of creation) will occur concurrently. To assert that the Church will be raptured years prior to the other events of general eschatology (even if the “rapture” is understood as the resurrection of the just) would go against the biblical teaching regarding the concurrent events.
- The most prominent alternative view concerning the rapture is the view of dispensational theology. It claims, based on an interpretation of 1 Thess 4:17, that the Church will be taken out of the world so as not to suffer the seven-year tribulation which occurs immediately prior to the millennium.

16. What is important for you to teach regarding the death of an individual?

- Concerning the death of an individual it is important to teach several things. First, if the individual is a Christian, it is important to teach that their death is not a punishment for sin, but rather the final step in their progressive sanctification – the final blow to their sinful nature. Secondly, it is important to teach that upon death believers will pass into

glory to be with Christ where they will await the redemption of their bodies. Finally, it is important to teach all men that after death there is no longer any opportunity to believe on Christ and be saved.

17. What is important for you to teach regarding the Second Coming of Christ and the end of the world?
 - Regarding the Second Coming of Christ it is important to teach that the day and the hour of his coming are unknown to us, that he will return bodily, and that with it will occur the resurrection of the just and the unjust and the final judgment.
18. What difference should knowledge of the end of all things make in the lives of believers?
 - The knowledge of Christ's certain return gives us hope to persevere in faith in the midst of suffering and trials. The unknown hour of his return should make us diligent to watch, pray, and always be ready for his coming.

K. Basic Knowledge of the government of the PCA as defined in the BCO:

1. How is the Church on earth governed?
 - The Church on earth is governed by the Lord Jesus Christ through his Word and Spirit by the ministry of men.
2. Explain the three major forms of Church government.
 - A *Congregational* church government views each local church as autonomous and self-governing, and see no place for any official, governmental connection between local churches.
 - *Presbyterian* church government affirms the importance of the "connectional" nature of the church; that is, that each local congregation is "connected" both doctrinally and in practice to other local congregations via presbyteries and the General Assembly. Each local church is governed by a session, each session is accountable to a presbytery, and every presbytery accountable to the General Assembly.
 - *Episcopalian* church government consists of a hierarchy of priests and bishops who have final authority in the government of the church.
3. What are the distinctive features of the Presbyterian form of government?
 - Each local church is ruled by a *session*, comprised of teaching and ruling elders called by Christ and recognized by the members of the church as their leaders.
 - Each local church is represented by chosen members of its session within a *presbytery*, a church court comprised of teaching and ruling elders from each church within a certain geographical area.
 - The denomination as a whole is represented in the *General Assembly*, which serves as the highest court of the church.
4. What are the major divisions in the *BCO*?
 - The major divisions in the *BCO* are "Form of Government," "The Rules of Discipline," and "The Directory for the Worship of God."

5. What are the courts of the church?
 - The courts of the church are Sessions, Presbyteries, and the General Assembly (BCO 10-2).

6. Why do you believe that the Presbyterian form of government is the best and most biblical of the three?
 - I believe the Presbyterian form of government is the best and most biblical form because it incorporates both the institutional nature of the church and its authority together with the idea that the church as an institution may err. Thus, its leadership and members are invested with the authority to declare the church's doctrine and govern the church according to the Word of God, while at the same time being protected from abuses of authority that may come from a form of government where there is no recourse for complaints or grievances.

7. Was Acts 15 equivalent to a Presbytery? A Synod (General Assembly)? None of these? Why or why not?
 - The so-called Jerusalem Council of Acts 15 is most similar to a General Assembly, with the exception that not all churches were represented as is the case in the GA. The reason why Acts 15 more closely resembles a GA rather than a presbytery is that the decisions rendered there were applicable to churches over a wider geographical jurisdiction than our current presbyteries.

8. Name the extraordinary and ordinary officers of the Church.
 - The extraordinary officers of the Church were the Apostles and Prophets.
 - The ordinary officers of the Church are elders and deacons.

9. What are the requirements and duties of teaching elders?
 - A teaching elder "should possess a competency of human learning and be blameless in life, sound in the faith and apt to teach. He should exhibit a sobriety and holiness of life becoming the Gospel. He should rule his own house well and should have a good report of them that are outside the Church" (8-2).
 - The duties of a teaching elder include, in addition to the responsibilities he shares with ruling elders, feeding the flock through the reading, expounding, and preaching the Word of God and by administering the Sacraments.

10. What are the requirements and duties of ruling elders?
 - The requirements of ruling elders are the same as those of teaching elders.
 - The duties of the ruling elders include watching diligently over the flock to ensure that no false teaching or morals enters into it. He must exercise government and discipline, visit the people in their homes, especially the sick, "instruct the ignorant, comfort the mourner, nourish and guard the children of the Church." He must set an example to the flock by evangelizing the unconverted. He "should pray with and for the people, being careful and diligent in seeking the fruit of the preached Word among the flock."

11. If you plant a church, how important it is to you that you get elders in place as soon as possible?
- While I would not want to be hasty in ordaining elders, I would certainly make the ordination of elders a high priority in the planting of a church. Seeing that BCO 8-6 allows an evangelist a period of 12 months to organize church and instruct, examine, and ordain elders, I would attempt to do so within that period of time.
12. Is the teaching elder over or higher than the ruling elder?
- No, the teaching elder is not over or higher than the ruling elder. He is simply called to labor in a different way than the ruling elder.
13. What sort of working relationship should you expect to have with your elders?
- Given that teaching and ruling elders possess the same authority in the church, a teaching elder should expect to have a relationship of mutual respect, accountability, and submission to his fellow elders. The TE, however, is the moderator of the session and will, therefore, carry out the duties which accompany that position when meeting with the other elders.
14. How would you go about training the elders and prospective elders in your congregation?
- I would begin training prospective elders by taking them through a basic course on the Westminster Confession and Catechisms in order to solidify them doctrinally. The course would include both classroom instruction as well as some type of examination process whereby the candidates' grasp of the material would be assessed. I would also meet individually with the men about their sense of calling to the eldership and would lovingly inquire about their sense of qualification for the office based on the qualifications listed in 1 Timothy 3.
15. What do you think about the ordination of women as ordinary officers of the Church?
- I believe the ordinary office of elder, being an office charged with teaching and ruling the church, is open to men only (1 Tim 2:11-12). I believe the office of deacon, however, not being an office of teaching and ruling, is open to qualified men and women (1 Tim 3:11; Rom 16:1).
 - I recognize that my view concerning the ordination of women to the office of deacon is not in accordance with the last sentence of *BCO* 7-2. Such being the case, I am fully prepared to submit to the teaching of the *BCO* and refrain from teaching my particular convictions on the issue unless future changes to the *BCO* be made.
16. What are the requirements and duties of deacons?
- Deacons must be "men of spiritual character, honest repute, exemplary lives, brotherly spirit, warm sympathies, and sound judgment." The deacons' duties include ministering to those who are in need, to devise effective methods of collecting the gifts of the people, and distribute them to those for whom they were collected. They are also responsible to care for the property of the congregation.
17. What is Church discipline? Why is it important?

- “[Church] discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare” (BCO 27-1). In its restricted, technical sense, it refers to the judicial process by which errant members of the covenant community are encouraged to repent of their sin, and by which non-repentant sinners are removed from the fellowship.
- Church discipline is important because it maintains the glory of God, the purity of his Church, and works to keep and reclaim disobedient sinners (BCO 27-3).

18. What is the aim of Church discipline?

- The aims of Church discipline are “the rebuke of offenses, the removal of scandal, the vindication of the honor of Christ, the promotion of the purity and general edification of the Church, and the spiritual good of the offenders themselves” (BCO 27-3).

19. Give Biblical support for the concept and practice of Church membership.

- The concept of church membership begins in the Old Testament where we find that the people of God were marked out by circumcision, numbered, and organized in such a way that they were identifiable among the surrounding nations (Gen 17:10-14; Num 1-2). It was clear, therefore, who was a member of the covenant community and who was not. So also we see the continuation of this concept and the practice of adding people to the visible covenant community in the New Testament. Throughout the book of Acts, the Apostles mark those who receive the testimony of Jesus with baptism, and then receive them into the number of those in the church (Acts 2:41, 47). It is clear that “adding to the number” of the church is not simply shorthand for referring to salvation, for Luke writes that *those who were being saved were added to their number*, distinguishing the two concepts from one another. We find further evidence of this practice in the New Testament in passages like Hebrew 13:17, in which the author exhorts his hearers to “obey [their] leaders and submit to them.” The writer assumes his hearers would know who their leaders are, further implying some sort of formal recognition of who is in the church and who is not. This understanding is reinforced by his earlier exhortation to not neglect meeting together (Heb 10:25).

20. What is your response to those who claim to be born-again believers, but who refuse to associate themselves with any local church?

- I would respond by explaining to them the biblical teaching outlined in the previous question in order to persuade them to respond to the gospel by joining the church. I would also explain that they are depriving themselves of many benefits and privileges of being associated with a local church, namely, the watchful care, instruction, government, and means of grace which are designed for their benefit.

21. What greater benefits for presbyters and members do you see in a rightly followed Presbyterian form of government that would not exist in consistently followed other forms of government?

- Under a consistently followed Presbyterian form of church government, both presbyters and members have the benefit of seeking due process through the appellate process if they believe they have been wrongly accused of an offense. Thus, they are protected against any potential tyranny of one session, pastor, or member over them. They also

enjoy the benefit of being subject to church discipline, the findings of which extend to all churches in the denomination, to urge them towards repentance.

22. What is the constitution of the PCA?

- The constitution of the PCA consists of its doctrinal standards set forth in the *Westminster Confession of Faith* and *Larger and Shorter Catechisms*, together with the *Book of Church Order*.

L. Sermon:

In conjunction with the Candidates & Credentials Committee, you must prepare and deliver a sermon. You are to include a manuscript and a tape/CD copy of this sermon a minimum of one month prior to the exam to the chairman of the C&C committee, Dr. Julius J. Kim (jjkim@wscal.edu). Tardy sermons could possibly preclude your exam, so please make certain that the material is in on time.