

## **ORDINATION GUIDE FOR SOVEREIGN GRACE CHURCHES**

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## **1. INTRODUCTION**

Sovereign Grace Pastors,

The goal of this Ordination Guide is to assist you, local elderships, in the ordination process by providing information and materials related to ordination in Sovereign Grace Churches (SGC). It includes an overview of the process, evaluation forms, assignments, recommended reading, a study guide, and more.

As a first step, the elder candidate and his local elders should familiarize themselves with Sections 2, 3, and 9 of the Book of Church Order (BCO). Sections 2 and 3 address the office and qualifications of elders, and Section 9 addresses the ordination of elders, including a recommended process for ordination.

Your Regional Ordination Committee (ROC) will be able to serve you with any questions you may have. When a local eldership desires to move toward ordaining a man, they should inform and involve the ROC at the outset. It is recommended that you contact the ROC at least 12 months in advance of the desired date of ordination, prior to initiating the ordination process and study period. This allows sufficient time for personal study, evaluations, required reading, and writing assignments to be completed.

In working toward ordination, we should keep in mind that this process is valuable not only for the evaluation it provides, but also for the edification and equipping the candidate experiences. Additionally, we should allow ordination to function as a reminder of Christ's love for his church. The one who gave up his life in love for the church has ascended to heaven. From that position of authority, and motivated by the same love, he now gives gifted men as leaders to the church.

May churches be built up, our partnership be strengthened, and the glory of Christ be promoted through the appointment of faithful shepherds in the churches of Sovereign Grace.

## **2. RATIONALE FOR ORDINATION STANDARDS FOR SOVEREIGN GRACE CHURCHES**

God's word presents the role of a pastor as a high calling and privilege. There is a unique authority and responsibility entrusted to Christ's under-shepherds. Every pastor is to be a skilled teacher of Scripture, and must be capable of feeding the flock from God's word. Every pastor is also a governing elder in the affairs of the church, a spiritual overseer, a guardian of sound doctrine, and a refuter of false doctrine.

Therefore, to be ordained as a pastor, a candidate must be a proven student of God's word, "rightly handling the word of truth" (2 Tim 2:15). The candidate must be "able to teach" (1 Tim 3:2). "He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it" (Titus 1:9). He must be able to protect the flock from false doctrine and from wolves (Acts 20:28-30).

The Sovereign Grace Book of Church Order (BCO), following Biblical standards for eldership, states that all of our elders must possess an aptitude for sound doctrine: "Elders must possess as aptitude for sound doctrine, which means they understand and believe it and can teach and defend it" (3.5). They must also have an ability to teach: "Such an ability to teach implies a basic ability to organize ideas, accurately exegete the biblical text, and communicate this in a way that encourages, instructs, and even inspires other believers" (3.5.3).

The ordination process for the churches of Sovereign Grace is intended to protect the integrity of our doctrinal commitments and values, to guard against being hasty in the laying on of hands (1 Tim 5:22), and to ensure that called and qualified men are filling our pulpits, leading our church plants, and pastoring our churches. All current elders in the churches of Sovereign Grace have a vested interest in the quality of our future elders. The theological maturity and biblical fidelity of our pastors is fundamental to the health of our union of churches.

For this reason, there must be ordination standards that accurately assess a man's knowledge and handling of Scripture, his ability to understand and apply sound doctrine, and his fundamental doctrinal commitments. There must be doctrinal standards for eldership that are higher than what is required of church members (Jas 3:1). There should be a process of careful study, preparation, and examination. Candidates should be assessed for their ability to bring God's word to bear on a range of theological, pastoral, and contemporary issues. The examination should also cover our Statement of Faith, BCO, and our shared values.

Such a process is faithful to the standards of Scripture, is in keeping with the Sovereign Grace BCO, and promotes the future health of the churches of Sovereign Grace.

### 3. SUMMARY OF ENTIRE ORDINATION PROCEDURE

There are seven elements to the ordination procedure:

1. Identification of a potential candidate: The responsibility for identifying and training elders rests on each local eldership (see 1 Tim 3:1-7, Titus 1:7-9 for the qualifications; also 2 Tim 2:2 for the responsibility to identify potential elders). The section “Local Evaluation Questions” below will help you as you identify and evaluate potential elders. Any potential reservations or disagreements with the Sovereign Grace Statement of Faith must be identified at this point.
2. Preliminary assessment test: After you have identified a candidate for eldership, the next step is to evaluate his current level of biblical, theological, and pastoral knowledge. The preliminary assessment test that is provided is simply a tool to help the candidate and his local elders. After taking this test, the candidate will be in a better position to personalize his study plan.
3. Ordination study period: The length of time required for this will vary. The goal is to use the results of the preliminary assessment test to help each man best prepare for both the written and oral exams, and to write his ordination papers. The section marked “Ordination Resources” below contains the required readings as well as supplemental readings to help a man address weaknesses identified by the preliminary assessment test. Two suggested study plans are provided (six-month and 12-month); the length of time will vary depending on the candidate’s background, abilities, and schedule.
4. Submission of required documents: As the candidate’s study period ends, the Regional Ordination Committee (hereafter ROC) should be notified of the candidate’s status and the timetable for taking the ordination exams. See the section entitled “Documents Required by the ROC” for the full list.
5. Ordination exams:
  - a. ***The Bible knowledge exam*** will be supplied by the ROC, to be taken by the candidate on his own, and proctored by a member of the local eldership. The completed exam should immediately be forwarded to the ROC, which should grade the exam within two weeks of receiving it. The ROC will then inform the candidate and his eldership of his score.

If a candidate fails the exam, he should be informed only of his overall score, and not be informed of which questions were right and wrong. Failing the exam requires waiting at least a month and taking the same exam again, with a graded copy of each test handed in to the Regional Ordination Committee. This continues until the candidate is able to score 75% or above.

The candidate should not have access to the exam beyond the duration of time he is taking the exam. In preparing for the exam, it is important that local elders do not assist the candidate by giving him sample questions from the actual exam.

- b. ***The theology exam*** will also be supplied by the ROC, to be taken by the candidate on his own, and proctored by a member of the local eldership. The completed exam should immediately be forwarded to the ROC, which should grade the exam within two weeks of receiving it. The ROC will then inform the candidate and his eldership of his score. The theology exam covers the categories in our Statement of Faith.

If a candidate fails the exam, he should be informed only of his overall score, and not be informed of which questions were right and wrong. Failing the exam requires waiting at least a month and taking the same exam again, with a graded copy of each test handed in to the Regional Ordination Committee. This continues until the candidate is able to score above 75%.

The candidate should not have access to the exam beyond the duration of time he is taking the exam. In preparing for the exam, it is important that local elders do not assist the candidate by giving him sample questions from the actual exam.

- c. ***The oral exam*** is administered by the ROC. Churches that are farther apart from each other may want to consider conducting the oral exam either at the annual Council of Elders or a regional assembly. The oral exam focuses on 1) personal background, calling, and convictions, 2) polity and Sovereign Grace shared values, and 3) pastoral ministry. During the exam, the candidate may be questioned by the ROC on his written exam, ordination papers, evaluations, or bible knowledge should the ROC deem it helpful.
- 6. Approval by the Regional Assembly of Elders (RAE): Upon successful completion of the written and oral exams, the candidate is presented to the RAE by the local elders. The ROC will give their recommendation regarding the man's ordination to the assembly. The candidate will receive approval by a simple majority vote after any "necessary and relevant questioning" (BCO-9.3.6). If the RAE approves the candidate, then the candidate signs the statement regarding to his subscription to the Statement of Faith and submission to the BCO (BCO-9.3.6).
  - 7. Ordination service in the local church. After these requirements are met, the local church publicly announces a date for an official ordination service. The candidate publicly affirms a series of questions stipulated in the BCO. The elders lay hands on the candidate and publicly commend him to God through prayer.

#### **4. REQUIRED DOCUMENTS BY THE REGIONAL ORDINATION COMMITTEE:**

The following documents must be submitted as an ordination packet to the ROC 60 days prior to the candidate's oral exam. The candidate will provide his eldership with all of the following items except #2, which will be completed by the eldership, and #s 4-5, which will be proctored by the local eldership. The entire ordination packet will then be sent by the local eldership to the chairman of the ROC.

1. Self-evaluation questions from the elder candidate (evaluation guide provided)
2. Local elder team evaluation questions of elder candidate (evaluation guide provided)
3. Statement of any reservations or disagreements the candidate may have with the Sovereign Grace Statement of Faith.
4. Bible knowledge exam (provided by the ROC; proctored by local eldership, graded by ROC)
5. Graded Theology exam (provided by the ROC; proctored by local eldership, graded by ROC)
6. Ordination paper 1 (750-1000 words): Soteriology<sup>1</sup>
7. Ordination paper 2 (750-1000 words): Preaching & the Church
8. Ordination paper 3 (750-1000 words): Continuationism
9. Ordination paper 4 (750-1000 words): Biblical Manhood & Womanhood
10. Ordination paper 5 (750-1000 words): Divorce & Remarriage
11. Ordination paper 6 (750-1000 words): Gender Issues: Pastoral & Cultural
12. Sermon manuscript and audio/video recording of the sermon
13. Signed statement that required reading was completed

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<sup>1</sup> See Section 9, p. 53, for the specific topics for Ordination Papers.

## 5. LOCAL EVALUATION QUESTIONS

The following sets of questions are for use by the candidate and also by the local eldership. The purpose is to help a man think through his strengths and weaknesses, and to give the elders a comprehensive evaluation. But remember: we all stumble in many ways! The goal here is not the documentation of perfection, but an honest assessment of where God is at work and where growth is needed. Be honest, be open, and remember: only the chief Shepherd receives a perfect grade!

### Self-Evaluation Questions

Each elder candidate should provide written answers to the following questions. These will be reviewed by the local eldership, as well as sent on to the ROC prior to taking the written and oral exams.

#### *Personal*

For questions 1-9, answer yes or no. If the answer is yes, please provide an explanation.

1. Are there any current battles with sin that, in your opinion, would potentially prevent you from being an elder?
2. Are there any previous sins or situations that, in your opinion, if they were to become known would prevent you from being able to continue as an elder?
3. Do you have a current parenting situation that we should be concerned about?
4. Were you previously married?
5. Are there any specific marriage conflicts or struggles that we should be concerned about?
6. Have you been convicted of a crime other than minor traffic citations?
7. Have you been accused of a crime involving a child?
8. Have you ever declared bankruptcy?
9. Would another church be offended, have objections, or have any concerns and/or questions if they heard that you were to be an elder in our church?

#### *Ministry*

- What is your ministry experience?
- What formal training have you had, including any degrees earned?
- Do you desire to be an elder provided the evaluation process goes well?
- Are you willing to walk through this process with an open attitude, trusting the Lord with the final result?

## Local Elder Team Evaluation Questions

These will be completed by the local eldership and submitted to the ROC with the ordination packet (see section 4: "Required Documents by the Regional Ordination Committee). The reason for including personal character and a man's leadership in the home is not because the ROC is responsible to evaluate the candidate in these areas (although the personal knowledge/experience that a regional pastor may have of the candidate is legitimate to explore). This evaluation functions *primarily* as a commendation from the local elders, and ensures that a thorough evaluation has been done locally.

**Desire for Pastoral Ministry: "If anyone aspires to the office of overseer, he desires a noble task." (1 Tim 3:1)**

*The goal here is to assess whether the man feels a personal sense of calling and whether others can also attest to that calling. However, the role itself is demanding enough that a man must have a strong sense of calling and desire.*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Has a desire to be an elder (1 Tim 3:1)					
2. Has a personal sense of calling					
3. Spouse also confirms this sense of calling					
4. Other leaders—family, friends, home group, elders of SGC, pastors, regional leader, regional ordination committee, etc.—affirm this sense of calling					
Any additional comments on this section:					

## Personal Character, "Above Reproach" (1 Tim 3:1-7; Titus 1:5-9)

*The goal here is to assess the man's character. There are specific areas of character mentioned in the pastoral texts, but the New Testament gives us other areas that should also be included in the evaluation (e.g., Matt 22:36ff.). Moreover, since pastors are to be examples to their congregations (1 Tim 4:12; 1 Pet 5:3), there is particular application to them of the full range of Christian virtues. As with all areas, the requirement is not perfection, but there should be clear evidence that the man possesses exemplary character.*



Category	Very Strong	Strong	Average	Weak	Very Weak
1. Spirituality: An evident love of God demonstrated by a spiritual mindset, spiritual disciplines, and passion in worship (Matt 22:36ff.)					
2. Prayer/Spiritual Disciplines: Has a long track-record of regular prayer and personal Bible reading.					
3. Hospitality: Committed to fellowship and consistent with hospitality (sharing his life and resources with others)					
4. Humility: Sees need for input and then asks for it and acts on it; receives correction well; confesses sin regularly; postures himself as a learner, a student; not controlled by selfish-ambition and a "title" (1 Peter 5:5-6; Prov 28:13)					
5. Servant: Demonstrates a servant's heart (Matt 20:25-26)					
6. Life: Diligently watches his life and teaching and demonstrates growth in both (1 Tim 4:12-16)					
7. Sexual purity: Not addicted to pornography, has been faithful to his wife, and relates to the opposite sex in a godly manner (1 Tim 3:2-3, 5:2)					
8. Self-control: Time, physical health, finances, personal habits, and other miscellaneous areas all demonstrate self-control					
9. Gentleness: Able to be gentle and self-controlled in conflict (1 Tim 3:3; 2 Tim 2:24-25; Titus 1:7)					
10. Love: Proactive with people, takes interest in others, listens and converses well, not aloof or preoccupied or unable to relate (Phil 2:1-4; 1 Cor 13; etc.)					
Any additional comments on this section:					

### Marriage (Eph 5:25ff.; 1 Tim 3:2, 4; 1 Peter 3:7)

*The goal here is to assess the man's marriage. There should be unity, affection, understanding, love, and the fruit of godly leadership. How long the man has been married, the spiritual journey of the husband and wife, and other factors will be weighed.*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Faithful to his wife for their entire marriage					
2. Not addicted to pornography or given to other areas of sexual sin					
3. Takes initiative in the marriage to build their relationship (e.g., creates time alone for them as a couple, etc.)					
4. Wife would testify that the husband both loves her affectionately and leads her well					
5. Husband takes initiative in spiritual matters in the marriage (e.g., makes decisions for the sake of their spiritual health such as inquiring about her Bible reading and prayer, initiating spiritual conversation, etc.)					
6. Wife can testify that the husband honors and cherishes her with his actions and his words—both in public and in private					
7. Wife submitted to her husband appropriately—not cowering as a doormat, but complementary as a helpmate					
Any additional comments on this section:					

### Parenting (1 Tim 3:4-5; Titus 1:6; Eph 6:4)

*The goal here is to assess the man as a father. The primary fruit to examine is his children. Their submission to him reveals his godliness and faithfulness as a manager of his home. This is an area that is difficult to assess infallibly because the heart of the child*

*is a factor along with the father. Yet, the Bible clearly and emphatically holds up our children as part of the evidence of our calling as an elder.*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Children are submitted to his leadership—not in cowering fear, but in a willing sincerity					
2. Discipling his children in the fear of the Lord—incorporating formal elements like family Bible reading and informal elements like spontaneous conversations and situational guidance/counseling					
3. Children are submitted to the spiritual direction of the father—attending the church where he attends, complying with the spiritual initiatives of the father, even if they are not regenerate					
4. Does not lead in anger but with self-control and humility					
5. Faithful to discipline his children in age-appropriate and situation-appropriate ways					
6. Manages his home well generally—caring for his family’s financial health, stewarding well their physical property, family schedule is under control; a general appearance of wise leadership in all domestic matters					
Any additional comments on this section:					

### **"Able to teach" (1 Tim 3:2; 2 Tim 2:15; Titus 1:9)**

*The goal here is to assess the candidate's basic teaching ability. It is assumed that he will be evaluated based on his Sunday preaching ability, yet we also understand that different elders will be called upon to teach in a variety of settings. Some will not teach at all on Sundays, some in a mix of venues, some exclusively on Sundays. Although certain qualities that point to an authentic spiritual gift should be present, there is a wide range of gifting that constitutes being "able to teach."*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Demonstrates the ability to clearly communicate the truth of God's word					
2. Able to exegete a text of Scripture, both Old and New Testaments					
3. Able to apply the truth from God's word to the lives of those in his church					
4. The power of the Spirit is evident (i.e., there is apparent unction and effect when he preaches; he preaches sermons, does not give lectures)					
5. A track-record of consistent study (recognizing we all differ greatly in our particular interests and energy in our studies)					
6. Broad grasp of the Bible, systematic theology, biblical theology, and church history (see below for more on the ordination exams)					
Any additional comments on this section:					

### "Overseer" (Acts 20:28; Heb 13:17; 1 Tim 3:5; 5:17)

*The goal here is to assess the leadership of the candidate. Different roles on a church staff require different levels of leadership gifting, but since leadership is inherent to the task of being an elder (Acts 20:28; Heb 13:17; 1 Tim 3:5; 5:17), this gifting must be present in some measure.*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Able to create and execute a plan for ministry					
2. Able to organize people—defining their tasks, communicating the vision, building a team					
3. Able to communicate clearly in general matters (typical					

conversation, informal advice, etc.)					
4. Able to follow-through on a ministry plan					
5. Has a track-record of discipleship and building into others, especially those on his team					
6. Makes good decisions about groups of people—identifying the needs, creating a way to meet those needs, anticipating the impact of decisions					
7. Able to manage tasks well					
8. Able to both lead a team of people and be a contributing member of a team					
9. Able to steward resources: thinking through the budget of the church with some amount of wisdom and skill					
Any additional comments on this section:					

**"Shepherd": "Shepherd the church of God which He purchased with His own blood" (Acts 20:28, NASB; 1 Peter 5:1-4)**

*The goal here is to assess the candidate's ability to shepherd the sheep God might entrust to him. The role of a shepherd is a combination of anticipating and meeting needs, leading, protecting, and possessing a sincere concern for God's sheep. All must be present for an elder to serve well.*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Cares for people (carries them on his heart and expresses that personally)					
2. Can relate to a broad spectrum of people					
3. Ministers to encourage, edify, and serve, not to domineer or control.					
4. Does not manipulate to win the loyalties of people					
5. Ministers for the sake of others, not personal ambition or reputation					
6. Able to counsel those who are struggling with wisdom from the Bible					

7. Able to help others grow by incorporating the truth of the Bible					
8. Able to identify the needs of a particular sheep and the whole flock					
9. Able to see the dangers inside and outside the church that could hurt the sheep entrusted to him					
10. Able to see the dangers for a particular sheep					
11. Fulfills his role as shepherd with an awareness that he is merely an under-shepherd who is serving the "Chief Shepherd" (1 Peter 5:4)					
Any additional comments on this section:					

**Doctrine: "He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it." (Titus 1:9)**

*The goal here is to assess the general knowledge of the candidate. To teach and defend sound doctrine requires a broad knowledge of the Bible, theology, church history, and the distinctives of SG churches. A candidate does not need a PhD in theology to be ordained, but he does need to be able to function well in the common tasks of pastoral ministry, which have at their root the truth of God's word. These include counseling, teaching, evangelizing, and the defense of the faith that happens on such occasions. As with teaching (see above), there is a spectrum of abilities and giftings that would constitute meeting the requirement here.*

Category	Very Strong	Strong	Average	Weak	Very Weak
1. Has a good grasp of the Old and New Testaments.					
2. Has a good command of systematic theology (see section XII for more on this issue)					
3. Has a good knowledge of the key moments of church history					
4. Understands and is in full agreement with the SGM Book of Church Order					
5. Understands and is in full agreement with the SGM Statement of Faith					
6. Any reservations or disagreements with the SG Statement of Faith have been identified, explored, and determined to be acceptable: Yes or no.					

Updated 3/10/17

Any additional comments on this section:

## 6. PRELIMINARY ASSESSMENT TEST

The following test is simply a tool to help the candidate and his local elders assess the candidate's biblical and theological knowledge. After taking the test, the candidate will be in a better position to personalize his study plan in preparation for the ordination exams.

### How to Use This Test

Take the test unhurriedly, without previous studying. Do not use a Bible for assistance. Then grade your test, using the answer key. Since this is a practice exam, no proctor is necessary. Each test is divided into sections with ten questions each. Use the information below to determine where you need to study in preparation for the Sovereign Grace ordination exam.

If your score for any section is, the following actions are recommended:

- 8-10 pts – do required reading, but no need to devote extra study to this topic.<sup>2</sup>
- 6-8 pts – in addition to required reading, choose 1-2 supplemental resources.
- 6 pts or below – do all required and supplemental reading on this topic. Work with your local eldership to develop a further study plan if needed.

These are simply recommendations. Sample study plans (6-month & 12-month) are provided later in this guide in **Section 8** to assist the candidate in preparing for the ordination exams.

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<sup>2</sup> Required and supplemental reading are listed below under "Ordination Resources," Section 7, pp. 40ff.



## **OLD TESTAMENT**

### *Redemptive history:*

1. What is the significance of Genesis 3:15?
  - a. It is the first mention of the word “covenant.”
  - b. It is the first promise of a Redeemer.
  - c. It is the source of the curse on work.
  - d. All of the above.
2. The “Abrahamic covenant” refers to:
  - a. The agreement God made with Abraham first in Genesis 12 and expanded in Genesis 15 and 17.
  - b. Abraham’s former worship of idols before God appeared to him.
  - c. The circumcision command in Genesis 17.
  - d. The gift of Isaac in Abraham and Sarah’s old age.
3. Which of the following is the correct order of events?
  - a. God’s covenant with Abraham, the Sinaitic covenant, God’s covenant with David.
  - b. The Mosaic covenant, the Abrahamic covenant, the Davidic covenant.
  - c. The Davidic covenant, the covenant of works, the covenant of grace.
  - d. The Abrahamic covenant, the Davidic covenant, the Mosaic covenant.
4. Which king was responsible for constructing the temple?
  - a. David.
  - b. Saul.
  - c. Solomon.
  - d. Josiah.
5. What was the first physical expression of God’s promise that he would dwell with his people?
  - a. The tabernacle.
  - b. The temple.
  - c. Jerusalem.
  - d. None of the above.
6. What does the ark of the covenant symbolize?
  - a. God’s sovereignty.
  - b. God’s presence.
  - c. The sacred office of the priests.
  - d. The sacrificial system.
7. Where was the Most Holy Place (or “Holy of Holies” in some translations) located?
  - a. In the center of the tabernacle.
  - b. Inside the ark of the covenant.
  - c. On Mount Sinai.
  - d. None of the above.
8. To which king was the following promise made: “Your house and your kingdom shall be made sure forever before me. Your throne shall be established forever”? Where is this promise located in Scripture?

- a. Solomon, 1 Kings 1.
  - b. Saul, 1 Samuel 9.
  - c. David, 2 Samuel 7.
  - d. Jesus, Psalm 2.
9. The terms “northern kingdom” and “southern kingdom” refer respectively to:
- a. The land of the Philistines and the Moabites.
  - b. Israel and Judah, following the division of the kingdoms in 1 Kings 12.
  - c. The inheritance of Reuben, Gad, and Manasseh, and the inheritance of the rest of the tribes of Israel.
  - d. The land of Israel and the land of Edom.
10. Following the division of the kingdoms, which of the two kingdoms had a king in David’s line?
- a. Judah, the southern kingdom.
  - b. Israel, the northern kingdom.

*Key Events:*

11. Which book and chapter contains God’s covenant with Israel at Sinai?
- a. Exodus 20.
  - b. Genesis 17.
  - c. Numbers 6.
  - d. Deuteronomy 32.
12. Which chapter describes the Day of Atonement?
- a. Leviticus 1.
  - b. Numbers 6.
  - c. Leviticus 16.
  - d. Exodus 40.
13. Abraham (Abram at the time) is first mentioned where in Scripture?
- a. Genesis 9.
  - b. Genesis 11.
  - c. Genesis 12.
  - d. Genesis 15.
14. Which two sets of books contain the story of Israel and Judah’s capture and exile?
- a. Genesis and Exodus.
  - b. Esther and Ruth
  - c. Joshua and Judges
  - d. 1 and 2 Kings, and 1 and 2 Chronicles.
15. The prophets can generally be divided into which three categories?
- a. Major, Minor, and Eschatological.
  - b. Pre-exilic, exilic, and post-exilic.
  - c. Hebrew, Aramaic, and Greek.
  - d. Judgment, mercy, and covenant.
16. Which book or books of the Bible describe a return to the land after the exile?
- a. Esther.

- b. 1 and 2 Samuel.
  - c. Ezra and Nehemiah.
  - d. Ecclesiastes.
17. Which book narrates the death of Moses?
- a. Numbers.
  - b. Leviticus.
  - c. Deuteronomy.
  - d. Joshua.
18. Which of the following events does **not** occur in the book of Numbers?
- a. The instructions for constructing the tabernacle.
  - b. The Aaronic blessing.
  - c. The incident involving the bronze serpent.
  - d. The death of Aaron.
19. The first king of Israel was:
- a. Samuel.
  - b. Saul.
  - c. David.
  - d. Solomon.
20. The last judge of Israel was:
- a. Samson.
  - b. Gideon.
  - c. Samuel.
  - d. Ehud.

*Bible Outlines:*

21. The term "Pentateuch" refers to which books of the Bible?
- a. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
  - b. Joshua, Judges, Ruth, 1 and 2 Samuel.
  - c. 1 and 2 Chronicles, Ezra and Nehemiah.
  - d. Isaiah, Jeremiah, and Ezekiel.
22. A basic division of the Old Testament would be:
- a. Books written by Moses, books written by David, books written by the prophets.
  - b. The Pentateuch, the proverbial literature, and the prophets.
  - c. Pentateuch, historical books, wisdom literature, prophets.
  - d. Historical narratives, law, poetry.
23. Which of the following is the correct sequence for the historical books?
- a. Joshua, Judges, 1 and 2 Samuel, 1 and 2 Chronicles, 1 and 2 Kings.
  - b. Judges, Joshua, 1 and 2 Samuel, 1 and 2 Chronicles, 1 and 2 Kings.
  - c. 1 and 2 Samuel, 1 and 2 Chronicles, 1 and 2 Kings, Ezra, and Nehemiah.
  - d. Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, and Nehemiah.
24. How is the book of Psalms divided?

- a. Into 3 books.
  - b. Into 4 books.
  - c. Into 5 books.
  - d. There are no internal divisions.
25. Which of the following is considered one of the Minor Prophets?
- a. Joel.
  - b. Ezekiel.
  - c. Jeremiah.
  - d. Isaiah.
26. Which of the following are considered books of the Major Prophets?
- a. Hosea.
  - b. Zephaniah.
  - c. Daniel.
  - d. None of the above.
27. Which of the following is a correct outline for the book of Job?
- a. Chapters 1-10, narrative of Job's suffering; chapters 11-41, God's response; chapter 42, prose epilogue.
  - b. Chapters 1-38, alternating between narrative stories and poetry; chapters 39-42, God's response.
  - c. Chapters 1-2, narrative of Job's suffering; chapters 3-37, dialogues with Job's friends; chapters 38-41, God's address to Job; chapter 42, prose epilogue.
  - d. None of the above.
28. The book of Exodus contains which of the following events?
- a. The instructions for constructing the tabernacle.
  - b. The death of Moses.
  - c. The conquest of the Promised Land.
  - d. Miriam and Aaron's revolt against God and Moses.
29. Which book contains no explicit mention of God?
- a. Ruth.
  - b. Judges.
  - c. Lamentations.
  - d. Esther.
30. The phrase, "Vanity of vanities" is found in which book?
- a. Job.
  - b. Proverbs.
  - c. Psalms.
  - d. Ecclesiastes.

*Understanding Literary Genre:*

31. Which of the following is **not** a type of psalm?
- a. Lament.
  - b. Thanksgiving.

- c. Praise.
  - d. Epistolary.
32. True or false: Job is considered part of the “wisdom literature” of the Bible?
33. True or false: the prophets never speak to any nation except Israel and Judah in their prophecies?
34. True or false: poetry must be interpreted differently than historical narrative?
35. Which of the following is **not** a feature of biblical poetry?
- a. Imagery.
  - b. Concise descriptions.
  - c. Parallelism.
  - d. Rhyme.
36. Which of the following is a true statement about interpreting historical narratives:
- a. The narrator tells us everything that happened about the historical events, so some details are irrelevant.
  - b. The narrator gives us a human record of God’s actions, so some details might be false.
  - c. The narrator tells us some things, but not everything, about the historical events, so every detail is significant.
  - d. Because the narrator was unaware of Jesus Christ, the story can’t be directly applied to Christians.
37. The term “apocalyptic literature” refers to:
- a. Theological history writing.
  - b. Poetic books.
  - c. Literature that portrays world history and the end of time using symbols and complex imagery.
  - d. None of the above.
38. Which of the following books **does not** contain apocalyptic material?
- a. Ecclesiastes.
  - b. Daniel.
  - c. Zechariah.
  - d. None of the above books contain apocalyptic material.
39. The book of Genesis can be internally divided by:
- a. God’s commandments to the nation of Israel.
  - b. Abraham’s journeys.
  - c. The section heading “these are the generations of....”
  - d. None of the above.
40. Which section of the Old Testament is primarily concerned with “skill in the art of godly living” (ESV Study Bible)?
- a. The prophets.
  - b. The historical books.
  - c. The wisdom literature.
  - d. The Pentateuch.

*Biblical Theology:*

41. Which of the following statements is correct?
  - a. All of the Old Testament is explicitly about Christ.
  - b. The Old Testament only contains a few prophecies about Christ; the majority of its passages thus have little direct relevance for the New Testament Christian.
  - c. All of the Old Testament in some way points to or prepares for the work of Christ.
  - d. The writers of the Old Testament could not have imagined the future coming of Christ; therefore no Old Testament passage, even prophecy, was written about Christ.
42. Which of the following are ways the book of Psalms points to Jesus?
  - a. Directly messianic psalms, which speak about Christ's future reign
  - b. Royal psalms, written by or for the Davidic king, which point to Jesus as the Son of David
  - c. Laments, which express Jesus' experience of opposition from sinful humanity
  - d. All of the above
  - e. None of the above
43. Which book provides the most direct Old Testament picture of redemption in Jesus Christ?
  - a. 1 and 2 Samuel
  - b. Exodus
  - c. Ruth
  - d. Proverbs
44. The Old Testament theme of the Promised Land points to:
  - a. The Christian's future inheritance of the new heavens and new earth in Christ.
  - b. The modern nation of Israel.
  - c. Christian's present day financial blessings.
  - d. None of the above.
45. The wilderness wanderings of Israel are a picture of:
  - a. The Christian life journeying from this world to the new world
  - b. Jesus' experience of life "in the form of a servant" (Philippians 2:7)
  - c. The life of unbelievers
  - d. All of the above
  - e. A and B
46. Which of the following pairs of Old Testament books is best described as a picture of Jesus' building of his church?
  - a. Job and Proverbs
  - b. Genesis and Exodus
  - c. Ezra and Nehemiah
  - d. Joshua and Judges
47. True or false: it is appropriate to read every psalm as a prayer of Jesus who – while remaining sinless – experienced every human emotion portrayed in the Psalms.
48. Which of the following describes how the prophetic books enrich our understanding of the work of Christ?

- a. By describing God's judgment on sin and apostasy, they enrich our understanding of what Christ suffered in our place.
  - b. By prophesying of a coming Messiah or Suffering Servant, they enrich our understanding of God's eternal plan to save through Jesus Christ.
  - c. By describing the conquest of the Promised Land, they enrich our understanding of Jesus as conquering King.
  - d. All of the above.
  - e. A and B
49. True or false: the prophets clearly distinguish between Christ's first and second comings.
50. True or false: the portrayal of the wise man in the book of Proverbs is a picture of Christ in his sinless humanity.

### **NEW TESTAMENT**

#### *Redemptive history:*

51. True or false: Jesus chose twelve disciples as a deliberate parallel with the twelve tribes of Israel.
52. Which of the following events can be considered the "birthday" of Jesus' church?
- a. The crucifixion
  - b. The resurrection
  - c. The choosing of the twelve apostles
  - d. The Day of Pentecost
  - e. The closing of the New Testament canon
53. In Matthew 11, Jesus indicates that \_\_\_\_\_ was the greatest of the prophets?
- a. Isaiah
  - b. Jeremiah
  - c. Moses
  - d. John the Baptist
54. True or false: the apostle Paul considered himself an apostle of equal standing and authority as the twelve who followed Jesus during his earthly ministry.
55. The sentence "you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" is found in:
- a. Matthew 28:20
  - b. John 20:22
  - c. Acts 1:8
  - d. Luke 24:44
56. The words "I delivered to you as of first importance what I also received" are found in:
- a. Galatians 2:20
  - b. Acts 1:3
  - c. 1 Cor. 15:3
  - d. Romans 1:3-4
57. Which is the correct ordering of the following events in Jesus' accomplishment of our salvation?
- a. Earthly ministry, crucifixion, session, ascension?
  - b. Crucifixion, resurrection, ascension, session?

- c. Crucifixion, resurrection, incarnation, ascension, session?
  - d. Incarnation, crucifixion, justification, resurrection, ascension?
58. Which passage indicates that the Holy Spirit would not be given until after Jesus' glorification?
- a. Matthew 28:19-20
  - b. John 3:34
  - c. John 7:39
  - d. Acts 1:8
59. The Old Testament passage Peter cites to explain the events of the Day of Pentecost is:
- a. Isaiah 53:1-12
  - b. Ezekiel 36:22-32
  - c. Joel 2:28-29
  - d. Habakkuk 2:4
60. True or false: the New Testament writers view God's promises as already fulfilled in Christ Jesus, but still awaiting a final consummation.

*Key Events:*

61. The Great Commission is located in:
- a. Luke 24:44-46
  - b. John 20:22
  - c. Mark 16:9-20
  - d. Matthew 28:18-20
62. The Day of Pentecost is described in which book and chapter?
- a. Mark 13
  - b. Acts 2
  - c. Matthew 28
  - d. Acts 3-4
63. Which two gospels narrate Jesus' birth?
- a. Mark and Matthew
  - b. Matthew and John
  - c. Matthew and Luke
  - d. Luke and John
64. The Sermon on the Mount is contained in:
- a. Mark 4-6
  - b. John 2-3
  - c. Luke 4-5
  - d. Matthew 5-7
65. The term "Olivet Discourse" refers to:
- a. Jesus' teaching to his disciples in the Upper Room in John 14-16
  - b. Jesus' instruction about mission in Matthew 10
  - c. Jesus' parables, found in Mark 4, Matthew 13, and Luke 8
  - d. Jesus' teaching about the destruction of the temple and the end times found in Matthew 24, Mark 13, and Luke 21.



66. True or false: all four gospels include an account of the resurrection.
67. True or false: all four gospels describe the feeding of the 5,000.
68. The conversion of Saul/Paul is recounted in:
- a. Acts 8
  - b. Acts 10
  - c. Acts 5
  - d. Acts 9
69. The Jerusalem council is described in:
- a. Acts 4
  - b. Acts 15
  - c. Luke 24
  - d. Acts 16
70. The book of Acts recounts how many missionary journeys of the apostle Paul?
- a. 2
  - b. 3
  - c. 4
  - d. 5

*Bible Outlines:*

71. True or false: the book of Acts can be outlined by Luke's summary statements about the progress of the word and the church.
72. The book of Matthew contains \_\_\_\_ blocks of Jesus' teaching?
- a. 3
  - b. 4
  - c. 5
  - d. 6
73. True or false: Luke wrote his gospel and Acts as separate, unrelated books.
74. The storylines of Matthew, Mark, and Luke turn around which central event?
- a. Jesus' baptism
  - b. The feeding of the 5,000
  - c. Peter's confession that Jesus is the Christ, the Son of God
  - d. The garden of Gethsemane
75. Which section of the book of Romans contains a lengthy description of election, calling, and the role of Israel in God's salvation plan?
- a. Romans 1-4
  - b. Romans 5-7
  - c. Romans 9-11
  - d. Romans 12-16
76. Which New Testament epistle discusses the ministry of Melchizedek as a foreshadowing of Christ?
- a. Hebrews
  - b. Romans

- c. John
  - d. James
77. The term “the pastoral epistles” refers to:
- a. 1 and 2 Corinthians
  - b. 1 Timothy, 2 Timothy, and Titus
  - c. Galatians, Ephesians, Philippians, Colossians
  - d. 1 and 2 Peter
78. Which book of Scripture includes specific letters to seven churches?
- a. 1 Corinthians
  - b. James
  - c. Hebrews
  - d. Revelation
79. Paul describes Christ’s role in creation and re-creation in:
- a. Romans 7
  - b. Colossians 1
  - c. 1 Timothy 2
  - d. 1 Corinthians 14
80. Hebrews 8 contains a lengthy quotation from:
- a. Ezekiel 36
  - b. Jeremiah 31
  - c. Isaiah 6
  - d. Zechariah 3

*Understanding Literary Genre:*

81. The term “synoptic gospels” refers to:
- a. Luke-Acts
  - b. Extra-biblical gospels such as the Gospel of Thomas
  - c. John
  - d. Matthew, Mark, and Luke
82. True or false: the gospels describe the events of Jesus’ ministry in the same order and from the same perspective.
83. The primary differences in interpretive strategy between the gospels and the epistles is due to the fact that:
- a. The gospels are historical, the epistles are theological.
  - b. The gospels were written by eyewitness, while some of the epistles were written by those who weren’t.
  - c. The gospels primarily look forward to the cross and resurrection, while the epistles look back at the cross and resurrection.
  - d. The gospels contain the actual teachings of Jesus, while the epistles only contain the teaching of his followers.
84. True or false: the epistles are theological essays written for all time, rather than with a specific situation in mind.

85. Which gospel can be described as having a “from heaven down” presentation of the person and work of Christ?
- Matthew
  - Mark
  - Luke
  - John
86. Which book of the New Testament describes how a primarily Jewish movement came to include Gentile believers?
- 2 Corinthians
  - Mark
  - Acts
  - James
87. Which gospel uses the phrase “must be” to repeatedly emphasize that events in Jesus’ life were foreordained by God?
- Matthew
  - Mark
  - Luke
  - John
88. The term “apocalyptic” can rightly be applied to:
- 1 and 2 Thessalonians
  - Ephesians
  - Jude
  - Revelation
89. True or false: the writers of the New Testament epistles are careful to use words in the same way, with the same definition, as the other epistle writers.
90. Recorded speeches and sermons play a significant role in:
- Revelation
  - Hebrews
  - Mark
  - Acts

*Biblical Theology:*

91. True or false: the Old Testament and New Testament expectation of the last days are the same.
92. The term “the last days” or “the end of the ages” refers to:
- A future time period immediately before the return of Christ
  - The period after the closing of the New Testament canon
  - The entire time period between the first and second coming of Christ
  - The period between Christ’s resurrection and ascension
93. True or false: the work of Christ and the work of the Spirit in salvation are closely bound together.
94. Paul uses the term “the Israel of God” in Galatians 6:16 to refer to:
- Old Testament Israel

- b. The nation of Israel in Paul's day
  - c. The church, both Jew and Gentile
  - d. A prophecy of the future nation of Israel
95. The relationship between the Old and New Testaments is best described by:
- a. The Old Testament is about God's judgment, the New Testament is about God's grace.
  - b. The Old Testament describes how God saved before Christ, the New Testament describes how God saves through Christ.
  - c. The Old Testament prepares for and points to the work of Christ, while the New Testament explains the significance of Christ in light of the Old Testament.
  - d. The New Testament essentially repeats the Old Testament, but in different terms and in a different historical context.
96. The "new covenant" refers to:
- a. Jesus' promise to return to redeem his church at the end of time.
  - b. The relationship that God initiates with men and women through Jesus Christ.
  - c. An agreement between church members that forms the local church.
  - d. God's promise to David that one of his descendants would rule forever.
97. The kingdom of God is:
- a. The church.
  - b. God's future rule over the new heavens and new earth.
  - c. God's rule, already present in Jesus Christ, but not yet present in its future fullness.
  - d. The promised land of Israel.
98. Which of the following is a key theme in grasping New Testament theology?
- a. Promise and fulfillment.
  - b. Liberation from worldly structures.
  - c. Already, not yet.
  - d. All of the above.
  - e. B and C
  - f. A and C
99. Which of the following accurately summarizes the story of Scripture?
- a. God's plan A for Israel, God's Plan B through Christ
  - b. Creation, fall, redemption, consummation.
  - c. Israel is chosen by God, fails, is rejected, and God instead chooses Gentiles in Christ.
  - d. All of the above.
100. Hebrew 1:1 implies that God's final word to his people is:
- a. The New Testament
  - b. The gift of the Spirit.
  - c. Jesus, his Son.
  - d. The ongoing ministry of the word through called men.

## **THEOLOGY.**

### **Doctrine of Scripture (Covers SoF section "The Scriptures")**

101. The logical implication of the authority of Scripture is that:

- a. Scripture is about God.
  - b. Parts of Scripture include commands of God that must be obeyed.
  - c. To disobey Scripture is to disobey God.
  - d. Scripture is intended to be the civil law of every nation.
102. Which passage is crucial for understanding Scripture's teaching about Scripture?
- a. 1 Timothy 1:15.
  - b. 2 Peter 3:15.
  - c. 2 Timothy 3:16-17.
  - d. Matthew 28:19-20.
103. The clarity of Scripture means that:
- a. All parts of Scripture can be understood equally well by anyone.
  - b. Scripture should be interpreted literally.
  - c. The message of the Bible can be understood by anyone who reads it asking for God's help to obey.
  - d. Preachers should try to make their sermons clear.
104. The necessity of Scripture **does not** mean that:
- a. Scripture is necessary for knowledge of the gospel.
  - b. Scripture is necessary to know God exists.
  - c. Scripture is necessary for knowing God's will.
  - d. Scripture is necessary for our maturity.
105. Which theological term best fits this definition: "Scripture contains all we need to know for life and godliness."
- a. The authority of Scripture.
  - b. The necessity of Scripture.
  - c. The sufficiency of Scripture.
  - d. The inspiration of Scripture.
106. Which theological term best fits this definition: "Scripture is the standard of truth."
- a. The authority of Scripture.
  - b. The necessity of Scripture.
  - c. The sufficiency of Scripture.
  - d. The inspiration of Scripture.
107. True or false: God's word is authoritative because it is inspired by God.
108. True or false: God's word is true in all it teaches about salvation and spiritual matters, but may contain errors in specific details.
109. True or false: the Spirit may inspire further additions to the books of Scripture before the return of Christ.
110. The canon of Scripture refers to:
- a. Scripture's authority.
  - b. The group of men God inspired to write Scripture.
  - c. The 66 books of the Old and New Testaments.
  - d. The original Hebrew and Greek manuscripts.

**Doctrine of God (Covers SoF sections “God is Triune” and “God the Father”)**

111. Which of the following is a faithful summary of Scripture’s teaching about the Trinity?
- a. There is only one God.
  - b. There is one God who has revealed himself first as Father, then as Son, finally as Holy Spirit.
  - c. There is one God, who eternally exists as three persons: Father, Son, and Spirit.
  - d. There one God, who in the incarnation took on human form and became our Savior.
112. True or false: Scripture teaches that the Son is inferior to the Father.
113. True or false: the three persons of the Godhead take different roles in salvation.
114. True or false: because of the unity of God, it is appropriate to say that the Father suffered on the cross.
115. Which of the following is a correct statement?
- a. The Father, Son, and Holy Spirit are all active in creation and salvation, but take different roles only in salvation.
  - b. The Father, Son, and Holy Spirit are all active in creation and salvation, and take different roles in both.
  - c. The Father is the initiator of creation, the Son the initiator of salvation.
  - d. The Holy Spirit is involved in salvation, but not in creation.
116. The doctrine of God’s providence refers to:
- a. God’s rule over his creation.
  - b. God’s initiative to save men and women through Jesus.
  - c. The Holy Spirit’s work to recreate us in Christ’s image.
  - d. God’s authority to rule over his church.
117. Which of the following terms is **not** associated with the doctrine of providence?
- a. Preservation.
  - b. Governance.
  - c. Concurrence.
  - d. Co-inherence.
118. True or false: the doctrines of creation and providence refer to the same activity of God.
119. Which of the following are errors that arise from a misunderstanding of the doctrine of providence?
- a. Deism.
  - b. Pantheism.
  - c. Universalism.
  - d. All of the above.
  - e. A and B.
  - f. B and C.
120. True or false: the doctrine of providence means that God controls everything related to our salvation and godliness, but leaves other things to the laws of nature.

**Doctrine of Christ (Covers SoF section “Jesus Christ”)**

121. A biblical faithful doctrine of Christ must take into account:
- Christ's humanity.
  - Christ's divinity.
  - Christ's sinlessness.
  - All of the above.
122. The term "hypostatic union" refers to:
- The union that existed between Jesus' inner life (the "heart" in biblical language) and his physical body.
  - The union that exists between Christ and his church.
  - The union between Christ's human and divine natures in one person.
  - The union that exists between the members of the Trinity.
123. True or false: Luke writes that "Jesus increased in wisdom and in stature and in favor with God and man" (Luke 2:52). In light of Jesus' divinity, Luke means that Jesus, to his parents and family, appeared to mature.
124. In the New Testament, the emphasis is on:
- Jesus' humanity.
  - Jesus' divinity.
  - Both the divinity and humanity of Jesus.
125. When referring to Jesus' work, the phrase "vicarious" means:
- Christ was sinless.
  - Christ bore the wrath of God.
  - Christ suffered in our place.
  - Christ's resurrection proved that God accepted his sacrifice.
126. Which of the following is a true statement regarding Christ's work?
- It was necessary for Christ to be divine, so that he could satisfy God's wrath.
  - It was necessary for Christ to be human, so that he could stand in our place.
  - It was necessary for Christ to die, so that God could love sinful men and women.
  - All of the above.
  - A and B.
  - A and C.
127. The phrase "penal substitution" means that:
- Christ bore our punishment in our place.
  - Jesus' divine nature substituted for our human nature.
  - Jesus was God's chosen mediator.
  - The New Testament church is the substitute for Old Testament Israel.
128. One of the ways the New Testament describes Christ's work is as a second:
- David
  - Solomon
  - Adam
  - Noah
129. Christ's offices are best described as:

- a. Prophet, Savior, and Healer.
  - b. Prophet, Priest, Healer, and King.
  - c. Prophet, Priest, and King.
  - d. High Priest and author of our salvation.
130. The term “session” refers to:
- a. Jesus’ earthly ministry.
  - b. The church’s relationship to God.
  - c. The entirety of Christ’s work.
  - d. The New Testament description of Jesus as seated at God’s right hand.

**Doctrine of Holy Spirit (Covers SoF section “The Holy Spirit”)**

131. True or false: the Holy Spirit is the Bible’s term for the power of God.
132. Which of the following is **not** a work of the Holy Spirit?
- a. Atonement for our sins.
  - b. Illumination.
  - c. Assurance.
  - d. Manifesting the presence of God.
133. The Holy Spirit’s role in Scripture is:
- a. Limited to the work of creation in the Old Testament.
  - b. Limited to the work of salvation in the New Testament.
  - c. Involved in both creation and salvation, and described in both the Old and New Testaments.
  - d. Only described after the cross and resurrection of Christ.
134. True or false: it is appropriate to refer to the Holy Spirit as “it.”
135. Which of the following Scripture passages refers to the ministry of the Holy Spirit?
- a. John 1:1-18.
  - b. Colossians 1:15-21.
  - c. John 3:5-8.
  - d. Galatians 2:20.
136. True or false: the New Testament portrays the Holy Spirit’s work as primarily confined to the spiritual gifts as described in 1 Corinthians 12-14.
137. Which of the following is **not** an accurate description of the relationship between the Holy Spirit’s work and Christ’s work?
- a. Christ accomplishes salvation, the Holy Spirit applies it to our hearts.
  - b. Jesus secures the gift of the Holy Spirit for all his people by his death and resurrection.
  - c. Because he was divine, Jesus did not need the Holy Spirit to complete his mission on earth, but we now need the Spirit to follow in his steps.
138. What is the primary change from the Old Testament to the New Testament with regards to the Spirit’s ministry?
- a. The Spirit was absent in the Old Testament, but is now present in the New Testament.
  - b. The Spirit was active in creation in the Old Testament, and now is active in salvation in the New Testament.



- c. The Spirit was active in creation and salvation in the Old Testament, but his ministry is greatly expanded to all of God's people in the New Testament.
139. True or false: Ephesians 4:30 helps us understand the personal nature of the Holy Spirit.
140. True or false: it is possible to be a Christian but not have the Holy Spirit (e.g., after regeneration but before receiving spiritual gifts)

**Doctrine of Man (Covers SoF section "Man")**

141. Which of the following is correct?
- a. Man was created in God's image, but completely lost that image as a result of the Fall.
  - b. God first designated man as his image-bearer in Genesis 9:6.
  - c. Man was created in God's image. The Fall greatly distorted that image, but did not remove it entirely.
  - d. The Fall had no effect on man's being made in God's image.
142. Which of the following is an aspect of humanity's creation in God's image?
- a. Our relational capacity.
  - b. Our intellectual capacity.
  - c. Our moral capacity.
  - d. Our spiritual nature.
  - e. All of the above.
  - f. None of the above.
143. True or false: Men are created in God's image. Women are only reflections of that.
144. True or false: some aspects of our personhood, such as our physical bodies, are not affected by the Fall.
145. Which of the following is a **false** statement?
- a. God allowed sin to enter his creation through the voluntary choices of Adam and Eve.
  - b. God is the author of sin.
  - c. God is sovereign over sin.
  - d. God counted all humans guilty because of Adam's sin.
146. Adam's sin resulted in:
- a. Guilt on Adam and all of us as his descendants, but no effect on our nature.
  - b. Guilt on Adam, and the possibility that all his descendants would sin as Adam did.
  - c. Guilt and a sinful nature for Adam, and guilt and a sinful nature for all of his descendants.
  - d. Guilt on Eve.
147. True or false: because of the Fall, men and women have different roles in the family and in the church.
148. Galatians 3:28 says, "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." This means that:
- a. God makes no distinction between men and women in terms of value or status in Christ, but the different roles given by God at creation for men and women still apply.
  - b. In Christ, men and women are equal in value and have the same roles in the family and the church.

- c. Differences in masculinity and femininity are a consequence of the Fall, which God removes in Christ.
  - d. Paul supports equal roles for men and women in the church.
149. True or false: the doctrine of humans created in the image of God only refers to believers in Christ.
150. True or false: men and women together image God.

**Doctrine of Salvation (Covers SoF sections “The Gospel,” “Man’s Response to the Gospel,” and “Man’s Inheritance through the Gospel”)**

151. Which of the following is the best summary of the essential content of the gospel and its claim upon us?
- a. Creation, fall, redemption, consummation.
  - b. God, man, Christ, response.
  - c. Creation, re-creation.
  - d. All of the above.
152. Which of the following is an accurate definition of the doctrine of justification?
- a. The process whereby God makes men and women righteous in his sight through Christ.
  - b. The act whereby God declares men and women righteous in his sight through Christ.
  - c. The life, death, and resurrection of Jesus.
  - d. The work of the Holy Spirit to make us like Christ.
153. Which of the following describes the elements contained in Paul’s summary of the gospel in 1 Corinthians 15?
- a. Christ died for our sins, was buried, was raised, and appeared to the disciples.
  - b. Christ was made to be sin for us, so that we could become righteous in him.
  - c. Christ bore our sins in his body on the tree.
  - d. Christ Jesus died for sinners.
154. The doctrine of imputation states that:
- a. God treats us as his image bearers.
  - b. God treats us as if Christ’s righteousness belonged to us.
  - c. God treats Christ, after the resurrection, as his exalted and glorified Son.
  - d. God treats us as if our imperfect good works, if they are done in faith, were perfect in his sight.
155. Which of the following is **not** part of the essential content of the gospel?
- a. Jesus’ obedience as a man.
  - b. Christ’s death in our place.
  - c. Christ’s resurrection.
  - d. All of the above are part of the essential content of the gospel.
156. True or false: faith is the only good work necessary for salvation.
157. True or false: the gospel is primarily good news because of the miraculous change it brings about in us.
158. True or false: Romans 5:8 teaches that, because Jesus died for us, God the Father now loves us.
159. Which of the following is a true statement?

- a. Man can contribute nothing to his salvation except the faith to believe the gospel offer.
- b. Salvation is entirely God's work, but after salvation, sanctification is entirely our work.
- c. Man can contribute nothing to his salvation; even faith is a gift of God.
- d. Once we are saved, God helps those who help themselves.

160. True or false: regeneration refers to our response to God's offer of salvation in the gospel.

**Doctrine of Sanctification (Covers SoF section "Sanctification")**

161. Theologians define the doctrine of sanctification as:

- a. Our legal standing before God, based on Christ's righteousness.
- b. The instantaneous act whereby, at Christ's second coming, we will be made like him.
- c. The process, covering all of the Christian life, through which we become like Jesus.
- d. An experience of freedom from sin, occurring by the Spirit's power sometime after conversion.

162. Which of the following is a true statement?

- a. Sanctification is entirely the work of God; the believer is entirely passive.
- b. Sanctification is entirely the work of the believer; God expects us to strive for holiness.
- c. Sanctification involves both the work of God and the work of the believer.
- d. None of the above.

163. Which of the following is properly considered the starting point of progressive sanctification?

- a. God's election of the believer in eternity past.
- b. Christ's return.
- c. Christ's death and resurrection.
- d. Regeneration.

164. True or false: sanctification can be completed in this life.

165. Which of the following areas is affected by sanctification?

- a. Our minds.
- b. Our wills
- c. Our emotions.
- d. Our physical bodies.
- e. All of the above.
- f. A and B.
- g. A, B, and C.

166. True or false: gratitude for the gospel is the only appropriate motive for sanctification given in the Bible.

167. Sanctification is:

- a. An action of the will.
- b. A renewal of the mind.
- c. A spiritual emotion.
- d. A renewal of the whole person.

168. True or false: justification and sanctification are two terms which refer to the same work of God for the believer.

169. True or false: sanctification is exclusively about putting off sin.

170. Which of the following describes the goal of sanctification:

- a. To finally cease from committing voluntary sins in this life.
- b. To become like Christ as a whole person, partially in this life and fully in glory.
- c. To be free from sin's guilt in this life.
- d. All of the above.

**Doctrine of Spiritual Gifts (Covers SoF section "Empowered by the Spirit")**

171. The term "cessationism" refers to:

- a. The truth that the Holy Spirit enables believer to cease from their efforts to please God because they are already pleasing to him in Christ.
- b. The doctrine that states that the miraculous spiritual gifts ceased with the closing of the canon.
- c. The belief that the Holy Spirit enables believers to cease from sin after conversion.
- d. A view that the Holy Spirit ceased to minister to Jesus during his punishment on the cross as our substitute.

172. Which of the following passages **does not** discuss the baptism of the Spirit?

- a. 2 Corinthians 3:18.
- b. 1 Corinthians 12:13.
- c. Matthew 3:11.
- d. Mark 1:8.

173. The term "continuationism" refers to:

- a. The belief that Jesus' ministry on earth continues through the church by the Holy Spirit.
- b. The doctrine that all the spiritual gifts described in passages like 1 Cor. 12-14 continue in the present day church.
- c. The belief that the Holy Spirit continues to work in believers even when they are not conscious of his activity.
- d. None of the above.

174. True or false: some of the spiritual gifts, such as healing or miracles, ceased when the last apostle died.

175. What term does Paul use in Ephesians 5:18 to describe the ministry of the Spirit?

- a. Anointed by the Spirit.
- b. Baptized in the Spirit.
- c. Filled with the Spirit.
- d. Sanctified by the Spirit.

176. True or false: the term "filled with the Spirit" is equivalent to the term "baptized in the Spirit."

177. True or false: some of the spiritual gifts described in places like 1 Cor. 12-14 or Romans 12 are more supernatural than others.

178. True or false: the lists in 1 Cor. 12-14 and Romans 12 list all possible gifts of the Holy Spirit.

179. True or false: because of persistent sin, some Christians are not indwelt by the Holy Spirit.

180. Which of the following passages **does not** discuss the spiritual gifts?

- a. 1 Peter 4:10-11.
- b. 1 Cor. 12-14.

- c. Ephesians 6:10-18.
- d. Romans 12:6-8.

**Doctrine of the Church (Covers SoF sections “The Church” and “Sacraments of the Church”)**

- The church is:
  - a. A group of believers joined together at a specific local place.
  - b. All New Testament Christians.
  - c. The community of all true believers for all time.
  - d. The spirits of all Christians who have died and are now with the Lord.
- True or false: the church is both universal and local.
- Which of the following are marks of a true church?
  - a. Right preaching of the Word.
  - b. Administering the Lord’s Supper and baptism.
  - c. Spontaneous and lively worship instead of dead formalism.
  - d. All of the above.
  - e. A and B.
  - f. B and C.
- Which of the following is a New Testament metaphor for the church?
  - a. A family.
  - b. The bride of Christ.
  - c. The body of Christ.
  - d. The temple of God.
  - e. All of the above.
  - f. B, C, and D.
- What is the purpose of the church?
  - a. To worship God.
  - b. To disciple believers.
  - c. To proclaim the gospel and show God’s mercy to the world.
  - d. To change the culture in which the church is found.
  - e. All of the above.
  - f. A and B.
  - g. A, B, and C.
- The term “sacraments” refers to:
  - a. The preaching of the Word, the exercise of spiritual gifts, baptism, and the Lord’s Supper.
  - b. The Roman Catholic doctrine of the priesthood.
  - c. Baptism and the Lord’s Supper.
  - d. The holiness of God.
- The term “paedobaptism” refers to:
  - a. The belief that baptism should be done by immersion in water, not sprinkling.
  - b. The belief that the baptism of the Spirit is for all believers.
  - c. The belief that infants of believing parents should be baptized.

- d. The belief that only ordained ministers should administer baptism.
- True or false: the term “credobaptism” refers to the same thing as “believer’s baptism.”
- Baptism:
  - a. Symbolizes our union with Christ in his death, burial, and resurrection.
  - b. Represents our guilt in Adam.
  - c. Is the means by which we experience regeneration.
  - d. All of the above.
- The Lord’s Supper:
  - a. Symbolizes Christ’s death.
  - b. Portrays our participation in the benefits of Jesus’ death and resurrection.
  - c. Is a sign of our unity as believers.
  - d. Is a source of spiritual nourishment.
  - e. All of the above.
  - f. A, B, and C

**Doctrine of Last Things (Covers SoF section “The Consummation”)**

191. True or false: the term “eschatology” refers only to the book of Revelation.
192. Scripture teaches that:
- a. The return of Christ will be unexpected.
  - b. The return of Christ will be hidden.
  - c. The return of Christ will only affect believers.
  - d. The return of Christ will be personal and visible to all.
  - e. All of the above.
  - f. A and B.
  - g. A, B, and C.
  - h. A and D.
193. True or false: all believers can agree on the final results of Christ’s coming, even if they differ on the specifics.
194. Amillennialism is the position that teaches:
- a. There will be no future millennial reign of Christ on earth; the millennium in Revelation 20 refers to the entire period between Christ’s first and second coming.
  - b. There is no millennial reign; the term in Revelation 20 is mistranslated and does not refer to a time period.
  - c. Christ will return to rule on earth for 1,000 years, after which he will judge all humans.
  - d. Christ will return to rule after the millennial period of peace and spiritual growth on the earth through the influence of the church.
195. Premillennialism is the position that teaches:
- a. There will be no millennial reign of Christ on earth; the millennium in Revelation 20 refers to the entire period between Christ’s first and second coming.
  - b. There is no millennial reign; the term in Revelation 20 is mistranslated and does not refer to a time period.
  - c. Christ will return to rule on earth for 1,000 years, after which he will judge all humans.

- d. Christ will return to rule after the millennial period of peace and spiritual growth on the earth through the influence of the church.
196. Postmillennialism is the position that teaches:
- a. There will be no millennial reign of Christ on earth; the millennium in Revelation 20 refers to the entire period between Christ's first and second coming.
  - b. There is no millennial reign; the term in Revelation 20 is mistranslated and does not refer to a time period.
  - c. Christ will return to rule on earth for 1,000 years, after which he will judge all humans.
  - d. Christ will return to rule after the millennial period of peace and spiritual growth on the earth through the influence of the church.
197. Annihilationism teaches that:
- a. God will destroy the earth at the second coming of Christ.
  - b. God does not punish the souls of unbelievers eternally, but after some time causes them to cease to exist.
  - c. God will one day defeat Satan and the demonic world.
  - d. All of the above.
198. True or false: 2 Thessalonians 1:9 teaches that unbelievers will suffer eternal destruction for refusing to obey the gospel.
199. True or false: Scripture teaches that Jesus will be the judge of all mankind on the last day.
200. Universalism is:
- a. The belief that the gospel is intended for every tribe, tongue, and nation.
  - b. The belief that God will save all people and judge no one.
  - c. The belief that Jesus has universal authority.
  - d. The belief that the second coming of Christ will renew the universe.

## 7. ORDINATION RESOURCES FOR STUDY

This section lists all required and supplemental resources for preparing for the Sovereign Grace ordination exams and papers. ***The required reading must be completed by all candidates.***\* Each section also includes supplemental resources. The purpose of these is to provide the candidate with material for further study, should his local eldership or the results of the preliminary assessment test indicate a need to delve deeper into a particular topic. Candidates should especially note the supplemental resources on Biblical Ethics as they write papers 5 and 6. Finally, and most importantly, candidates should view this process of study as preparing them, not simply for an exam, but for a lifetime of faithful ministry of the Word.

\* *An exception to this rule is given to candidates who meet the following conditions:*

- *The candidate graduated from the Sovereign Grace Pastor's College within 18 months of beginning the ordination process.*
- *The candidate graduated with a B average on all his coursework at the Pastor's College.*
- *The candidate read the assigned reading during his PC year. Any required ordination readings that were not part of the candidate's PC assignments must still be completed during the ordination process.*

**Required resources (note: not all resources will be read in their entirety; page requirements will be given in the sections to follow):**

- *Systematic Theology*, Wayne Grudem
- *ESV Study Bible*
- *Institutes of the Christian Religion*, John Calvin
- *The Holy Trinity*, Robert Letham
- *What is the Gospel*, Greg Gilbert
- "The Biblical Gospel," D.A. Carson, in *For Such a Time as This: Perspectives on Evangelicalism, Past, Present and Future*, eds. Steve Brady and Harold Rowdon. Also on-line at [http://s3.amazonaws.com/tgc-documents/carson/1996\\_biblical\\_gospel.pdf](http://s3.amazonaws.com/tgc-documents/carson/1996_biblical_gospel.pdf)
- *The Holy Spirit*, Sinclair Ferguson
- *Christian Spirituality: Five Views of Sanctification*, ed. Donald Alexander
- *Are Miraculous Gifts for Today?*, ed. Wayne Grudem
- *The Church in the Bible and the World*, ed. D.A. Carson
- *The Lord's Supper: Eternal Word in Broken Bread*, Robert Letham
- *The New Dictionary of Biblical Theology*, eds. T. Desmond Alexander, Brian Rosner, D.A. Carson, Graeme Goldsworthy
- *The Meaning of Millennium: Four Views*, ed. Robert Clouse
- *An Introduction to the Old Testament*, Tremper Longman III and Raymond Dillard
- *An Introduction to the New Testament*, D.A. Carson and Douglas Moo
- *The Cross and Christian Ministry*, D.A. Carson



- “The Problem of New Testament Exegesis,” I. Howard Marshall, (available online at: [www.etsjets.org/files/JETS-PDFs/17/17-2/17-2-pp067-073\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/17/17-2/17-2-pp067-073_JETS.pdf))
- *Exegetical Fallacies*, D.A. Carson
- *Sovereign Grace Book of Church Order*
- *Antinomianism: Reformed Theology’s Unwelcome Guest?*, Mark Jones
- *What is the Mission of the Church?*, Greg Gilbert and Kevin DeYoung
- “N.T. Wright Under Review,” Tom Schreiner, in *Credo Magazine*, Vol. 4, Issue 1 (available online at: <http://www.credomag.com/the-magazine/archives/justification/>)

Page count for all required reading: 1795 pgs

### **Resources by topic:**

#### **The Scriptures (total required reading: 113 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 2-8 (pp.47-136; 67 pgs)
- *Institutes of the Christian Religion*, John Calvin, Book 1, chs. 1-7 (pp. 35-81, Battles translation; 46 pgs)
- Supplemental:
  - *Reformed Dogmatics, Vol 2: Prolegomena*, Herman Bavinck, chs. 10, 11, and 13 (111 pgs)
  - *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, Goldsworthy: pp. 27-43 (16 pgs)
  - *The Inspiration and Authority of the Bible*, B.B. Warfield: esp. chs. 1 and 3 (66 pgs)
  - *Taking God at His Word*, Kevin DeYoung
  - *God Has Spoken*, J.I. Packer

#### **God Is Triune (total required reading: 120 pgs)**

- *Systematic Theology*, Wayne Grudem: ch. 14 (pp. 226-259; 33 pgs)
- The Apostle’s Creed and The Nicene Creed (contained in Grudem, *Systematic Theology*, p.1169; 1 pg)
- *The Holy Trinity*, Robert Letham (chs. 1-3, 17; 86 pgs)
- Supplemental:
  - *Delighting in the Trinity*, Michael Reeves
  - *The Deep Things of God*, Fred Sanders
  - *Father, Son, and Holy Spirit: Relationships, Roles, and Relevance*, Bruce Ware
  - *Reformed Dogmatics, Vol. 2: God and Creation*, Herman Bavinck, ch. 6 (79 pgs)

#### **God the Father (total required reading: 174 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 9-13, 15-16 (pp.141-223, 262-354; 174 pgs)
- Supplemental:

- *Reformed Dogmatics*, Vol. 2: *God and Creation*, Herman Bavinck: pp. 95-255 (160 pgs); 406-439 (33 pgs); 591-620 (29 pgs)
- *Doctrine of God*, John Frame: pp. 343-616 (273 pgs)
- *The Difficult Doctrine of the Love of God*, D.A. Carson

### **Jesus Christ (total required reading: 93 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 26-29 (pp. 529-631; 91 pgs)
- The Chalcedonian Creed and the Athanasian Creed (contained in Grudem, pp. 1169-1170; 2 pgs)
- Supplemental:
  - *Redemption Accomplished and Applied*, John Murray: Part 1, chapters 1-5 (69 pgs)
  - "What Did the Cross Achieve? The Logic of Penal Substitution," J.I. Packer, in *In My Place Condemned He Stood*, J.I. Packer & Mark Dever, pp. 53-100
  - *Institutes of the Christian Religion*, John Calvin: Book 2, chs. 12-17 (Battles translation; 70 pgs)
  - *The Cross of Christ*, John Stott (esp. chs. 5-7; 92 pgs)
  - *Pierced for Our Transgressions*, eds. Steve Jeffery, Mike Ovey, and Andrew Sach (esp. chs. 1-4, 6-7, 11; 229 pgs)
  - *The Person of Christ*, Donald MacLeod
  - *The Work of Christ*, Robert Letham
  - *The Atonement*, Leon Morris

### **The Holy Spirit (total required reading: 57 pgs)**

- *Systematic Theology*, Wayne Grudem: ch. 30 (pp. 634-650; 16 pgs)
- *The Holy Spirit*, Sinclair Ferguson: chs. 1-2 (pp. 15-56; 41 pgs)
- Supplemental:
  - *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, & Goldsworthy: pp. 551-558 (7 pgs)
  - *He Who Gives Life*, Graham Cole, chs. 2-8 (167 pp.)

### **Man (total required reading: 69 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 21-25 (pp. 439-523; 69 pgs)
- Supplemental:
  - *What's the Difference?*, John Piper
  - *Created in God's Image*, Anthony Hoekema
  - *Fallen: A Theology of Sin*, eds. Christopher Morgan & Robert Peterson (esp. chs. 1 & 8; 48 pgs)
  - *The Imputation of Adam's Sin*, John Murray
  - *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, & Goldsworthy: pp. 575-576; 650-654 (5 pgs)
  - *Recovering Biblical Manhood and Womanhood*, eds. John Piper and Wayne Grudem

- *Evangelical Feminism and Biblical Truth*, Wayne Grudem

### **The Gospel (total required reading: 138 pgs)**

- *What Is the Gospel*, Greg Gilbert (128 pgs)
- "The Biblical Gospel," D.A. Carson, in *For Such a Time as This: Perspectives on Evangelicalism, Past, Present and Future*, eds. Steve Brady and Harold Rowdon. Also on-line at [http://s3.amazonaws.com/tgc-documents/carson/1996\\_biblical\\_gospel.pdf](http://s3.amazonaws.com/tgc-documents/carson/1996_biblical_gospel.pdf) (10 pgs)
- Supplemental:
  - *Getting the Gospel Right*, R.C. Sproul
  - *The Gospel*, Ray Ortlund

### **Man's Response to the Gospel (total required reading: 39 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 32-35 (pp. 669-718; 39 pgs)
- Supplemental:
  - *Redemption Accomplished and Applied*, John Murray: Part 2, chs. 1-4 (38 pgs)
  - *Saved by Grace*, Anthony Hoekema: chs. 1-10 (148 pgs)
  - *Saved by Grace: the Holy Spirit's Work in Calling and Regeneration*, Herman Bavinck
  - *From Heaven He Came and Sought Her*, edited by David Gibson & Jonathan Gibson (esp. chs. 11, 12, 17, 20, 22; 149 pages)
  - *Finally Alive*, John Piper
  - *Chosen for Life*, Sam Storms
  - *What Is Faith*, J. Gresham Machen

### **Man's Inheritance through the Gospel (total required reading: 35 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 36-37, 42-43 (pp. 722-743, 828-848; 35 pgs)
- Supplemental:
  - *Redemption Accomplished and Applied*, John Murray: Part 2, chs. 5-10 (64 pgs)
  - *Saved by Grace*, Anthony Hoekema: ch. 11 (39 pgs)
  - *Justification: Understanding the Classic Reformed Doctrine*, J.V. Fesko (esp. chs. 5, 7, 9-12; 91 pgs)
  - *Union with Christ: In Scripture, History, and Theology*, Robert Letham

### **Sanctification (total required reading: 54 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 38, 40 (pp. 746-759, 788-807; 32 pgs)
- "Reformed View," Sinclair Ferguson, in *Christian Spirituality: Five Views of Sanctification*, ed. Donald Alexander (22 pgs)
- Supplemental:
  - *Saved by Grace*, Anthony Hoekema, chs. 12-13 (64 pgs)
  - *Holiness*, J.C. Ryle
  - *Christian Spirituality: Five Views of Sanctification*, ed. Donald Alexander

**Empowered by the Spirit (total required reading: 133 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 39, 52-53 (pp. 763-785, 1016-1084; 88 pgs)
- "A Pentecostal/Charismatic View," Douglas Oss, in *Are Miraculous Gifts for Today?*, ed. Wayne Grudem (45 pgs)
- Supplemental:
  - *Showing the Spirit*, D.A. Carson: pp. 137-188 (51 pgs)
  - *The Holy Spirit and Spiritual Gifts*, Max Turner (esp. chs. 12-20; 175 pgs)
  - *Saved by Grace*, Anthony Hoekema: ch. 3 (25 pgs)
  - *The Gift of Prophecy*, Wayne Grudem
  - *Are Miraculous Gifts for Today?*, ed. Wayne Grudem

**The Church (total required reading: 87 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 44-46, 48 (pp. 853-901, 950-963; 55 pgs)
- "The Church as a Heavenly and Eschatological Reality," P.T. O'Brien, in *The Church in the Bible and the World*, ed. D.A. Carson, pp. 88-119 (32 pgs).
- Supplemental:
  - *The Church*, Edmund Clowney
  - *Nine Marks of a Healthy Church*, Mark Dever: chs. 6-9 (96 pgs)
  - *Why We Love the Church*, DeYoung and Kluck
  - *The Church in the Bible and the World*, ed. D.A. Carson (see esp. chps 1 & 2; 107 pgs)

**Sacraments of the Church (total required reading: 83 pgs)**

- *Systematic Theology*, Wayne Grudem: ch. 49 (pp. 966-985; 19 pgs)
- *The Lord's Supper: Eternal Word in Broken Bread*, Robert Letham (64 pgs)
- Supplemental:
  - *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, & Goldsworthy: pp. 395-397 (2 pgs)
  - *Believer's Baptism*, eds. Schreiner & Wright (see esp Introduction, chs. 3 & 4; 104 pgs)
  - *Baptism in the New Testament*, G.R. Beasley-Murray
  - *Understanding Four View on the Lord's Supper*, ed. John Armstrong

**The Consummation (total required reading: 96 pgs)**

- *Systematic Theology*, Wayne Grudem: chs. 54-57 (pp. 1091-1167; 63 pgs)
- "Amillennialism," in *The Meaning of Millennium: Four Views*, ed. Robert Clouse (33 pgs)
- Supplemental:
  - *The Meaning of Millennium: Four Views*, ed. Robert Clouse
  - *The Bible and the Future*, Anthony Hoekema
  - *Kingdom Come*, Sam Storms
  - *Christ and the Future*, Cornelius Venema
  - *The Triumph of the Lamb: A Commentary on Revelation*, Dennis Johnson

### **General Bible Knowledge (total required reading: 97 pgs)**

- *An Introduction to the Old Testament*, Tremper Longman III and Raymond Dillard: ch. 1 (25 pgs)
- *An Introduction to the New Testament*, D.A. Carson and Douglas Moo: ch. 1 (54 pgs)
- “The Theology of the Old Testament” in *ESV Study Bible*: pp. 29-31 (2 pgs)
- “Introduction to the Pentateuch” in *ESV Study Bible*: pp. 35-37 (2 pgs)
- “Introduction to the Historical Books” in *ESV Study Bible*: pp. 385-387 (2 pgs)
- “Introduction to the Poetic and Wisdom Literature” in *ESV Study Bible*: pp. 865-868 (3 pgs)
- “Introduction to the Prophetic Books” in *ESV Study Bible*: pp. 1229-1232 (3 pgs)
- “The Theology of the New Testament” in *ESV Study Bible*: pp. 1803-1805 (2 pgs)
- “Reading the Gospels and Acts” in *ESV Study Bible*: pp. 1811-1813 (2 pgs)
- “Reading the Epistles” in *ESV Study Bible*: pp. 2147-2149 (2 pgs)
- Supplemental:
  - Introductions to individual books of the Bible in *ESV Study Bible*
  - *An Introduction to the New Testament*, D.A. Carson and Douglas Moo.
  - *What the Old Testament Authors Really Cared About*, Jason DeRouchie.

### **Pastoral Ministry (total required reading: 121 pgs)**

- *The Cross and Christian Ministry*, D.A. Carson: chs. 1, 4 (54 pgs)
- “The Problem of New Testament Exegesis,” I. Howard Marshall, (7 pgs; available online at: [www.etsjets.org/files/JETS-PDFs/17/17-2/17-2-pp067-073\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/17/17-2/17-2-pp067-073_JETS.pdf))
- *Exegetical Fallacies*, D.A. Carson: chs. 1-2 (60 pgs)
- Supplemental:
  - *The Cross and Christian Ministry*, D.A. Carson
  - *The Christian Ministry*, Charles Bridges (esp. Part 3, chs. 1, 3, 6, & 10)
  - *Church Elders: How to Shepherd God’s People Like Jesus*, Jeramie Rinne
  - *Christ-Centered Preaching*, Bryan Chappell
  - *Preach: Theology Meets Practice*, Mark Dever and Greg Gilbert
  - *Gospel-Centered Hermeneutics* by Graeme Goldsworthy (especially Part 1 and Part 3, pp. 21-84, 181-313)
  - *Biblical Eldership*, Alexander Strauch
  - *Preaching and Preachers*, Martyn Lloyd-Jones
  - *Expositional Preaching*, David Helm
  - *Speaking God’s Words*, Peter Adam

### **Polity (total required reading: 120 pgs)**

- *Sovereign Grace Book of Church Order* (120 pgs)
- Supplemental:

- *The Church of Christ*, James Bannerman (esp. Vol 2, Part IV, ch. 5: “The Independent System of Church Polity as Opposed to Presbyterianism.”)
- *How Jesus Runs the Church*, Guy Prentiss Waters (chs 2 & 5)

### **Biblical Ethics (total required reading: 25 pgs)**

- “Biblical Ethics: An Overview” in *ESV Study Bible*: pp. 2535-2560 (25 pgs)
- Supplemental:
  - *Ethics for a Brave New World*, John and Paul Feinberg
  - *Principles of Conduct*, John Murray
  - *Divorce*, John Murray
  - “Separating what God has Joined Together: Divorce and Remarriage,” ch. 11 in *God, Marriage, and Family*, by Andreas Kostenberger (32 pgs).
  - *The Bible and Homosexual Practice: Texts and Hermeneutics*, Robert Gagnon
  - *Is God Anti-Gay?* Sam Allberry
  - *Love Into Light: The Gospel, The Gospel, The Homosexual, and The Church*, Peter Hubbard
  - “Abandoning Natural Relations: The Biblical Verdict on Homosexuality”, ch. 10 in *God, Marriage, and Family*, Andreas Kostenberger (24 pgs).

### **Church History (Note: all church history reading is supplemental)**

- Supplemental:
  - *Know the Creeds and Councils*, Justin Holcomb
  - *Know the Heretics*, Justin Holcomb
  - *Theology of the Reformers*, Timothy George
  - *Christianity: The First Three Thousand Years*, Diarmaid MacCulloch
  - *Church History, Volume One*, Everett Ferguson
  - *Church History, Volume Two*, Frank James and John Woodbridge
  - *Historical Theology*, Gregg Allison

### **World Religions, Cults, & Pluralism (total required reading: 10 pgs)**

- “The Bible and World Religions” in *ESV Study Bible*: pp. 2623-2630 (7 pgs)
- “The Bible and Religious Cults” in *ESV Study Bible*: pp. 2631-2634 (3 pgs)
- Supplemental:
  - *Encountering Religious Pluralism*, Harold Netland (esp. ch. 10)
  - *The Gagging of God*, D.A. Carson (esp. chs. 4, 11, & 12)

### **Theological Currents (total required reading: 99 pgs)**

- *Antinomianism: Reformed Theology’s Unwelcome Guest?*, Mark Jones (chs 4 and 6, 34 pgs)
- *What is the Mission of the Church?*, Greg Gilbert and Kevin DeYoung (ch. 2, 35 pgs)
- “N.T. Wright Under Review,” Tom Schreiner, in *Credo Magazine*, Vol. 4, Issue 1 (available online at: <http://www.credomag.com/the-magazine/archives/justification/>)

- Supplemental:
  - *Justification Reconsidered*, Stephen Westerholm
  - *The Future of Justification*, John Piper
  - *Who Will be Saved?*, eds. Paul House and Gregory Thornbury
  - *Hell Under Fire*, eds. Christopher Morgan and Robert Peterson
  - *No Other God: A Response to Open Theism*, John Frame
  - *The Federal Vision and Covenant Theology*, Guy Prentiss Waters

**Biblical Theology (total required reading: 32 pgs)**

- “Biblical Theology” (pp. 3-11; 8 pgs) in *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, & Goldsworthy
- “Systematic Theology and Biblical Theology” (pp. 89-104; 15 pgs) in *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, & Goldsworthy
- “Biblical History” (pp.43-51; 8 pgs) in *The New Dictionary of Biblical Theology*, eds. Alexander, Rosner, Carson, & Goldsworthy
- Supplemental:
  - *According to Plan* by Graeme Goldsworthy
  - *Biblical Theology*, Geerhardus Vos
  - *The Christ of the Covenants*, O. Palmer Robertson
  - *Kingdom Through Covenant*, Peter Gentry and Stephen Wellum, chs 16-17.

## 8. SUGGESTED STUDY PLANS

The following are suggested study plans to assist the candidate in preparing for the ordination exams. The results from the Preliminary Assessment Test (Section 6) should provide a helpful gauge for the candidate's study needs. Here is a general suggestion for aligning some of the resources with sections with the Preliminary Assessment Test.

### Developing your study plan

#### Old Testament

1. Redemptive history – study “Intro to OT Theology” in ESV Study Bible.
2. Key events – study introductions to each book in ESV Study Bible.
3. Bible outlines – same as above.
4. Understanding literary genre – study “Introduction to \_\_\_\_\_” from the ESV Study Bible for each major section of the OT.
5. Biblical theology – in addition to above, study articles in NDBT. Also look through “Summary of Salvation History” in ESV Study Bible.

#### New Testament

1. Redemptive history – study “Intro to NT Theology” in ESV Study Bible.
2. Key events – study introductions to each book in ESV Study Bible.
3. Bible outlines – same as above.
4. Understanding literary genre – study “Reading the Gospels and Acts” and “Reading the Epistles” in the ESV Study Bible.
5. Biblical theology – in addition to above, study articles in NDBT.

For the theology exam, use the required and recommended resources for each section heading.

### Suggested Study Plans

The amount of preparation time will vary by candidate. Here are two suggested study plans for completing the required readings and papers and for preparing for the ordination exams.

### **6-MONTH PLAN**

#### Month 1:

- The Scriptures
- God is Triune
- God the Father
- Biblical Theology
- “The Theology of the Old Testament” in *ESV Study Bible*: pp. 29-31 (2 pgs)
- “Introduction to the Pentateuch” in *ESV Study Bible*: pp. 35-37 (2 pgs)



**Month 2:**

- Jesus Christ
- The Holy Spirit
- Man
- "Introduction to the Poetic and Wisdom Literature" in *ESV Study Bible*: pp. 865-868 (3 pgs)

**Month 3:**

- The Gospel
- Man's Response to the Gospel
- Man's Inheritance through the Gospel
- "Introduction to the Prophetic Books" in *ESV Study Bible*: pp. 1229-1232 (3 pgs)
- Write paper 1 for Regional Ordination Committee answering the question: Describe your views on soteriology using the traditional components of the *ordo salutis*.

**Month 4:**

- Sanctification
- Empowered by the Spirit
- The Church
- *An Introduction to the Old Testament*, Tremper Longman III & Raymond Dillard (25 pgs)
- *An Introduction to the New Testament*, D.A. Carson and Douglas Moo: ch. 1 (54 pgs)
- "The Theology of the New Testament" in *ESV Study Bible*: pp. 1803-1805 (2 pgs)
- "Reading the Gospels and Acts" in *ESV Study Bible*: pp. 1811-1813 (2 pgs)
- "Reading the Epistles" in *ESV Study Bible*: pp. 2147-2149 (2 pgs)
- Write Paper 2 for the Regional Ordination Committee answering the question: What does it mean to be continuationist in pneumatology? Explain your beliefs about the ministry of the Holy Spirit in the life of the believer and the church.
- Write paper 3 for Regional Ordination Committee answering the question: What is expositional preaching, and why does it matter in the life of the church?
- Finish sermon manuscript which will be included, along with audio/video recording, in the ordination packet for the Regional Ordination Committee

**Month 5:**

- The Church continued
- Sacraments
- The Consummation
- Pastoral Ministry
- "Biblical Ethics: An Overview" in *ESV Study Bible*: pp. 2535-2560 (25 pgs)
- "The Bible and World Religions" in *ESV Study Bible*: pp. 2623-2630 (7 pgs)
- "The Bible and Religious Cults" in *ESV Study Bible*: pp. 2631-2634 (3 pgs)

- Write paper 4 for the Regional Ordination Committee answering the question: What is your view on the respective roles of men and women? Include how this applies in the church and in the home.
- Write paper 5 for the Regional Ordination Committee answering the question: What are your views on divorce and remarriage, and how do these impinge upon the church, church membership, etc.?

**Month 6:**

- Polity
- Theological Currents
- General Bible Knowledge
- Write paper 6 for the Regional Ordination Committee answering the question: What is the biblical view of gender as it relates to homosexuality? Briefly address how this applies pastorally to same-sex attraction, and culturally to same-sex marriage and transgender issues.
- Review

## **12-MONTH STUDY PLAN**

### **Month 1:**

- The Scriptures
- God is Triune

### **Month 2:**

- God the Father
- Biblical Theology

### **Month 3:**

- Jesus Christ
- The Holy Spirit
- *An Introduction to the Old Testament*, Tremper Longman III & Raymond Dillard (25 pgs)
- “The Theology of the Old Testament” in *ESV Study Bible*: pp. 29-31 (2 pgs)
- “Introduction to the Pentateuch” in *ESV Study Bible*: pp. 35-37 (2 pgs)
- “Introduction to the Poetic and Wisdom Literature” in *ESV Study Bible*: pp. 865-868 (3 pgs)
- Supplemental Reading

### **Month 4:**

- Man
- The Gospel
- “Introduction to the Prophetic Books” in *ESV Study Bible*: pp. 1229-1232 (3 pgs)

### **Month 5:**

- Man’s Response to the Gospel
- Man’s Inheritance through the Gospel
- Sanctification
- Write paper 1 for Regional Ordination Committee answering the question: Describe your views on soteriology using the traditional components of the *ordo salutis*.

### **Month 6:**

- Empowered by the Spirit
- Write Paper 2 for the Regional Ordination Committee answering the question: What does it mean to be continuationist in pneumatology? Explain your beliefs about the ministry of the Holy Spirit in the life of the believer and the church.
- *An Introduction to the New Testament*, D.A. Carson and Douglas Moo: ch. 1 (54 pgs)
- “The Theology of the New Testament” in *ESV Study Bible*: pp. 1803-1805 (2 pgs)
- “Reading the Gospels and Acts” in *ESV Study Bible*: pp. 1811-1813 (2 pgs)
- “Reading the Epistles” in *ESV Study Bible*: pp. 2147-2149 (2 pgs)

**Month 7:**

- The Church
- Sacraments
- Write paper 3 for Regional Ordination Committee answering the question: What is expositional preaching, and why does it matter in the life of the church?
- Finish sermon manuscript which will be included, along with audio/video recording, in the ordination packet for the Regional Ordination Committee

**Month 8:**

- The Consummation
- General Bible Knowledge

**Month 9:**

- Pastoral Ministry
- “The Bible and World Religions” in *ESV Study Bible*: pp. 2623-2630 (7 pgs)
- “The Bible and Religious Cults” in *ESV Study Bible*: pp. 2631-2634 (3 pgs)
- Write paper 4 for the Regional Ordination Committee answering the question: What is your view on the respective roles of men and women? Include how this applies in the church and in the home.

**Month 10:**

- Polity
- “Biblical Ethics: An Overview” in *ESV Study Bible*: pp. 2535-2560 (25 pgs)
- Write paper 5 for the Regional Ordination Committee answering the question: What are your views on divorce and remarriage, and how do these impinge upon the church, church membership, and pastoral ministry?

**Month 11:**

- Theological Currents
- Write paper 6 for the Regional Ordination Committee answering the question: What is the biblical view of gender as it relates to homosexuality? Briefly address how this applies pastorally to same-sex attraction, and culturally to same-sex marriage and transgender issues.
- Supplemental Reading

**Month 12:**

- Supplemental Reading
- Church History (supplemental only)
- Review

## 9. ORDINATION PAPERS

To help evaluate a candidate's qualifications, the following papers should be written and submitted to the ROC. The paper topics are drawn primarily from the shared values of Sovereign Grace churches. Each paper should be between 750-1000 words, typed and double-spaced, and supported with Scripture. A written sermon manuscript, and audio or video recording of the sermon, is also required. (Note: this does not necessarily mean a Sunday morning sermon, although that is ideal. The only requirement is that the sermon that is submitted reflect the man's own exegesis and study.)

1. Describe your views on soteriology using the traditional components of the *ordo salutis*.
2. What does it mean to be continuationist in pneumatology? Explain your beliefs about the ongoing ministry of the Holy Spirit in the life of the believer and the church.
3. What is expositional preaching, and why does it matter in the life of the church?
4. What is your view on the respective roles of men and women? Include how this applies in the church and in the home.
5. What are your views on divorce and remarriage, and how do these impinge upon the church, church membership, and pastoral ministry?
6. What is the biblical view of gender as it relates to homosexuality? Briefly address how this applies pastorally to same-sex attraction, and culturally to same-sex marriage and transgender issues.
7. Sermon manuscript and audio/video recording of the sermon.

## **10. READING REPORT**

*Each candidate must turn in the following report, signed and dated, to the ROC after completion of the theology exam.*

I, \_\_\_\_\_, have completed all required reading as listed in the "Ordination Resources For Study" section.

## Test Preparation Guide: What to Expect

This guide is designed to help candidates prepare for the Bible Knowledge Exam, the Theology Exam, and the Oral Exam.

### 1. Bible Knowledge Exam

The Bible Knowledge Exam evaluates the candidate's overall biblical literacy. Questions are either fill in the blank or multiple choice. There are 170 questions on the test, covering a range of categories: identifying the theme of books of the Bible, identifying the book and chapter of key events, filling in the blank with names and places, and questions that evaluate a candidate's knowledge of redemptive history and biblical theology.

Candidates may not use any helps during the exam (no notes, Bibles, or electronic resources for the exam). An elder in the candidate's local church will proctor the exam. Upon completion, the elder will send the exam to the ROC, which will grade the exam within two weeks of receiving it. The test should be taken on printed pages, not electronically. The duration of the exam is not to exceed three hours, and may take a much shorter period of time. There are 170 questions on the exam, and a passing grade is 75% or above (128 or more of the 170 questions answered correctly).

If a candidate fails the exam, he should be informed only of his overall score, and not be informed of which questions were right and wrong. Failing the exam requires waiting at least a month and taking the same exam again, with a graded copy of each test handed in to the Regional Ordination Committee. This continues until the candidate is able to score above 75%.

Here are 15 sample questions that will give you a feel for the nature of the test:

*Multiple choice – Select the best answer*

1. On what day of creation did God create man?  
a) First   b) Fourth   c) Sixth   d) Seventh
2. Which prophet anointed David as king?  
a) Isaiah   b) Jeremiah   c) Samuel   d) Hosea
3. When the kingdom divided after King Solomon's reign, which two tribes were part of the southern kingdom?  
a) Manasseh and Ephraim  
b) Benjamin and Judah  
c) Gad and Asher  
d) Billy and Bob

4. Which section of Genesis focuses on Abraham?
  - a) Chapters 6-9
  - b) Chapters 12-24
  - c) Chapters 27-36
  - d) Chapters 37-50

*In what book and chapter do the following appear (both must be correct to receive credit)?*

5. The armor of God \_\_\_\_\_
6. The words "My God, My God, why have you forsaken me?" in the OT \_\_\_\_\_
7. A vision of Christ among the lampstands \_\_\_\_\_
8. "An excellent wife who can find? She is far more precious than jewels." \_\_\_\_\_

*Name the person who said or did the following:*

9. The religious leader to whom Jesus says "You must be born again"? \_\_\_\_\_
10. Who said "I will go to the king, though it is against the law, and if I perish, I perish"? \_\_\_\_\_
11. To whom did God make the promise "in you all the families of the earth shall be blessed." \_\_\_\_\_

*Fill in the blank:*

12. What book of the Bible comes after Ezra? \_\_\_\_\_
13. Which prophet said "He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" \_\_\_\_\_
14. Which book of the Bible is best summarized by the following: "The ascended Lord continues his activity of growing his church and saving the lost through the empowering Spirit of God and the unstoppable Word of God"? \_\_\_\_\_
15. In which covenant does God promise to preserve his creation and say he will never again curse the ground because of man? \_\_\_\_\_



## 2. Theology Exam

The Theology Exam is a written exam that focuses on explaining and/or defending the SG Statement of Faith from the Scriptures. All questions are derived from categories and doctrines in the Statement of Faith.

The candidate will have up to 4 hours to complete 16 questions. This comes to about 15 minutes per question; it is important that you pace yourself. Answers should be concise and in paragraph form (not in bullet point or outline form). You may use only *an unmarked Bible* during your test and should support your answers with appropriate Bible texts. It is recommended that candidates practice for the test by answering various theological questions with an unmarked Bible in 15 minutes.

Each question is worth 10 points (4 points for theological precision, 4 points for use of Scripture, and 2 points for clarity and readability). There are 160 points possible. 120 (75%) is a passing grade.

An elder in the candidate's local church will proctor the exam. Upon completion, the elder will send the exam to the ROC, which will grade the exam within two weeks of receiving it. If a candidate fails the exam, he will be informed only of his overall score, and not be informed of which questions were right and wrong, strong or weak. Failing the exam requires waiting at least a month and taking the same exam again, with a graded copy of each test handed in to the Regional Ordination Committee. This continues until the candidate is able to score above 75%.

Here are a few sample questions. These are not necessarily on the exam, but they give you a feel for the nature of the test:

1. Discuss the humanity of Christ and the deity of Christ, how they relate, and why each is necessary.
2. Discuss what it means that man is made in the image of God.
3. Define and explain the doctrine of justification.

## 3. Oral Exam

The Oral Exam focuses on personal, polity/partnership themes, and pastoral ministry. Follow up questions on the Bible Knowledge Exam, Theology Exam, and written papers can also be asked in the Oral Exam.

The exam will be taken with an open Bible. Candidates should be prepared to identify and support the seven shared values of SGC, have a general understanding of the Book of Church Order and SG polity, and be prepared to answer a broad range of questions related to pastoral ministry.

The goal of the pastoral ministry and counseling questions is to determine how well the candidate understands the nature of pastoral ministry according to Scripture, and to assess his ability to apply God's word in various situations.

Here are a few sample questions. These are not necessarily on the exam, but they give you a feel for the nature of the test:

1. Personal: Describe how God called you to pastoral ministry, and why you desire to be a pastor.
2. Polity/partnership: Describe the polity of Sovereign Grace. Include elder governance and plurality, extra-local leadership, and the role of the congregation.
3. Pastoral Ministry: What is the purpose of the weekly gathering of the church, and what should the church do when it gathers?
4. Pastoral Ministry: A gentleman in the New Members Class is having a hard time with the doctrine of election. He asks "Are you saying that some people cannot be saved? If that is true how could they also be judged for not believing in a God who did not predestine them to believe?" How do you answer him?