

APPLICATION FOR LONG TERM MISSIONS SUPPORT

BETHEL CHURCH

Email completed application to: bethelfairbanks@gmail.com or return completed application to: Bethel Church, P.O. Box 83889, Fairbanks, AK 99708; Attn: Missions Board

Please type or print

Under 18 years old: **Y** **N**

1. Full Name _____ Sex _____
Preferred Name _____ Age _____ Date of Birth _____
2. Name of Sending Organization _____
3. Home Address _____
Telephone _____ Email _____
4. Marital status: ___ Single ___ Engaged ___ Married ___ Other (Explain) _____
5. Describe your spouse's (if married) or family's (if under 18) attitude toward your potential involvement in full-time missions. _____
6. How do you rate your present health? ___ Excellent ___ Good ___ Fair ___ Poor
Do you anticipate any difficulties acquiring medication or healthcare for you or your family?

7. Occupation Currently: _____
8. Level of education completed _____ Major _____
9. What language(s) do you speak other than English? _____
Degree of conversational proficiency: ___ Fluent ___ Moderate ___ Beginner

For the following questions please use a separate sheet of paper if necessary

10. Describe your personal relationship with Jesus Christ and when and how that began.

11. Describe your intended ministry:

12. What training do you have relevant to your ministry?

13. How did you become interested in Full- Time Mission work?

14. Briefly describe any previous ministry and any you are currently involved in and how that involvement began?

15. How do you deal with stress?

16. How do you relate to authority?

17. How do you relate to others as a team player?

18. What monthly support amount has your agency set for you?

If you have start up expenses, what will they be?

What is your current monthly financial shortfall?

19. Please state in just a few sentences your beliefs on:

The Bible:

Prayer:

Holy Spirit:

Salvation:

Jesus Christ:

20. References: Please list three people you have asked to serve as your references. They need to be non-relatives who know you well; one reference must be a pastor or a ministry supervisor; other references could be a work supervisor, roommate, teacher, co-worker, friend, etc. Please send these people the reference form and ask them to complete it and send it to the Missions Board at bethelfairbanks@gmail.com or by mailing it to: Bethel Church, P.O. Box 83889, Fairbanks, AK 99708; Attn: Missions Board

Name _____ Phone: _____

Address: _____ Email: _____

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Address: _____ Email: _____

21. Please read Bethel Church’s Position Papers. Please check that you have read and agree with each of the papers below:

- Gifts of the Spirit
- Human Sexuality and Gender
- Men and Women Serving in Ministry
- New Apostolic Reformation

Do you have any questions or concerns?

*I affirm that the information provided in this application and in any attachments is accurate and complete to the best of my knowledge. I also affirm that I agree with Bethel Church’s “**What We Believe**” document and **Position Papers**.*

Signature: _____ **Date:** _____

WHAT WE BELIEVE

Bethel Church's Doctrinal Statement

I. GOD

There is one God who is the Creator and Ruler of all creation who has eternally existed in three co-eternal, co-equal persons: Father, Son, and Holy Spirit. Each is distinct in person and function, but one in essence.

II. GOD THE FATHER

We believe in God the Father: one in essence with the Son and the Spirit. He is an infinite, personal Spirit, perfect in all His attributes. He is the Creator, Sustainer, and sovereign Ruler of all things through His Son Jesus Christ.

III. JESUS CHRIST

Jesus Christ is both the Son of God, equal with the Father, and the virgin-born Son of Man. He led a sinless life and offered Himself as the perfect sacrifice for our sins by dying upon a cross. He rose three days later to demonstrate His power over sin and death and as a declaration that He truly was the Son of God. He ascended to heaven's glory and will return again someday to Earth to establish His earthly kingdom and reign as King of Kings and Lord of Lords.

IV. THE HOLY SPIRIT

The Holy Spirit is God, equal to the Father and the Son. The Holy Spirit is present in the world to make us aware of our need for Jesus Christ. He comes to live within those who have placed their trust in Jesus the moment they believe and seals their eternal destiny. He provides the Christian with power for daily living, understanding of spiritual truth, and guidance in doing what is right. He also gifts every believer for service within the Church. As Christians we seek to live under His control daily.

V. THE BIBLE

We believe that God has spoken in the Scriptures, the 66 books of the Protestant Canon, through the words of human authors. As the verbally inspired Word of God, the Bible is without error in the original writings, the complete revelation of His will for salvation, and the ultimate authority by which every realm of human knowledge and endeavor should be judged. Therefore, it is to be believed in all that it teaches, obeyed in all that it requires, and trusted in all that it promises.

VI. PEOPLE

People are the supreme object of God's creation created in the image of God. We were created to enjoy fellowship with God and fulfill God's will on earth. By an act of rebellion against the express will of God, the original pair became "infected" by sin, which resulted in all mankind inheriting a fallen nature. This inward inclination toward sin which always leads to acts of rebellion has alienated us from God, resulting in divine condemnation, spiritual death, and physical decay.

VII. SALVATION

Salvation is the gift of God given to those who have placed their trust in Christ. Salvation is a gift because there is nothing we can do to earn it. No religious effort or good work ever qualifies us to receive salvation. Due to our inward inclination and actual acts of rebellion, we are deserving of God's judgment. But God the Father, because of his grace and mercy, sent God the Son to be the sacrifice for our sins by suffering and dying in our place. Those who trust in Christ are declared "not guilty" because their penalty for sin has been paid, and they become children of God.

VIII. THE CHURCH

Jesus Christ is the head of the Church, His body, which is composed of all people who have placed their trust in Christ. We believe that this body expresses itself in local assemblies in which believers are in a covenant relationship. The Scriptures tell us to come together for edification, fellowship, worship, and prayer. The purpose of the Church is to make disciples of all people, always bearing witness to the gospel in word and deed.

IX. THE FUTURE

Jesus will someday return bodily, personally, and visibly to earth to establish his rule and reign, the time known only to the Father. At the end of Christ's 1,000 year reign, all those who have ever existed will be judged. Those who have placed their trust in Christ will spend eternity in the presence of God. Those who have rejected Christ's offer of forgiveness will suffer eternal conscious punishment.

Position Paper on Gifts of the Spirit

Bethel Church, Fairbanks, AK

Approved on 6/12/2019

Preamble

We rejoice in presence and empowerment of the Holy Spirit in the lives of believers today as Jesus promised.

We are aware that some assemblies of believers emphasize experiences related to sign gifts attributed to the Holy Spirit. We would encourage our body to take seriously its commitment to the Bible as the only infallible rule of faith and practice in discerning these matters.

Being aware of many of the questions people have regarding the gifts of the Holy Spirit today, we offer the following affirmations and denials.

Article 1

WE AFFIRM that the believer's baptism of the Holy Spirit coincides with regeneration.

WE DENY that the baptism of the Holy Spirit is a second blessing or special work of grace enjoyed by some but not by all Christians.

Titus 3:5-7, 1 Corinthians 12:13, Ephesians 4:5, Acts 2:38, Romans 8:9

Article 2

WE AFFIRM that the passages in Acts which describe occasional and public external manifestations of the Holy Spirit subsequent to conversion ought to be understood as descriptive passages of what happened in specific instances during a transitional period in church history.

WE DENY that the occasional public and external manifestations of the Holy Spirit in the book of Acts subsequent to conversion serve as a normative pattern for believers to emulate or as a litmus test to determine who has been regenerated.

Acts 2:1-4; 8:14-17; 10:44-48; and 19:6-7

Article 3

WE AFFIRM that the Holy Spirit gives spiritual gifts to every believer to bring glory to God by building up the body of Christ in love.

WE DENY that the primary purpose of the gifts is to benefit oneself or as an indication of God's favoritism. We also deny that the expression of a certain gift indicates spiritual maturity or prominence over other believers who do not have that same gift. We also deny that the Holy Spirit gives all gifts to all believers. We further deny that believers can be "activated" or "kickstarted" into certain gifts like tongues or prophecy through the exercise of so-called prophetic exercises.

1 Corinthians 12:7, 11, 20-26, chapter 13, and 14:12; Ephesians 4:15-16

Article 4

WE AFFIRM that God may bring about healing to any and all individuals according to His will and good pleasure.

WE DENY that God is required to heal on the demand of any believer. We also deny that healing is the right of any individual this side of the believer's glorified state.

2 Corinthians 12:7-10, 1 Timothy 5:23

Article 5

WE AFFIRM that the Holy Spirit may give any gift, including the sign gifts (tongues, interpretation of tongues, prophecy, healings, and miracles) today as He wills.

WE DENY that the Holy Spirit is prohibited from giving certain gifts as He wills. We also deny that every manifestation claimed to come from the Holy Spirit actually comes from the Holy Spirit. Satan masquerades as an angel of light, and may attempt to deceive people. Additionally people's emotions may deceive them. Christians must test prophecies, tongues, spirits, and spiritual manifestations to see whether or not they align with God's written Word.

Jeremiah 17:9, 1 Corinthians 12:11, 2 Corinthians 11:14, 1 Thessalonians 5:19-22, 1 John 4:1

Article 6

WE AFFIRM that maintaining unity, order, and consideration of others is of more importance than the exercise of the sign gifts by individuals during church services and activities. Those who claim to possess the gift of tongues and other sign/miraculous gifts are welcome to worship and fellowship with us if they are willing to maintain the unity of our church body.

WE DENY that the unrestricted allowance of the sign gifts during church activities is edifying to the body of Christ. As such we do not allow the unreviewed/unapproved exercise of tongues/interpretation or prophesying during church services and activities. If an individual believes they have a prophetic word or tongue with interpretation to be shared with the congregation, he or she must first bring it to the Elder Board for review and approval.

1 Corinthians 14:33, 40

Position Paper on Human Sexuality and Gender

Bethel Church, Fairbanks, AK

Approved 6/25/2019

Preamble

This position paper is based upon the Nashville Statement with minor modifications. You can see the official Nashville Statement at <https://cbmw.org/nashville-statement/>.

As we are aware of many of the questions people have regarding marriage, homosexuality, transgenderism and related issues, we encourage our congregation to evaluate these with a view to the truth revealed in the written Word of God. We understand from Scripture that God has created each human with value and worth in His eyes.

Nonetheless, there is much confusion in our day and age regarding these issues. As such, we offer the following affirmations and denials.

Article 1

WE AFFIRM that God has designed marriage to be a covenantal, sexual, procreative, lifelong union of one biological man and one biological woman, as husband and wife, and is meant to signify the covenant love between Christ and his bride the church.

WE DENY that God has designed marriage to be a homosexual, polygamous, or polyamorous relationship. We also deny that marriage is a mere human contract rather than a covenant made before God.

Article 2

WE AFFIRM that God's revealed will for all people is chastity outside of marriage and fidelity within marriage.

WE DENY that any affections, desires, or commitments ever justify sexual intercourse before or outside marriage; nor do they justify any form of sexual immorality.

Article 3

WE AFFIRM that God created Adam and Eve, the first human beings, in his own image, equal before God as persons, and distinct as male and female.

WE DENY that the divinely ordained differences between male and female render them unequal in dignity or worth.

Article 4

WE AFFIRM that divinely ordained differences between male and female reflect God's original creation design and are meant for human good and human flourishing.

WE DENY that such differences are a result of the Fall or are a tragedy to be overcome.

Article 5

WE AFFIRM that the differences between male and female reproductive structures are integral to God's design for self-conception as male or female.

WE DENY that physical anomalies or psychological conditions nullify the God-appointed link between biological sex and self-conception as male or female.

Article 6

WE AFFIRM that those born with a physical disorder of sex development are created in the image of God and have dignity and worth equal to all other image-bearers. As with others they are welcome as faithful followers of Jesus Christ and should embrace their biological sex insofar as it may be known.

WE DENY that ambiguities related to a person's biological sex render one incapable of living a fruitful life in joyful obedience to Christ.

Article 7

WE AFFIRM that self-conception as male or female should be defined by God's holy purposes in creation and redemption as revealed in Scripture.

WE DENY that adopting a homosexual or transgender self-conception is consistent with God's holy purposes in creation and redemption.

Article 8

WE AFFIRM that people who experience sexual attraction for the same sex may live a rich and fruitful life pleasing to God through faith in Jesus Christ, as they, like all Christians, walk in purity of life.

WE DENY that sexual attraction for the same sex is part of the natural goodness of God's original creation, or that it puts a person outside the hope of the gospel.

Article 9

WE AFFIRM that sin distorts sexual desires by directing them away from the marriage covenant and toward sexual immorality—a distortion that includes both heterosexual and homosexual immorality.

WE DENY that an enduring pattern of desire for sexual immorality justifies sexually immoral behavior.

Article 10

WE AFFIRM that it is sinful to approve of homosexual immorality or transgenderism and that such approval constitutes a radical departure from Christian faithfulness and witness.

WE DENY that the approval of homosexual immorality or transgenderism is a matter of moral indifference about which otherwise faithful Christians should agree to disagree.

Article 11

WE AFFIRM our duty to speak the truth in love at all times, including when we speak to or about one another as male or female.

WE DENY any obligation to speak in such ways that dishonor God’s design of his image-bearers as male and female.

Article 12

WE AFFIRM that the grace of God in Christ gives both merciful pardon and transforming power, and that this pardon and power enable a follower of Jesus to put to death sinful desires and to walk in a manner worthy of the Lord.

WE DENY that the grace of God in Christ is insufficient to forgive all sexual sins and to give power for holiness to every believer who feels drawn into sexual sin.

Article 13

WE AFFIRM that the grace of God in Christ enables sinners to forsake transgender self-conceptions and by divine forbearance to accept the God-ordained link between one’s biological sex and one’s self-conception as male or female.

WE DENY that the grace of God in Christ sanctions self-conceptions that are at odds with God’s revealed will.

Article 14

WE AFFIRM that Christ Jesus has come into the world to save sinners and that through Christ’s death and resurrection forgiveness of sins and eternal life are available to every person who repents of sin and trusts in Christ alone as Savior, Lord, and supreme treasure.

WE DENY that the Lord’s arm is too short to save or that any sinner is beyond his reach.

Position Paper on Men and Women Serving in Ministry

Bethel Church, Fairbanks, AK

Approved on 6/12/2019

Preamble

As image bearers of God, we embrace our God-given masculine and feminine natures as gifts that allow us to uniquely serve one another as we submit to Christ. The key question addressed in this position paper is “Are there ministries or offices in the church that are gender specific?” Three commonly identified positions held are; Egalitarian, Complementarian (Moderate), and Hierarchical. We believe a Complementarian position best summarizes the scriptures dealing with the responsibilities God calls men and women to fulfill in the church body.

Consequent to a Complementarian view, leaders encourage women to participate in any ministry or office open to non-Elders and that Eldership is reserved for qualified men. To this end, we offer the following affirmations and denials.

Article 1

WE AFFIRM that both men and women are made in the image of God, are distinct in their manhood and womanhood, are saved by grace, and have equal value before God.

WE DENY that Scripture teaches any superiority or inferiority of essence or value between men or women.
Genesis 1:27 & 31, Ephesians 2:8-10, Galatians 3:27-29

Article 2

WE AFFIRM that both men and women are gifted by God and called to exercise their respective gifts in the local church. All are to serve in submission to biblical qualifications and authority.

WE DENY that gifting or one's sense of calling alone qualifies one to serve in particular roles. Rather, spiritual maturity, character, and biological sex, among others, are to be considered for any role.

1 Corinthians 12:4-11, 18-20, Ephesians 4:15-16, I Timothy 3:1-122

Article 3

WE AFFIRM that headship and submission roles were assigned before humankind's fall into sin. Sin subsequently introduced distortions of these roles.

WE DENY that headship and submission roles are the consequences of sin and that the effects of God's redemption of humans undo or reverse these roles. We also deny that headship and submission imply a loss of equality or value; for example, headship and submission are evident and exemplified in the Trinity without loss of equality or value.

We further deny that exercising the relational dynamics of headship and submission as exemplified by Christ and the Church or the Trinity is burdensome or causes disunity. We note as well, that Scriptures emphasizing headship and submission of husbands and wives within a marriage context do not have direct bearing on the Church. Subsequently, we deny that women generally must submit to all men generally within the Church.

John 5:19, Luke 22:42, John 16:13, I Corinthians 11:3, Ephesians 5:21-27, I John 5:3

Article 4

WE AFFIRM that the office of Elder/Pastor is reserved for men, carrying with it the primary responsibility of teaching and protecting the doctrine of the church and exercising oversight of all within the church. Additionally, we affirm that all other offices and ministries are open to women or men, according to their qualifications and appropriate gifting. All teaching is done under the authority and oversight of the Elders.

WE DENY that the office of Elder/Pastor being withheld from women diminishes their importance or service within the church.

I Timothy 2:11-3:13, Titus 1:6-9, 2:1-8

New Apostolic Reformation

Bethel Church, Fairbanks, AK
Position Paper Approved 6/25/2019

Preamble

This statement is in response to concerns about the teachings and practices of the New Apostolic Reformation (NAR) movement, also known as the "apostolic-prophetic movement" and the "apostles and prophets movement." Adapted from <http://www.spiritoferror.org>.¹

The NAR is a movement of individuals, churches, and organizations that share belief in present-day prophets and apostles who govern the church and reveal new truths. Furthermore, members of this movement believe that all Christians need to release miraculous power on earth to advance God's kingdom. Leaders in this movement teach that New Apostolic Reformation prophets and apostles share similar authority and functions with the Old Testament

prophets and Christ's apostles. These beliefs contrast sharply with those of the majority of Protestant Christians, who believe there are no prophets or apostles today who possess the same level of authority as the biblical prophets and apostles.²

Since the NAR is a movement, and not a formal organization, there is no official list of leaders or organizations.³ Some people have linked the NAR with charismatics or classical Pentecostals. NAR teachings, however, are entirely different.⁴ Given NAR's increasing influence, we offer the following affirmations and denials.

Article 1

WE AFFIRM that the Bible testifies to Elders (referred to variously as "Overseers," "Elders," "Shepherds," and "Pastors") and to Deacons as the two offices explicitly mentioned in Scripture for church governance. We also affirm that the original apostles of Christ had a governing role during their lifetime which was not passed onto other apostles then or to be acquired in the future.^{5a,b} We affirm that Scripture gives no instruction for approving others as apostles with the same authority as Christ's original (including Paul) apostles.^{5c} We also affirm that at no time in the existence of the church have prophets held governing offices within the church.⁶

WE DENY that present-day apostles and prophets hold specially recognized official positions in church government of any scope.⁷

Acts 14:23; 1 Timothy 3:1-13; Titus 1:5-9; Ephesians 4:11; Ephesians 2:20; 1 Corinthians 12:28 2

Article 2

WE AFFIRM that the Bible—consisting of the 66 books of the Old and New Testaments—is the church's supreme and final authority in all matters of faith and conduct. As such, we affirm its primary role in establishing the belief, practice, and mission of the church—both universally and locally.

WE DENY the teaching that present-day prophets and apostles are revealing to the church "new truths," also sometimes referred to by other terms, including "present truth," "present-day truth," and "strategies."⁸ We also deny that any such teachings take prerogative over or replace the clear teaching of Scripture

John 16:13; Acts 15:28; 1 Timothy 6:20; 2 Timothy 1:14; 2 Timothy 3:16-17; 2 Timothy 2:2

Expected Practice

Because of these significant theological disagreements, it is the position of the leadership that we cannot support, endorse, recommend, introduce, or follow the positions or teachings associated with the NAR movement. Furthermore, we will not support the use of books, Bible studies, Bible translations, small group studies, sermons, conferences, curriculum, or speakers, missionaries or mission agencies utilizing sources with direct ties to the NAR movement. We will also avoid utilizing contemporary music/songs coming from groups that clearly and openly support NAR teachings or directly associate themselves with NAR-teaching churches.

Footnotes

1. For a detailed examination and evaluation of the New Apostolic Reformation's teachings, see R. Douglas Geivett and Holly Pivec, *A New Apostolic Reformation? A Biblical Response to a Worldwide Movement* (Wooster, OH; Weaver Book Company 2014)

2. Closely associated with the NAR movement are teachings and practices such as strategic-level spiritual warfare; spiritual mapping; some types of prayerwalking; corporate fasting initiatives; the Seven Mountain Mandate; prophetic evangelism (including "Treasure Hunting"); "Sozo ministry"; so-called "Normal Christianity" (the idea that performing miracles, such as healing sicknesses, should be normative in the Christian life), classes teaching people how to develop miraculous powers (such as prophesying and healing people); teaching people to "hear God's voice" (i.e., receive daily guidance through prophetic impressions, dreams and visions; and the establishment of supernatural schools of ministry, healing rooms and 24/7 prayer rooms. Most importantly though, not all prayerwalking, fasting, 24/7 prayer is necessarily NAR related. The church Elders ought to consider each instance of these teachings and practices in any given situation to determine the extent which they fit into a NAR framework or not.

3. As of 2018:

a. The NAR is experiencing explosive growth in the Global South—Africa, Asia, and Latin America—and is also fast growing in the United States.

b. Some of the most influential U.S. leaders include Bill Johnson (Bethel Church in Redding, California), Kris Vallotton (Bethel Church in Redding, California), Mike Bickle (International House of Prayer in Kansas City, Missouri), Lou Engle (The Call), Cindy Jacobs (Generals International), Dutch Sheets (Dutch Sheets Ministries), Rick Joyner (MorningStar Ministries In Fort Mill, South Carolina), Randy Clark (Global Awakening), Jane Hansen Hoyt (Aglow International), Heidi Baker (Iris Global), and Cal Pierce (Healing Rooms Ministries). In addition to these NAR leaders who are well-known nationally, many other apostles and prophets are known regionally, in specific cities and states, where they directly govern churches or are invited into churches to teach, prophesy, and recruit participants for various NAR outreaches and initiatives.

4. While NAR leaders do promote charismatic and classical Pentecostal teachings about the miraculous gifts described in 1 Corinthians 12—including the gifts of prophesying, healing, and speaking in tongues—they go far beyond promoting these as gifts; they also promote the present-day governing offices of prophet and apostle. These are formal church offices, like the offices held by elders and deacons. However, NAR apostles and prophets claim to possess much greater authority than elders and deacons. This is because elders and deacons must submit to the apostles and prophets since they are divinely authorized spokespersons for God. Also, elders and deacons govern within a single church. But NAR apostles and prophets may govern multiple churches at once. And, in many cases, the authority of these apostles and prophets extends beyond churches to workplaces, cities, and nations. Thus, NAR prophets and apostles claim to wield extraordinary authority with insufficient accountability. These claims have opened doors to abusive leadership and the promotion of harmful and aberrant teachings that have caused spiritual harm to countless individuals. They've brought division and disunity to many families and churches.

5. There are at least three indications in Scripture that the governing office of apostle was temporary:

a. First, the twelve apostles had a unique role as companions of Jesus and eyewitnesses of Jesus' earthly ministry (Acts 1:21-22; Acts 10:39-41). With their passing, there would be no more living eyewitnesses with such authority, at liberty to add records of Jesus' life and teachings. Matthias was chosen to replace Judas after Judas betrayed Jesus and killed himself (Acts 1:15-27). But after the circle of apostles was completed with Matthias, no attempt was made to replace any of the Twelve after their deaths. This closes the door on the emergence of additional apostles who would claim to share in their unique role as Christ's authorized eyewitnesses.

b. Second, Paul—who had a unique commission to preach the gospel to the Gentiles (Rom. 1:16)—reasoned that he was the final apostle. For him, receiving a personal appearance from the resurrected Christ was a requirement for being a late-arriving apostle (1 Cor. 9:1). Since he was the last person to be appeared to by the resurrected Lord, he was the last to qualify for apostleship (1 Cor. 15:8).

c. Third, Scripture gives no instructions for appointing future apostles, and no indication that any should be recognized following the deaths of the apostles of Christ. But it does provide instructions for the appointment of elders and deacons (1 Tim. 3:1-13; Titus 1:5-9). If God intended for apostles to govern the church in the next and every later generation, as NAR leaders claim, then surely the authors of Scripture would have made this clear.

d. Though others are identified as apostles in the New Testament and had important functions—including Barnabas (Acts 13:2-3; 14:4, 14; 1 Cor. 9:6), Andronicus, and Junia (Romans 16:7), and possibly others—they did not exercise the same level of authority as the Twelve and Paul.

6. Contrary to NAR teachings about prophets, there is no evidence that New Testament prophets held governing offices in the early churches. There are no examples of the appointment of prophets, nor are instructions given for appointing prophets to office. Given the Bible's silence on the topic, it's likely that the prophets spoken of in the New Testament did not govern. Therefore, there is no scriptural support for a present-day office of prophet.

7. Scripture gives no indication that today's apostles and prophets hold formal, governmental offices. The three key Scriptures that NAR leaders frequently cite—Ephesians 4:11, Ephesians 2:20, and 1 Corinthians 12:28—do not support present-day offices or say anything about governing offices at all. Other than the apostles of Christ, who held an exclusive, temporal office in the early church, the only two church offices clearly identifiable in the New Testament are elders and deacons (Acts 14:23; Titus 1:5; 1 Tim. 3:1-13; Titus 1:5-9).

8. Prophets and apostles today do not reveal new truths—that is, they do not reveal new teachings or practices that are essential for the church to fulfill God's will on earth and to advance His kingdom. Some of the new truths that have been revealed by NAR prophets and apostles include the need for the church to participate in specific corporate fasts or prayerwalks, and to launch 24/7 prayer rooms. Yet all teachings and practices that are essential for the health and success of the church can be found in Scripture (2 Tim. 3:16-17). Once the truths of the Christian faith were preserved in Scripture, Christians weren't to expect new truths from future prophets or apostles. Rather, they were supposed to safeguard the truths that had already been revealed—once and for all (Jude 3). The apostle Paul urged his pupil Timothy to take the teachings he had learned from Paul—the apostolic teachings—and “entrust [them] to faithful men who will be able to teach others also” (2 Tim. 2:2). Notice that Paul didn't tell Timothy to look for new truths from prophets or future apostles. He instructed them to recall truths already revealed through the apostles of Christ. There is no biblical support for the NAR teaching that contemporary prophets and apostles can reveal new truths.