Welcome to the

CENTRAL PACIFIC DISTRICT
Christian and Missionary Alliance

HANDBOOK:
ORDINATION/CONSECRATION PROGRAM

Revised November 2010

The report forms included here are templates. "Fill-in" forms can be downloaded from the Central Pacific District web site at www.cpdistrict.org.

Reports and papers are emailed to
servicecenter@cpdistrict.org or mailed to the
Central Pacific District, 715 Lincoln Ave., Woodland CA 95695, as well as to your coach.
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A LETTER FROM THE DISTRICT SUPERINTENDENT

Dear Consecration or Ordination Candidate,

Hello!

I want to take a few minutes to visit via this letter. The process that you have begun is a significant journey. I want to encourage you as you navigate the ordination / consecration trek. You will have many ministry demands and many struggles to keep up with the temporary demands of pursuing this goal.

First, I believe that the journey is worthwhile. We are determined to do everything that we can to match the challenges of the next months with appropriate reinforcement and support. We will be available and will invest time and resources on your behalf. You can call anytime and find that you have allies here at the District Service Center.

There are a few things that you can do to make the most of these next steps. Obviously, it is vital to keep your own relationship with God current and vital. Also, in addition to the disciplines of the work, you are in charge of the attitudes that you apply to the work. No one else can affect the approach that you take as much as you can. And remember, attitude is a spiritual matter. I pray that you will choose to begin this stage of ministry with the best kind of posture.

I will personally pray for you. Look forward, not only to the completion, but also to the process ahead. May it be a sweet time with your coach and with God.

Shalom,
Doug Swinburne
Statement on Ordination

Ordination is defined in the Manual of The Christian and Missionary Alliance as "...the church’s public recognition of the call from God, distinct from human vocational choice, to men for a lifetime ministry, through speech and exemplary lifestyle, of preaching and teaching the Word of God, protecting God’s people from spiritual enemies and doctrinal heresies, overseeing and promoting the spiritual development of God’s people, and equipping God’s people to fulfill the Great Commission to ‘make disciples of all nations’ for the purpose of knowing and glorifying God by obeying His will and building His Kingdom. The occasion for setting men apart for such ministry is the church’s affirmation of the candidate's faithful completion of preparation for ordination through approved education, in-service training, field experience with coaching for a minimum of two years, and examination by a qualified council of peers.”

The practice of ordination is more than that. It involves not only public recognition of God’s call, but also an authoritative affirmation of competence to be a public spokesman for God.

The church’s formulation or ordination, as such, is not explicitly biblical, but its function is biblical in at least the following ways:

1. The existence of designated voices for God is found in lives of individuals like Noah, the patriarchs, Moses and Joshua, as well as in the Old Testament institutions of the Levitical priesthood, judges and prophets. The New Testament also records similar examples of individuals along with its institutions of apostles, prophets, pastor teachers, elders and others.

2. The necessity of distinguishing such public voices is equally clear in the Scriptures. "Is Saul among the prophets?" was a natural and necessary question that required an answer. Not anyone or everyone who could prophesy was a prophet. Therefore, a range of practices, such as anointing, consecration, dress and even miraculous signs were used to mark out those called to speak for God.

3. The means of identifying those who spoke for God were varied. For the Old Testament priesthood, it required proper bloodlines. For the ancient Jewish prophets, it required strict compliance with the Law as well as accuracy in prophetic predictions. For the New Testament leaders, it meant calling, training and gifting of the Holy Spirit, along with demonstrated competence and public exercise of ministry.

4. While the above standard differed according to the particular kind of spokesman, one standard remained constant for all spokesmen for God in both testaments. That standard was a Godly character and a holy life and behavior. Character qualities such as those enumerated in 1 Timothy 3 and Titus 1 were constant requirements for one who would be a public spokesman for God.

5. Finally, the critical importance of fulfilling in some manner this biblical function to mark out public voices for God is written large in two Scriptural themes.
   • The first is God’s choice to make public the revelation of Himself and His salvation. This character of the Gospel makes public voices imperative. The Bible itself is the record of such public voices, whether those of individuals or of institutions.
   • Second, the critical importance of this Biblical function is found, negatively, in the pervasive existence and persistence of false voices. From the Garden of Eden to Satan's final deception of nations, other public voices mimic the voice of God. The ongoing task of distinguishing one from the other is, at least in part, the responsibility of the people of God. The practice of ordination by the Central Pacific District, through the fulfilling of requirements, the satisfactory completion of an oral and written examination and the public service of ordination, is an attempt on the District level to fulfill those Biblical functions within the policies and guidelines of the larger denomination.
OVERVIEW OF THE ORDINATION/ CONSECRATION PROGRAM

The ordination/consecration program is a denominational requirement

All persons licensed as a Provisional Official Workers in the C&MA are required to complete the ordination (for men) or consecration (for women) program as part of their preparation for vocational ministry. We believe that you will find it helpful and a blessing and we pray that you will enter into it with enthusiasm.

Annual license renewal for workers who are not yet ordained or consecrated is conditional upon consistent progress toward completing the requirements described below, within the specified time.

The program is established by National Church Ministries and approved by the Board of Directors of the C&MA. The governing documents are the "Uniform Policy on Ordination," and "Uniform Policy on Consecration," found in sections E-4 and E-5 of the C&MA Manual (available on the Internet). The Central Pacific District (CPD) License, Ordination and Consecration Council (LO&CC) which administers the O/C program in the district may add other requirements at its discretion.

1. **Academic requirements for license:** You have passed the online Bible knowledge test with minimum 80%. If you lack academic credits at licensing, please pay special attention to the section on academic requirements (pg 14). All academic requirements and completion of the ordination/consecration program are to be completed within two to five years of your first license (unless the district superintendent grants an extension of time).

2. **Time frame for completion of O/C work:** The ordination/consecration requirements: An ordained/consecrated official worker must meet all the General and Academic Requirements for licensing as outlined in this Policy. They shall first be licensed as a Provisional Official Worker **between the periods of two to five years**, during which time they shall fulfill all requirements for ordination/consecration as outlined in the Uniform Policy for Ordination found in the Manual of the C&MA ordination (E4) consecration (E5)

3. **Transcripts:** Copies of official transcripts from any Bible College or Seminary are required for your Personnel File. You should have arranged for official transcripts when you first applied for license. However, if you earn additional academic credit later, please be sure that the District Service Center has updated official transcripts for your file.

4. **Completion schedule and record:** Your first step in the O/C program:

   - Read through handbook and send statement to that effect to servicecenter@cpdistrict.org
   - Attend the next scheduled Resonate for new workers at National Office
   - Attend next scheduled LOCC Retreat where:
(a) Receive coach assignment
(b) Develop plan to complete work. Your completion schedule is your commitment to your church and the CPD that you will take this work seriously and make it a priority.

Give this prayerful thought. *Your Completion Schedule is your commitment to your local church and the CPD that you will take this work seriously and make it a priority.*

5. **Contact with coach:** Topics of discussion will include personal Christian life, relationships, ministry and other appropriate matters. Spouses of married candidates are encouraged to attend as often as possible. If distance prohibits frequent meetings in person, some may be by telephone. Your coach will help you prepare for the oral and written exam to be held at the conclusion of the written work. The coaching relationship is one of the most important components of the O/C program.

6. **Ministry reports:** Everyone not yet ordained or consecrated, whether completing academic credits or specific ordination work, must submit a ministry report *every month* until the month of the oral exam. Copies of this report should be sent to your mentor/coach and to the Service Center on the applicable report form in the *Handbook*. Please remember that ministry reports should be received at the Service Center no later than the 10th of the following month.

7. **Reading reports:** The current reading list and reading report forms are in this *Handbook*. Submit reports regularly as the reading is completed.

8. **Bible reading:** Read through the Bible in 2 different versions from what you normally read. OR The candidate shall read through the entire Bible twice, using two translations where available. When you have finished, send a signed statement of completion to the Service Center.

9. **Alliance polity course:** Everyone who has not completed this course or taken a similar course, Intro To The Alliance, in college or seminary/graduate school is required to complete it for the O/C program. Refer to the document "Alliance Polity Course" to see how this coordinates with the required Position Papers. This is required for the sustaining of ordination from another ecclesiastical body.

10. **Position papers/projects:** Required position papers/projects with instructions are listed in this *Handbook*. Important note: Paper #5 requires that you have GHC I, Eternal CPR, or SonLife training.

11. **Evangelism training:** Attend an approved evangelism training seminar and apply the training to your local church, reporting on the form provided in the *Handbook*. Please check with the Moderator of the LO&CC before taking an evangelism course to be sure it is approved.
12. **Audio/video tape or DVD/CD:**

**Ordination:** Prepare at least one audio or videotape each year of a full-length sermon preached at a regular church service and give this to your coach for review of both content and delivery. If you do not have opportunities to preach in your church, your coach will help you find a suitable alternative.

**Consecration:** Each year the candidate shall present to her coach at least one full-length audio or videotape of her teaching at the church for the coach’s review of content and delivery of biblical material.

13. **Candidate Retreats:** Each year there will be three retreats, places to be announced, for all candidates in the O/C program. The seminars will cover topics relevant to effective church ministry and will also provide a time for fellowship with others in the O/C program. If there is an unavoidable reason why you cannot attend a session you must notify the LO&C moderator before the seminar to explain your absence. Your presence is required at each Retreat and a record will be kept of your attendance. If you have had extensive ministry experience, ask the Moderator to excuse you from these practical forums.

14. **C&MA Manual:** Become familiar with the most recent *Manual of The Christian and Missionary Alliance* and understand Alliance polity including government, constituted authority and positional statements.

**Note:** The C&MA Manual is available through the C&MA website: [www.cmalliance.org](http://www.cmalliance.org). Click on "Alliance Resources" in the upper right corner of the home page and then choose "Manual." However, if you are asked for a user name and password, the website changes or you have any difficulty please contact the Service Center at [servicecenter@cpdistrict.org](mailto:servicecenter@cpdistrict.org).

15. **Resonate (formally NOWF):** In compliance with the Board of Directors directive all new Official Workers, both men and women, are **required** to attend Resonate in the first year of their ministry with the C&MA. This is now a requirement for ordination and consecration for everyone licensed after January 1, 2002.

Newly licensed workers will receive invitations from National Church Ministries (NCM). All costs, except for the registration fee and transportation, are fully paid by NCM only in their first year of ministry. All senior/solo pastors who are in their first year of ministry (who started with the C&MA between June (of that year) and July (that following year) and attend Resonate may apply for a $150 travel subsidy when registering online for the event. All other official workers who are in their first year of ministry (who started with the C&MA between June (of that year) and July (that following year) and attend Resonate may apply for a $100 travel subsidy when registering online. There is no travel subsidy for a spouse unless he/she is a new official worker. The travel subsidy will be mailed to the attendee following the event.
Churches (when possible) should pay the transportation costs and registration fee for church staff persons. Resonate is traditionally held the last weekend of July each year. Please notify your Governing Board and/or senior pastor of this requirement and keep these days free to attend Resonate. If this is not possible, you must inform the district superintendent of your reason. If you are invited to attend and choose not to go in your first year of ministry, the subsidy will not be available, but attendance is still a requirement for ordination and consecration at your own expense.

16. **Ministry requirement:** Minimum of two years of Provisional licensed ministry with The C&MA and the approval of your elder board and immediate supervisor are necessary before you may be ordained or consecrated. You must be in full time ministry unless the district superintendent grants an exception.

17. **Written exam:** The written exam can be taken up to one month prior, but not after, the Oral exam. Written exam location will be determined as to where the person lives.

18. **Oral exam:** When you near completion of your program, carefully follow the planning schedule in the Handbook to prepare for the oral examination with the LO&CC. All work must be completed a full month prior to exam or you will be moved to the next scheduled exam date. You are responsible to meet the dates for submitting final work. Send copies as indicated on the chart. Discuss your plans with the LO&CC moderator and your coach.

Study the sample questions furnished - Sample Questions for Oral Exam. Support your answers with scripture and learn them. Establish times when you and your coach can review your preparation, and when he or she can question you. The LO&CC is not limited to exactly the same wording or questions, but the list you are given represents all the topics and issues that will be reviewed. You must know, and support with scripture, the points in the C&MA Statement of Faith. The Moderator of the LO&CC through the Service Center will schedule your oral examination during one of the quarterly meetings. Your ordination or consecration to ministry must be approved by the LO&CC.

**Ordination or Consecration Service**

The Service of Ordination or Consecration is a special time during which the call of God on your life is affirmed, and recognition is given that you have met the standards of the denomination and district. You may begin to plan the service as soon as you have passed the Written and oral exam. Your ordination or consecration process is complete at the time when you are "set apart for ministry" by the laying on of the hands of your colleagues in ministry. If at all possible, your coach should participate in the service.

Please schedule and plan the service in consultation with the district superintendent.
Pre-requisites for Licensed Ministry

The Central Pacific District of The Christian and Missionary Alliance

- A person must first pass the on-line Bible exam with at least 80% before beginning the application on www.called2serve.org
- God’s call to service. Attach a written testimony of your experience of God’s call to the Gospel ministry. (Application, Section F 1A)
- The confirmation of the Church. Attach independent statements, written by at least two elders from the church you presently attend, attesting to the evidence of God’s call on your life.
- God’s gifting and equipping. Describe the specific gifts and experience you believe the Lord has given to equip you for ministry.
- Academic preparation.

BIBLE, THEOLOGY & MINISTRY TRAINING PREREQUISITES FOR LICENSING: Central Pacific District Policy

Uniform Policy on Licensing: National and District

The C&MA Uniform Policy on Licensing states that applicants for license should have graduated with a vocational ministry major including 30 semester hours credit in Bible, Theology and Ministry and passed the on-line Bible exam with at least 80% before being interviewed.

The CPD, following this denominational policy, requires 30 semester hours of credit in Bible/Theology and Ministry but specifies that of these 30 required credit hours, a minimum of 24 credit hours shall be in Bible and Theology.

It is also understood that candidates for license must successfully pass an accreditation interview.

Applicants with fewer than 30 semester hours of Bible, Theology and Ministry

Applicants who do not have at least 30 credit hours Bible and Theology and Ministry, shall be required to do additional work through an approved study course (one option is selected courses in the Ministerial Study Program) to achieve an equivalent of the academic pre-requisites. We encourage enrollment in A. W. Tozer Theological Seminary, the graduate school of Simpson University. The seminary is accredited by Western Association of Colleges and Schools (WACS). A Christian Workers certificate will be issued until at least an equivalent of 15 semester hours of biblical and theological studies are completed.

The LO&CC has the authority to waive or adjust the academic requirements in cases where the candidate demonstrates an equivalent level of biblical, theological, and practical preparation.
Qualifications For A Provisional License With Fewer Than 30 Credits But At Least 15 Credits

Applicants who are under active consideration for a ministry and who have a coach and close ministry supervision available, but have not yet completed 30 semester hours of Bible, Theology and Ministry (of which at least 24 hours are in Bible and Theology) may be granted a Provisional license based on the following.

- They have completed at least an equivalent of 15 semester hours of biblical and theological studies toward meeting the prerequisites (or the first year of the MSP).
- They demonstrate a good knowledge of the Bible in their interview.
- They commit themselves to immediate, serious work to achieve the prerequisite 30 hours or the completion of the MSP.

If commitment to the study program is not demonstrated by timely completion of work and by achieving satisfactory grades, and if progress is not maintained, the license will be withdrawn and the church will be informed.

At the end of the study program the transition into the Ordination/Consecration Program shall be determined on the basis of a satisfactory examination by an LO&CC appointed license interview team.

Accreditation Interview

A successful interview to accredit for license is also a requirement, regardless of the number of academic credits earned.

If the candidate does less than very well in the license interview he/she will be required to do additional work through specified reading or an approved study program (A. W. Tozer Theological Seminary, or the MSP—selected courses in Bible and Theology, or some other approved academic program) regardless of how many Bible and Theology credits he/she has. Such a person may be licensed provisionally and will be examined again at the end of the study program.
A. W. Tozer Theological Seminary Program

Students enrolled in A. W. Tozer Theological Seminary can complete the majority of ordination requirements through the courses on Alliance Theology and Alliance Ministry. The other elements to the Ordination/Consecration must still be completed while attending A.W. Tozer Theological Seminary. Through those two courses the student will not only receive either a Master of Divinity (M.Div.) or a Master of Arts (M.A.), but will write the six required position papers and read nearly all the required reading books. Even with that completion, once licensed and in ministry, the minister will have to complete one year of ministry during which the district and church leadership will have opportunity to evaluate the call and performance of the individual before the oral exam and final approval for ordination (see section on requirements, page 48).

Please attach a copy of a student transcript showing the work completed in your study program. If you are currently proceeding with a study program, please enclose a copy of your enrolment status along with information about the courses completed and a schedule of your plan to complete the program, with an end date.

A person lacking part of the academic requirements may be approved for licensing on the agreement that he or she will conscientiously work to complete the requirements in a timely manner. License renewal shall depend upon the demonstration of consistent progress. Such persons will be assigned a coach and will submit a monthly report to the coach and the District Service Center.

Alliance Doctrine, History and Government. The study of Alliance doctrine, history and government is required. This may be included in the Christian and Missionary Alliance ministry preparation programs mentioned above. If this material was not included in your course of study or if your ministry preparation occurred in non-Alliance institutions, you must complete the Alliance Polity course within the first year of being licensed.

Personal Background check

A personal background check is required for all Official Workers. This is accomplished through the District office for a cost of $29.95 with Protect My Ministry for states Utah, Nevada and Hawaii. California is accomplished with the DOJ with a live scan application for a nominal cost at your police location. Local locations are provided along with the Live Scan form.

Alliance Ministry

Complete the “Application For Alliance Ministry” through www.called2serve.org

Successful interview by a committee appointed by the LO &CC.

For information about areas to be covered in the interview see the Manual of The Christian and Missionary Alliance, on-line edition, Page E3-2.
ACADEMIC REQUIREMENTS FOR LICENSE

Applicants for license as an Official Worker of The C&MA are expected to have met certain academic requirements (Manual of the C&MA, section E3). However, at its discretion, the LO&CC may license some individuals in a temporary classification.

Academic Preparation

An applicant who is otherwise well qualified but whose academic preparation of 30 credits in Bible, Theology and Ministry subjects are lacking, that after examination by the district LO&CC would be issued a Christian Worker Certificate until 15 credits are earned. The worker must enroll in a district-approved study program and is expected to give his/her studies highest priority. A worker who does not keep a satisfactory pace of study may lose his or her license until the deficiency is remedied. The worker would then receive a Provisional License after 15 credits are earned from the approved study program. By the end of three years all academic credits should be completed. Any extensions must be approved by the LO&CC.

Ministerial Study Program (MSP)

One acceptable path to acquiring the necessary academic credits is through the Ministerial Study Program (MSP) offered by National Church Ministries (NCM) at the C&MA National Office in Colorado. Ask for the application for the MSP at the District office.

The full MSP is to be completed within three years. A candidate may complete the program more quickly than this, but may not take longer without specific approval from the LO&CC.

Alternative Study Programs

An individual may know of a different study program or may already be enrolled in an academic program. Such persons must have their study program approved by the LO&CC before it will be considered adequate to meet Alliance academic pre-requisites.

Responsibilities While Holding a Provisional Official Worker License Without 30 Credits of Bible/Theology/Ministry

Work diligently to complete the program of study within the prescribed time.

Report academic progress quarterly to the LO&CC desk by means of transcripts, grade reports.

Meet regularly with coach to review progress.

Submit a ministry report monthly on the "Monthly Ministry Report form for workers with Provisional License."
Note: Normally, a worker holding a Provisional Official Worker License should focus his/her attention on completing academic pre-requisites as quickly as possible before beginning the work specific to the O/C program. However, if time permits, books on the required O/C reading list may be read and reported on during this period. Students in the MSP program will actually complete four of the O/C Position Papers as they work through a course that covers Alliance doctrine and polity.

**ALLIANCE POLITY COURSE**

All new workers who have not completed an Alliance Doctrine and Polity Course (APC) must do so when licensed by The C&MA.

Examples of those who need to do the course:

- A graduate from an Alliance school in a major that did not include the Polity course (or equivalent)
- A graduate from a non-Alliance school
- All workers (ordained or not-ordained) transferring from another denomination

The Alliance Polity Course (or equivalent) is a component of the ordination and consecration program. If you have already done equivalent work it will be recorded on your transcript. Otherwise, you will need to do it.

The APC is comprised of eleven lessons on a compact disk in Adobe Acrobat format (read only). Textbooks for the course include: *A Movement for God*, (formerly entitled *Bringing Back The King*), *The Fourfold Gospel* and *The Manual of The Christian and Missionary Alliance* (available in .pdf files from The C&MA website).

You are asked to read specified material and then to respond to what you have read through "interactive logging." Four of the lessons require a paper. As an encouragement, these are four of the five papers required for the O/C program—so the same paper does "double duty."

You will notice that one of the textbooks for the APC is also listed on the reading list (*The Fourfold Gospel*). It makes the most sense to defer reading this book until doing the polity course.

**The Polity Course CD may be purchased from the District Office.** Check to see if your church already has a copy you can use before purchasing a new one. The cost is $20.

When the Polity course has been completed, the candidate should complete the Statement of Completion (included in this *Handbook*) and send a copy both to his/her coach and to the Service Center.

Note: Persons enrolled in the Ministerial Study Program complete an equivalent to the Alliance Polity Course in their program through the course entitled "Alliance Distinctives." Therefore, they do not need to do the "freestanding" APC.
REVIEW LIST AND REQUIRED PROJECTS FOR ORDINATION/CONSECRATION

ORDINATION/CONSECRATION READING LIST AND REQUIRED PROJECTS
(BOD 8/00, rev. 3/03, 10/04, 3/09, 3/10)
2007 Edition D6-6 Ordination/Consecration

REQUIREMENTS FOR ORDINATION/CONSECRATION

I. Required Reading

A. The candidate shall read through the entire Bible twice, using two different translations where available.

B. A reading course shall be part of the preparation of the candidate for ordination/consecration. The candidate shall read all of the books on the official reading list for ordination/consecration which is prepared by Church Ministries, approved by the District Leadership Forum, and ratified by the Board of Directors of The Christian and Missionary Alliance. This reading list shall be reviewed annually.

The first tier deals with Alliance distinctives and is meant to reinforce the candidate in the areas of personal values, theology, and vision. These books have been approved by the District Leadership Forum and ratified by the Board of Directors to better acquaint the candidate with The Christian and Missionary Alliance and may not be substituted.

- The Fourfold Gospel—A. B. Simpson
- Wholly Sanctified—A. B. Simpson
- Children’s Bread—Keith Bailey
- A Basic Guide to Eschatology – Millard Erickson
- The Pursuit of God—A. W. Tozer
- All for Jesus—Robert L. Niklaus, John S. Sawin, and Samuel J. Stoesz
- The Heart of the Gospel: A.B. Simpson
- Late Nineteenth-Century Evangelical Theology – Gernie A. Van De Walle
- “Statement on Sanctification”—Manual of The Christian and Missionary Alliance, H8

Note: Books from the Reading List may be purchased through Amazon, Christian Book Distributors or Alibris.com
The second tier covers significant topics relating to the church and world missions. This is an open list that a district License, Ordination and Consecration Council (LO&CC) can adjust or tailor to the needs of a worker moving through the process.

CPD required reading:

- *Power through Prayer*—E. M. Bounds
  OR
- *Touch the World through Prayer*—Duewel
- *Spiritual Leadership*—Sanders
- *The Church is Bigger Than You Think*—Patrick Johnstone
- *Sanctification: An Alliance Distinctive*—Samuel J. Stoesz

II. Verification of Education

A transcript of the candidate’s academic credits shall be forwarded to the district superintendent.

III. Required Position Papers

*Central Pacific District License, Ordination and Consecration Council requirements include the following:*

The position papers should be statements of your personal theology and supported by Scripture. However, **do not** fill your paper with biblical quotations. Do give references to support your statements either within the text or as footnotes. **Organize your paper according to the sub-topic list.**

This will be a valuable review of doctrinal themes and helpful as preparation for the oral exam. Your coach must approve each paper before submitting it to the LO&CC.

Papers shall be no less than eight pages in length, double-spaced and in good form. Good form includes correct English grammar and spelling. Margins should be 1.25” left, 1” top and bottom, 1” right. Use 12 point Times Roman type or its equivalent. The "cover page" will include the title, your name and date. Include a statement on the "cover sheet" of the date when your coach approved your paper.

Submit your papers as attachments to email using a Word .doc or PDF file.

Completed position papers will be reviewed by readers designated by the LO&CC who will evaluate your work to be sure you have covered all the listed points and supported your theology with scripture. If a reader discovers a deficiency in a paper, you may be asked to rewrite parts of your paper. The readers are familiar with the requirements of the examining committee and will ask for revisions only if they believe it is in your best interest in preparing for the exam or because, in their judgment, you have not been sufficiently
clear in your writing. Position papers shall be written by the candidate on the following subjects.

Candidates shall submit six position papers as listed below, including but not limited to the items listed under each theme. Each paper shall be an original, comprehensive treatment of the subject that includes the items listed under each theme, **and should be no less than eight pages in length.** The paper is to be a statement of the candidate’s personal theological position.

a. **Christ our Savior**
   - The nature of man and his final destiny
   - The plan and purpose of the atonement
   - The means and results of justification
   - My personal experience of Christ as Savior

b. **Christ our Sanctifier**
   - The crisis and progression of sanctification
   - Identification of the believer with Christ’s death, resurrection, and ascension
   - The ministry of the Holy Spirit in sanctification
   - My personal experience of Christ as Sanctifier
   - Your personal ethics and strategy for establishing boundaries, maintaining sexual purity, integrity, healthy finances, etc.

c. **Christ our Healer**
   - The relationship of divine healing and the atonement
   - The significance of prayer and anointing by the elders
   - The ministry of healing in the local church
   - My personal experience of Christ as our Healer

d. **Christ our Coming King**
   - Defend the pre-millennial coming of Christ
   - Trace the events surrounding the rapture of the Church
   - Relationship between the imminence of Christ’s coming and world missions
   - My personal understanding of Christ our coming King

e. **Christ’s Body: the Church**
   - Mission and Purpose
   - Relationship to Jesus Christ
   - Leadership and authority in the Body
   - Relationship to The Christian and Missionary Alliance
   - Relationship between the members
f. **Completing Christ’s Mission**

- The lostness of mankind
- The Great Commission passages: Matthew 28:18-20 and Acts 1:8
- Interaction with the “Growing a Healthy Church” philosophy
- Demonstrate a strategy that implements this philosophy in one’s personal life
- The local church commitment to world missions
- The leader’s role in mobilizing the local church in Great Commission Completion (evangelism, church multiplication, world missions)

**IV. Missions Awareness**

Rather than reading a book on missions as previously required, the National Church Ministries requires an ordinand/consecrand to take the course on missions, “Perspectives”

Candidates may fulfill the missions awareness requirement in one of three ways:
- Provide a certified transcript from an approved C&MA educational institution indicating that they have completed at least one introductory college level course on world missions.
- Audit (as a minimum requirement) an approved “Perspectives on the World Christian Movement” class OR complete the online Perspectives program. ([www.perspectives.org](http://www.perspectives.org))
- Read the “Certificate Level” reading requirements in the textbook, “Perspectives on the World Christian Movement” and complete the appropriate interactive worksheets.

**Part I: The Biblical Perspective**
**Part II: The Historical Perspective**
- **Sections 1**: the Expansion of the World Christian Movement
- **Section 2**: Pioneers of the World Christian Movement

**Part III: The Cultural Perspective**
- **Section 1**: Culture and Communication

**Part IV: The Strategic Perspective**
- **Section 1**: Strategy for World Evangelization
- **Section 2**: Strategies for Development
- **Section 3**: Strategies for Church Planting
- **Section 5**: World Christian Discipleship

A study guide is available for use with the textbook. This is not required but you will find it helpful.

**V. Evangelism and Discipleship Training**

The candidate shall provide evidence of having completed training in personal evangelism or be required to attend an evangelism training seminar approved by the district superintendent and the LO&CC.
The candidate shall complete “Growing a Healthy Church” training, either by attending a training event, or by completing the online class available at http://www.growingahealthychurch.com/ Online class has associated cost.

VI. Preaching/Teaching
During each year of preparation for ordination the candidate shall present to his coach at least one audio or videotape of a full-length sermon, preached at a regular church service, for the coach’s review of both content and delivery of biblical material. Candidates for consecration shall similarly present to her coach at least one full-length audio or videotape of her teaching at the church for the coach’s review of both content and delivery of biblical material.
VII. **Oral Examination**
The candidate shall satisfactorily complete an oral examination by the District Licensing, Ordination and Consecration Council.

VII. **Denominational Orientation**
Candidates shall be required to attend Resonate as a requirement for ordination/consecration or for the sustaining of the candidate's ordination/consecration if with another denomination.

VIII. **Personal Growth Plan**
Candidates for the Church Ministry Worker license shall submit a written personal growth plan (5 pages) to the district superintendent and LO&CC which includes the following:
- Brief rationale for ministry as a licensed Church Ministry Worker
- Five key areas of life you plan to develop
- Key competencies you need to develop/acquire to growth in each area
- Resources needed to be able to develop these areas/competencies

Potential mentors/coaches who can assist

VIII. **Additional Recommended Projects**
The following projects may be required at the discretion of the Licensing Ordination and Consecration Council.

**Lifelong Learning**
Develop a five-year learning plan to serve as a basis for lifelong learning. Identify the areas and delivery systems in which the learning will take place. Review the plan with your coach.

Some suggested topics for lifelong learners:

- Devotional/Spiritual Disciplines
- Lifelong Learning Models
- Preaching
- Leadership: Master Planning, Vision Casting
- Interpersonal Relationship Skills
- Creating Effective Change
- Pastoral Care/Shepherding
- Evangelism
- Missions
- Church Planting
- Growing Healthy Churches
- Stewardship
Self-Understanding

Present a written analysis of your self-understanding using assessment tools such as GHC IV, IDAK, DISC, Ministry Competency Profile Guidelines, or a Gifts inventory. Identify strengths, non-strengths, spiritual gifts, natural leadership style, work preferences, and related issues. Outline a strategy to bring strength and adequacy to your person and ministry. Present your finding to an approved counselor (or superintendent) and report results to your coach.

DISC workbooks are available at the district office for $10. Call or email to have one mailed to you. 530-662-2500, toll free 877-273-8262, email servicecenter@cpdistrict.org
READING REPORT
Use fill in Template found on www.cpd辖区.org under License Ordination and Consecration

Please submit one report for each book on the Reading List. Use this template for writing or typing your responses. Add a second sheet if more space is needed. Keep a copy for your records and send a copy to your coach and one to the Service Center servicecenter@cpdistrict.org

Your Name: 

Date Of Report: 

Book Title: 

Author: 

1. Summarize the major theme(s) of the book.

2. In what ways did the book stimulate your thinking?

3. What personal impact did the book have on your life/ministry?

4. Indicate anything with which you disagreed or which you did not understand.
MONTHLY MINISTRY REPORT

Use fill in Template found on www.cpdistrict.org under License Ordination and Consecration Ordination/Consecration Program

Due the 10th of the month following the month being reported.

Keep a copy for your records and send a copy to your coach and one to the Service Center servicecenter@cpdistrict.org

NAME:
REPORT MONTH:
YEAR:

1. Describe what you have accomplished this month toward Ordination/Consecration requirements.

2. Books and periodicals read:

3. Bible passages/topics used for preaching/teaching:

4. Visitation, counseling, other personal contacts:

5. Family relationships, achievements, etc.:

6. Blessings, accomplishments, and special events in your ministry:

7. Difficulties and needs in your ministry:

8. Specific matters for which those receiving this report may be praying for you:
EVANGELISM TRAINING REPORT

Use fill in Template found on www.cpdistrict.org under License Ordination and Consecration

Keep a copy for your records and send a copy to your coach and one to the Service Center servicecenter@cpdistrict.org

NAME:

Type of training:

Place:

Date(s) of training:

Sponsored by:

1. Describe your training experience:

2. How did you apply it to the local Church?
ALLIANCE POLITY COURSE

Use fill in Template found on www.cpdistrict.org under License Ordination and Consecration

COMPLETION REPORT

Keep a copy for your records and send a copy to your coach and one to the Service Center servicecenter@cpdistrict.org

Name: ______________________________________________________

Please refer to the document “Alliance Polity Course” in the Candidate Handbook for an explanation of who must do the Alliance Polity Course and a description of the Course.

(Candidates who are enrolled in the Ministerial Study Program of the Church Leadership Academy, will complete an equivalent to the Polity Course in their second year of the program with the course “Alliance Distinctives.” Return this completion statement at the end of that course.)

Please return this statement to the LO&CC “desk” at the DSC when:

- You have completed 11 lessons of the Polity Course (or have completed the course “Alliance Distinctives” in the MSP).
- When you have completed all the assignments.
- When your Coach has reviewed your work.

Please note: The papers required for the Alliance Polity Course are four of the papers required for Ordination/Consecration and the same paper counts for both.

You may choose either:

- to submit the papers to the LO&CC as you complete them for the Polity Course
- or keep them for possible revision until after you have completed all the reading for Ordination/Consecration.
STATEMENT OF COMPLETION FOR THE POLITY COURSE

I have completed all the requirements of the Alliance Polity Course.

Name: _______________________________  Date: __________________

My coach reviewed my work and found it acceptable on (date): _____________
PLANNING SCHEDULE

FOR THE ORDINATION/ CONSECRATION EXAM

About six months before the end of your O/C program it is time to plan for the oral and written examination and review of your work by the LO&CC. You and your Coach should discuss your readiness and agree on a detailed plan for completion. Written exam can be taken up to one month prior to oral exam but not after the oral exam. All work must be completed before the written exam can be taken.

**Please follow the timeline below.** This gives adequate notice to the LO&CC of your intention, and ensures that your written work is completed in time for a final review. Plan backwards from the month you want to be examined. The LO&CC meets quarterly: March, May, August/September, and November. If you intend to be examined in a March meeting, for example, your countdown needs to begin in the prior September.

**Candidate Letter of Intent:** This is your letter asking to be examined at the LO&CC meeting in _______ month. The LO&CC desk will confirm your plan and set up your interview time.

**Elder Letter of Request:** The Elders of your Church must request that you be ordained/consecrated.

**Position Papers Due:** Your position papers will be reviewed prior to your exam by readers designated by the LO&CC. They may accept your paper as it was submitted, ask for clarification, or ask you to rewrite one or more sections. Please remember that the motive for any requests for revision is to help you be better prepared for ministry and for your examination.

**Other Unfinished Work:** Exam will be rescheduled if all work is not completed, including position paper evaluations, a full month prior.

**Elder Evaluation:** Your Elders evaluate your ministry and readiness for ordination/consecration using a form in your coach’s Handbook.

**Coach Checklist:** Ask your Coach to review and sign off on a copy of your Completion Record that shows the dates when you have completed each task.

**Exam:** Work with your Coach to prepare. The list of questions in this *Handbook* will guide your study and preparation. The LO&CC is not limited to only these questions but they are a guide. It is very important that you support your doctrinal views with Scripture (you should certainly know the scriptures in the C&MA Statement of Faith). Have a working knowledge of the big themes of scripture and where to turn in your Bible to find scriptural support. Be familiar with relevant sections of *The Manual of The Christian and Missionary Alliance*. Remember that the LO&CC members are your friends and want to encourage you. At the same time, you are expected to explain your positions concisely, but with clarity and confidence.
# SCHEDULE TO PREPARE FOR ORAL EXAMINATION

## ORDINATION and CONSECRATION PROGRAM

### Planning Schedule for Oral Interview

<table>
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<th>Material Due</th>
<th>Send to</th>
<th>March</th>
<th>May</th>
<th>September</th>
<th>November</th>
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<td>District Office</td>
<td>November</td>
<td>December</td>
<td>March</td>
<td>June</td>
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<tr>
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<td>Swinburne/Brisco</td>
<td>November</td>
<td>December</td>
<td>March</td>
<td>June</td>
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<td>Review by coach</td>
<td>November</td>
<td>December</td>
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<td>January</td>
<td>March</td>
<td>July</td>
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SUGGESTIONS FOR THE PROCESS

A Spiritual and Philosophical Perspective

Men and women in ministry have many responsibilities to juggle as well as (often the case) meeting the needs of a young family. It’s a temptation to feel that since you are doing "real" ministry you shouldn’t have to spend time doing other requirements. However, as far as the Alliance is concerned, until you have completed this program and passed the oral exam, this work is not an "extra." It is a major part of your ministry as you "show yourself approved, a worker who is not ashamed...." Therefore, choose a positive attitude and do this work for the glory of God!

You won’t be the only one spending time with your O/C process: district personnel invest time in you, too. Your coach, the district superintendent, moderator and the support work in the office invest a great deal of time and effort to support you. Not only do we consider this a spiritual service, it is also part of our moral, ethical and even legal responsibility as we endorse you as a worker of The Christian and Missionary Alliance. Through that endorsement the district, and the denomination say to the church and society that you have met the standard of excellence required for this vocation and that you are worthy to be trusted as a spiritual leader in Alliance congregations. We take that responsibility very seriously. That’s why we want you to take your part seriously as well.

Time

Because the O/C program is a denominational mandate it is reasonable that you should spend part of your weekly "work" hours to meet the requirements of the program. Discuss this with your senior pastor, if you are a staff person, and with your board, if you are a senior pastor. We hope they will agree that you need a minimum of one morning or afternoon free each week for O/C work. However, even if your church gives you this gift of time, it is up to you to "protect" it. No one else can, or will, do that for you. Turn off your phones, use the answering machine, shut down the web, and open your books to do only the ordination or consecration work during that dedicated period of time. Consistency is the secret to finishing strongly and on time. There is a limitation on extension of time until you will be required to personally come before the LO&CC to give your reasons for not completing your work.

Maximize your time. "Think pragmatically" as you work. Integrate the program requirements into your ministry by using the readings and papers etc., as resources for (e.g.) Sunday school or membership classes, sermons, or youth group devotionals, to use your time well. Additionally the O/C work is intended to help you prepare for the oral and written exam. Read the books and write your papers with that in mind. Memorize the scriptures. Don’t wait until the last moment. A suggested time line for work completion is available on the website.
Uniformity...

It should be obvious that some components of the program must be done in a fairly uniform manner. Reading the Bible in a different version, recording and reporting your ministry life through monthly reports, meeting with your coach—these things will continue on a daily or monthly basis through the entire two–five year period, and there is not much flexibility in how they are done.

Other requirements are also "standard"—the New Workers Forum during your first year, the six retreats 3 each year, for example. Other components are one-time events you may attend whenever available: evangelism training and Growing a Healthy Church I (for paper #5).

...as well as freedom of choice.

The way you schedule the reading, position papers and the Alliance Polity Course (if required) is up to you. In other words, you don't have to read the books in the order they are listed nor write the papers in order, if you'd prefer not to.

While there is no "right" way to do the program, experience tells us that some things make good sense. So here are some optional approaches for you to consider:

You could spend the first year reading and reporting on one book a month and doing some of the "other" requirements, such as the Self-Assessment project. Then the second year you could focus on writing the position papers, doing the polity course, if required, and doing the Lifelong Learning project.

Or, you could integrate the reading with writing the position papers. For example, you could write the sanctification paper after reading Wholly Sanctified and Sanctification, an Alliance Distinctive; the Healing paper after reading Divine Healing; the Coming King paper after reading Essays on Premillennialism", etc for the other papers.

If you are required to do the Alliance Polity Course you may choose to do it all at once as a "stand-alone" course, or integrate it with other work. It is probably better, however, not to do the Polity Course before you have done some of the required reading, because parts of the APC require you to write the position papers, and you might as well have the advantage of having read the relevant books before writing the papers.

The first part of the APC covers Alliance history and background information. So, you could read "All For Jesus," and then work through the first five lessons of the APC. Lessons 6, 7, 8, 9, each deal with one aspect of Christ our Savior, Sanctifier, Healer and Coming King. You could complete each of these lessons in conjunction with the readings and papers as suggested in #2 above.

Take joy in this journey. Leave room to be surprised by God as you submit to these requirements for His sake.
STATEMENT OF FAITH

The Christian and Missionary Alliance

There is one God,¹ who is infinitely perfect,² existing eternally in three persons: Father, Son and Holy Spirit.³

Jesus Christ is true God and true man.⁴ He was conceived by the Holy Spirit and born of the Virgin Mary.⁵ He died upon the cross, the Just for the unjust,⁶ as a substitutional sacrifice,⁷ and all who believe in Him are justified on the ground of His shed blood.⁸ He arose from the dead according to the Scriptures.⁹ He is now at the right hand of the majesty on high as our great High Priest.¹⁰ He will come again to establish His Kingdom of righteousness and peace.¹¹

The Holy Spirit is a divine person,¹² sent to indwell, guide, teach, empower the believer,¹³ and to convince the world of sin, of righteousness, and of judgment.¹⁴

The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of men. They constitute the divine and only rule of Christian faith and practice.¹⁵

Man was originally created in the image and likeness of God.¹⁶ He fell through disobedience, thus incurring both physical and spiritual death. All men are born with a sinful nature,¹⁷ are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ.¹⁸ The portion of the impenitent and unbelieving is existence forever in conscious torment;¹⁹ and that of the believer, in everlasting joy and bliss.²⁰

¹ Deuteronomy 6:4
² Matthew 5:48
³ Matthew 28:19
⁴ Philippians 2:6-11
⁵ Luke 1:36-38
⁶ Philippians 2:6-11
⁷ Luke 1:36-38
⁸ I Peter 3:18
⁹ Hebrews 2:9
¹⁰ Romans 5:9
¹¹ Acts 2:23-24
¹² Hebrews 8:1
¹³ Matthew 26:64
¹⁴ John 14:15-18
¹⁵ John 16:13, Acts 1:8
¹⁶ John 16:17-11
¹⁷ II Peter 1:20-21, 2 Timothy 3:15-16
¹⁸ Genesis 1:27
¹⁹ Romans 3:23
²⁰ I Corinthians 15:20-23
²¹ Revelation 21:8
²² Revelation 21:1-4
Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life and become the children of God.  

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and progressive experience wrought in the life of the believer subsequent to conversion.

 Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the Church in this present age.

 The church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the Gospel to all nations.

 The local church is a body of believers in Christ who are joined together for the worship of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the Gospel, and observance of the ordinances of baptism and the Lord's Supper.

 There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.

 The Second Coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is vital truth that is an incentive to holy living and faithful service.

C&MA Statement of Faith - (General Councils 1965, 1966, 1974)
The following statement was adopted as the official mission statement of The Christian and Missionary Alliance to be utilized as the basic strategic-planning instrument for the evaluation of both existing and future ministries, programs, and activities of The Christian and Missionary Alliance.

Our mission is to know Jesus Christ; exalt Him as Savior, Sanctifier, Healer and Coming King; and complete His great commission.

Evangelizing and discipling persons throughout the United States, and Incorporating them into Christ-centered, community-focused congregation, Mobilizing them for active involvement in a missionary effort designed to plant Great Commission churches among both unreached and responsive peoples worldwide.

The following condensed version of the mission statement was adopted as the logo statement for advertising and communication purposes:

Knowing Christ and Completing His Great Commission.

(Adopted by General Council, 1996)

VISION STATEMENT
THE CHRISTIAN AND MISSIONARY ALLIANCE

The Christian and Missionary Alliance will be a movement of Great Commission Christians who are glorifying God by building Christ’s Church worldwide

For more information please see the website of The Christian and Missionary Alliance:
www.cmalliance.org
Appendix I
Questions for Ordination/Consecration Interview

PERSONAL HISTORY

1. State your family background, your father’s and mother’s vocation and relationship with you.
2. Share your experience of conversion, baptism, and any subsequent significant spiritual experience.
3. What is your personal pattern of devotional prayer and Bible study?
4. What is your family devotional pattern related to your wife and family?
5. Relate your experience in determining “God’s call” to the ministry.
6. What evidence have you seen of God’s blessing on your ministry?
7. What particular strengths/weaknesses have emerged in your first years of ministry?
8. Do you, as a general rule, find it easy to get along with other people? How do you evaluate yourself in relationships with other people?
9. What is your attitude about stewardship and the personal use of money?
10. How do you define success in ministry?

THE HOLY SCRIPTURES

11. Define and distinguish between revelation, inspiration, and illumination.
12. Explain the relationship between the Word of God and Scripture.
13. What is your opinion of extra-biblical revelation?
14. How do revelation and divine guidance relate?
15. What is your position and understanding of scriptural inerrancy?
16. What does the concept “canon” mean?
17. What is your understanding of the criteria used for determining which books were included/excluded in the canon?
18. How would you respond to the charge that the doctrine of the inspiration of Scripture is irrelevant since “all we possess are very faulty copies and translations of the original documents of biblical authors?”
19. How necessary is Scripture to correct church practice and doctrine?
20. Explain how Scripture is relevant to the average person in your church.
THE TRINITY

21. List several biblical passages, which give basis for the doctrine of the Trinity and indicate why you feel they are significant.

22. Why do we confess “there is one God?”

23. Why do we confess that God exists “in three persons: Father, Son and Holy Spirit?”

24. List three attributes of God and show from Scripture how they are evident in each person of the Trinity.

25. Are there any particular attributes truly unique to each person?

26. How do the three persons relate to creation? revelation? salvation? the Church?

27. What contemporary theological positions raise serious questions for the traditional doctrine of the Trinity?

28. What contemporary cultic groups evidence deviation from the traditional doctrine of the Trinity?

PERSON OF GOD


30. What is the basis for the Christian belief that God is a person?

31. Name some of the attributes of God.

32. Give a few scriptural incidents that reveal these attributes.

33. Explain the meaning of “holy” in reference to God and tell why it underlies all else in the character of God.

34. Explain the terms theism, deism, atheism, humanism.

35. What are some of the evidences and arguments for the existence of God?

36. How does God maintain a personal relationship with His creatures?

37. What is your belief concerning God, creationism and evolution?

PERSON OF CHRIST

38. State some of the names referring to Christ (Messiah, Lord, Jesus, etc.) and explain their meanings.

39. Why do you believe Christ is Lord?

40. What is meant by the preexistence of Christ? Is He eternal? Does He have beginning or end?
41. What are the fundamental characteristics of His person?
42. Explain how the historic Christ was conscious of His divinity.
43. How is the person of Christ dealt with in the Old Testament?
44. How may it be proved that Christ was really a man?
45. How do you account for the fact that Christ had both a divine nature and human nature?
46. Why are both natures essential to the person of Christ?
47. How do you know that Christ is alive today?

THE PERSON OF THE HOLY SPIRIT
48. How does our Lord’s teaching concerning the Holy Spirit indicate that He is a person?
49. What qualities and ministries, possible only for a person, are attributed to Him?
50. How is the personality of the Holy Spirit expressed by His activity in the early Church? In the Old Testament?
51. Why is belief in the personality of the Holy Spirit essential to orthodoxy?
52. What are the gifts of the Holy Spirit?
53. How are these gifts given to the Church?
54. Differentiate between the fruit and the gifts of the Spirit.
55. In what measure are the gifts that were exercised by the Apostles manifest today?
56. What is the relationship between the baptism with the Holy Spirit and the filling with the Holy Spirit? Give biblical support to your answer.
57. What are the lessons to be learned and the errors to be shunned by the evangelical church in light of the charismatic movement and its emphasis on the baptism and gifts of the Spirit?

THE ATONEMENT
58. Give a definition of atonement.
59. Where did the plan of the atonement originate?
60. What attributes of God moved Him to provide for the atonement? Explain from Scripture.
61. What aspects of man’s condition made the atonement necessary? Explain.
62. How could God justly put man’s sin upon an innocent victim?
63. What qualified Christ for being such an offering?
64. Could anyone other than Christ have made an acceptable offering?
65. What assurance do we have that the offering was acceptable to God?
66. Is there any limitation concerning who may benefit from the atonement of Christ?
67. Can the atonement in any way be effective in human lives where the gospel is unknown?

**JUSTIFICATION**
68. Give a definition of justification.
69. What is the basis on which God justifies the sinner?
70. Identify and discuss the primary Scripture passages, which teach the concept of justification.
71. What is the nature of the change brought about by justification?
72. Describe the relationship between justification and regeneration.

**REGENERATION**
73. Give a definition of regeneration.
74. Identify and discuss some Scripture passages, which teach about regeneration.
75. Who performs the work of regeneration?
76. What attitudes must be present in the individual before regeneration can take place?
77. What is the nature of the change brought about by regeneration?
78. What is the continuing purpose of regeneration in one’s personal life?

**SANCTIFICATION**
79. Give a definition of the term sanctification.
80. What has sanctification meant in your personal life?
81. What is the relationship between justification and sanctification?
82. What significance does sanctification have to your lifestyle?
83. Why must holiness be a characteristic of God’s people?
84. What is meant by positional sanctification?
85. What is meant by experiential sanctification?
86. Explain why there is a crisis connected with experiential sanctification.
87. In what way is progression connected with experiential sanctification?
88. In what way is the believer “dead to sin and alive to God?”
89. What steps would you develop through discipleship to lead your people into sanctification?
90. What relationship does sanctification have to Christian service?
91. What is meant by the phrase “the indwelling Christ?”
92. What are scriptural evidences of a sanctified life?
93. How does sanctification relate to the Lordship of Christ?

**HEALING**
94. Explain the phrase “healing in the atonement.”
95. What do you believe concerning the healing ministry of the church for this day?
96. What procedure should be followed to minister to the sick who request prayer for healing?
97. Is the “gift of healing” manifest in the church today?
98. In the church body, who is scripturally obligated to take the initiative in the ministry of anointing and praying for the sick?
99. In the anointing and prayer ministry for the sick by the elders, what does “the prayer of faith” mean?
100. What is your theology of suffering?
101. How would you counsel a believer who has followed the instructions of James 5 and is still seeking a miraculous healing?
102. How does the obedience of the believer relate to the ministry of healing?
103. How is the problem of sin related to the problem of sickness?
104. What is the difference between miraculous healing and divine life for the believer?
105. What is your understanding of the difference between faith healing and divine healing?

**THE RETURN OF THE LORD**
106. What biblical passages have been major factors in developing your convictions concerning the second coming of Christ and related events?
107. On what basis do you believe that the Lord Jesus Christ will personally and physically return to earth?
108. How will the second coming of Christ differ from His first coming?

109. What are the differences between the doctrines of pre-millennialism, post-millennialism and a-millennialism?

110. Do you hold a premillennial view? Why?

111. When do you believe I Thessalonians 4:16 will occur? What is the ministry of the church before and after the described event? Substantiate your particular view with additional Scripture.

112. What scriptural terminology is used to describe the Great Tribulation?

113. Define and give scriptural evidences of the imminence of Christ’s return.

114. In what ways will Christ be manifest as judge to the believer and to the unbeliever?

115. What is the relationship between Israel and the Church?

116. What will be the status of Israel in the kingdom that Christ will set up?

117. What events will occur during the millennium and after the millennium?

THE RESURRECTION

118. What does the term resurrection mean?

119. Is it possible for a resurrection to occur without a physical body?

120. What is the basis for your belief in the resurrection of Jesus Christ?

121. How important is the doctrine of the resurrection to the Christian faith?

122. What is the relationship between the resurrection of Jesus Christ and future resurrection?

123. What does the Apostle Paul have to say about resurrection in I Corinthians 15?

124. What happens to the believer when he is resurrected? to the unbeliever?

125. What does the Bible mean by the “first resurrection?”

126. What is the biblical doctrine of heaven?

THE LOSTNESS OF MAN

127. What does the Bible teach concerning the lostness of man and the inevitable result of lostness?

128. What is the future destiny of those who die without ever hearing the gospel?

129. What does the Bible teach about hell? Is it literal?

130. What does eternal punishment involve?
131. Is there any possibility of salvation after death?

**DOCTRINAL STATEMENT OF THE CHRISTIAN AND MISSIONARY ALLIANCE**

132. Have you read and are you in full support of the Statement of Faith as found in the current Manual of the Christian and Missionary Alliance?

133. How do you purpose to evangelize the lost at home and abroad?

134. In what way will you teach and preach the doctrine of eschatology?

135. How will you deal with controversial theological issues within the evangelical community in your church?

**ECCLESEOLOGY**

136. What Is the Church?

137. What is the purpose and function of the local church assembly?

138. What is the scriptural mission of the church? Relate your answer to our understanding of the Great Commission.

139. What does it mean to “make followers of Christ” and what is the process to accomplish that purpose?

140. What are you doing in your church to “win” lost people to Christ?

141. What are you doing in your church to “build” believers up in their faith?

142. What are you doing in the church to “equip” people in your church to care for and share their faith with their peers?

143. What are you doing in your church to “multiply” and train leaders to oversee the disciple-making mission of the church and its ministries?

144. What are you doing to “send” called ones to plant churches in a neighboring community or city and internationally?

145. What is your understanding of the church as an organism, and as an organization?

146. What is the biblical basis for a reproducing church?

147. Why is it necessary for the church to grow?

148. What is the future of the church?

149. What is the procedure for church discipline?

150. What is the function of the pastor in church leadership?

151. What are the qualifications and functions of elders?

152. State several requirements for church leadership from Scripture.

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ALLIANCE MISSION AND VISION
153. What is the mission of The Christian and Missionary Alliance?
154. How do you reflect this mission in the life of your congregation?
155. What is the vision of the President of The Christian and Missionary Alliance?
156. How have you as a congregation or leader incorporated the ‘themes’ of this vision into what you are trying to accomplish?

ALLIANCE CHURCH GOVERNMENT
157. What is the form of local church government in The Christian and Missionary Alliance?
158. In what way is the local church related to General Council and District Conference?
159. What is the role and function of the district superintendent as it relates to you and your church?

ALLIANCE INTERNATIONAL MINISTRIES
160. What is the overall objective of Alliance international church planting and missionary work?
161. In what way is the task of Alliance missions also your personal responsibility?
162. How have you included the missionary emphasis in your regular preaching and church programming?
163. In what sense does the Christian calling involve a missionary obligation for every believer and every church?
164. In what ways do you encourage the sending out of “called ones” to participate either short term or long term in missions?
165. What is the importance of an annual missionary conference to your local church and to The Christian and Missionary Alliance?
166. In what other ways do you promote missions to your congregation?
167. Why do we use the Faith Promise concept for giving to the Great Commission Fund?
168. What is the primary role of Alliance missionaries overseas?
169. How do you plan to instill in your congregation the necessity of missionary intercession?

ALLIANCE NATIONAL CHURCH MINISTRIES
170. What resources have you used from National Church Ministries that have been helpful to you?
171. Can you articulate the philosophy of ministry embraced by National Church Ministries and The Christian and Missionary Alliance?

172. What impact is the national and district church planting emphasis having on you and your congregation?

173. How will you lead your church to reproduce itself by planting a daughter congregation?

174. What is your specific understanding of the district’s church planting process?

175. What specific actions will you take to impact your Jerusalem, Judea, Samaria, and earth’s unreached people groups?

176. Are you willing to release workers as the Lord would call them to be part of a new church plant?

**CONSTITUTED AUTHORITY IN THE C&MA**

177. Define “constituted authority” as understood in the Alliance. Give a biblical basis for constituted authority.

178. What is your relationship with your district superintendent?

179. Are you willing to serve under the leadership of a district superintendent?

180. What difference is there in being led by the Spirit and being subject to recognized authority in the church?

181. In New Testament terminology, what is your attitude towards those over you in the Lord?

182. Do you regard the legislation of General Council and District Conference as binding upon you, even though your opinions and desires may be otherwise?

183. Why is it important for the pastor to attend General Council and District Conference?

184. What would your attitude and anticipated action be if your superintendent suggested that you make a change in your place of ministry?

185. If the majority of your governing board desired your resignation and you felt otherwise, what would you do?

186. What is the proper procedure for submitting a pastoral resignation?

187. What procedure should be followed in seeking opportunity to candidate in another church?

188. If you should become personally involved in doctrines contrary to Alliance teaching, what would be your procedure?
189. Is your desire to be identified with the work of The Christian and Missionary Alliance a settled, God-given conviction?

PASTORAL ETHICS AND PERSONAL RELATIONSHIPS

190. In what sense is the pastor called to be a shepherd?

191. What is servant leadership as described in Scripture?

192. What is the relationship between the pastor and the governing board?

193. How would you begin to deal with a conflict between you and a board member?

194. Describe the procedure you would follow if you had a conflict with a church member.

195. What is your procedure in counseling with persons of the opposite sex?

196. How do you manage your work commitments?

197. What is your attitude toward financial indebtedness?

198. What is your feeling about developing personal friendships in ministry?

199. What is your attitude about your personal convictions that may conflict with those of the church you serve?

200. What does the Scripture mean when it says to “avoid all appearance of evil?”

201. When you leave a particular church would you continue contact and relationships with people in the church for the purpose of giving advice and/or counsel?

202. Have you and are you still maintaining a personal accountability relationship? Who is that person(s)? What is that relationship like?
Appendix II
UNIFORM POLICY ON CONSECRATION
PREAMBLE

Consecration in The Christian and Missionary Alliance is the public recognition and affirmation of God’s call to women for a lifetime of service. This call, distinct from human vocational choice, is exercised through God-given and Holy Spirit empowered giftedness for an effective witness about Jesus Christ and proclamation of biblical truth for the purpose of reconciling people to God and equipping God’s people to fulfill the Great Commission to “make disciples of all nations.”

Women who serve in obedience to God’s call follow the example in Luke 8:1–3 where women participated with the disciples in the public ministry of Jesus. They gave witness to the resurrection as the Lord Jesus commanded the women in Matthew 28:1–10. They participated in the establishment of the Church as the Holy Spirit filled all of the believers in Acts 2, and as a result they announced the great things that God had done.

The growing church in the Book of Acts modeled the fulfillment of prophecy that His Spirit would be poured out on all people, men and women, old and young, to tell forth God’s message (Acts 2:15–18). Other examples of women involved in ministry include the daughters of Philip who prophesied (Acts 21:9); Dorcas who served (Acts 9:39–41); Lydia who opened her heart and home (Acts 16:40); Priscilla who taught Apollos (Acts 18:24–28); and Phoebe who the apostle Paul addressed as a servant, minister, or deacon (Romans 16:1–2).

In accordance with the Uniform Constitution for Accredited Churches which identifies that “elders shall be male members” and that all pastors are understood to be “elders,” the ordination process is applicable only to male candidates. The consecration process, which acknowledges a woman’s call to serve the Lord’s Church in other equally important roles, will apply to female candidates.

Women who are called, gifted, and qualified are consecrated for gospel ministry and commended for service in the Church. Such persons have successfully completed the requirements of education, in-service training, and a minimum of two years of ministry experience and have been duly examined by the district License, Ordination, and Consecration Council (LO&CC).

Since consecration is the Church’s public recognition of the call from God to women for a lifetime of service, under certain circumstances such public recognition may be withdrawn. These circumstances would generally relate to those situations that would give rise to discipline, even if the individual is no longer under the direct authority of The Christian and Missionary Alliance.

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Appendix III
UNIFORM POLICY ON ORDINATION
PREAMBLE

There is biblical precedent for setting men apart for special work for God. Those set apart were expected, both by God and His people, to instruct, protect, motivate, and equip God’s people to know and glorify God personally and corporately by obedience to His will, including evangelizing those who were not God’s people, thus participating in building and advancing His Kingdom.

An example of ordination in the Old Testament is the appointment of Aaron’s sons as priests (Exodus 28–29, Leviticus 6–9); in Jesus’ words regarding His choosing and appointing the twelve (John 15:16); in the appointment of S(P)aul and Barnabas for missionary work; in the appointment of elders in the churches by Paul and Barnabas (Acts 14:23); and in the appointment of elders by Titus at Paul’s direction (Titus 1:5). In Ephesians 4:11–13, apostles, prophets, evangelists, and pastors/teachers are described as “given” to God’s people to equip them for serving and living for the Lord Jesus Christ. Timothy was “ordained” to special work for God and His Church (1 Timothy 4:14, 2 Timothy 1:6), with Paul and the “body of elders” participating in “laying hands on” Timothy.

The practice of “laying on of hands,” though not limited to activity resembling ordination, has accompanied setting persons apart for God’s work at every ministry level and is an Old and New Testament practice. God shall choose this occasion to impart spiritual gifts and/or special empowerment of the Holy Spirit for the ministry to which that person is called.

In accordance with the Uniform Constitution for Accredited Churches which identifies that “elders shall be male members” and that all pastors are understood to be “elders,” the ordination process is applicable only to male candidates. The consecration process, which acknowledges a woman’s call to serve the Lord’s Church in other equally important roles, will apply to female candidates.

Ordination is the Church’s public recognition of the call from God, distinct from human vocational choice, to men for a lifetime ministry, through speech and exemplary lifestyle, of preaching and teaching the Word of God, protecting God’s people from spiritual enemies and doctrinal heresies, overseeing and promoting the spiritual development of God’s people, and equipping God’s people to fulfill the Great Commission to “make disciples of all nations” for the purpose of knowing and glorifying God by obeying His will and building His Kingdom. The occasion for setting men apart for such ministry is the Church’s affirmation of the candidate’s faithful completion of preparation for ordination through approved education, in-service training, field experience with coaching for a minimum of two years, and examination by a qualified council of peers.

Since ordination is the Church’s public recognition of the call from God to men for a lifetime ministry, under certain circumstances such public recognition may be withdrawn. These circumstances would generally relate to those situations that would give rise to discipline, even if the individual is no longer under the direct authority of The Christian and Missionary Alliance.
STATEMENT ON SANCTIFICATION

The following Statement on Sanctification was adopted by the 1996 General Council Indianapolis, Indiana).

The Meaning of Sanctification

The basic idea underlying biblical sanctification is separation, and this separation is first and foremost to the Lord. While the separation is from sin, impurity and all that is unholy, primarily it is a separation to the person, life and characteristics of God in Christ. Dr. A. B. Simpson stated that being sanctified means possessing

the thoughts of Christ, the desires of Christ, the will of Christ, the faith of Christ, the purity of Christ, the love of Christ, the unselfishness of Christ, the single aim of Christ, the humility of Christ, the submission of Christ, the meekness of Christ, the zeal of Christ and the works of Christ manifest in our mortal flesh so that we shall say, “I live, yet not I, but Christ liveth in me.”

Christ and Sanctification

The New Testament declares Jesus Christ to be the believer’s sanctifier. This teaching derives from four interconnected events: Christ’s life, death, resurrection, and ascension.

The Son of God condescended to take on human nature so that “both the one who makes men holy and those who are made holy are of the same family” (Hebrews 2:11). As a human person subject to temptation and sin, Jesus became the first person to live a totally holy life (2 Corinthians 5:21). Then, His perfect life was offered up to God in death as a perfect sacrifice (Hebrews 2:17, 18; 9:13, 14, 28). Christ not only died, He rose again to restore humanity to fullness of life (John 10:10). Finally, He ascended to the Father where He is “Head over everything for the Church, which is his body, the fullness of Him who fills everything in every way” (Ephesians 1:22-23).

Out of His finished work, Christ has made His gracious Holy Spirit available to us, and the Holy Spirit applies the work of Christ to our lives. Christ Himself, then, is our Sanctifier and our sanctification (1 Corinthians 1:30).

Genuine Conversion

The foundation for sanctification is the union with Christ into which the believer enters at conversion.

At conversion the repentant sinner is justified (Romans 5:1), and fully pardoned for his sins (Ephesians 1:7). He is sealed by the Holy Spirit (Ephesians 1:13-14), is adopted into God’s family (Ephesians 1:5) and is brought under God’s favor (Romans 5:2). He also is regenerated born from above, made alive with new spiritual life (1 Peter 1:3, 23). He is made a partaker of the divine nature (2 Peter 1:4) and becomes an heir of eternal life (1 Peter 1:3-4).

Having been united with Christ, the believer is raised up with Christ (Ephesians 2:4-6,
Colossians 3:1) and is a new creation (2 Corinthians 5:17). He participates in Christ’s death and resurrection by which he is enabled to live in newness of life (Romans 6:4).

He is positionally sanctified. Paul refers to the Christians at Corinth as “those sanctified in Christ Jesus” (1 Corinthians 1:2). The Greek verb is in the perfect tense, indicating a completed past action with continuing results. This means that the Corinthian believers were sanctified through their union with Christ and that this sanctification continued to be their status before God.

In First Corinthians 6:11, sanctification is again coordinated with justification as a definitive act of God. “But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” Just as believers were justified once-for-all in Christ, so also believers have been sanctified once-for-all in Christ. This teaching is confirmed both in Acts 20:32 and 26:18, where the texts speak of believers as “those who are sanctified.”

The ground for all Christian experience, then, is that significant transformation of an individual that occurs the moment he is united with Christ.

**Beyond Conversion**

*The Call to Holiness*

While the believer is sanctified positionally through his union with Christ, Scripture also calls the Christian to holiness and fruitfulness in daily practice through his union with Christ. Peter admonished believers, “Be holy because I am holy” (1 Peter 1:16). The author of the Epistle to the Hebrews urges. “Let us leave the elementary teachings about Christ and let us go on to maturity” (6:1). And Matthew, reflecting on the conditions for participating in the Kingdom of God, wrote, “Be perfect as your heavenly Father is perfect” (Matthew 5:48).

Romans 8:4 tells us that we have been delivered from condemnation so that the righteous requirements of the law actually might be fulfilled in us. Because by His death and resurrection Christ has broken sin’s dominion over us and because in Christ we have life, we are urged to live and walk in the victory which is every believer’s birthright in Him.

*The Conflict in the Believer*

However, the Christian’s desire to know, love, and please God does not always result in consistently holy and devout living. The movement from the believer’s privileges in Christ to the actual experience of Christ’s power over sin and selfishness is not automatic. While the believer is genuinely new in Christ, he is not yet totally new in daily practice.

Galatians 5:16-17 describes a conflict in the believer between the “flesh” and the “Spirit”:

> So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.

Romans 8:5-8 discusses this same conflict within the believer:
Those who are living according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of the sinful man is death, but the mind controlled by the Spirit is life and peace, because the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. Those controlled by the sinful nature cannot please God.

Thus, the Christian who is controlled by the flesh will continue to respond to the enticements of sin. Paul admits this possibility even when imploring believers in Romans 6:12, “Therefore do not let sin reign in your mortal body so that you obey its evil desires.”

Additionally, the believer is unable in his own strength to overcome sin, to act righteously in every circumstance, and to serve God effectively. Romans 7:14-21 depicts the inexactual struggles of an individual who seeks to measure up to the righteous demands of the law of God by his own ability and determination. Though he may affirm the validity of God’s laws and want to meet their demands, he finds himself unable to do so.

*The Control of the Spirit*

The solution to both the unholy inclinations of the flesh and the problem of human weakness is to be found in Christ. Through the Savior’s victory over sin at Calvary, we can overcome the flesh. Christ’s Resurrection gives us power to live as we ought for God. Christ’s life and power sanctifies the believer, and life and power that is made operative in us by the Holy Spirit.

Holy living, then, results from the control and the enabling of the Holy Spirit. Romans 8:12 says, “Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it.” Instead we are to live according to the direction and enabling of the Holy Spirit.

*The Decisive Aspect*

Every Christian, then, must consciously and deliberately yield his life to the Holy Spirit. The word “crisis” in Article 7 of the Alliance “Statement of Faith” is a term that is capable of many interpretations. However, in this context it should be understood as a decisive surrender of one’s self to God (Romans 6:13).²

This turning point in our Christian walk may come about as the result of our concern over some glaring failure. It may be precipitated by a struggle over a particular issue. But as completely as we know how, we will give ourselves to the Lord. Dr. Simpson said,

> Through His gracious influence, we present our bodies a living sacrifice, yield ourselves unto God in unreserved consecration, hand over to Him the old life of self and sin to be slain and buried forever, and offer ourselves to His absolute ownership, possession, and disposition, unconditionally and irrevocably. The more definite and thorough this act of surrender, then the more complete and permanent will be the result.³

Dr. Simpson taught that our yielding to Him will only ever “be an imperfect consecration, and will need His merits to make it acceptable. But He will accept a sincere and single desire, and will add His own perfect consecration to our imperfect act, thus making it
acceptable to the Father through His grace.”⁴ Still, it is this yieldedness to the Holy Spirit that allows the life of Christ to operate in us for daily holy living.

A. W. Tozer expressed this idea with an image:

He [the Holy Spirit] wants to be Lord of your life, and He wants to possess you so that you are no longer in command of the little vessel in which you sail. You may be a passenger on board, or one of the crew, but you definitely are not in charge. Someone else is in command of the vessel.⁵

Both of these quotations suggest that the issue in sanctification is who controls the believer’s life, and both Simpson and Tozer call for the kind of radical dedication of oneself to the Lord described by Romans 12:1: “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship.” This verse calls for a decisive act. The same is true in Romans 6:13, “Offer yourselves to God, as those who have been brought from death to life.”

When Paul writes in Romans 6:2, “We died to sin,” he is expressing in unambiguous language the truth that the person who is in Christ has made a definitive breach with the realm in which sin reigns. Furthermore, Paul underscores this once-for-all break with sin by telling us that if we are in Christ, our “old self” has been crucified with him (Romans 6:6). The verb “crucified” is in the aorist tense, indicating a once-for-all, definitive act. Indeed, the main thrust of the entire chapter is to declare that the believer has been transferred through union with Christ to a new and powerful master, who reigns victoriously over sin.

The justified believer not only has died to sin, he also has been decisively and definitely “raised with Christ.” Using the aorist tense, Paul asserts that “God . . . made us alive with Christ even when we were dead in transgressions and . . . raised us up with Christ” (Ephesians 2:4-6). Sanctification means not only a decisive break with the enslaving power of sin but also a union with Christ in His resurrection.

However, the believer must appropriate this blessing by reckoning himself to be “dead to sin and alive to God” (Romans 6:11). The word “reckon” is an accounting word. It means that the money is in the bank and we are free to use it. The believer must recognize the freedom that has been achieved for him by Christ and appropriate it.

Believers then must rest in the wisdom, grace, and strength of God’s Spirit. We cannot be the holy, devout people we ought to be in our own strength. We cannot, in ourselves, overcome the pull and power of sin. Sanctified living results from confessing our inability, reckoning ourselves as dead indeed unto sin, and by resting in the ability of the Holy Spirit to make Christ’s resurrection life and power effectual in our character and conduct. Romans 8:4 indicates that in order to “live according to the Spirit” (NIV) we must submit ourselves to Him and depend completely upon Him.

While the Scriptures do not say that a decisive surrender to the Lord and a conscious appropriation of the victory over sin that is ours in Christ must occur subsequent to conversion, this in fact is almost always the case. Today most people initially trust in Christ with very little theological understanding. Moreover, initial salvation frequently is offered by appeals to personal needs. Consequently almost no one is prepared at conversion to yield himself to the Spirit in surrender and faith.
Furthermore, by natural disposition, we want to be our own bosses, to live our lives as we choose. Our pride makes us want to believe we can live as we should through our own strength and wisdom. But we cannot.

Therefore, Christians must decisively yield their lives, make a radical commitment of their persons to the Spirit. Romans 6:13 calls for such a commitment by saying, “Offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness.”

The Holy Spirit fills those who make such a commitment. To be filled with the Spirit is to allow the indwelling Spirit of God to assume control over all areas of our lives; and, as the Spirit fills us, Christ dwells in our hearts by faith (Ephesians 3:16-17).

The verb “to fill” with reference to the Holy Spirit, occurs only in the writings of Luke and Paul. In this literature, observes Michael Green, two uses of the verb emerge.

The first use denotes a temporary, often sudden, inspiration or enablement of the Holy Spirit to complete a special task. This usage derives from the Old Testament understanding of the role of the Spirit. The Holy Spirit came upon special persons, such as kings, judges, and most particularly, prophets, to enable them to fulfill God’s appointed task. But the predominant use referred to an empowerment for divine proclamation by the prophets. And it is precisely this understanding that dominates in the writings of Acts where the six occurrences of the verb “to fill” are associated with the Holy Spirit (Acts 2:4; 4:8; 4:31; 9:17; 13:9; 13:52). Luke applies the verb to the work of the Holy Spirit as an empowerment for gospel proclamation. In each of Luke’s accounts, the filling of the Holy Spirit results in powerful proclamation.

This conforms to Luke's paradigm text with reference to the Holy Spirit, “But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses!” (Acts 1:8). As the Spirit was the source of prophetic inspiration in the Old Testament, Luke sees the coming of the Holy Spirit as the source for powerful witness. When the prophetic Word was proclaimed, the Spirit was present. When the Spirit was absent, the Word was silent. Luke, then, envisions the Holy Spirit as the source of enablement for powerful witness. Examples of this usage occur not only in the Acts texts but also in Luke 1:41 (the case of Elizabeth) and Luke 1:67 (the case of Zacharias). In both instances the consequence of the filling of the Holy Spirit is prophetic proclamation.

But the research of Robert P. Menzies has shown that neither Luke nor the primitive church attributes soteriological significance to the pneumatic gift in a manner analogous to Paul. Paul views the work of the Spirit as extending beyond the proclamation of the Word by attributing to the Spirit soteriological functions. Here the second and more pertinent usage of the verb “to fill” emerges, namely, to denote a dominating or defining characteristic of a person. For example, in Acts 13:10, Elymas is described as a man “full of all kinds of deceit and trickery.” “Full” here does not denote the quantitative idea of “how much;” such as, the cup is “full” or “half-full” of water. Rather “full” implies a qualitative meaning. In other words, “full” simply means that Elymas’ life is dominated by deceit and selfish cunning. The same usage occurs in Luke 5:12 where Jesus encounters a man “full of leprosy.” The adjective “full” connotes a qualitative meaning rather than a quantitative one. The qualitative rather than the quantitative meaning of “full” applies when a doctor informs a patient that she is full of cancer. He means that the life of the person and that person’s
future will be controlled by the disease. So when Luke describes Stephen as “a man full of wisdom and the Holy Spirit” he means that Stephen is a person whose life is defined and controlled by wisdom and by the Holy Spirit.

This second meaning of the word appears to be a more logical choice for interpreting the “filling of the Holy Spirit;” namely, that it denotes a person who is dominated or controlled by the Spirit. Paul’s admonition in Ephesians 5:18, therefore, comes, first of all, in the form of a command. Paul admonishes every believer to be “controlled” by the Spirit. Secondly, the admonition takes the grammatical form of a present, passive, indicative, meaning that this act of being controlled by the indwelling Spirit is a continuous and/or repeated experience in the life of the believer. Thirdly, the context of the admonition is important. Because the days are evil, that is, under the influence of the spiritual forces of wickedness, believers should understand the purpose and will of the Lord, conduct their lives wisely, and be filled (controlled) with God’s Spirit. So exceptionally great is the summons to life-bearing witness that no believer should begin to fulfill this responsibility without the enablement of the Holy Spirit.

To grasp meaningfully the New Testament teaching on the “filling of the Holy Spirit,” consider the following theological synthesis:

(1) The filling of the Holy Spirit means the “controlling” or “governing” of the believer by the Spirit. This conclusion is deduced from the meaning of the verb, the grammatical structures and logic of the Pauline admonitions.

(2) The filling of the Holy Spirit is based upon and/or grounded in the indwelling of the Holy Spirit. This assertion is based upon the meaning of the verb, “to fill,” as control and as denoting a qualitative rather than a quantitative meaning. Such an understanding makes logical sense of the Pauline admonitions, assuming that the Holy Spirit already indwells the believer but needs to assume lordship. To interpret the filling of the Holy Spirit by means of a quantitative approach overlooks the Holy Spirit as a person. The personhood of the Holy Spirit is not divisible. To have the Holy Spirit indwelling in regeneration and yet at the same time not to have the Spirit seems theologically and logically contradictory.

(3) The filling of the Holy Spirit is based upon a definite decision of the believer to give control of his life to the Spirit. This assertion finds confirmation in the use of the imperative mood. While the Holy Spirit indwells the believer at conversion, uniting the believer with Christ, this does not mean that the Holy Spirit is in control of all the areas of the believer’s life. Such control requires a constant yielding and surrendering of our thoughts, attitudes, and actions to the Holy Spirit.

(4) The filling of the Holy Spirit is directly and specifically related to empowering the believer for effective witness both by word and by life.

Dr. Keith M. Bailey says,

All of us who are Christians are born of the Spirit and we have the Spirit. He is the Giver and the Sustainer of the spiritual life that we have. But there is a world of difference between having the Spirit in his regenerative power and being filled with the Spirit, knowing the enduement of His power. The baptism
of the Holy Spirit and fire purifies the life and brings the glorious power of the risen, living Christ into our own personal experience.  

Some use the language of Pentecost to describe this entrance into the Spirit-filled life. Others prefer Pauline terms. These various formulations of truth and outlines containing “steps” may help guide an honest seeker. However, the critical issue is the reality of the person’s surrender to the Lord. Our commitment to the Lord is not complete until we recognize His right to exercise continuous authority over all phases of our lives. By whatever means and with whatever terms may be used, the important thing is that believers be led to:

1. an understanding of the Christian’s position in Christ,
2. a comprehension of the holiness and usefulness God promises and provides for His children,
3. an awareness of the futility and fruitlessness of living according to self-effort,
4. a spirit of humility and repentance,
5. a decisive yielding to the Lordship of Jesus Christ, and
6. a conscious asking for the filling of the Holy Spirit.

The Progressive Aspect

While Romans 12:1-2 urges a definite presentation of ourselves to the Lord, these verses also describe the need for a continuous transformation of our lives. Submission to the Lordship of Christ must impact the way we make choices, react to those around us and act toward the Lord day by day. Consequently, this surrender necessarily will be confirmed again and again. Ephesians 5:18 speaks of being filled (controlled) continuously with the Holy Spirit.

As we walk according to the Spirit, He will expose areas of our lives that need to be cleansed. He will lead us to make changes in our priorities and relationships. He will purify our motives and will deal with our tendencies to rebellious pride. He will seek to exercise authority over our possessions and ambitions. He will reveal hurts that can be healed, problems that can be solved, and habits that can be broken.

He will lead us to new ministries and greater sacrifices. He will make us active participants in the life and ministry of the church and will gift us for our contributions to the body. He will call us to closer communion with the Lord.

The Spirit will encourage us to depend continuously upon Christ. Paul wrote, “The life I live in the body, I live by faith in the Son of God” (Galatians 2:20). The admonition of Romans 8:5 to “live in accordance with the Spirit” (“walk in the Spirit” KJV) suggests not only a continuous obedience to the Lord but a deliberate dependence upon His enabling.

Second Corinthians 3:18 speaks of believers being transformed into Christ’s likeness with ever-increasing glory. First Peter 2:2 urges us to desire pure spiritual milk so that by it we may grow up in salvation; and Second Peter 1:5-8 sets out a pattern of development in which goodness is added to faith, knowledge to goodness, self-control to knowledge, perseverance to self-control, godliness to perseverance, brotherly kindness to godliness, and love to brotherly kindness. We are called by Scripture to ever-increasing intimacy with Jesus.
Because spiritual growth is produced in the believer by the Holy Spirit, the believer needs to cooperate with Him through such spiritual disciplines as Bible study, prayer, meditation, Christian fellowship, and worship. A growing child sometimes is frustrated by his inabilities and failures. But the fact that he cannot run as fast as someone else or that he falls and skins his knees does not mean that he does not have life in him or that he is sick. He just needs to keep on eating good food, keep getting proper rest and exercise, and keep growing.

The same is true of our spiritual lives. The path toward spiritual maturity does not totally exclude failure, sin, disappointments, and trouble. But the life of Christ continues to function within us. We learn through our failures and sins to rest more fully in our spiritual resources in Christ and to say “no” to selfish, sinful temptations and to say “yes” to the Spirit who empowers us to walk in righteousness, holiness, and love.

Summary

We are called to be like Jesus (Romans 8:29, 1 John 3:3). Rather than commanding us to imitate Him, the New Testament reveals a truth more profound and dynamic. The New Testament teaches that the life of Christ can be lived in and through us (Galatians 2:20). Jesus, Himself indwells us by His Holy Spirit and lives out His life in and through us. Christ is the life-transforming power of sanctification. In the words of Dr. Simpson, “He [Christ] actually comes into our being and becomes the source and strength of our very life, reliving His own life in us.” He further said, 

This is the end to which the Spirit is always working, not to develop in us a character, a set of human virtues and high qualities that we call our own, but to form Christ in us and teach us to live in constant dependence upon Him.

While the doctrine of sanctification is by definition concerned with the life of Christ being formed in us, the same Spirit who gives victory over sin also empowers for service. The seeking Christian should anticipate that the Spirit-filled life will produce both fruit and gifts. They are intended to flourish together.

*  


2Dr. Keith M. Bailey has said,

It is the Holy Spirit who is the agent of experiential sanctification. Since holiness is the will of God for all believers, the Holy Spirit places a hunger for holy living in each heart. He makes plain the provision of Christ for their sanctification.

The crisis of sanctification occurs when believers become aware of their need for Christ’s provision and appropriate it by faith in His work. Normally, this takes place some time after conversion. Unfaithfulness, carnality, and powerlessness are some of the signs which indicate that one’s personality has not yet been brought under the full authority of the Holy Spirit. When the believer deals with the conditions of his heart and trusts fully in Christ’s work to make him holy, he may experience the sanctifying work of the Holy Spirit within. (Bringing Back the King, Nyack, NY: Alliance Centers for Theological Study, 1980, 68-69.)

4Ibid.

5Ten Messages on the Holy Spirit, 68.


7The Epistles to the Philippians and to Colossians, Harrisburg, PA, Christian Publications, Inc. (n.d.), 89.

Appendix V
Salvation in Christ: An Alliance Position Paper

Our Greatest Question

What is life all about? That question has haunted and perplexed people for centuries. The answer we receive so often from society is that our lives consist of our status, our appearance and our possessions. Yet many who have devoted their lives to these things have found them unfulfilling and temporary. They have learned well the art of making a living, but have not learned how to live.

Nearly 2,000 years ago Jesus Christ taught that a person’s life does not consist of possessions (Luke 12:15). He offered a radically different answer to our nagging question. For more than 100 years The Christian and Missionary Alliance has echoed Christ's answer by proclaiming the words of John when he wrote, “He who has the Son [Christ] has life; he who does not have the Son of God does not have life” (1 John 5:12). That statement reflects both our greatest problem and God's great solution.

Our Greatest Problem

The Bible reveals that men and women were created in God’s image that we might live in a loving relationship with God and enjoy all the blessings that result from that relationship. This fellowship was to endure unbroken for eternity. God told Adam that death would only enter into his experience if he chose to disobey (Genesis 2:17). Adam made that choice, thereby severing his relationship with God, and through him sin and death entered into the human arena. God’s image in mankind was marred, resulting in a condition described by the Bible as spiritual death (Ephesians 2:1-3).

A person consists of body, soul and spirit (1 Thessalonians 5:23). Our spirits are that part of us which was meant to communicate with God. Since our separation from God through sin, our spirits no longer function in relationship with God. Our spirit is dead. Our bodies and our souls (our emotions, intellect and will) still function, but they are not enlightened and governed by God’s Spirit communicating through our spirits. God’s Spirit is absent because of sin. Thus, we are not experiencing true life as God intended it to be.

Since that day of Adam's fatal choice, we all have been born with this condition (Romans 5:12). Consequently, all of us sin, in that we live our lives independent of God (Isaiah 53:6). Our lives fall short of reflecting God’s glorious image (Romans 3:23). There are no exceptions (Romans 3: 10).

If we die while still in this condition, we are eternally lost and separated from God. We will one day be resurrected in order to be judged for our sin, but there will not be another opportunity for us to be reconciled to God. Hebrews 9:27 states that “man is destined to die once, and after that to face judgment.” The Bible refers to this state as the second death or Hell (Revelation 20:12–15).

God's Great Solution

We can do nothing independent of God to remedy this dilemma. Ephesians 2:8–9 states that salvation is “not a result of works.” As long as we are dead in our sin, living independent of God, our works are never truly good, for they are not initiated at God’s command nor carried out by His power and for His glory. Doing good deeds will not restore our spirits to life, for external acts do not alter our internal condition. Our hearts need to be changed. Likewise,
moral deeds do not pay the debt that we owe to God's justice because of our sin. Romans 6:23 reminds us that “the wages of sin is death.” Deeds cannot be substituted for death. Only death can truly substitute for death. Consequently, good works do not remove our guilt nor restore our spiritual life. God, in His perfect love, did not leave us hopeless in our predicament. Nor did He simply overlook our guilt, for to do so would have violated His perfect justice. The only solution consistent with His love and justice was the death of Christ in our behalf. “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:8). When Christ died on Calvary, He was not suffering for any sin He had committed. He was the sinless Son of God. Nor was He merely providing mankind with an inspiring example of love. He was laying down His life and immortality of His own will and power so that His death could be the substitute for our judgment (John 10: 17–18). Christ’s death was an absolute necessity, for it alone opened the way to reconciliation and peace with God.

In order for a person to be both delivered from the penalty of sin and restored to full humanity, he or she must believe on and confess Christ as his or her Lord (Romans 10:9–10). This involves more than mere verbal assent. It requires repentance, a commitment to turn from sin (Luke 13:3), as well as surrender, a commitment to honor and obey God. It is brought about by the convicting work of God’s Holy Spirit (John 6:44; 16:8) and our response in the exercise of faith (Ephesians 2:8, 9). Faith has been described as “Forsaking All I Trust Him.” It is not faith itself which saves us, but the object of our faith, Jesus Christ, the Lord.

When we respond to God's offer of forgiveness and reconciliation, we experience what Jesus referred to as the new birth (John 3:3–8). God’s Spirit regenerates our spirit, giving us spiritual and eternal life. We now live in union with Christ. All sin is forgiven, for we are now in Christ. Christ’s death for sin covers and removes our debt. The Bible refers to this condition of freedom from condemnation as being “Justified through faith” (Romans 5: 1). We are now ready to experience life, the abundant life Christ offers (John 10:10).

God's Only Solution

God has provided only one way to eternal life, and that is through the One who said, 'I am the way and the truth and the life. No one comes to the Father except through me” (John 14:6). Some would contend that God is to be found in all faiths. However, the first chapter of Romans makes it clear that the various human religions do not constitute alternative paths to salvation but rather our suppression of God’s truth. In short, they are further examples of our seeking to make our own way, rather than yielding to God’s will. Acts 4:12 reaffirms that “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.” Life can only be found in union with “Christ, who is our life” (Colossians 3:4).
Appendix VI

Spiritual Gifts: Expectation without Agenda

What are spiritual gifts?

Spiritual gifts are supernatural empowerments given by the Holy Spirit to the followers of Christ so that they can do the work of building up the body of Christ, that is, the church, and extend the Kingdom of God throughout the world.

Spiritual gifts are not innate, natural talents, like an ear for music or the ability to draw, but rather they are empowerments that the Holy Spirit gives to a believer to minister to the body in ways that were not possible by mere natural effort apart from the Holy Spirit. In the ministry of the apostles in the book of Acts, we see that they performed miracles, healed people, preached, and spoke in tongues, which they had not been able to do apart from Christ.

Spiritual gifts are empowerments for building up the church and extending the Kingdom of God. In 1 Corinthians 14, the Apostle Paul instructs this congregation on the function of spiritual gifts. He repeats several times that they are to strengthen or build up the church.

> But everyone who prophesies speaks to men for their strengthening, encouragement, and comfort (1 Corinthians 14:3).

> try to excel in gifts that build up the church (1 Corinthians 14:12).

> All of these things must be done for the strengthening of the church (1 Corinthians 14:26).

Of course, it must also be noted that Paul suggests that spiritual gifts can have a witnessing function to non-believers.

> But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, “God is really among you!” (1 Corinthians 14:24–25).

Who can have spiritual gifts?

The Holy Spirit is the owner and dispenser of the spiritual gifts (1 Corinthians 12:7,11). As believers, we are stewards of the gifts of God (1 Peter 4:10). Every believer can expect the Holy Spirit to minister through him or her with spiritual gifts. Now to each one the manifestation of the Spirit is given for the common good . . . (1 Corinthians 12:7; emphasis added). This protects us from a static view of spiritual gifts and leads into a more dynamic relationship with the Holy Spirit where we can expect Him to move through us in multiple ways for His Glory as He sees fit.

Spiritual gifts can be experienced immediately following conversion, but are often received at various moments subsequent to conversion. Paul encourages Timothy, Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you (1 Timothy 4:14). It is not clear exactly when this happened in Timothy’s spiritual journey, but it was probably when he was commissioned by the church to begin his ministry. This also suggests that gifts can come by impartation from spiritual leadership. This is not some kind of
“magical” touch, but instead the culmination of a relationship of discipleship accountability and submission to authority. It is also clear from Scripture that spiritual gifts can be received when a person is filled with the Holy Spirit (Acts 2:4; 10:44–48; 19:6).

How do spiritual gifts work?

As we read the Book of Acts, we see that spiritual gifts were very much a part of the ministry of the New Testament church. We also see them in operation in the ministry of Jesus. Jesus did His miraculous deeds in His Spirit empowered humanity (Acts 10:38). He asked his disciples to do the things that he had been doing (Luke 9:1). Since his ministry was a demonstration of spiritual gifts through a fully surrendered man, then he could with confidence say to his disciples, “As the Father has sent me, so send I you” (John 20:21). Our founder, A. B. Simpson said,

When Christ healed the sick while he was on the earth, it was not by the Deity that dwelt in his humanity. He said, If I cast out devils by the Spirit of God, then the kingdom of God is come upon you (Matthew 12:28). Jesus healed by the Holy Spirit. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted (Luke 4:18). The Holy Spirit is the agent, then, by which this great power is wrought. We should especially expect to see his working in these days because they are the days in which it has been prophesied that there shall be signs and wonders (The Fourfold Gospel, p. 48).

A.W. Tozer recognized this dynamic when he said, “While our Lord Jesus was on earth, he did not accomplish his great deeds of power in the strength of his deity. I believe he did them all in the strength and authority of his Spirit-anointed humanity” (Jesus, Our Man in Glory, chapter 6). Though the focus of Acts is on the ministry of the Apostles, we also see that lay people exercised spiritual gifts (Acts 6:8; 8:6–7; 9:17–19; 10:44–46; 19:6–7). Thus, every believer can expect God to work through him or her with spiritual gifts.

Various passages in the New Testament mention a variety of gifts, principally 1 Corinthians 12:8–10, 29–30; Romans 12:4–8; Ephesians 4:11; and 1 Peter 4:10–11. It is not easy to define or describe each of these gifts. Some seem to be quite evident in their nature. The Scriptures do not indicate that the list of spiritual gifts is exhaustive. The number of spiritual gifts is not important, but rather the understanding of what they are and how they are to be used.

Spiritual gifts should work together, complementing each other. There is a need for them to be active in the church. Paul exhorts the Corinthian congregation to eagerly desire spiritual gifts (1 Corinthians 14:1). This does not mean, however, that gifts should be used to exalt the individual or to feed an immature desire for attention. He repeats in v. 12 that they should try to excel in gifts that build up the church. Spiritual gifts must be used in love (1 Corinthians 13; Romans 12:9; Ephesians 4:15; 1 Peter 4:8). If they are not used in love they will be abused and cause trouble in the body, rather than blessing (1 Corinthians 13:1–3). Love, when used with spiritual gifts is like oil in a machine. It makes all the parts work well together. We must also remember that our “comfort zone” is not the same as spiritual discernment, and at times even a gift manifested in love may make those ignorant of it uncomfortable. Therefore, patient teaching on the gifts and their manifestations is a necessity (1 Corinthians 12:12–27; Romans 12:4, 5; Ephesians 4:12,15,16).
Is one spiritual gift more important than another?

All the gifts are needed in the body of Christ. All the gifts are equally valid. In 1 Corinthians 12:12–26, the Apostle Paul instructs the church that no one should despise his/her own gift by comparing it to the gifts of others. And he also says that no one should despise someone else’s gift as being less than his/her gift. Some gifts are more apparent than others, but each gift is important.

Paul indicates that the gift of prophecy is an important gift, one to be desired (1 Corinthians 14:1). First Corinthians 14:1–25 compares the gift of prophecy and the gift of speaking in tongues in the context of public worship. The clear indication is that the gift of prophecy is more profitable for building up the body of Christ than the gift of speaking in tongues is, unless the tongues are interpreted (1 Corinthians 14:5, 27–28). The context of the ministry is what determines the value of a particular gift. Speaking in tongues is a valid gift for today. However, in the public ministry setting, the gift of tongues must have someone to interpret for it to be profitable for strengthening the body. If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God (1 Corinthians 14:27–28, emphasis added). This would indicate that if there is no interpreter present, tongues should be used in a personal prayer to God for which no interpretation is necessary. This, of course, is also of value to the individual believer’s edification and ultimately for the edification of the church and must not be considered a lesser gift.

What is the evidence of being filled with the Holy Spirit?

There are some who believe that the gift of tongues is the “initial, physical evidence” of being filled with the Spirit. Again, we affirm tongues as a valid gift for today. But we do not believe that the Scripture supports tongues as the only evidence of the filling of the Holy Spirit.

Paul, as he writes to the believers in the Ephesians church, commands them to be filled with the Spirit (Ephesians 5:18). “Filled with the Spirit” is a frequent expression in the Book of Acts describing the source of the mighty power of God working in believers in Christ. This expression implies being under the control of the Holy Spirit. We believe this is still a valid command for today, and every believer should seek to be filled or controlled by the Holy Spirit. So, what is the evidence of being filled with the Holy Spirit?

Though there is a record of people receiving spiritual gifts when they were filled with the Holy Spirit (Acts 2:4; 10:44–48; 19:6), there are other instances of people being filled with the Holy Spirit where there is no mention of spiritual gifts (Acts 4:8, 31; 8:15–17; 9:17–18; 13:9, 52). Though some may speak in tongues when they are filled with the Holy Spirit, others do not. While rejecting the “initial evidence doctrine” we must be careful to say there “should be” and “will be” evidence that a person has been filled with the Holy Spirit. As Tozer strongly notes, “no one ever received the Holy Spirit’s power without knowing it” (Keys to the Deeper Life, p. 57). A creed of power without the experience of power is worthless. One phrase that could describe our posture in this encounter with God is “Expectation without Agenda.” It would seem to be a dangerous thing to try and convince someone they have been filled with the Spirit if there is no manifest evidence in their lives. Our expectancy should be that God will meet His people in a powerful way. However, it would be equally dangerous to demand a specific agenda or manifestation in that moment. Again, we should come to the Lord with great expectation, while seeking to free ourselves from human agendas or motives.
Regardless of the gifts or manifestations a believer may experience, the fruit of the Holy Spirit, as described in Galatians 5:22–23 is the primary evidence of the Spirit-filled life. These qualities are produced by the Holy Spirit in the life of the believer. The fruit of the Spirit shows that the Holy Spirit is in control of the believer’s life.

Another strong evidence of being filled with the Holy Spirit is a fruitful ministry. In Acts 1:8 Jesus promised that the Holy Spirit would give power to be His witnesses. We often mention the scope of our ministry—Jerusalem, Judea, Samaria, and the ends of the earth, but we also need to focus on the source of power for our ministry—the Holy Spirit, who wants to fill us for a holy life and effective service.

Finally, 1 Corinthians 12 lists a variety of manifestations that occur when the Holy Spirit is ministering. We have no reason to believe this is an all-inclusive list of manifestations or evidences. Weeping, for instance, is not mentioned. Yet many believers have experienced tears as a manifestation of the Spirit’s work and power. Others may experience a manifestation of “joy unspeakable” and God’s love, but never shed a tear. Rather than demanding a single gift or manifestation as the evidence of the filling of the Holy Spirit, we ought to gratefully embrace all the gifts, manifestations and fruit that the Lord desires to bring into our lives.

**Have some spiritual gifts ceased to exist?**

No. Because spiritual gifts were given to build up the church, the body of Christ, as long as the church is under construction, spiritual gifts are needed. A day will come when spiritual gifts will no longer be needed (1 Corinthians 13:8). However, we do not believe that this day has yet come. It will come when perfection comes (1 Corinthians 13:10). Some interpret this “perfection” to be the completion of the canon of Scripture (the Apostolic Age). However, this is not a good rendering of the Greek text. We believe that this refers to the Second Coming of the Lord Jesus Christ. When the church, the bride of Christ is complete and perfect, that is when spiritual gifts will no longer be necessary.

**How can I discover my spiritual gift(s)?**

It is possible for a person to neglect a spiritual gift. Paul warns Timothy not to neglect his gift (1 Timothy 4:14), and he also encourages him to *fan into flame the gift of God, which is in you through the laying on of my hand* (2 Timothy 1:6). Therefore, it is a biblical necessity that believers discover and move in the arena of spiritual gifts. It has been said that Christians are not primarily natural beings having temporary spiritual experiences. Rather, we are spiritual beings having a temporary natural experience. We live in a spiritual, Kingdom reality.

If the Holy Spirit distributes spiritual gifts, then their discovery must by nature be a spiritual experience. When we walk in obedience, we must trust that the Holy Spirit will respond with the revelation of His gifts in our lives. Having said this, there are some diagnostic instruments that may help us uncover what God has given.

What kind of ministry do you enjoy the most and shows the most fruitfulness? That probably indicates where there are spiritual gifts operating in your life. If you enjoy teaching and find that people are edified through your teaching ministry, it is likely that the Holy Spirit has given you a gift of teaching. If you find that the Lord puts people in your path who are ready to surrender their life to Christ, you probably have a spiritual gift of evangelism. If you enjoy
inviting people to your home, either for a meal or to stay, you probably have a gift of hospitality.

There are “tests” available that might indicate your spiritual gifting. However, some of them measure more what a person’s natural talents and preferences are, rather than truly identifying one’s spiritual gifts. These inventories also focus on past experience and are not always a good indicator of what the Holy Spirit might lead us into in our future ministry.

A better way of confirming a person’s spiritual gifting is through the local congregation and its leadership. What do the leaders and the local body think that you do best that contributes to the welfare of the congregation? That is probably your spiritual gift. A person does not need to announce or advertise his/her spiritual gift. The local congregation will recognize and validate genuine spiritual gifts as the gifted person’s ministry contributes to the building up of the local church body. Of course, this requires the individual believer to step out in faith and obedience to God’s Word. The gifts of the Holy Spirit operate through obedient and faith-filled disciples.

Conclusion

We, in The Christian and Missionary Alliance, believe that spiritual gifts are supernatural empowerments given by the Holy Spirit to believers in Christ to build up the church and extend the Kingdom of God. Our standard as we approach God for the release of His empowerment in our lives and the lives of the people to whom we minister should be “Expectation without Agenda.” Jesus is our focus and completing His mission is our mandate. The gifts of the Spirit are to serve His purposes in the church and in our world. With the guidelines we have been given in God’s Word, believers everywhere should embrace the work of the Holy Spirit in their lives and move out to fulfill our Lord’s Commission.
Appendix VII

APPEAL POLICY FOR LICENCING DIVORCED AND REMARRIED PERSONS

To assure uniform application among all districts, the following policies are established for the processing of an appeal for an exception to the current legislation for a divorced and remarried person or for a person who is married to a spouse who has been divorced and re-married.

1. Before an appeal is submitted to National Church Ministries, the district License, Ordination and Consecration Council, or a subcommittee, must first meet with the candidate and his or her spouse for a pre-licensing interview. This interview is to determine whether or not the candidate is able to meet the general and academic requirements for licensed ministry. They will also make an initial determination as to whether or not the divorce and remarriage are in keeping with the Biblical standard.

When the above is established by the district LO&CC or a subcommittee, the district superintendent should supply the application material for the appeal to the candidate.

The process will be as follows:

1.1 The candidate should meet with the superintendent at which time the superintendent may give the candidate the Application for Ministry and Doctrinal Questionnaire if he determines that the candidate is licensable.

1.2 On completion of the application for ministry and review at the district office, an introductory meeting should be scheduled with the LO&CC or a subcommittee.

1.3 If the LO&CC agrees that the candidate may be licensed, the District Superintendent should provide the candidate with the materials and forms required to submit the appeal.

1.4 The required documents and completed questionnaires should be submitted to the District Superintendent for review. If satisfactory they should be forwarded to the Vice President for National Church Ministries. The required documents are:

1.4.1 A one page typewritten testimony of his or her experience, identifying the time of conversion relative to the time of the divorce, and expressing the personal growth in God’s grace through the experience of the divorce and remarriage.

1.4.2 A one page typewritten statement reflecting understanding of the candidate and spouse of the biblical basis for divorce and remarriage.

1.4.3 A one page statement giving the grounds for the divorce.

1.4.4 A copy of the original divorce decree.
1.4.5 A copy of the current marriage certificate.

1.4.6 A reference from the applicant’s current pastor on the form provided to be sent directly to the district superintendent.

1.4.7 If possible supply the name, address and phone number of the applicant’s former spouse and or the spouse’s former spouse.

1.4.8 A reference from the Board of Elders of the applicant’s current church submitted on the form provided.

1.4.9 Two references from persons who knew the applicant prior to the divorce and subsequent to the divorce.

2. All of the required documents will be submitted to the district superintendent who, after review, will make a recommendation. In the case of a positive review, the review letter with all of the documentation attached will be sent to the Vice President of the National Church Ministries. The Vice President and the review committee will consider the appeal and will return the documents to the district superintendent with a decision permitting the district to:
   1.) “proceed with the licensing process” or
   2.) “not to proceed with the licensing process”.

3. An applicant for license may submit only one application through any district superintendent for the NCM review. The decision of NCM regarding the appeal shall be final and may not be appealed.

4. If NCM grants permission, the License, Ordination and Consecration Council (LO&CC) shall proceed with a normal licensing interview. The spouse shall be interviewed and shall be expected to affirm the C&MA position on divorce and remarriage.

5. A copy of the minutes of the LO&CC will be provided to the vice president for National Church Ministries following the consideration of any person in this category.

6. If the person is subsequently approved by the LO&CC under these conditions as a viable candidate, the district superintendent will so disclose to any church Governing Board and if applicable, the local church search committee.
ELDERS EVALUATION FORM
for the
Central Pacific District of the Christian and Missionary Alliance

CANDIDATE'S NAME: ________________________________

“Ordination for men and consecration for women is the public recognition and affirmation by the Christian and Missionary Alliance of the call from God, distinct from human vocational choice, for a lifetime of ministry and service. This call is exercised through God-given and Holy Spirit empowered giftedness for an effective witness of Jesus Christ, and proclamation of biblical truth, for the purpose of reconciling people to God and equipping God’s people to fulfill the Great Commission to ‘make disciples of all nations’” (Manual of The Christian and Missionary Alliance).

The process leading up to ordination includes the successful completion of the following:
- Formal biblical and theological training or alternative study program
- Reading of required books and preparation of required position papers.
- A minimum of two years of acceptable full-time ministry
- Supervision by a coach assigned by the district License, Ordination and Consecration Council (LO&CC)
- An oral examination over personal life, ministry and doctrine

The occasion for setting men and women apart for such ministry is the Church’s affirmation of the candidate’s faithful completion of all of the requirements.

A candidate’s ordination or consecration shall normally be recommended by the local church elders to the district superintendent, who shall request the candidate’s ordination or consecration to the LO&CC.

It is beneficial for the LO&CC to have the observations and evaluations of local church leadership. The elders should, complete this form as a group, and include a motion to recommend ordination or consecration (or not) in their formal minutes.

Please complete this form and return it to the Moderator of the License, Ordination and Consecration Council:

Rev. R. Douglas Swinburne
District Superintendent
715 Lincoln Ave.
WOODLAND, CA 95695
Please describe the principle role, ministry, or assignment of this candidate:

What were the major responsibilities carried out by this candidate?

Describe any secular assignment or job:

Do you believe this person could be an effective and productive pastor, staff pastor or missionary?
Yes    No    Uncertain

Please explain:

Please list three ministry or personal strengths
1.  
2.  
3.  

Please list three ministry or personal areas that need improvement and strengthening.
1.  
2.  
3.  

For each statement below, decide which of the five answers best applies to this person. Circle the letter of the answer at the right of the statement.
A - Excellent
B - Good
C - Acceptable
D - Not very good
E - Poor

a. _____Initiates conversation with visitors and new people.

b. _____Lets other people freely express their viewpoint.

c. _____Tries to have close personal contact with Leadership.

d. _____Delegates responsibilities to other people.

e. _____Desires to include other people in the planning process.

f. _____Participates in social times and is hospitable.

g. _____Accepts criticism well.

h. _____Is willing to alter plans in order to reach a group decision.

i. _____Has patience with less able people.
j. _____Has proper balance between ministry and family relationship.

k. _____Is able to communicate effectively in one-on-one situations.

l. _____Demonstrates a generally positive attitude.

m. _____Practices good personal/social manners.

n. _____Makes good/wise decisions.

o. _____Is able to communicate effectively before large groups.

p. _____Works well with others.

q. _____Follows through with tasks and completes them on time.

r. _____Evidences a burden for lost people.

Are you aware of any psychological, medical, or family concerns that would potentially hinder this person/family from serving effectively overseas?

11. Please evaluate the spiritual life of this person and his/her spiritual impact on the people in the church and community (use additional paper as needed).

REVIEW OF MINISTRY - PART II

This form consists of 21 questions with two parts to each question. The first part consists of a rating scale with numbers and letters. Please circle the number and letter that best describes the candidate at this time. The numbers and letters for each statement correspond to the following values:

1 - Excels, outstanding
2 - Above average, good
3 - Average, acceptable
4 - Below average, needs improvement
5 - Unacceptable, much help required
A - No change needed
B - Steadily improving
C - Tries, but little progress
D - Doesn't apply himself/herself
E - Lacks the ability or “know how”

The second part relates to written comments. As a result of your knowledge and observation of this candidate, write a brief sentence in the space between each statement to support the rating.

Example for statement number one: Quality of work

Rating: 1. A.
Statement: The work gets done, but because of always starting late, it looks unfinished and not quite all together.

Thank you for taking time and working through the material. It is very important to the future of this candidate.

1. Quality of work accuracy, thoroughness, dependability
   - 1 2 3 4 5
   - A B C D E

2. Quantity of work volume, speed, consistency
   - 1 2 3 4 5
   - A B C D E

3. Job knowledge understands the work and ministry
   - 1 2 3 4 5
   - A B C D E

4. Initiative ingenuity, self-reliance, self-starter
   - 1 2 3 4 5
   - A B C D E

5. Adaptability variety, diversity, flexible
   - 1 2 3 4 5
   - A B C D E

6. Dependability follow-through, reliable
   - 1 2 3 4 5
   - A B C D E

7. Work attitude interest, enthusiasm, joy
   - 1 2 3 4 5
   - A B C D E

8. Relations with others approachable, warm, accepting
   - 1 2 3 4 5
   - A B C D E

9. Leadership plan, organize, involve people
   - 1 2 3 4 5
   - A B C D E

10. Physical fitness fatigue level, absenteeism
    - 1 2 3 4 5
    - A B C D E

11. Housekeeping orderliness, cleanliness, neatness
    - 1 2 3 4 5
    - A B C D E

12. Stability withstand pressure, handles crisis
    - 1 2 3 4 5
    - A B C D E

13. Courtesy tactful, pleasant, social awareness
    - 1 2 3 4 5
    - A B C D E

14. Marital/Single status expresses content with situation
    - 1 2 3 4 5
    - A B C D E

15. Family life compatible, cooperates, team effort
    - 1 2 3 4 5
    - A B C D E

16. Finances good manager, promptly pays bills
    - 1 2 3 4 5
    - A B C D E
17. Mental acuteness Comprehends, fast learning, quick
   1 2 3 4 5
   A B C D E

18. Influence positive, wholesome, contributing
   1 2 3 4 5
   A B C D E

19. Clothing in style, appropriateness, tasteful
   1 2 3 4 5
   A B C D E

20. Common sense good judgment, discerning
   1 2 3 4 5
   A B C D E

21. Sense of humor laughs appropriately, enjoys fun
   1 2 3 4 5
   A B C D E

22. Social response liked, sought out, wanted
   1 2 3 4 5
   A B C D E

Comments or any other pertinent information:

We recommend / do not recommend [circle one] the ordination/consecration [circle one] of (name of ordinand/consecrand) _________________________________ as recorded in our minutes.

Signed: ________________________________________________________________

Position: ______________________________________________________________

Please print name: ________________________________

Date: ________________________________________________