

SCHOOL OF THE CALLED SEMINARY



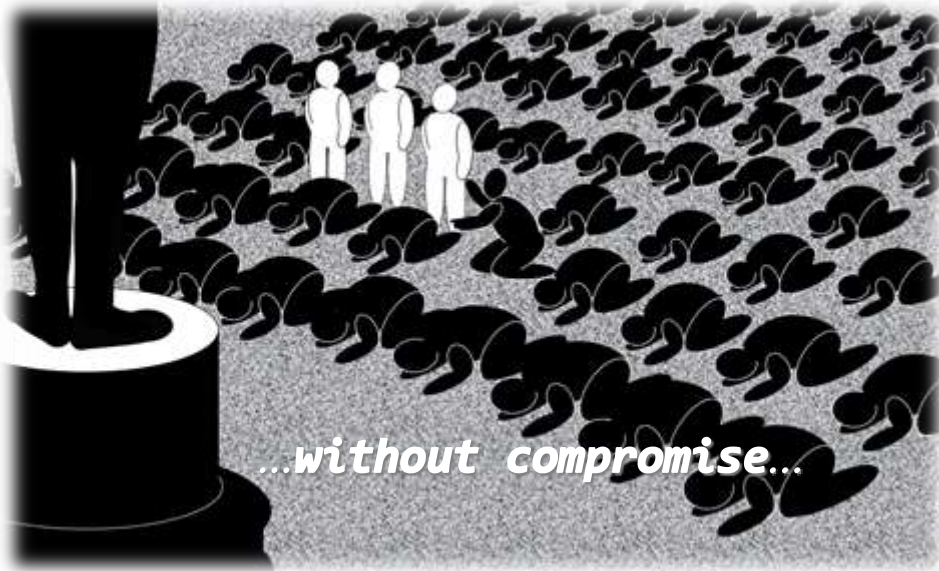
Catalog 2021—22



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**Therefore take heed
to yourselves and to all the flock,
among which the Holy Spirit has made
you overseers, to shepherd the church
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chased with His own blood.**

Acts 20:28

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SCHOOL OF THE CALLED SEMINARY
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An Introductory Word From School of the Called Seminary's President

**. . . who has saved us and called us with
a holy calling, not according to our works, but
according to His own purpose and grace which was
given to us in Christ Jesus before time began. . .**

2 Timothy 1:9



President Donald
W. Minkler, PhD

It is my unshakable conviction that there is not a higher calling in all the world than that of a pastor. Those who have been called by God to shepherd the sheep have not entered a career but a holy calling. Anyone who speaks about “professionalism” in pastoral ministry only cheapens the sacred calling. One might as well speak about “professionalism” in motherhood—the very word cheapens what pastoring means. No one rightly enters the ministry unless God calls the person into it. Thus, no seminary, no schooling, no degree program, could ever produce a minister of God. One must be called of God.

It is in such a conviction that *School of the Called Seminary* has been prayerfully birthed, coming forth from a pastor’s heart which is well aware of the weight of the calling. Even the name, *School of the Called*, reflects this conviction, it being modeled along the lines of what has commonly been called the *School of the Prophets* under the Old Testament—i.e., a school for those who were prophets *already*, rather than a school designed to make prophets.¹ In a like manner, School of the Called Seminary has been designed as a seminary for those *who are already called into the ministry*, not being a school designed to in any sense “make” ministers. This distinction is not a minor one, rather, it reflects the carefulness behind the design of the seminary—both in what it has included as well as in what it has excluded from the seminary. This is revealed in two very distinctive ways:

First: Being a school designed for those whom God has already called to the ministry, it seeks to be a true resource arm to those who are currently pastoring. Like other seminaries, School of the Called Seminary offers advanced studies in theology—however, it does so in a manner designed to specifically be an asset to a pastor who is currently in the ministry. The courses are designed to be an instant asset to his teaching and preaching within his congregation as opposed to being a time-drain away from this aspect of the ministry (this is especially so concerning the Bachelor of Theology Degree program). The courses are designed in a manner which we believe

¹ The term *School of the Prophets* is the name commonly used to express what existed under Samuel, Elijah and Elisha—the *Scriptural term* used, “*the sons of the prophets*” (cf. 1 Kings 20:35; 2 Kings 2:3, 5, 15; 4:1, 38; 5:22; 6:1; 9:1).

INTRODUCTORY WORD FROM THE SEMINARY PRESIDENT

will be useful in fueling, as it were, many sermons and Bible studies (to borrow an old expression, “killing two birds with one stone”), rather than be an extraneous weight added to an already heavy pastoral workload.

Furthermore, unlike multitudes of seminaries where there may exist a fragmented collection of courses and topics strung together in an unrelated manner, School of the Called Seminary focuses primarily upon ***the great doctrines of the faith***. I have sadly witnessed firsthand the dismal results of someone holding a degree from a distinguished Christian institution, yet whose basic understanding of doctrine is filled with dreadful holes! I myself have encountered what I consider to be little more than “busywork” in my pursuit of knowledge. However, *School of the Called Seminary* has been designed in fear and trembling to avoid such—and the result is an educational curriculum which is truly helpful in advanced Christian studies. For studying the great doctrines of the faith provides a solid foundation for Christian scholarship, for true Christian scholarship arises from the elementary principles of Christ the way that music arises from scales, and books arise from the alphabet. Each doctrine is like a link in a great chain, perfectly going together, and together forging a powerful and an unbreakable bond.

Secondly: Another major way in which School of the Called Seminary has been designed to especially be a blessing to those who are already called and in the ministry, is that it seeks to provide pastors the opportunity and resources to offer courses from the seminary to their own people—and at no cost. Local pastors who qualify (*they do not need to possess a degree in order to qualify [cf. Chapter 3 regarding qualified ministers]*) can offer the 100- and 200-level courses in their church, and those they disciple can earn both credits and degrees honored by the seminary. Speaking academically, these are preparatory courses contributing towards a student earning an A. A. in Theology Degree through the seminary, designed to bring those taking them up to speed in order to enter the Bachelor of Theology Degree program offered at the seminary. **However, speaking discipleship-wise, these courses are designed to strengthen believers in the local church, and to assist the local pastor/teacher who seeks to *disciple his people in the faith*.** The seminary offers these resources free to pastors to use as they desire, whether or not they decide to offer the courses in their own church. For the seminary truly seeks to serve Christ’s Church, being about the business of making disciples. *And, how good it is when one’s people are no longer blown about by every wind of doctrine!*

The 100-level courses are designed to take even new believers in Christ to a solid understanding of the faith. The 200-level courses are designed to especially equip people in the local church to serve as Sunday School teachers, youth pastors, home study leaders, etc. Those taking these courses through a local pastor can earn credits to apply to wards an A. A. in Theology Degree from School of the Called Seminary. Furthermore, local qualifying pastors serve as the admissions office for their students who desire to enter into the Bachelor of Theology Degree program (*cf.*

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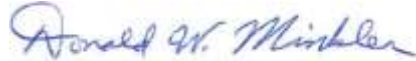
Chapter 3 regarding student enrollment). The Bachelor's and Master's degrees are courses of study designed for those whom God has called into the ministry. Bottom-line, the seminary desires to be about the Great Commission, *making disciples*.

Furthermore, and we think this to be very exciting, the whole arrangement is such that it can "kill three birds with one stone"! Pastors teaching the course can: 1.) further their own education towards a degree from the seminary, 2.) the pastor's students become disciples in the faith, and 3.) the pastor finds, as it were, fuel for the pastor's own ongoing preaching and teaching ministry (as well as personal growth) in the local church through the process.

To say that this seminary is unique is to but say the least. More than unique (*we know of none other quite like it*), we believe it is truly useful and valuable—truly being about the Great Commission to go and make disciples.

As you peruse the pages of this catalog, may the Lord encourage you.

Saved in Christ, and gratefully in His Service,



Donald W. Minkler, PhD
President

Introduction: The Unique Structure of the Seminary, and Why it Matters Or, The Proper Place of Pastoral Influence

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of the Lord and God which He purchased with His own blood. Acts 20:28

It is the elders of the church (i.e., those pastoring the flock) that God the Holy Spirit made overseers in order to shepherd the Church of God which He purchased with His own blood. Yet, in most seminaries and Christian colleges, pastoral influence is nonexistent. Furthermore, there is often a great discrepancy between the academic designs of a particular seminary and that of where the heart of faithful pastors reside. One of the unique designs of the School of the Called Seminary is that it gives a prominent place to pastoral influence—it is sad that such a design is unique to a seminary instead of typical.

The School of the Called Seminary is uniquely designed to serve and strengthen the entire Church. Speaking *academically*, the *lower level courses* are designed to provide a catechism/discipleship course, developed to assist the pastor in strengthening the Church from babes in Christ up. These courses are a systematic covering and building upon the foundational truths of the Christian faith. They are designed to strengthen believers so that they do not become prey to every wind of doctrine which blows their way—even strengthened in a manner so that teachers, workers, and even fulltime ministers might be found to rise up within the local church, as the Lord may be pleased to direct. The value of this tie between the seminary and local pastors and their congregations yields two very distinctive blessings. First, the seminary fully honors and respects the autonomous nature of the local church, and second, the pastors of local churches have direct influence in the seminary. For not only are pastors able to serve as the first faculty members for the seminary (see Chapter 3 regarding *resident faculty members*), but they also serve as the admissions office to the seminary. For the seminary has been designed so that students cannot enter the higher level courses until they have first satisfied the pastor who serves in his own church as a resident faculty member.

This honor and respecting of the autonomous nature of the local church and pastors is a great and unique feature which is missing from most seminaries. Local pastors and churches typically have *zero* say and influence in what takes place in seminaries. This is one of the greatest flaws (if not the greatest one) today in a multitude of seminaries and “*Christian*” universities which dot the landscape. Often the academic agendas in institutions of (*so called*) *higher Christian learning* are totally unrelated to the concerns of faithful pastors. And yet, pastors are encouraged by

these places to send off their tender sheep to them.¹ *Something is clearly wrong with such a picture!* For those who are charged to take heed to themselves and to “. . . **the flock which the Holy Spirit has made you overseers, to shepherd the church of the Lord and God**” (Acts 20:28) are not to be some separate institution from the church over which faithful pastors/shepherds have zero influence—especially when these separate institutions have proven time and again to have a completely different agenda for those sent to them than that of faithful pastors who have been charged with the care of the flock. The current run of things has caused untold grief. (*The importance of pastoral influence is addressed in greater fullness in Chapter 3.*)

At the higher levels (*speaking academically*) of the seminary, it has been designed to be implemented in a manner so that both the credits and theological degrees issued might receive acceptance at other theological institutions.² Unlike many institutions, the primary focus is upon the great doctrines of the faith and the call to ministry. Students become exposed to some of the most honored names and their works in Church history—including writings from the Ante-Nicene Fathers. This is very different from institutions who allow professors to set before their students some doctrinal theory of ministry which happens to be in vogue, rather than the time tested doctrinal truths received by the historic Church. The importance of such a focus and distinction speaks for itself. For true Christian scholarship rises from the elementary principles of Christ the way that beautiful melodies rise from the elementary principles of music.

¹ Many pastors (including myself) have horrible accounts to tell about how they have witnessed youth being sent off to such places and coming back in a severely compromised if not in a spiritually ruined state. Yet, **it is to the overseers (those exercising pastoral leadership) to whom the Holy Spirit has called to watch over the sheep**, and yet, most of the institutions totally have no place for pastoral influence.

² School of the Called Seminary has chosen that the highest degree it will offer is a Master of Theology Degree rather than offering a doctorate course of study. There are reasons for this, including increasing the desirability of our credits and degrees. However, the seminary has labored so that its degrees will find acceptance in other institutions of higher Christian education in order that those who desire to seek a Doctorate degree will have transfer options (See Chapter 2, *Accreditation/Validation [Theological Schools and Accreditation]* and Chapter 3 under the subheading, *Pastoral Influence and Involvement—The Great Missing Element in “Higher Christian Education*). It is also the conviction that those who obtain the Bachelor of Theology Degree and the Master of Theology Degree from School of the Called Seminary who choose to transfer elsewhere for a doctorate *will have become so well prepared (through the solid biblical and theological teaching they shall receive)* that they will not only remain unshaken in the pursuit of any disturbing and worthless things which may be taught in another seminary, *but that they will also be thoroughly equipped to even defend the faith in such places.*

UNIQUE STRUCTURE OF THE SEMINARY AND *WHY* IT MATTERS

School of the Called Seminary desires to send back to the local church men and women who are sound in Christian faith and practice, ready to serve. Reformation must always begin at home first (i.e., a grassroots movement, rather than a top-down system from educational institutions). This is truly a very unique seminary. It does not appear that there is another one quite like it. It does not seek to do the job of faithful pastors, but to assist such in their heavy and sober calling. Let faithful ministers first be determined to never shun to declare the whole counsel of God (Acts 20:27). Let ministers be faithful to neither allow/tolerate ungodly teachers to infiltrate their flocks, or in any manner “disciple” their sheep (Tit. 1:11). And let faithful ministers use their areas of present influence (discipling those whom God has already given them) to expand their own influence for Christ even farther (2 Cor. 10:13-16).

Chapter 1: Degree Programs Offered (An Overview)

³ Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. ⁴ For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. Jude 1:3-4

Before setting forth the courses and degrees which are offered, it seemed appropriate to address the question: “*Why another School?*” It is certainly not because there are not enough “Christian” universities, colleges and seminaries in the world. In fact, given the dismal quality and blasphemies of many of these which masquerade as “Christian” schools, *there are certainly too many of them*. Nor is it because one cannot still find schools and professors within such who genuinely love and fear the Lord – those who tremble before His Word, and realize that they are about a serious task. However, there are certainly not enough such – a point obvious to the spiritually-minded believer who grieves as he views the invasive influence of the world in the evangelical community, an influence especially prevalent in many centers of “higher” Christian education.

School of the Called Seminary has been conceived in the conviction that there is a clear need for its existence (especially now), as well as a clear need for revising how ministers are currently considered to be “*seminary-prepared*” for the ministry. The Christian Church in America has entered an unparalleled period in its history, a period which has been met with unthinkable compromise appearing in much of the “evangelical” community. Damnable heretical teachings are being accepted in many churches, denominations, colleges and seminaries. In fact, many seminaries and “Christian” colleges are the foremost offenders in promoting such *revisionist theology*—promoting not only a tolerance for sexual immorality in the church, but an actual acceptance of it which is reminiscent of the Corinthians who were puffed up in their acceptance of such (cf. 1 Cor. 5:2).¹

¹ As a term, “revisionist theology” may have a number of meanings depending how one choose to apply it, not all of which by necessity must have a negative connotation, although it would seem to possess a negative one most often—and *that is certainly the case with the use of it above*. Due to the possibility of misunderstanding the use of the term “revisionist theology,” the following negative use of the term is set forth to qualify its use in this work: In a general sense it may refer to any number of revisions of the historically-accepted theological tenets of the faith which the historic Church has held; these tenets/ doctrines being revised to allow for the acceptance of that which the historic Church has formerly clearly condemned. It would seem to have an even more specific negative

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Regarding advanced discipleship for ministers (*the preparation of ministers*), considering the multitude of seminaries and Christian centers of higher education as a whole, it is clear that they have failed to prepare churches to withstand the onslaught of revisionist theologies stealing over Christendom in America. In multiple cases, “*ministers*” are prepared by such seminaries to become only a fifth column when they are sent back to fulfill positions of ministry within local churches, and as such, they corrupt churches from the inside. A change in the way in which ministers are educated is not only necessary, but (*in the pursuit of faithfulness to the faith once for all delivered to the saints*) it is inevitable.

The Great Commission is more than a charge to evangelize the lost, it is about *making disciples* – about equipping the Body for works of ministry through discipleship. And this is not just for those who are called into the pastoral ministry, but also to disciple those who are babes in Christ in order that souls may be kept from being blown about by every wind of doctrine. The need is great for faithful shepherds (*called to shepherd the Church of God which He purchased with His own Blood*) to disciple believers in the great doctrines of the faith—contending earnestly for it. This need answers the “*Why*” behind the development of the School of the Called Seminary, as well as the need for other such faithful discipleship ministries to arise.

Designed With a Purpose:

The purpose behind the design of the courses and the degrees offered through *School of the Called Seminary* is in subjection to the Great Commission from our Lord *to go into all nations and make disciples*. The courses and degrees are offered in a twofold manner which answers to its twofold design:

- *First*, to assist local pastors in discipling those who have been committed to their care (*i.e., the strengthening of believers in the local church in the great doctrines of the faith, in Christian practice, and in serving the local church and beyond*). This first part of the twofold design largely undergirds the purpose for the 100- through the 200-level courses. And:
- *Second*, to equip those whom the Lord calls to pastoral and teaching ministries (*i.e., equipping those [pastors and teachers] who will be discipling those who in turn will be teaching others [2 Tim. 2:2]*). This second part of the twofold design largely undergirds the purpose of the 300-, 400- and 500-level courses (*i.e., Bachelors of Theology Degree and Masters of Theology Degree*).

application in recent times regarding “*gay theology*”—*revisionist theology* referring in such an application to the acceptance of homosexuality, as if it were somehow *now* compatible with the faith once for all delivered to the saints.

100-Level Courses – Foundational Theology Degree, an Overview

School of the Called Seminary, in its design to strengthen the Church from babes in Christ up, starts with a 100-level course of study – the *Foundational Theology Degree*. This takes place within the local church. It may be easiest (in keeping with the design of a school) to think of it in terms of a *freshman course of study*. This course of study is designed to strengthen the Church, taking believers (new believers as well as those who have attended for years) to a solid place—to a *foundational understanding of the Christian Faith and practice*. The course covers basic doctrines (i.e., DC101 Doctrine of God; DC103 The Infallible/Inerrant/Inspired Word of God; DC105 Man and the Problem of Sin, etc.) as well as Christian Practice courses (i.e., CP115 Prayer Life; CP117 Personal Testimony; CP119 Devotional Life)—(cf. Chapter 4 for course descriptions).

Along with being taught the various doctrinal and Christian practice lessons, those taking the course with the desire to obtain the 100-level “Foundational Theology” diploma/certificate are also required to read (or have read) through the entire New Testament. The course is *entirely under the senior pastor’s discretion* (i.e., those ministers pre-approved by the seminary),² including not only *how the 100-level doctrines are covered*, but concerning these courses being “*passed*.” There are no textbooks for these courses, although there are materials provided if the senior pastor chooses to use them. This discretion exercised by pastors also includes those whom they deem qualified within their local church to teach the Foundational Theology Courses under their authority/supervision (see under heading, *Enrollment Requirements, Faculty and Students*, in Chapter 3).

The senior pastor of each congregation, serving as a Resident Faculty Member for those taking the course of study, has the entire course under his discretion—whether or not he chooses to use the free material offered through the seminary (materials which have been designed to assist the pastor in implementing the course of study). That is, the pastor is free to cover the subjects in any manner chosen, as long as the course description for each aspect of the Foundational and Applied Theology Degree courses of study are addressed and understood by the students to the Senior Pastor’s satisfaction. Once the senior pastor is satisfied that one taking the course has demonstrated a sufficient understanding of the various elements to be covered, the senior pastor in conjunction with the seminary signs and issues (*from the School of the Called Seminary*) a “Foundational Theology” diploma/certificate to the student (likewise concerning the 200-level courses). Students obtaining this 100-level certificate/diploma are eligible to take the 200-level courses – *Applied Theology*, also offered through local churches.

² For more specific information than this overview, see Chapter 3 regarding qualifications required for pastors becoming approved to offer the 100-200-level courses.

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Besides the obvious discipleship value of these courses for the local congregations, both the 100-level and 200-level courses (i.e., *the lower level courses which are offered*) also serve as *preparatory courses* for those pursuing the completion of an A. A. of Theology Degree, as well the 300 and up courses (i.e., those higher level courses which are designed for acceptance at higher Christian institutions of learning³). The completion of both the Foundational Theology course of study and the Applied Theology course of study earn the student credits towards an A. A. in Theology Degree which is offered through the School of the Called Seminary (see below under A. A. in Theology Degree). Students who possess both an A. A. in Theology Degree from the seminary, as well as a recommendation from their pastor for admission into the higher level courses of study offered at School of the Called Seminary are able to enroll in the Bachelor of Theology Degree program (*this is explained in greater detail in Chapter 3*).

200-Level Courses – Applied Theology Degree, an Overview

The 200-level course of study, much like the 100-level course of study, is also solely under the discretion of the senior pastor (i.e., the Resident Faculty Member). These courses build upon the Foundational Theology courses and have been especially designed *for those who are serious about serving*. The desire and prayerful hope is that these 200-level classes will be especially useful in equipping Sunday school teachers, board members, ushers/greeters, nursery workers, youth workers, home study leaders and more in the local church. The topics covered should greatly bless those who are hungry for the Word *and serious about being a servant in the local Church—and beyond*.

The required coursework for the 200-level courses is, of course, more demanding than the 100-level coursework – however, *there are still no textbooks required for these courses*, but all the needed materials are available through their senior pastor. Besides satisfying the pastor for completion of the course, students desiring to receive the Applied Theology Degree are also required to read (or have read) through the entire Old Testament. Students at this level are given *a taste* of what is ahead of them if they choose to pursue the A. A. in Theology Degree (as well as the higher 300-500-level courses of study for the Bachelors and Masters Degrees of Theology). However, the small writing assignments they cover are not “graded,” only reviewed by the pastor (i.e., the Resident Faculty Member), who, when satisfied that the student understands what has been covered, “passes” them and issues through *School of the Called Seminary* the “Applied Theology” Degree.

Although the 200-level courses are also under the discretion of the senior pastor, there are some materials which the students will need to obtain through the

³ Cf. *Chapter 2: Accreditation/Validation (Theological Schools and Accreditation)*.

DEGREE PROGRAMS OFFERED, AN OVERVIEW

seminary. However, these are provided for free and can be distributed through the senior pastor. These materials are designed to be a blessing to the pastor in teaching/covering the subjects, and a valuable tool and reference resource for the students taking the 200-level courses.

A.A. in Theology Degree

Since the seminary grants higher education degrees (beginning with the A. A. in Theology Degree program), certain collegiate elements must be met by students before enrolling in the program—beginning with students having obtained a high school diploma or its equivalent before an A. A. Theology Degree can be earned (*cf. Chapter 5 under A. A. Degree*). The A. A. in Theology Degree is earned through the combined accumulation of the credits earned from the 100-200-level courses, as well as a 1 credit Writing Lab (LC251) and an 18 credit Research Project (RP253) from a pre-approved list of choices by the seminary. The student is given a wide, but not an unlimited choice regarding which three doctrinal subjects he shall choose for his research project out of a larger list of possible doctrinal themes. The writing lab is designed to equip students to properly cite (e.g., footnotes, bibliography, presentation) their research work at the acceptable level of the seminary (i.e., being at the technical level fit for *article publication*). This project, combined with the writing lab, allows students to competently fulfill the assignment, present their thoughts in an orderly manner for sharing the information with others whom they seek to minister to, give the student the necessary *beginning skills* for publishing any works/articles/books they may wish to publish in the future—and to prepare those who will be entering the Bachelor of Theology Degree program.

300-400-Level Courses – Bachelors Degree of Theology (Wesleyan-Arminian Theological Course of Study)

The 300-400 courses of study for the Bachelors of Theology Degree (as with the 500-level courses towards a Masters of Theology Degree) are seminary level courses designed for those called of God to the ministry (e.g., pastor, teacher, evangelist, missionary). The primary focus of the Bachelors of Theology degree program is upon the great doctrines of the faith. Taught in the Wesleyan-Arminian⁴

⁴ School of the Called Seminary has truly been designed as a non-denominational seminary (*cf. Appendix A*). *Names* have always been difficult for many in the Church of God to list when expressing their theological perspective—for *Scripture alone is where the heart of theology rests for the faithful*. Yet, being creatures who are bound by creature understanding and limitations, *names by necessity have been assigned over time to express in short the theological leaning of a particular institution*. For the theological world, whether or not some should protest against the use of terms like *Arminian* or *Calvinistic*, will nonetheless find that

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theological tradition, courses include: DC319 True Christian Security; DC316 Doctrine of the God-Man; DC319 Doctrine of Satan; DC305 Doctrine of Judgment Day; and many more (*Cf. Chapter 4 regarding course descriptions*). These courses have required textbooks to be used and assignments which are graded and evaluated for collegiate level presentation. These courses, along with the 500-level course of study, have been especially designed in order that they may receive recognition at other Christian institutions of higher learning (*cf. Chapter 2: Accreditation/Validation [Theological Schools and Accreditation]*).

Some of the textbooks for the course of study are new works developed specifically for use in the seminary, others are classics. However, other textbooks for the courses have been assembled from outstanding works upon the subjects covered which already exist in the public domain, containing assembled works from authors who have greatly blessed the Church in times past – authors like John Wesley, Adam Clarke, D. S. Warner, H. M. Riggle, Joseph Benson and many more authors in the Wesleyan-Arminian theological family. As well, many authors who are not strictly in the Wesleyan family of minds are also included (although more selectively), such as C. H. Spurgeon, Matthew Poole, Albert Barnes and others. The course of study for the degree includes a rich historical viewpoint concerning doctrine, including many contributions from the Ante-Nicene Fathers. The aim of the 300-400-level course for the Bachelors of Theology Degree is to provide those obtaining it a thoroughly solid theological foundation.

Many of these courses also contain downloadable lectures. Some of the lectures are from contemporary ministers, some of them from great voices in the past—such as A. W. Tozer, Boyce Blackwelder and Martyn Lloyd Jones. Downloadable lectures are often accompanied with downloadable lecture notes, which, along with the textbook assigned for a particular course, provide the one taking the course with a wealth of information from which to fulfill the various course requirements/ assignments.

Although the various courses are divided up into 300-level courses (i.e., *Theological Distinctives*) and 400-level courses (i.e., *Advanced Theology*), these courses of study set forth more the order in which they are assigned rather than issuing two separate and complete degrees. That is to say, the Bachelor of Theology Degree is the summation of both the 300- and 400-level courses of study being completed. It may be helpful to think of the 300-level courses as the *Junior* course of study and the 400-level as the *Senior* course of study, just as the summation of both the 100- (or *Freshman* course of study) and the 200- (or *Sophomore* course of study)

their own theological understanding resides closer to one side or the other. Therefore, to assist the reader in knowing where the theological stance of School of the Called Seminary resides (*expressed in short*) the term Wesleyan-Arminian has been employed. However, School of the Called Seminary draws no lines and erects no walls between any of Christ's Blood-Washed ones. (*Appendix A sets forth the seminary's non-denominational position.*)

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level courses, along with the writing lab and research project through the seminary equates to the A. A. in Theology Degree.

500-Level Courses – Towards a Master of Arts Degree in Theology

The course of study for the Masters of Theology Degree represents the highest course of study that School of the Called Seminary offers.⁵ This degree program is especially designed with pastoral ministry in mind. The theological course of study is integrated with the philosophy of ministry, covering: PC501 The Call of God; PC505 Preacher as Proclaimer (Practical Points of Homiletics); PC503 Usefulness in Ministry; PC507 Priority of Prayer; and more. (Cf. *Chapter 5*.)

One of the prime objectives for the 500-level courses is to provide a course of study *which will assist in raising up those whom God calls into ministries of more advanced discipleship* – i.e., the equipping of equippers. Those obtaining this degree will have gone through a course of study which has been designed not only to strengthen the minister in his personal ministry, but designed to also assist the minister in equipping others whom God calls into positions of spiritual leadership (i.e., advanced discipleship, teaching and preaching ministries), both in one's own congregation and beyond.⁶

Implementation of the Various Course Levels

The lower level courses (i.e., 100-200, introduced above) are offered by the seminary only through qualifying churches and pastors. (The requirements for churches and pastors hosting such courses is expounded upon in Chapter 3 under *Enrollment Requirements, Faculty and Students*.) The freedom and individual influence granted to the local pastor and the full autonomy of the local church in hosting such courses *is exceedingly great*. The requirements for the lower-level courses are listed in the course description of the seminary's catalog (cf. *Section Two: Course Catalog*). That course descriptions which appears for each of the lower-level courses is all that the seminary requires qualified pastors to address to their students, and to do so in the manner which they may choose, passing them when they are personally satisfied with their student's level of comprehension of the subject. However, the seminary also provides free lesson outlines for the 100-200-level

⁵ However, a path has already been set in place for graduating students who seek to transfer into a doctoral program (for more information, call [541]-714-3626).

⁶ Although there is no plan to develop a Doctorate program, the Seminary is being designed so that those obtaining the Masters of Theology Degree might have a number of options open to them if they desire to transfer into a doctorate program at another institution. (Cf. *Chapter 2*.)

courses to every participating pastor in order to assist them in addressing the various course requirements to their students. These lesson outlines have been designed to serve as a reference resource for pastors and (if the pastor chooses) as a handout resource for the students (*cf. Appendix D for lesson outlines*). The course descriptions and the sample lessons themselves, as it were, are merely the scaffolding but not the finished structure of the course. Therefore, a pastor may wish to add to or design other aspects beyond covering the required aspects listed in the course description in his implementation of the Foundational Theology and the Applied Theology courses of study—each pastor and local church having their own unique opportunity for customization as well as creating their own unique “campus” atmosphere.⁷

Again, in seeking to be a help to a pastor offering these courses in his local church, the seminary provides free lesson plans which a pastor may desire to use—but they are by no means necessary. These lesson plans may be freely copied and distributed, altered and expanded upon, given a touch of the local church all its own—or, remain completely unused by the pastor in his choice of how he will cover the various course requirements (*cf. Appendix D*). Although there are certain requirements for the School of the Called Seminary to issue a valid seminary in-house diploma for a pastor to sign and give to his students, only the basic requirements spelled out in the course descriptions must be covered.

However, regarding the completion of the A.A. in Theology Degree as well as the 300-500-level courses, by necessity and design, the seminary exercises a greater role in the issuing of degrees and the manner in which assignments are completed and graded. These assignments are not pass or fail, but each will be graded. They must meet certain standards, including proper citation and bibliography of sources—all of which the seminary will assist the student to learn just how to do this through writing lab, LC251. However, although the influence and autonomous nature of the higher level courses requires a more hands on approach by the seminary, even in this, these higher level courses are not without an open door to pastoral influence. This is first and foremost manifested in the fact that students cannot enroll in these higher level courses without the consent of their/a participating minister.

It is the desire and the design of the seminary that pastors may continue to have a mentoring influence upon the students whom they approve for admission into

⁷ The discretionary freedom of the pastor in implementing the lower-level courses is truly great, allowing the pastor to use his own imagination and innovation. By way of listing a few examples/suggestions: A pastor may choose to bring in a special speaker to address one of the lessons to be covered; one may decide to take the entire congregation through the Foundational Theology courses (however, if so, only those individuals who fulfill all the requirements to the pastor’s satisfaction may receive the diploma from the seminary); one may choose to hold home meetings with small groups being taken through the courses; one may choose to develop his own booklets and the manner in which the course descriptions are addressed; etc.

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the higher collegiate level courses. The level of influence which may be exercised is also greatly at the discretion of the pastor. Suggestions would be providing the student with helpful books for addressing various course assignments, sitting down with them and discussing the topic, reading their work and suggesting that which might be helpful to them, etc. Although none of this is required of a pastor, it is hoped that such mentoring will occur. This is truly a great opportunity for a faithful minister to continue to mentor, disciple and bless those he recommends to the seminary. This aspect of pastoral influence is regarded as a truly unique and a valuable aspect of the seminary's vision and express design.⁸

⁸ There are also other ways in which a pastor may have an influence in these higher level courses. Participating pastors are encouraged to call the seminary for details (541) 714-3626. It is also hoped that many participating pastors may themselves also enroll in the higher level classes. Such will discover that they can "*kill two birds with one stone*" (so to speak), for many of the assignments they prepare for the seminary can be used in their implementing the 100-200-level courses which they teach in their own congregations. This is not by accident but by design.

Chapter 2: Accreditation/Validation (Theological Schools and Accreditation)

**Study to shew thyself approved unto God, a
workman that needeth not to be ashamed,
rightly dividing the word of truth.**

2 Timothy 2:15

Whenever one encounters a school of higher learning, it is commonly asked: Is the school accredited? There is value in asking the question, but a simple yes or no answer may not suffice in giving the real picture of either a school's or its degree's worth. Accreditation is a standard of measure by which a school can justify its program of education before others – or in other words, accreditation equals validation. Accrediting agencies are private non-profit organizations, and there are numerous agencies – but, there is not a unified standard of acceptance/worth among all agencies. Therefore, it is neither a great thing nor a difficult thing for a school or seminary to become endorsed by an “accrediting agency” *of some sort* if it so wishes. But, not all accrediting agencies are of equal worth, nor does an agency's endorsement of a school necessarily ensure a wide acceptance of the school's credits and degrees. In the world of “accredited” degrees, a school's accreditation is only as good as the acceptance of its credits and degrees at other schools as well as in the workplace.

However (*though there are many accrediting bodies whose accreditations have little to no acceptance in the academic community, nor in the field/workplace [i.e., little validation]*), there are six regional accrediting bodies which do hold a high standard of acceptance in both. Schools obtaining accreditation from any one of these six regional accrediting bodies have both their credits and degrees accepted by schools which are accredited by the remaining five. When people ask if a school is accredited, they are typically asking (*whether they know it or not*) if the school is accredited by one of these six regional accrediting bodies. Although there is no such thing as “Federal Accreditation” (accrediting bodies being private, non-profit organizations), the federal government grants federal loans to students attending a school having the endorsement of one of the six regionally-accredited bodies. This includes “Christian schools” which gain regional accreditation from one of these six private organizations – their students also become eligible for federal aid.¹

¹ The website for the Council for Higher Education Accreditation (CHEA) states:

In the United States, accreditation is carried out by private, non-profit organizations designed for this specific purpose. Institutions and educational programs seek accredited status as a means of demonstrating their academic quality to students and the public and to become eligible for federal funds.” —<https://www.chea.org> (accessed March 15, 2019).

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Regional accreditation certainly has its place in the world of many different fields (the field of medicine for one). However, regional accreditation *has not served the Church well at all*. The dilapidated state of many such regionally accredited “Christian” universities and seminaries, and the multitude of theologically unsound professors/teachers who are deeply entrenched at them, clearly demonstrates this to every sober-minded Christian. Therefore, there are many Christian colleges, Bible schools and seminaries which have no interest at all in obtaining regional accreditation status, who do not desire to have any kind of a tie to the federal government. However, they are (*academically speaking*) just as committed to higher education in their field as any regionally accredited school – and no doubt, have even a higher standard in many cases. *This fact is witnessed in the credits from many such schools having both their credits and degrees accepted at regionally accredited schools.*²

Concerning theological training/discipleship, *regional accreditation* has clearly not been a friend of the Church – in fact, it has been detrimental to its health. Regional accreditation by its very design has a tendency to isolate itself from pastoral

² Three such examples of schools that (although not holding regional accreditation themselves) have courses of study and issue credits and degrees which are recognized and accepted in even various regionally accredited schools include: International Seminary; Portland Bible School; and The North American Reformed Seminary.

There is a kindred spirit shared between School of the Called Seminary and T.N.A.R.S. concerning their website’s statements regarding both regional *accreditation* and the necessity of Christian education being *the responsibility of the Church* rather than a separate academic body:

We are an unaccredited institution that is exempt from state regulation because of the religious nature of our programs. We do not plan to ever seek regional accreditation. Instead of seeking approval from outside organizations we believe in the biblical principle of “by their fruits you shall know them.” Therefore, we intend to garner a good reputation by the graduates that we produce.

And:

We believe that the Church is the God-ordained institution for educating its members. Though seminaries have replaced this function of the Church for some time now, we seek to adhere to the biblical principle of Church-centered education. Because of this TNARS does not view itself as a separate institution from the local church, but rather as a resource for the local church to use in equipping the saints for the work of ministry (Eph. 4:11-12). TNARS does not desire to supplant, but rather to work alongside local church leadership by providing curriculum and educational support for equipping their members. – <http://www.tnars.net> (accessed June 11, 2019).

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influence in the name of academic pursuit. Yet, these are the very ones whom the Holy Spirit has made overseers (i.e., pastoral influence), being those who are especially charged with shepherding the flock – yet pastoral influence is virtually non-existent in the world of regionally accredited Christian schools. The isolation from pastoral influence is a fatal flaw in “higher” Christian education which prizes “regionally accredited degrees.” There is of course valid reasons for a liberal arts school, Christian or otherwise, to gain a high acceptance of their degrees. *But there is no compelling/worthy reason for a seminary to gain such.* In fact, there are even *compelling reasons* for a strictly theological school to both avoid and fear any input or tie to the federal government.³

School of the Called Seminary, being a strictly theological school (as well as being designed in a manner that it can be offered at little to no cost [i.e., no need for federal student loans]) has no desire or reason to seek after regional accreditation status. However, the seminary has been designed so that the credits and degrees it issues might be able to be accepted at higher institutions of learning – including schools holding regional accreditation. Careful attention has been taken in the design process of the seminary in order to enhance its validation (which is the true meaning of accreditation) in the eyes of other educational institutions. And, it is not by any stretch an unheard of practice that a non-regionally accredited school has its credits accepted by a regionally accredited school. However, there are many variables in the acceptance of a school’s credits/degrees, including how well the student may reveal his academic accomplishments. However, no school without regional accreditation can guarantee the acceptance of its degrees in either a school or in the workplace. However, School of the Called Seminary seeks to establish a high standard of validation for its degrees. This includes having all 300-courses and up being designed or approved by one who holds a degree which is

³ Given the June 26, 2015 ruling in favor of “homosexual marriage,” the following “Proviso” from the Warner Pacific College (now, University) catalog (a liberal arts college holding regional accreditation) gives reason for grave concern concerning what this may require some day:

Warner Pacific College is an equal opportunity employer, which seeks faculty and staff who have a personal commitment to Jesus Christ and to the educational mission of the college as a Christian liberal arts institution. Warner Pacific College does not discriminate in its student admission and employment practices and provides equal opportunity for all students, applicants and employees regardless of race, color, sex, national origin, disability, age, veteran status **and any other status protected by laws and regulations.** Proviso, Warner Pacific Catalog, 2017-2018, page 3, <https://www.warnerpacific.edu> (accessed March 15, 2019) (bold/underlining emphasis added).

at least one full degree higher than the course of study being taught (*see related footnote below for more information*).⁴

School of the Called Seminary holds Christian discipleship to be the responsibility of the Church in obedience to Her Lord, rather than pursuing the endorsement of a regionally accredited organization. When the evangelical community shows itself to be fascinated with gaining regional accreditation status in the field of theology and discipleship, “higher Christian education” must remain in a disastrous state.

As an alternative to regional accreditation, some Christian/Bible colleges and seminaries have looked to validate their credits and degrees through obtaining what is termed *national accreditation*. In the broader understanding of the academic community, national accreditation is not considered an equivalent to regional

⁴ Certainly the vast majority of persons who obtain a theological degree through a non-regionally accredited seminary ***never encounter a problem concerning its acceptance, for such are not seeking to penetrate the regionally accredited world—most laboring within church related structures.*** Yet, no school without accreditation from one of the six regional accrediting agencies can guarantee that its credits/degrees will find acceptance elsewhere (whether an educational institution or in the workplace), including *School of the Called Seminary*. However, it has been both the seminary’s design and expectation that the credits/degrees it issues will find acceptance at other institutions, including some regionally accredited institutions. Beyond the carefulness taken to meet the requirements in order to grant higher degrees, a feature believed to increase the validation of our credits and degrees in the evaluation of other institutions can even be found in our choice not to offer a Doctoral Degree—for regarding our higher level courses and degrees which we offer (300-500-level), they have been designed or approved by one who holds at least a full earned degree higher in a related field (i.e., Bachelor courses by one holding at least a Master’s Degree, and Master courses by one holding a Doctorate Degree). Another feature which it is believed will serve in its validation is the use of resident faculty members who serve as the first teachers, and as the normal channel of admissions to the higher level courses. This genuine student-teacher contact and evaluation is a feature not found in many strictly online schools, and it is a process which we believe sends quality students into the higher degree programs.

In the final analysis, a seminary’s reputation is the greatest validation/accreditation for its credits/degrees. This is the experience which a longstanding seminary has found, that of International Seminary in Florida (another seminary without regional accreditation, but which has reported a wide acceptance of its degrees). International Seminary’s catalog states the following prime example concerning the acceptance of its chaplaincy program:

[M]ilitary chaplains are required to have a Master of Divinity degree or the equivalent, from a regionally accredited seminary, or from a seminary whose credits and degrees are accepted by regionally-accredited colleges. Since International Seminary’s credits have been accepted in regionally accredited colleges, a number of our graduates have received appointments as military chaplains. —*International Seminary Catalog*, revised 2015, 11. <http://www.internationalseminary.com> (accessed June 11, 2019).

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accreditation from one of the big six agencies—meaning, students with credits or degrees from a school holding national accreditation have no guarantee that either their credits or their degrees will be transferable to a regionally accredited school. *Nationally accredited* schools are typically for-profit schools which offer *career, technical skills* or *religious education*, whereas regionally accredited schools are primarily known as academically oriented schools, often being state owned as well as private for-profit schools. One of the perceived benefits from obtaining national accreditation from a *reputable* accrediting agency is that it enables attending students to become eligible for federal aid.

A multitude of reasons support our decision to not seek national accreditation either. Being a non-profit as opposed to a for-profit institution, we are opposed to our students incurring debt to attend (*i.e., no need for student federal loans*). The seminary has been uniquely designed (*we know of no other quite like it*) to offer many courses and materials at no cost to students. Although the seminary assigns a *suggested cost* for students for the higher level degree courses it offers (*i.e., the Bachelor and Master Degrees in Theology*), it is just that—a *suggested cost*. Inability to meet *the suggested cost* does not make one ineligible for enrollment (cf. Chapter 5, *Financial Policy*). As well, those who place great value on an accredited school typically mean regional accreditation—yet national accreditation is still not an equivalent to regional accreditation. We have determined that acquiring even national accreditation would only add needless cost which must be either passed along to students or borne by the seminary. Furthermore, students who are only interested in regional accreditation should be careful. Schools advertising that they are “fully accredited” may unintentionally mislead someone to think their credits and degrees will be guaranteed to transfer to regionally accredited institutions.⁵

School of the Called Seminary is uniquely rooted in pastoral influence from local churches—for it is the lack of pastoral influence in “Christian universities and seminaries” which has devastated the usefulness of many institutions. More often than not, there is a great difference between the academic designs of regionally accredited institutions, and where the heart of faithful pastors reside. School of the

⁵ The fact is, most who receive degrees from Bible colleges and institutions are not interested in entering the sphere of regionally accredited schools. However, if at some point a student desires to transfer to a regionally accredited institution, we will be happy to present a defense of our credits and degrees on the student’s behalf for the institution’s evaluation. However, institutions not holding regional accreditation should not be assumed to be able to guarantee acceptance of its credits or degrees in regionally accredited schools. Every institution has the right to accept or refuse credits according to their own individual standard and evaluation of them. Even though the acceptance of credits and degrees from non-regionally accredited schools by regionally accredited schools is not an unheard of practice, it would be unwise for one whose goal was to penetrate the regionally accredited world to build his academic transcript with credits from non-regionally accredited institutions.

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Called Seminary has been prayerfully and carefully (*and at times, painstakingly*) designed in order to meet the requirements necessary to: Serve as a non-profit seminary in the **TRUEST SENSE**; be found in compliance with all requirements in order to be granted exempt status by the State of Oregon to offer theological occupational degrees (the state where the seminary's headquarters reside); set in place that which gives true validation to the credits and degrees which the seminary offers—and, *most importantly*, to be true to the faith once for all delivered to the saints in setting forth a true Christian higher education/discipleship designed to further the work of the kingdom through equipping those whom God has called to the ministry. And throughout the long and careful process the hand of God has been evidenced, for which we are truly grateful.⁶

⁶ A higher Christian education should not be the exposure to every new theological fad boasting academic support. A higher discipleship must be rooted in and grow out of the elementary principles of Christ. For a fragmented collection of academic courses at institutions of “higher Christian learning” leaves terrible holes in the educational understanding of even basic theology. The lack of focus upon the great doctrines of the faith in many such schools not only produces an inadequate foundation, but helps to deceive those with such an education that “they have arrived.”

Chapter 3: A Need for the Unique Design of the School of the Called Seminary

**And the things that you have heard from
me among many witnesses, commit these to
faithful men who will be able to teach
others also. 2 Timothy 2:2**

Certainly one opens himself up to the charge of *reckless broad-brushing* when addressing the collective failure of Christian universities and seminaries. Therefore, to avoid being misunderstood, the broad criticism of failures at large do not imply that there are no faithful seminaries or professors in existence. Certainly there are wonderful professors to be found at many Christian schools who are faithfully using their influence for Christ, and of course there are seminaries which are more faithful and useful than others. Yet still it is true that, in general, our churches have not been sufficiently strengthened nor made ready to stand against our enemy's attacks through relying upon such Christian universities and seminaries. In fact, some of the most blatant attacks against the truth (attempts by "scholars" to revise the historic theology of the Church) are both developed and dispersed through such places into the local church. Furthermore, there's often found a great discrepancy concerning the educational agenda in such places, versus where the hearts of *faithful pastors* reside—*those who* take seriously the charge in Scripture to shepherd the Church of God which He purchased with His own Blood.¹

The heart of the School of the Called Seminary is to strengthen the Church through making disciples. And truly, the growing influence and moral decay of culture upon the souls of those sitting within the walls of our churches highlights the urgent need for faithful pastors to place high priority upon doctrinal soundness in all their discipleship ministries. Pastors who would have their people stand in the face of every new wind of doctrine and philosophy which happens to blow, *cannot neglect the call to disciple their flock*. For the impact of culture's decay has resulted in

¹ There are many tragic and untold stories of young people who were sent off from a solid Bible believing church to a "Christian" school which only succeeded in sabotaging their pure and simple faith. *O how our Father's heart grieves at such*. May the hearts of faithful pastors also grieve.

heretical and damnable teaching sweeping through many church groups, even threatening the most conservative wings of the evangelical community.²

There is a great need for pastoral influence in the area of Christian discipleship, not just at the local congregational level, but at all levels of Christian education. At the risk of being redundant, *it is beyond dispute that the Christian universities and seminaries which dot the landscape, no matter how conservative and faithful some of them may presently be, are not sufficient to stem the tide that's threatening to and actually is invading the Christian community. In fact, oftentimes it is through such institutions of "higher Christian education" that these damnable heretical teachings have found their way into the local church assemblies.* The need is great for faithful shepherds to lay the solid doctrinal foundation which is so crucial in genuine discipleship. It is also crucial that a seminary builds only upon *that* solid foundation. There should not be an unnatural separation between pastors and seminaries (a separation which is all too common today), both should labor in unison under the great commission to go and make disciples.

The uniqueness of the design of the School of the Called Seminary is such that it first desires to supply both godly encouragement and resources to faithful pastors (both for themselves and for those they minister to in the fulfillment of their God-given call to serve God's Church). And second, to offer a worthy alternative to the typical form of higher "Christian" education which abounds. This unique twofold design of the seminary places it in a position to offer both assistance to pastors at the local church level as well as offering advanced discipleship courses to those whom God may choose to call into the ministry. This design is certainly unique. Regardless of whatever similarities School of the Called Seminary may hold in common with other seminaries, we are aware of none which have been designed in quite the same manner. Yet, the manner of its implementation is quite simple, and the desire behind its design is a worthy one.

² It is with shock and dismay that I discovered the extent to which the cultural morality of the day had become accepted (and even "*Christianized*") among some who hold positions of leadership within the structure of fellowship of the autonomous churches with which I fellowship—which "*on paper*" is sound in the faith. It has been nothing short of eye-opening to see the disregard among some in positions of leadership regarding some of the spiritual atrocities which are being committed in our local "*Christian*" university—including some even making rather threatening remarks concerning the status of ordination of ministers who refuse to be silent about the problem. However, ordination of man is worthless, see to it that one is faithful to his call from God, for then he will have the ordination that matters. However, thankfully I have also witnessed some who are beginning to awaken to the serious doctrinal crisis which exists in both the local church and in institutions of higher "*Christian*" education. May there be an army of faithful shepherds who **"take heed to [them]selves and to all the flock, among which the Holy Spirit has made [them] overseers, to shepherd the church of the Lord and God which He purchased with His own blood"** (Acts 20:28).

Pastoral Influence and Involvement—The Great Missing Element in “Higher Christian Education”

Throughout this work reference has been made concerning the importance of “pastoral influence.” Truly, pastoral influence and involvement is the great missing element in most institutions of “higher Christian education” today. And clearly, the model of higher education in the Christian community which abounds today cannot be said to be the biblical model. That it generally reflects the secular university model cannot be denied.³ However, the “agenda” of a secular system of education cannot be compared to that of a true Christian education. For in general, the secular agenda is for the highest attainment and promotion of self. However, Christian education should aim at the promotion of Christ—a Kingdom mindset prevailing, promoting *His Kingdom come, His will be done*, glorifying the name of Jesus.

Thus, those who are enamored with degrees and titles, whether in the secular world or the “Christian” world, are more of a plague than a help. For it is not that titles and degrees are evil or useless (as some in the community of faith have thought)—such are of themselves only benign measurements of intellectual attainment. Attainment, however, adds responsibility, and responsibility should produce humility. Rather than being enamored with the concept of attainment, for the Christian, attainment is to be viewed as preparation for service. For he who genuinely and rightly learns more than most ever have the opportunity to learn, *will admit that there is so much more that he doesn’t understand*. In other words, one who has a healthy outlook upon his attainment in education has first and foremost become aware of just how much there is that he doesn’t know (i.e., his true ignorance and need to depend upon the God who calls him). Therefore, an increase in learning brings more responsibility, and that awareness (to every sensible person) should produce humility. When it does result in humility, it leads to usefulness through serving others. But to be enamored with one’s own learning/degrees through comparing his attainments with what others lack, is not only distasteful, it is a waste of one’s learning. Let such remember that there have truly been many whom the Lord has used, does use and (*as long as time shall endure*) shall continue to use greatly in the promotion of His kingdom who never had any formal education at all.⁴

³ There is, I believe, too great of an identity to the secular counterpart’s approach to higher “Christian” education. I personally find it grievous for a Christian professor to refer to a secular professor as a *colleague*, for the two forms of education must have very different ends in view. These different ends should of necessity point to very different means of arriving there.

⁴ In Romans 14 Paul spoke about the weak and the strong brother not judging nor despising the other. The same thing can occur between the highly educated minister and the unlearned minister. Let not the one despise the other, nor let the other judge him. To make use of an application from Paul’s words again in this matter: “. . . **for God has received him**

All this is to say, in order to be a minister of Jesus Christ, neither seminaries nor any other institution of higher Christian learning should ever be made a requirement for a minister. Although Paul was exceedingly learned through the means of the educational systems of the day, Peter and John were (in the recognized educational means available in that day) **“uneducated and untrained men.”** But the call upon Peter and John made the rulers marvel, causing them to take note **“that they had been with Jesus”** (Acts 4:13). Let us not forget the apostle Paul’s words that:

²⁶ For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. ²⁷ But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; ²⁸ and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, ²⁹ that no flesh should glory in His presence. 1 Corinthians 1:26-29

What does all this mean? It means that some have placed too high a priority upon seminary training! That may sound like a strange thing to read in a catalog for a seminary, but it is nonetheless true. And one of the great troubles with most schools of higher Christian education is that they disregard the influence of those whom God has called, used, and charged to take heed to themselves *and to all the flock, among which the Holy Spirit has made them overseers to shepherd the church of the Lord and God* (Acts 20:28)—i.e., today’s pastors.

[indeed, called and chosen to use him!]. **Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand”** (Rom. 14:3-4). James Porter wrote:

Good men often erect a false standard of ministerial qualifications. They require of all what few only possess. Hence they can see no call, where these qualifications do not exist; whereas it is no more necessary . . . that every man should have all these endowments, than that every teacher should know Spanish, and every physician should be a dentist. The ministry occupies a large field, which requires a great variety of services, many of which are vastly more practicable to plain, pious, common-sense men, than to the more profound. In some cases, education disqualifies men for the highest usefulness among the masses, by creating a mutual aversion between them. To exclude from the ministry, therefore, all who have not attained to a certain literary status, is to clog the wheels of salvation, and doom a large portion of mankind to continuance in moral darkness. James Porter, *Hints to Self-Educated Ministers* (New York: Eaton and Mains, 1907), 26.

A NEED FOR THE UNIQUE DESIGN OF THE SEMINARY

In Chapter 1 the prominent place which pastors hold in the seminary was introduced. Now it is incumbent upon the School of the Called Seminary to express *the clear open door for the godly concern and care of pastors* (as those who watch over souls and as those who must give an account) to provide what the seminary is not equipped to provide. Education through books and lectures, this a seminary can do. But mentoring inexperienced ministers, coming alongside them in their environment of ministry, and even speaking to those souls among your flock upon whom you strongly suspect the call of God—*who but the local pastor can initiate such assistance?* The seminary hopes to be a worthy tool to assist both pastors and those they send this way for further discipleship training. That is, we seek to be a genuine arm of the church instead of a proxy to it. For such pastors coming alongside, such personal mentoring, such encouragement and hands on prayerful instruction—*these fit the biblical methodology better than any isolated seminary ever could, regardless of its sound teaching and pure desires to equip students.*

To sum this section up, School of the Called Seminary's first and very practical manner of approaching the problem is to begin in the local church, being designed as a help to pastors in their labor of discipling their flocks. Regarding the great omission of pastoral influence in circles of "higher Christian education," School of the Called Seminary has opened this door, being uniquely designed to encourage pastoral influence at all levels of Christian education—from babes in Christ up to a Master of Theology Degree. However, it is up to pastors regarding the extent to which they choose to use that door. May God be pleased to bless such an arrangement to the furtherance of His Kingdom. (See also *Chapter 4, A Vision to Pursue.*)

Enrollment Requirements, Faculty and Students **(Becoming a Resident Faculty Member in the Local Church)**

Pastors and the Lower Level Courses: Regarding the lower level courses (100 – 200) a pastor does not need to be recognized by the School of the Called Seminary as a resident faculty member in order to *use* the free material we provide for teaching these courses in the local church. These materials have been freely given to the Body of Christ at large and may be copied and altered to fit a minister's own format for discipleship at the local church however he may choose. However, if a pastor desires to *issue* the School of the Called Seminary diplomas to those who take the courses, that pastor will need to be recognized by the seminary as a qualified instructor for these courses. This is not a difficult process, but it is necessary in order for the seminary to do its due diligence to protect the integrity of its degrees, including the degrees associated with the lower level courses (see below under, *One who is Qualified to Teach*).

A prerequisite concerning the process of recognition for ministers to serve as either resident faculty members (in the local church), or to personally enroll as a

student in the higher level courses (300 – 500), is that they must be able to state that it is their conviction that they have been called of God to the ministry (e.g., *pastoral, evangelistic, teaching/discipleship ministries*). A seminary should never be a *minister-making factory*, but rather a school for those whom God has already called (both students and teachers) and thus He has *already* made them ministers.⁵ Therefore:

Regarding pastors/ministers who apply to the seminary in order to either further their own studies, or in order to serve as a resident faculty member (representative) of the seminary within their own local fellowship (i.e., implementing the lower level courses in their own congregations), part of the admissions process for them is to express (in either written form or through an oral interview) how they came to the conviction that God called them to the ministry (see *Core Doctrinal Statement* below). Certainly there will be a great variety of stories and circumstances by which one has arrived at the settled conviction of having been called—some will have dramatic events leading up to it, some more quietly through a deep inward impression, but all being able to express the conviction of being called by God to the ministry. It is not certain details or elements of just how one happened to arrive at the conviction which the seminary is interested in as much as in knowing that one is able to state his/her conviction of having been truly called to the ministry. There is also a core doctrinal statement⁶ which they must sign, along with having a thorough understanding (i.e., *compensatory qualifications*) of the doctrinal themes taught in the lower level courses.

⁵ The name, *School of the Called Seminary*, itself contains the heart of the philosophy behind the seminary's unique design—i.e., *a seminary designed for those whom God calls*. This being the case, regarding the higher level courses (300-level and up) of study which it offers, the seminary is not interested in merely boosting the attendance/enrollment number. Rather, enrollment into these higher level courses is designed for those called into the ministry (whatever that number may be), and is restricted to those who believe they have already been called to the ministry.

However, it should also be noted that those who do not qualify for enrollment as ministry students in the higher degree programs may still complete the A. A. in Theology Degree from the seminary, as well as (for the most part) be able to receive both books and lectures which are used in the seminary for their own personal growth. Anyone interested (whether in the ministry or only interested in learning) is welcome to contact the seminary for details. If one desires a fuller understanding of the philosophy (i.e., the kingdom mindset) which undergirds the design of the School of the Called Seminary, we would encourage you to pick up the book, *The Call of God to the Ministry (The Kingdom Mindset of the Minister)*, by Dr. Minkler (available by contacting the seminary).

⁶ See Core Doctrinal Statement below. The reader is also referred to *Appendix A: The Unity of the Spirit, Truth, Doctrinal Statements, Creeds and a True Non-Denominational/Non-Divisive Unity*.

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One who is Qualified to Teach: One of the core convictions in the formation of School of the Called Seminary is the insistence on pastoral influence. Devastating spiritual consequences have attended the typical manner by which schools of higher Christian education have removed their institutions from pastoral influence— isolating themselves from the influence of the very ones whom the Holy Spirit has made as overseers to shepherd the Church of God. Presumably institutions have done this in the name of protecting the academic excellence for both their credits and degrees. Certainly there is validity in an institution being careful to protect its credits and degrees through demanding academic excellence in the positions of instructors. School of the Called Seminary has also not compromised in this area—for to do so would be to lessen the *validation* of its credits and degrees (*validation being the true meaning of accreditation*). Great carefulness has gone into the design of School of the Called Seminary in order to set forth collegiate level academic programs and degrees in a careful manner to be granted exempt status by the State of Oregon to offer theological and/or occupations degrees. Great care has been taken that the seminary’s credits and degrees should be considered worthy in the evaluation of other institutions of higher learning for acceptance.⁷

However, faithfulness to the faith once for all delivered to the saints must be the primary prerequisite to anyone holding a teaching position in any *Christian institution worth its existence*—and to ignore the multitude of faithful pastors who possess *compensatory qualifications* to teach a number of the required courses should not be overlooked. For such *faithful-to-the-faith-which-was-once-for-all-delivered-to-the-saints* pastors are those who are actually in the prime position to teach the necessary lower level courses, as well as being in a valuable position to identify those who may have the call of God on their life for ministry. The influence and value from such servants of God *should never have been isolated from seminaries*,

⁷ This is especially noticeable in the design of the 300-500-level courses being designed or approved by one who holds a degree which is at least one full degree higher than the course of study being taught. This, it is believed, will help to demonstrate and establish a high standard of validation for its credits and degrees. In order to achieve this, the highest degree the seminary will offer is a Masters of Theology Degree. It is believed that this choice will add to the validation of the seminary’s degrees and credits in the evaluation of other institutions. However, for students wishing to transfer into a doctoral degree program, a path has already been established with a longstanding seminary which will accept both our credits and degrees for transfer. However, we expect that there will be many institutions of higher Christian learning which will accept both our credits and degrees. Furthermore, the seminary will gladly present and defend the validation of our credits and degrees on a student’s behalf to any institution which that student may desire to transfer. If the reader has not read Chapter 2 concerning accreditation and how it works, it is highly recommended that you do so before enrolling in any collegiate level institution.

but rather their influence should have been diligently sought. And School of the Called Seminary has been designed to value it, receive it, and profit from it.

As stated above, regarding the Bachelor of Theology Degree and the Master of Theology Degree programs, these courses have all been designed or approved by one who holds a degree at least one full level higher than the courses being taught. However, regarding the lower level courses (100-level course of study [*i.e.*, *Foundational Theology Degree*] and the 200-level course of study [*i.e.*, *Applied Theology Degree*] which serve as preparatory and necessary credited courses towards the fulfillment of an A. A. in Theology Degree), these may be taught by qualified local pastors within their own congregations serving as resident faculty members for the seminary. These pastors do not need to hold a theological degree themselves in order to teach these lower level courses—but they do need to be approved first by the seminary as being qualified to do so.

The office of Degree Authorization in the State of Oregon, regarding the process of certification as a degree-granting school exempt from state oversight on religious grounds, states that faculty members must either hold degrees (*and not honorary degrees*), or “***faculty must possess sufficient compensatory qualifications to substitute for academic degrees in the fields in which the faculty members teach.***”⁸ Although no pastor is automatically considered as qualified through possessing “*compensatory qualifications*” just because they are in the ministry, most pastors who are able to sign the seminary’s Core Doctrinal Statement and meet the prerequisites for enrollment clearly are—in fact, by and large, such ministers are if anything ***greatly*** over qualified to teach such courses. The lower level courses cover foundational theology. And typically, pastors have gone through a number of evaluations and written a number of doctrinal statements (or some similar process) in order to be recognized (ordained) by a local association. Furthermore, faithful pastors, many of them for multiple years, routinely preach and teach upon the core doctrines of Scripture. Such pastors clearly possess more than the compensatory qualifications necessary for teaching the foundations of the faith in the lower level courses.

Pastors who desire to become resident faculty members (*i.e.*, *teach the courses in their local church so that their students can earn credits*), besides meeting the requirement for enrollment found in the Core Doctrinal Statement, must also undergo an evaluation interview (in person when possible, by phone or computer when it is not) from a representative from the seminary. Furthermore, for those pastors who become resident faculty members, if they desire, the seminary will

⁸ Higher Education Coordinating Commission (HECC), Office of Degree Authorization, Salem Oregon—under: *Application for Certification as a Degree-granting School Exempt from State Oversight on Religious Ground*, Rev. April 2018, page 3, paragraph 1 (bold/italicized/underlined emphasis, mine).

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happily work with them regarding their own personal enrollment in a degree program as well.

Regarding the lower level courses which resident faculty members may teach and the credits and degrees their students may earn, they are *in-house degrees honored by the seminary*. The credits earned can be applied towards the fulfillment of the A. A. in Theology Degree offered through School of the Called Seminary. However, the remaining credits which a student needs in order to complete the A. A. in Theology Degree must be completed directly through the seminary rather than through a local church.

A Sober Charge and a High Honor Given to Pastors: The seminary invests great responsibility in those who serve as its resident faculty members in the local church. Although the students you teach may all complete an A. A. in Theology Degree through the seminary, before any student can enter the Bachelor of Theology Degree program, they must have a faculty member's recommendation that they have seen evidence in the student's life that he/she may be called of God to the ministry—*one who holds fast the faithful word as he has been taught.*⁹ This is one of the greatest aspects of the design of this seminary. No more sober honor and responsibility can the seminary offer to the local pastor than this: *that the local pastor serves as an admissions officer to the higher level seminary courses which are designed for those called into the ministry*. This is a great responsibility which we implore pastors to take seriously. If the pastor does not sense such evidence, he may still encourage the students to continue their studies (and let them know that they may still receive materials from the seminary for their personal spiritual growth through contacting the seminary directly), but that he cannot at this time give his approval for enrollment.

Admissions will not be based upon the pastor's recommendation alone, for the seminary will also evaluate a potential student's written statement regarding his/her call to the ministry. However, the whole process doesn't start until first the instructor/pastor/resident-faculty-member recommends the student. Pastors should understand that it is a huge commitment for the seminary to invest its time into students, and its purpose for offering the higher level courses of study is to equip those whom God has called into the ministry. The following quote from C. H.

⁹ Regarding what is meant by being "*called of God to the ministry*" is elaborated upon more in a moment (see below under the paragraph heading: *Regarding enrollment in the higher level courses being open only to those called of God to the ministry*). Certainly this includes those who are called by God to the ministry in the limited sense of what is commonly understood as *the ministry*. However, it is broader than an understanding which would divide people into either clergy or laity, there being many wonderfully used lay-preachers in the kingdom. Even though, at the higher levels, this seminary has been especially designed for those who enter the ministry in the commonly understood sense, it desire to serve those faithful ones whom God has called to minister the Word to others.

Spurgeon regarding enrollment into his *pastor's college* expresses well the sober responsibility being addressed, given as both an exhortation and an encouragement to every pastor who will take this responsibility seriously:

Certain of our charitable neighbors accuse us of having "a parson manufactory" here, but the charge is not true at all. We never tried to make a minister, and should fail if we did; we receive none into the College but those who profess to be ministers already. It would be nearer the truth if they called me a parson killer, for a goodly number of beginners have received their quietus from me; and I have the fullest ease of conscience in reflecting upon what I have so done. It has always been a hard task for me to discourage a hopeful young brother who has applied for admission to the College. My heart has always leaned to the kindest side, but duty to the churches has compelled me to judge with severe discrimination. After hearing what the candidate has had to say, having read his testimonials and seen his replies to questions, when I have felt convinced that the Lord had not called him, I have been obligated to tell him so.¹⁰

Regarding enrollment in the higher level courses being open only to those called of God to the ministry: The School of the Called Seminary has designed and made available courses of study designed to bless all believers, but it has especially designed the Bachelor and Master Degree programs for those whom God has called to the ministry—the *Master Degree program being particularly designed for pastors and teachers*. However, we do not seek to draw a hard and fast line between clergy and laity, for no such line should exist. There are many wonderful "*tentmaker ministers (Acts 18:3)*" who may not be recognized as "official clergy" since they do not make their living from preaching and teaching—but *who nonetheless have received a call from the Lord as ministers of the Word of God*. We are seeking to carefully word who alone may enroll in the higher level courses offered through the seminary, while at the same time not close the door to one for whom it is designed—i.e., those called of God to the ministry of the Word.

One may have a calling to be a pastor, another an evangelist, another a teacher, and another a missionary as they are typically recognized by the Church. Certainly the higher courses are opened to these. However, one does not need to make their living by such in order to become enrolled. For example, one may believe God has called them to teach in the local church, and in accord with that calling desire to enroll. Another may believe God has called him to be a missionary, not to another country, but to the youth in his area, etc. The higher courses of study are opened to such ministers of the Word. However, once again, we have carefully worded this

¹⁰ C. H. Spurgeon, *Lectures to My Students*, Vol. 1 (Grand Rapids, MI: Baker Books, 1995 [reprint of 1875 edition]), 33.

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requirement of “being called” because we do not want to in any way be complicit in laying hands on someone too quickly (cf. 1 Tim. 5:22). For it is known that there are those who simply delight to learn knowledge, even theological knowledge, who never intend to teach others the Word—sometimes such simply enjoy debating the Word through their intellect rather than to teach. Enrollment to the seminary’s higher courses are not opened to such ones. That is, *if one is not seeking to currently minister according to a calling from God to teach others the Word of God* (i.e., one who has no desire or designs to teach others after gaining a theological education), enrollment is not opened to such. They may still receive many materials from the seminary for personal study, but it is a huge investment which the seminary seeks to make in the lives of those who enroll. The seminary therefore only opens enrollment to those whom God has called to the ministry; and again, that must not be interpreted as being one and the same thing as one being recognized officially as “clergy.” I have known many wonderful “lay-ministers” (*if such a term is acceptable*) who have marvelously used their gift and calling from God to teach the Word of God to others. The seminary greatly desires to invest in such servants of God. And it is just at this very point that we ask all resident faculty members to take the position of an admissions officer to the higher level courses of study very soberly.

If you are having difficulty understanding the seminary’s position/distinction on this (*for admittedly it has potential for being misunderstood*), we invite you to call the seminary so that we may qualify a particular individuals situation as it regards enrollment.

Student Enrollment by Way of the Local Church: Before one may enroll in the higher level courses of the seminary (not the completion of an A. A. Degree, but the Bachelor and Master Theology degree programs), there are some conditions which must first be met. Those seeking to enroll in the seminary in order to pursue a Bachelor of Theology Degree must have first received an *A. A. in Theology Degree* from the School of the Called Seminary—the lower level courses typically being completed through a local church under a resident faculty member/pastor.¹¹ The student also must receive the approval of the instructor (the local pastor), who attests on the application to seeing evidence/indications that the student has indeed been called of God into the ministry (e.g., pastoral, evangelistic, teaching ministries). Beyond that, the enrollment requirements are identical as those mentioned above for pastors/ministers who seek to enroll in higher level courses: They must state their conviction of having been called by God to the ministry, and they must sign the required Core Doctrinal Statement.

¹¹ If a student wishes to enroll in the seminary whose church/pastor does not offer the lower level courses, School of the Called Seminary will work to find a qualified instructor in their area who will be able to take the student through the course work.

SCHOOL OF THE CALLED SEMINARY CATALOG

If the *ins-and-outs* of the above process for either student enrollment or for becoming a resident faculty member have been difficult to follow, the following form (Figure 3.1) should help to satisfy any questions. For further information, School of the Called Seminary can be reached at (541) 714-3626.

The Following 3 pages are facsimiles (image not to scale) of the Core Doctrinal Statement Form with the expression of one's conviction of the call of God to the ministry — which is required of every student desiring to enter into the 300–500-level courses, as well as being required of all faculty members associated with the seminary, including those who wish to teach the lower level preparatory courses towards the A. A. in Theology Degree through their local church:

Facsimile of the Core
Doctrinal Statement Form,
image not to scale

Core Doctrinal Statement:

Agreement with the core doctrinal statement is required for enrollment.



Preamble: Your signature on this document is your declaration that you are a Christian in agreement with this core doctrinal statement (this includes declaring that you are not sexually immoral [e.g., homosexuality, fornication, adultery] and you do not hold to a theology which supports or accepts sexual immorality as compatible with the Christian faith). (Scripture from the NKJV, Majority Text.)

1.) Scripture, the inspired, inerrant and infallible Word of God, is confined to the 66 books of the Holy Bible. **"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"** (2 Tim. 3:16 [NKJV]). The Word of God is the final rule, authority and judge of the Church in all matters of faith, doctrine and practice.

2.) Belief in the doctrine of the Holy Trinity. Christians worship and serve One God in Trinity, and Trinity in Unity. ". . . the Godhead of the Father, and of the Son, and of the Holy Spirit, is all One; the Glory equal, the Majesty coeternal. . . . The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is Infinite, the Son is Infinite, the Holy Spirit is Infinite. The Father is Eternal, the Son is Eternal, the Holy Spirit is Eternal. . . . The Father is Omnipotent, the Son is Omnipotent, and the Holy Spirit is Omnipotent. . . . So the Father is God: the Son is God: and the Holy Spirit is God. And yet there are not three gods; but One God only. . . . And in this Trinity none is afore, or after another: none is greater, or less than another" (excerpts from the Athanasian Creed). The Doctrine of the Holy Trinity is basic to a right understanding of Scripture: **"For through Him [Jesus, the Son] we both [whether Jew or Gentile] have access by one Spirit to the Father"** (Eph. 2:18 [NKJV]).

3.) The Unique Person of the Lord Jesus Christ: He is Fully God and Fully Man. **"For in Him dwells all the fullness of the Godhead bodily"** (Col. 2:9 [NKJV]). The Incarnation did not result in Jesus being somewhere between being fully

God and fully Man, for neither the Divine Nature nor the Human Nature was in any way compromised in the Incarnation—He is fully God and fully Man, though One Person. All of mankind's hope for salvation is inseparably linked to the great and mysterious Incarnation of Jesus, the God-Man, Who has bridged the gap between God and man, and made atonement for us through the cross. ". . . our Lord Jesus Christ, the same perfect in Godhead and also perfect in Manhood; truly God and truly Man . . . consubstantial (coessential) with the Father according to the Godhead, and consubstantial with us according to manhood; in all things like unto us, without sin . . . according to the Manhood; One and the same Christ, Son, Lord, only Begotten, to be acknowledged in two natures, inconfusedly, unchangeable, indivisibly, inseparably; the distinction of the natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in One Person and One Subsistence, not parted or divided into two persons, but One and the same Son and only Begotten, God the Word, the Lord Jesus Christ . . ." (excerpt from Council of Chalcedon).

4.) Belief in the inherited depravity of human nature as a result of Adam's fall. Man is without ability to save himself. **"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast"** (Eph. 2:8-9 [NKJV]). The fallen race of Adam can only be saved in Christ. **"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death"** (Rom. 8:2 [NKJV]).

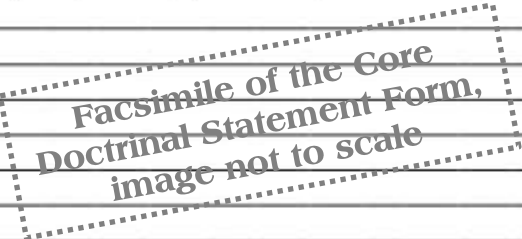
5.) Belief in the finished work of Christ at the cross to provide salvation. At the cross, Jesus triumphed gloriously over everything that separated fallen man from God. There the Just for the unjust suffered for sins to bring us to God (cf. 1 Pet. 3:18). There is redemption only in Christ Jesus, “. . . whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus” (Rom. 3:25-26 [NKJV]). We have full assurance that our faith in Christ is not futile (knowing that we are delivered from our sins) through the evidence of the resurrection of Christ from the dead (cf. 1 Cor. 15:17).

6.) The following eschatological events: Belief in the second coming of Christ. Belief in the resurrection of the dead. Belief in a Day of Judgment for all, whether saved or lost. Belief in the everlasting blessedness of the saved with

Christ in glory, and of the everlasting woe of the lost. “. . . since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be glorified in His saints and to be admired among all those who have believed, because our testimony among you was believed” (2 Thess. 1:6-10 [NKJV]).

7.) The belief that there is but one Church which is comprised of every saved soul. Despite what men may claim, “Nevertheless the solid foundation of God stands, having this seal: ‘The Lord knows those who are His,’ and, ‘Let everyone who names the name of the Lord depart from iniquity’” (2 Tim. 2:19 [NKJV]).

Briefly state your conviction of the call of God in your life to the ministry (e.g., pastoral, evangelistic, teaching). (Use a separate piece of paper if more space is needed)



**Facsimile of the Core
Doctrinal Statement Form,
image not to scale**

Those seeking Student Enrollment in the 300-level and up courses complete the section below:

Student Signature and Date: _____

Print Name: _____ Phone: _____

Before sending this application, student is to seek the following endorsement below: (For questions regarding this, contact the seminary at 541-714-3626.)

Address: _____

Instructor for A. A. in Theology Degree, or seminary faculty approval for enrollment in the higher level courses: Signature recommends this student for enrollment into the higher level classes because he/she sees *indications* of the Lord's call for ministry (e.g., pastoral, evangelistic, teaching) upon the student's life.

Instructor's Signature, Date: _____

Print Name: _____ Phone: _____

Address: _____

Box for the Office of the Registrar

Those applying as a resident faculty member (for the 100-200 level courses) complete section below:

Signature and Date: _____

Print Name: _____ Phone: _____

Address: _____

Box for the Office of the Registrar

Email completed application as an attached pdf to: donminkler@msn.com (subject: enrollment).

Seminary Policy Regarding Student Conduct

School of the Called Seminary is truly unique among seminaries, not only in offering the high quality courses and textbooks at no cost (*other than a suggested cost*) and in the seminary's conviction and insistence on pastoral influence, *but also in the manner of students which the seminary alone will accept for enrollment*. Other than the A. A. Degree in Theology program (*which is open to all Christian students*), the Bachelor and Master Degree programs have a very limited enrollment, being only designed to enroll those whom God has called into the ministry (e.g. pastoral, teaching, evangelistic, missionary). In order to protect the seminary's requirements for enrollment, students must have their pastor's or a faculty member's endorsement that states that they have seen evidence in the student's life that God may be calling them into the ministry (e.g., pastoral, teaching, evangelistic, missionary). Students must also be able to sign the seminary's core doctrinal statement, the preamble of which testifies that the student is neither involved in sexual immorality nor supports theology which accepts such.

Because of this unusual and careful selection of ministerial students for the higher courses and degree programs which the seminary offers, the seminary will not tolerate in students a departure from its stated theological moorings, nor from its sexual ethics, nor from a willful departure from recognized Christian practice and living. Any student who departs from the seminary's core doctrinal statement, cheats in his/her school work (e.g., knowingly plagiarizes another's work and passes it off as his/her own) will be expelled from the seminary. Students will mandatorily be denied reentrance into the seminary's programs for two years before re-enrollment may even be considered, and quite possibly the student will perpetually be denied re-enrollment.

Policy for a Student wishing to Appeal Expulsion: A student wishing to appeal expulsion has 30 days after receiving written notification to address the entire Board of Trustees and explain why they believe the decision is unjust. The requirements listed above in regards to the Christian faith are firm standards by which the Board of Trustees will decide all such matters. A student then will need to provide compelling evidence they have not violated the seminary's code of ethics. A student may reapply after two years. However, the seminary requires a faculty member's recommendation for re-enrollment as well as the student stating his/her repentance in written form for departing from the seminary's requirements (i.e., for failing to live and act in accordance with the theological moorings, sexual ethics, and Christian practice [i.e., honesty in one's work] contained in the core doctrinal statement which the student had signed before he/she was originally enrolled).

The seminary's conviction is that it must restrict enrollment only to those who it believes have demonstrated a call to the ministry. It is the seminary's conviction that every one called to the ministry must have, *in accordance with Scripture,*

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“. . . **have a good testimony among those who are outside**” of the church/faith (1 Tim. 3:7). Humility, repentance, and a track record of living under the Scriptures will certainly be found in the life of one whom God has called to and sustains in the ministry. The presence or lack of such evidence in one’s life in the judgment of the School of the Called Seminary (along with the signed core doctrinal statement by every accepted student) will be determinative in regards to re-enrollment. In order that we may remain as a seminary in accordance with the admonition of Scripture to **“not lay hands on anyone hastily”** for ministry, reenrollment will never be automatic (1 Tim. 5:22).

In addition, students who show an inability to meet the seminary’s requirements for grading (*i.e., unable to maintain a C- or better GPA*) after being afforded special attention in order to assist the student academically, will have to be removed from enrollment.

Chapter 4: A Vision to Pursue

¹² Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. ¹³ Till I come, give attention to reading, to exhortation, to doctrine. ¹⁴ Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. ¹⁵ Meditate on these things; give yourself entirely to them, that your progress may be evident to all. ¹⁶ Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1 Timothy 4:12-16

¹³ Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments. 2 Timothy 4:13

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15

For Ezra had prepared his heart to seek the Law of the Lord, and to do *it*, and to teach statutes and ordinances in Israel. Ezra 7:10

Among theological institutions, *School of the Called Seminary* has been designed to serve the Body of Christ in a truly unique manner—unique in: its focus and insistence upon pastoral influence and leadership; its ability to strengthen the entire Church; its capacity for being able to offer services at no cost;¹ its genuine attachment to the local church; and its design to issue both credits and degrees (*at the higher level courses*) worthy of respect in the academic theological community at large. One of the truly unique benefits of the *School of the Called Seminary* is its designed *to immediately impact the local church* by the 100 and 200 level courses being offered through qualified pastors serving as resident faculty members. By such a design the seminary seeks to encourage faithful pastors as they fulfill their call to shepherd the sheep, even providing them helpful tools and resources for their holy calling. The seminary's focus upon the great doctrines of the faith (not just in the

¹ The seminary has been designed to offer the lower level courses and all the needed materials at no cost whatsoever. However, regarding the higher level courses (i.e., Bachelor's and Master's Degree in Theology) the seminary offers a suggested cost per credit. Students who are able are requested to give to help offset the cost of their own education, and by doing so help to support the mission of the seminary to be able to train even those who have little or no ability to pay. However, it is truly a suggested cost with the ability to pay being determined by the student rather than the seminary (see Chapter 5, Financial Policy). Inability to meet the suggested cost does not make one ineligible for enrollment.

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higher level courses but also in the courses designed to be taught in the local church) creates great opportunities for new works of ministry to occur within the local church. Truly, as many pastors can attest, *there is excitement in a life* (as well as in a congregation) when one discovers what the Bible says about the Trinity, the God-Man, Atonement, True Church Membership, the meaning of the ordinances, etc. – *and how all of these make the Gospel so amazing and important to proclaim!* For all the various Biblical doctrines are like a great chain, each individual link being inseparably bound together in one great chain of truth which cannot be broken. Great works of ministry can be expected from such an environment. True biblical scholarship rises from the foundation of sound doctrine. It is exciting to see both new believers, as well as those who may have attended for years, become *disciplined in the faith* once for all delivered to the saints – *and made ready to earnestly contend for it.*

The seminary is not a “top-down” institution, but rather incorporates the strength of the *autonomous nature* of the local pastor and congregation. It is the conviction of the seminary that such provides an environment where spiritual growth and new ministry opportunities can blossom. The autonomous nature of local pastors and congregations provides a built-in leadership/faculty who are already being financially supported in order to accomplish this very work (i.e., discipleship, equipping the Body for works of ministry). There is no one in a better place to disciple the local congregation than a faithful shepherd who already loves the flock and who already has their trust. Nor is there typically anyone in a better position to sense the call of God for ministry upon someone in their flock (i.e., local pastors serving as the admissions officers for the seminary). The seminary seeks to be a valuable resource to faithful pastors who are about the sacred duty of discipling their flocks, and in a like manner sees faithful pastors as valuable resources for the seminary.

A Minister’s Personal Growth and Usefulness

An additional aspect of the seminary, besides assisting faithful pastors in their own discipleship ministry to their people, is that it offers opportunity for the minister’s own personal growth and usefulness as a Christian minister—and this whether or not they enroll in the seminary. The seminary, for the most part, makes its resources and lectures available even to those who do not enroll. Yet, for those pastors who pursue a theological degree through the seminary, they will find that the multitudes of the assignments which they complete for their own coursework will be immediately useful in their teaching, preaching and especially in their discipleship ministry to others. Pastors who are enrolled while they disciple others in their congregation, will find that often the assignments which they complete personally

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will be *immediately* useful in their own discipling of their people—this is not by accident, but by design.²

Furthermore, a minister should certainly be giving himself to serious study for his own personal growth and usefulness in the kingdom, *whether or not he chooses to enroll in the seminary*. It is of extreme importance that a minister gives himself to diligent study. This can be clearly seen in Paul's exhortation to Timothy, **"Till I come, give attention to reading, to exhortation, to doctrine . . . Meditate on these things; give yourself entirely to them, that your progress may be evident to all"** (1 Tim. 4:13 & 15). That Paul himself took studying seriously can be ascertained in his very *last* epistle in prison, in which he instructs Timothy to **"Bring . . . the books, especially the parchments"** (2 Tim. 4:13). And clearly the impact of Ezra's ministry is inextricably related to the fact that he **". . . had prepared his heart to seek the Law of the Lord, and to do it, and to teach statutes and ordinances in Israel"** (Ezra 7:10). W. T. Purkiser wrote:

No minister ever outgrows the need for the disciplines of the study. College commencement may give him an A.B., the first two letters of the alphabet. Seminary or graduate work may have added two or three more. But the rest of the alphabet is strictly up to him in a program of lifelong learning.³

Yet, neither the conviction behind the seminary nor Purkiser would imply at all that such learning must be related to an educational institution of some sort, of which he also wrote:

Some of the most effective ministers in the history of the Church have been largely self-educated men. But they have been men who learned to use what they had. They have been men who cultivated an appetite for the books and the parchments.⁴

² Multitudes of sermons which a minister may have delivered over the years may serve to provide useful material for the completion of the various assignments associated with each degree the seminary offers. Through writing these out in a format acceptable to the seminary, the minister will be putting his works into an acceptable form for publication—thus, quite possibly extending his usefulness through the printed word. However, the making of books is not the goal, unless of course the Lord so leads, but a greater usefulness in ministry is. To have the assembling of one's coursework assignments into a well thought-out and carefully written manner will provide one with a useful doctrinal tool for his discipleship efforts towards others, Lord willing, for many years to come.

³ W. T. Purkiser. *The New Testament Image of the Ministry* (Kansas City, MO: Beacon Hill Press, 1969), 54.

⁴ *Ibid.*, 56.

In speaking about his father who had no formal education beyond high school, Gilbert W. Stafford wrote:

He bought lots of books, and read them. Spending a significant amount of time daily in his study was standard. His Bibles and books were marked; comments were written in the margins; notes were made on the back pages. During the whole time of his pastoral ministry he preached twice on Sundays, often led a mid-week service, and sometimes taught a Sunday school class. It is significant that his room, whether at the church or at home, was called a **study**. That was the right word for it because it was primarily a place for prayerful preparation to preach and teach, not primarily a center for church administration. . . . Dad's experience, however, was not unique. I am confident that the description I have given of his process of being equipped for ordained ministry is reflective of literally thousands of faithful, effective, exemplary ministers in the Church of God. I praise God for them, both those who have gone on before us and those who continue to minister among us.⁵

This is the great need for ministers, to always **“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth”** (2 Tim. 2:15). The resources and courses which the School of the Called Seminary offers are designed to strengthen pastors in their calling. Therefore, whether or not one pursues a degree, the material we provide is (for the most part) made readily available to anyone seeking access. That a pastor is diligent to present himself approved to God speaks of maintaining spiritual health. In a combined work by H. B. London, Jr. and Neil B. Wiseman, the following word to pastors appears:

Think of getting in shape spiritually in medical terms: A license to practice medicine, thorough knowledge of symptoms and illnesses, and 30 years of experience do not keep physicians well personally. They may practice medicine without being healthy themselves. For medical doctors to be healthy, they must apply to themselves the same rules that they give their patients, or they'll be as sick as their patients are. . . . Your spiritual fitness requires fresh encounters with God in the faith-formation exercises of prayer, Scripture reading, worship, fasting and devotional reading. When you neglect these disciplines, you short-change both yourself and your congregation.⁶

⁵ Gilbert W. Stafford, *Vision for the Church of God at the Crossroads* (USA: Warner Press, 2002), 67-69.

⁶ H. B. London, Jr. and Neil B. Wiseman, *The Shepherd's Covenant* (Ventura, CA: Regal Books, 2005), 36,37.

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An Unusual Commitment/Aim

It is by express design that School of the Called Seminary *will only offer* theology degrees, from the lower level courses and degree programs to the higher level courses and degree programs.⁷ In short, it is the conviction of the seminary that the proper equipping of a minister (and particularly, for one called into pastoral ministry) must be first and foremost theological. Degrees in counseling and church management are not offered, and the seminary has been designed so that they will never be offered.⁸ There are many institutions which offer such degrees, but the *School of the Called Seminary* is focused on presenting the great doctrines of the faith—solely a theological school. The seminary's conviction is rooted in the conviction expressed by Charles Finney (*the fuller quote from Finney appears in the associated footnote below*):

A minister's course of study and training for his work should be *exclusively theological*. I mean just as I say. I am not now going to discuss the question whether all education ought not to be theological. But I say education for the ministry should be exclusively so. But you will ask, Should not a minister understand science? I would answer, Yes, the more the better. I would that ministers might understand all science. But it should all be in connection with theology. Studying science is studying the works of God. And studying theology is studying God.⁹

⁷ The Masters in Theology Degree is expressly in pastoral studies, but in a manner which truly qualifies as a theology degree. There are 500 level courses which address important apologetics regarding theology (e.g., textual criticism, use of the Greek text in one's preaching and teaching, Biblical Survey of the Old and New Testaments [the revelation of Jesus Christ in both]), as well as practical points for the ministry (e.g., Preacher as Proclaimer, Usefulness in Ministry, The Preacher's Goodbye).

⁸ How it has been designed so as to always remain a school offering only theology degrees will be elaborated on within this chapter.

⁹ The fuller quote from Finney is here included. Though it is rather long, it reinforces and illustrates well the seminary's conviction regarding the great need of ministers is theological study and training. It is hoped it will be appreciated by the reader:

A minister's course of study and training for his work should be *exclusively theological*. I mean just as I say. I am not now going to discuss the question whether all education ought not to be theological. But I say education for the ministry should be exclusively so. But you will ask, Should not a minister understand science? I would answer, Yes, the more the better. I would that ministers might understand all science. But it should all be in connection with theology. Studying science is studying the works of God. And studying theology is studying God.

**Regarding Transferring Another Institution's Credits
or Degrees to School of the Called Seminary**

It is precisely here that our acceptance of credits and degrees from other institutions is perhaps peculiar to the practice of other schools. Some may even accuse our policy concerning the acceptance of credits and degrees for placement in our theological courses of study *snobbery*—for it is School of the Called Seminary's policy not to automatically accept the credits and degrees earned in other institutions, whether or not they come from a regionally accredited school or not. But it is not snobbery, but great and grave disappointment over what many institutions of higher Christian education have considered an acceptable education. For though one may hold a degree, that does not necessarily equate to a solid understanding of even *basic* doctrines. Sadly, this has been witnessed. And such unprepared students, even though they should possess a degree from a regionally accredited school, are not prepared to transfer into our theological courses of study—courses of study which build upon the foundational theology of the Christian faith. Certainly School of the Called Seminary *may accept* a student's credits and degrees from another institution, but not automatically—first and foremost because the seminary was conceived in the unshakable conviction that what so often passes as a

Let a scholar be asked, for instance, this question: "Is there a God?" To answer it, let him ransack the universe, let him go out into every department of science, to find the proofs of *design*, and in this way to learn the existence of God. Let him next inquire how many gods there are, and let him again ransack creation to see whether there is such a *unity* of design as evinces that there is *one God*. In like manner, let him inquire concerning the attributes of God, and his character. He will learn science here, but will learn it as a part of theology. Let him search every field of knowledge, to bring forward his proofs. What was the design of this plan? What was the end of that arrangement? See whether everything you find in the universe is not calculated to produce happiness, unless perverted.

Would the student's heart get hard and cold in study, as cold and hard as the college walls, if science was pursued in this way? Every lesson brings him right up before God, and is in fact communion with God, and warms his heart, and makes him more pious, more solemn, more holy. The very distinction between classical and theological study is a curse to the church, and a curse to the world. The student spends four years in college at *classical* studies, and no God in them, and then three years in the seminary, at *theological* studies; and what then? Poor young man. Set him to work, and you will find that he is not educated *for the ministry* at all. The church groans under his preaching, because he does not preach with unction, nor with power. He has been spoiled in training. —Charles Finney, *Lectures on Revivals—Revised and Expanded by the Author* (Oberlin, Ohio: E. J. Goodrich, 1888), 208-209.

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seminary education is greatly deficient. Students who have earned credits and degrees and wish to transfer into one of our courses of theological studies will be evaluated through personal interviews regarding their education and theological understanding.

Unique—and Designed that it Might Remain that Way

No one can predict what the future holds, and therefore the best of intentions built into the design of any seminary today cannot absolutely protect it from what a future generation may impose upon it. Therefore, as a vision to pursue, and as a safeguard against the School of the Called Seminary ever becoming compromised from its original vision (*for many seminaries which started off well have ended up compromised from their original vision in later generations*), School of the Called Seminary sets forth the following proposal, all four points needing to be kept intact in order for it to remain a seminary:

- 1.) **The School of the Called Seminary will only offer theology degrees:** It shall always offer courses of study which address the great doctrines of the Church (e.g., The Doctrine of the Holy Trinity, The Doctrine of the God-Man, The Doctrine of the Person of Satan, The Resurrection of the Dead, Judgment Day, The Future States of both the Saved and the Lost, the Covenant of Salvation [grace, faith, repentance]...)
- 2.) **The necessity of the following courses being included: DC307 The Doctrine of Hell, CV305 The Sin of Homosexuality, and CH449 The Marriage Covenant.** Furthermore, that (*as far as it may remain practical*) the original textbooks and audio-recorded lectures for these three subjects should continue to be used (or at least included with any new material assigned) in the implementation of these courses. It may seem strange that these three courses should be specifically singled out as being absolutely necessary. It is because these three courses were very instrumental in recognizing the sober need for the establishing of a new and different manner of seminary training. The traditional/historic Doctrine of Hell has been so watered down from the strength and important place it once held throughout the vast majority of Church History (*beginning with the very start of it*)—even to the point that now the Doctrine of Hell holds no fear for the lost and no motivation for the saved to reach them. The original lectures and book (by Don Minkler) include an in-depth look at the historic teaching of the Church, including the writings of the Ante-Nicene Fathers. This doctrine has been a choice target of attack from Satan over the last half-century or more. Concerning the course on the sin of homosexuality and the course on the

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marriage covenant, it was with a justly grieved and disturbed heart at the watered down versions and blind eye to Scripture's plain revelation upon these subjects which helped to launch the need for a seminary which should remain bold enough to stand upon the Word of God. Again, the original course material provided by Dr. Minkler is requested (as long as it is practical to do so) to be retained or at least included/made available along with any future materials assigned.

- 3.) **That the lower level courses remain under the instruction of pastors and local churches:** These lower level course have been designed so that they may always be offered at no cost. It is the vision of the seminary that it may always offer all the courses (including the Masters of Theology Degree) at no cost—strictly offering them with a request for support and donations from willing hearts.
- 4.) **Future Presidents of the School of the Called Seminary:** The express desire of the seminary is that all future presidents who serve the seminary shall state plainly before taking that office that they are in agreement with the original concept of the seminary (i.e., a theological school for those who are called to the ministry, a focus on the great doctrines of the faith, a seminary which keeps and values pastoral influence).

Recognizing that every generation is responsible before God alone, and that no planning by man could ever ensure that the design of the seminary should not become compromised at some future point, nonetheless, these four points are given as the express intent of the seminary from its conception. Thus, it is asked that the seminary be completely dissolved if any one of these four earnest requests are abandoned. The time came when the spiritual nature of worship had become so compromised and corrupt in Malachi's day that the LORD said: **"Who is there even among you who would shut the doors, so that you would not kindle fire on My altar in vain? I have no pleasure in you," Says the LORD of hosts, "Nor will I accept an offering from your hands"** (Mal. 1:10). The thought of this seminary ever becoming useless or detrimental to the spiritual health of the Body of Christ makes this sober and detailed four point request to all future leadership of the seminary necessary. It is hoped that the inclusion of pastoral influence will help protect this seminary from future compromise.



Course Catalog

100 courses: Studies In ***Foundational Theology***

200 courses: Studies In ***Applied Theology***

300 courses: Studies In ***Theological Distinctives***

400 courses: Studies In ***Advanced Theology***

500 courses: Studies In ***Pastoral Ministry***

School of the Called Seminary (a post-secondary educational institution) has been granted exempt status by the State of Oregon to offer theological and/or religious occupations degrees.

Racially Nondiscriminatory Policy: *School of the Called Seminary, whether in reference to qualified faculty or students, does not discriminate on the basis of race, color or national origin. This policy concerns all rights, privileges, programs, activities, admission policies, scholarships, positions and all else associated with the seminary. The seminary's unshakable conviction is that there is only one human race, fallen in Adam, for which our Lord Jesus Christ came to save.*

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*Study to shew thyself approved unto God, a
workman that needeth not to be ashamed, rightly
dividing the Word of truth. 2 Timothy 2:15*



Studies in <i>Foundational Theology</i>	100-courses
Studies in <i>Applied Theology</i>	200-courses
Studies in <i>Theological Distinctives</i>	300-courses
Studies in <i>Advanced Theology</i>	400-courses
Studies in <i>Pastoral Studies</i>	500-courses

Degrees offered:

A. A. in Theology Degree
Bachelor of Theology Degree
Master of Arts in Theology Degree

COURSE DESCRIPTIONS FOR 100-LEVEL COURSES

DOCTRINE COURSES (DC) AND CHRISTIAN PRACTICE COURSES (CP)

DC101 Doctrine of God: Course examines the Scriptural revelation of God: the Trinity (God the Father, God the Son, God the Holy Spirit) and considers attributes of God (i.e., Omnipotent, Omnipresent, Omniscient).

DC103 The Inerrant / Infallible / Inspired Word of God: Divine Authorship; rule of faith (profitable for doctrine); prophecies; able to make one wise for salvation. (Includes an examination of the relationship between the Old Testament shadows and the New Testament realities in Christ.)

DC105 Man and the Problem of Sin: All have sinned and need a Savior. Christ set forth in Scripture as our real substitute, truly Man – Christ set forth as God, an Infinite Sacrifice able to cover all men. The doctrine of atonement.

DC107 Repentance and Faith: Salvation is not possible by works. Faith is more than mental assent. Without repentance man must perish. Men must have repentance toward God, and faith toward the Lord Jesus Christ.

DC109 Covenant of Salvation: The conditional aspect of the covenant of salvation (enduring until the end). Warning passages, conditional “ifs,” eternal life partaken of, not an intrinsic possession of believers (i.e., only through abiding in Christ as a branch abides on a vine – as the life of the vine is in the branch, the eternal life of Christ abides in the believer).

DC111 Second Coming Events: Christ’s second coming; resurrection of the dead; judgment day, heaven or hell.

DC113 Ordinances of the Church: The practice and meaning of Baptism, Communion, Feet Washing. Ordinances do not produce the result but testify to it. Baptism testifies to our relationship to the world (died to it, new life in Christ). Communion our relationship to God through Christ’s Sacrifice (body and blood). Feet Washing our relationship to one another as servants (helping to keep each other’s walk clean).

CPC115 A Prayer Life: The incredible encouragement and promises of prayer; praying amiss; praying through without discouragement.

CP117 Personal Testimony: Scripture commands, “Let the redeemed of the Lord say so.” This course helps one to both put into words and to share his own testimony.

DC119 Devotional Life: This course focuses on personal growth as a Christian – how to have a quiet time alone with the Lord in His Word.

COURSE DESCRIPTIONS FOR 200-LEVEL COURSES

DOCTRINE COURSES (DC) AND CHRISTIAN VIEWPOINT COURSES (CV)

DC201 Jesus Our Savior: The Virgin Birth of Jesus Christ; Jesus as our High Priest; Jesus as King; Jesus as Substitutionary Sacrifice; the resurrection of Christ; the Lord’s ascension; the Lord Jesus’ return to Judge all.

DC203 Transcendence of God: God the Almighty – *immutable*. This course examines the immutability of the Divine Nature and the comfort it affords believers. The course considers what may be known of God by all men so that they are without excuse. The course is designed to equip the believer to recognize false theologies and gospels which are irreconcilable with what God has made known about Himself.

DC205 Sanctification: The Person and work of the Holy Spirit in the life of the believer; the possibility that a person can be entirely sanctified; the difference between a blameless mind and a faultless mind; the difference between justification, sanctification and glorification; sanctification does not place one beyond temptation’s reach; the sanctified life as a life of power, conforming to the image of the Son.

DC207 Divine Healing: The reasonableness of divine healing from God the Creator; Scriptural examples of healing; present day examples; difference between healing and miraculous healing—*both from God*; anointing of oil, laying on of hands, confession of any sin which may be hindering healing, prayer of faith, loving God’s will.

DC209 Atonement: Atonement has been genuinely provided for all men (universally). However, reconciliation to God through the atoning sacrifice of Christ is conditioned on faith. The course reveals the necessity of propitiation, that atonement is required in reconciliation, and that only the God-Man could provide atonement for sin.

DC211 Nature of God’s Church: There is but One Church of God; membership in God’s Church is by salvation; the unity of all believers (the Church contains every Blood washed one); Christ alone is the Head of the Church, the government is on His shoulder (One Head, Christ – One Body, His Church); the Church variously represented in Scripture: Temple of God, Bride of Christ, Body of Christ, Light of the World, Household of God, Flock of God, God’s Building, His House . . .

DC213 Heaven and Hell: Either eternal punishment or eternal life; heaven as a prepared place; hell as a prepared place; degrees of punishment; degrees of rewards; hell a place of eternal torment; heaven a place of eternal delight and rest where there shall be no more sorrow.

DC215 The Great Commission: Every Christian is a servant; the Great Commission encompasses every believer individually; the Great Commission demands co-laboring with our brethren; Christ goes with us in our labor.

DC217 Personal Evangelism: Whereas a good witness and testimony among men is certainly necessary and related to evangelizing the lost, *evangelism is more than this* — encompasses the intentional sharing of the Gospel (the Good News) of Jesus Christ. The course covers the proclamation of the Good News of Jesus Christ — *taking the Gospel outside the walls of the church building.*

DC219 Judgment Day: Our influence in life matters, having a direct effect on Judgment Day. Judgment Day must take place on the last Day when all the books (records/accounts) will be opened and the full weight of everyone’s influence will be accounted — whether for good or ill. Viewing the Judge of all men as “standing at the door” who will repay, has a powerful affect to awaken the lost and motivate the saved.

LC251 Writing Lab

- Outlining
- Style
- Footnotes/Endnotes
- Bibliography

RP253 Research Project: A paper on three doctrinal themes, addressing: a Scriptural foundation for each theme; a Scriptural defense against opposing heresies to each theme; and the important place each theme holds for the Christian Church.

COURSE DESCRIPTIONS FOR 200-300 AND 400-LEVEL COURSES

CHRISTIAN VIEWPOINT (CV), CHURCH HISTORY AND PRACTICE (CH)

CV221 Creation Revealed: The course covers major scientific evidence which both testifies for the Genesis account of creation and against the theory of Darwinian Evolution. The course also addresses the theological ties and necessities to Adam; the evidence against Day Age Theories; evidence for a worldwide flood; and the importance for ministers to not remain silent upon the subject of creation.

CV305 The Sin of Homosexuality: The course covers the theological foundations for recognizing this behavior as sinful. Covered are: Evidence from the Scripture (*close up look at the Greek text*); the major arguments (including the pseudo-theological and medical arguments) proponents use for accepting homosexuality; and the need for both an uncompromising stand upon the biblical witness and compassion toward those deceived.

CV223 Sexuality, Pure and Impure: The course is designed especially for youth and those who address them. Addressed are: The Biblical teaching on sexual purity (the confines of marriage); dangerous scenarios to be avoided; the lies of “protected” sex concerning the spread of STDs; the great value of virginity and a chaste life until one enters a Biblically-approved marriage.

CV309 Theology of the Cults (World Religions): The course specifically considers three pseudo-Christian cults (Mormonism, Jehovah’s Witnesses and Unity School of Christianity). It also sets forth things true about God which He has manifested about Himself to all men which not only expose heretical theologies, but which also serve as bridges of reasoning with all men.

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CV303 Abortion Exposed: Biblical, theological, medical, and moral arguments expose the practice of abortion as contrary to the will of God. Addressed are the fallacies of the major arguments used by proponents for the practice (both theological and emotional). The course also addresses the need for compassion towards those deceived by the pro-choice movement.

CV311 Secular Psychology: The course covers the major theories of secular psychology and their chief proponents. The course exposes the core roots of the field of psychology and the ungodly philosophies behind the various secular theories. Scripture not only exposes these theories as false but highlights the danger that comes to both individuals and the societies which are influenced by them.

CH347 Gifts of the Spirit: The course covers the exercise of spiritual gifts. A special focus is given to what is the true gift of tongues in the Church.

CH345 Women, Gifts and Callings: The course takes an in-depth look at women in ministry: the Biblical record (texts and examples of New Testament women in ministry); workings and understanding of the early Church; the last days when God has poured out of His Spirit on all flesh (gifts given to both male and female – Acts 2:17); and problems and objections which have been raised against women exercising certain gifts and callings considered.

CH449 The Marriage Covenant: Covering the New Testament teaching of the covenant of marriage. A look at all the pertinent texts explicitly dealing with the issue of marriage, divorce and remarriage, as well as the understanding of the early Church (*Apostolic Fathers – 325 A.D.* [and beyond]).

CH451 Church History, Early: Focusing on highlights and insights from the early church period (*Apostolic Fathers – 325 A.D.* [some mid-history before 16th Century]).

CH453 Church History, 16th Century: Highlights and insights of the 16th Century.

CH455 Church History, 16th Century – Present: Highlights and insights.

COURSE DESCRIPTIONS FOR 300- AND 400-LEVEL COURSES

DOCTRINE COURSES (DC)

DC301 The Holy Trinity: The course takes an in-depth look at the doctrine of the Holy Trinity: why the Church holds to it, how it is both revealed and defended Scripturally, and the relevance of this doctrine to the Christian and to Christian theology. The course sets forth the elements put forth so well in the Athanasian Creed: “. . . *neither confounding the Persons, nor dividing the substance.*”

DC305 Judgment Day: An in-depth look into the doctrine: The fact and the necessity for a day of judgment, the reasonableness of such a day, the extent of judgment, who the Judge is, and when it will occur. A weakened understanding of the Day greatly affects the conduct of both the saved and the lost, even as the proclamation of the extent of Judgment Day has great power to affect the conduct of both.

DC303 Resurrection of the Dead: The course covers the Scriptural evidence for the resurrection of all the dead, whether saved or lost, the fact that it is the physical body which is raised (*the soul needing no resurrection*), what it means for the future of the saved, what it will mean for the lost. Also addressed are the “problems/questions” of the resurrection and the necessity for its proclamation.

DC317 The Doctrine of the God-Man: The course sets forth from Scriptural revelation the Theanthropic Person of Jesus Christ, examining the great mystery of the Incarnation, God manifested in the flesh – covering Christ’s two uncompromised natures—Christ as both True Substitute (i.e., true Man) and True Infinite Sacrifice (i.e., True God) in order to reconcile fallen humanity.

DC319 Doctrine of Satan: The course sets forth from Scripture the real personhood of Satan (i.e., not a myth, nor a principle of evil, but a morally fallen spirit-being). The course distinguishes between direct and indirect information regarding the Christian’s adversary, the devil. Satan is revealed as a powerful foe not to be taken lightly, but a foe with limits who can be resisted through the grace of God, and made to flee through drawing near to Him.

DC401 Christian Security: The course covers the major themes concerning just what is the true doctrine of Christian security. The course takes an in-depth look at what Scripture reveals about eternal life, what constitutes *apostasy*, an examination of *actual accounts of apostates* in Scripture, *theological arguments of note (sound and unsound)*, the difference between *initial and final salvation*, and the *warnings* in Scripture concerning falling away.

DC307 Doctrine of Hell: The course examines the original words used in Scripture that have been translated as hell (*Sheol, Hades, Gehenna, Tartarus*). Aspects covered: hell as a place of eternal loss, hell as a place of eternal torment, hell as a place of no escape, the soul immortal, the bodies cast there raised imperishable. The course sets forth and defends the traditional/historic teaching of the Church, exposing the annihilationists’ and universalists’ teachings as heretical.

DC407 The Doctrine of Sin: The course covers the necessity for a right definition of sin and the distinction between sin as a noun and sin as a verb. The course sets forth the difference between the Wesleyan-Arminian and the Calvinist understanding of sin and the believer.

DC413 Theological Distinctives: The course covers the distinctions between Arminian and Calvinistic theology. The course takes an in-depth look at what Scripture reveals concerning foreknowledge, election (the distinction between corporate and individualistic), and predestination. The course examines the distinctive five points of both Arminianism and Calvinism, and how these two distinctives of systematic theology relate to atonement, infants, and free will in man.

DC431 Eschatological Events: The course sets forth the difference related to various eschatological understandings – distinctions of the Amillennial View the Premillennial View, and the Post-millennial View. Elements essential to a right understanding of eschatological events are considered: The general resurrection of all the dead at the last day, the general Day of Judgment, the promised children of Abraham (i.e., the Israel of God).

COURSE DESCRIPTIONS FOR 500-LEVEL COURSES

PASTORAL COURSES (PC)

PC501 The Call of God: The call of God into pastoral ministry is in one sense quite undefinable, yet multitudes of pastors attest to a very real sense of being called into the ministry. How the call is experienced may greatly vary. Yet, whether it comes to one as a deep and unavoidable impression from God or through a dramatic event – the called one feels a kinship to Paul’s cry, “. . . *woe is me if I do not preach the Gospel!*” Course examines the uniqueness of the call to pastoral ministry, pitfalls, one’s gift and the call (*i.e., need to stir such up rather than be a clone*), and the power of the call to minister.

PC503 Priority of Prayer: Private and corporate times of prayer are needed. Yet, the corporate prayer meeting *is often an untapped power and blessing of a Church.*

PC505 Preacher as Proclaimer (Practical Points of Homiletics): Practical principles of preaching. Course examines the craft of sermonizing and pulpit pitfalls to avoid.

PC507 Biblical Survey, Old Testament: Standing upon the Inerrancy/Infallibility/Inspiration of the Word of God, the course surveys the thirty-nine books of the Old Testament, highlighting its clear testimony of the Lord Jesus Christ. Highlighted are points of historical and archaeological importance, including exposing the folly of JEDP Theory. Special attention is devoted to the creation account and the relevance of Adam to sound theology.

PC509 Biblical Survey, New Testament: Standing upon the Inerrancy/Infallibility/Inspiration of the Word of God, the course surveys the twenty-seven books of the New Testament, highlighting the New Covenant in Jesus’ Blood. The course looks at the intertestamental period leading up to the inception of the New Testament, including the political and religious influences (Jewish, Greek and Roman).

PC511 A Kingdom Mindset: The Great Commission must always remain fresh before the minister, both in its evangelistic and discipleship focus. The ministry is not a profession but a calling, demanding the cultivation of sensitivity to the leading of the Spirit of God—both in one’s preparation to preach, while preaching, and in extending the invitation to come to Christ.

PC513 Foundational Studies in New Testament Greek: A basic introductory course in Biblical Greek, including some actual reading from the Greek text—a course designed to enhance biblical exegesis. Highlights in Greek grammar (*tense, definite article case . . .*) are addressed, *revealing the relevance of these to a correct understanding of doctrine.* The course aims at equipping the student to competently use scholarly Greek resources in a practical manner.

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PC515 Manuscript Evidence and Translations: This course considers various classifications of manuscript evidence: The Received Text, the Majority Text, and the N.U. Text (*i.e., the various editions of Nestle-Aland and United Bible Societies texts – generally representing the Alexandrian or Egyptian manuscripts*). Course considers historic evidence, scribal transmission, the faithful “river” of transmission, various translation philosophies and the use of eclectic texts in modern translations, etc. The evidence for a faithful transmission of the New Testament Greek text is set forth in a manner which exposes the fallacies of the Hortian Theory of textual criticism.

PC517 Usefulness in Ministry: Ministry is both a joyous burden and a privilege. The gift is always greater than the one who receives it. Usefulness in ministry is to be carefully cultivated. Usefulness in the face of failure is neither automatic, nor hopeless – though consequences may well remain. The course examines the need for reverence for (the fear of) God in order to not shun (*i.e., not cower*) to proclaim the whole counsel of God.

PC319 The Preacher’s Goodbye: Pastoral ministry is not a career (in the normal definition of a career) nor is it a profession). It is a calling, a trust, a stewardship, and a burden to be fulfilled. Ministry must be intentional, requiring a plan of labor, an aim of reproducing aspects of one’s unique call and contribution, and properly requires an intentional plan/goal/focus for a right exit.

PC521 Thesis for Master’s Degree in Theology: The subject for the thesis is chosen by the student, but requires approval from the seminary faculty. The theme of the thesis must be in line with the Degree program, *i.e., a theology degree*. The research, documentation, and presentation must be thorough, laying both a strong Scriptural foundation and a strong defense against opposing views. The credits earned through the thesis account for more than 40% of the master degree course of study. Students are to demonstrate through the thesis not only a sound theological understanding of the theme chosen, but an ability to do so at an advanced (masters) level of study.

Grading:	A = 100% – 94% /GPA 4.0 A– = 93% – 90% /GPA 3.67 B+ = 89% – 87% /GPA 3.33 B = 86% – 84% /GPA 3.0	B– = 83% – 80% /GPA 2.67 C+ = 79% – 77% /GPA 2.33 C = 76% – 74% /GPA 2.0 C– + 73% – 70% /GPA 1.67
Although 94% and above earns a GPA of 4.0 and a letter grade of A, School of the Called Seminary considers 97% and above to be an A+. Every grade lower than a C– (70%) is considered failing for the Bachelor and Master Degree courses. School of the Called Seminary grants students the opportunity of resubmitting their coursework, but does not allow work to be resubmitted an unlimited number of times.		

Chapter: 5 Financial Policy of School of the Called Seminary

Freely you have received, freely give. Matthew 10:8

School of the Called Seminary has been uniquely designed to strengthen the entire Church, even offering courses through the local church and pastor *at no cost—courses through which students can earn in-house theology degrees honored by School of the Called Seminary, earning credits towards the completion of an A. A. in Theology Degree* from the seminary. This is unique, to be assured. However, more unique still is the manner in which the seminary offers its higher collegiate-level courses and degrees (*e.g., a Bachelor of Theology Degree and a Master of Theology Degree*), offering them for whatever the student can afford—including free.

This vision and design is unlike the practice of other seminaries. It is not our intent to cast aspersion on any seminary which charges for its degree programs—indeed, *we will instead defend their right to do so*. Scripture plainly declares that *the laborer is worthy of his wages* (Luke 10:7, 1 Tim. 5:18). The design of many seminaries requires them to maintain buildings, pay numerous salaries, as well as other cost associated with operating a seminary. However, the School of the Called Seminary offers quality courses and degrees for *whatever the student can afford, including free*.

There are many aspects behind this unique design, including some who are willing to serve or offer their services/materials for free in order to make this happen. The seminary seeks to trust God for its needs, believing that He will supply for what He desires.

“Freely Give” and the “Command” to Give in Scripture are Not Irreconcilable

Of course, the Gospel must never be for sale, our Lord said, **“Freely you have received, freely give”** (Matt. 10:8). *Yet, “Even so the Lord has commanded that those who preach the gospel should live from the gospel”* (1. Cor. 9:14). Now God certainly did not command non-Christians to support His servants in the kingdom, but commanded Christians to do so. We expect, therefore, that Christians will give to support this ministry and its mission, especially those whom God has called to the ministry who benefit from the seminary. For truly, **“the laborer is worthy of his wages”** (Luke 10:7 [1 Tim. 5:18]). However, whether or not the command from God’s Spirit to give is obeyed, the seminary, as long as it is able to do so, has determined that **“Freely [we] have received, freely [we will] give.”**

Certainly there are costs associated with operating a seminary, especially for the higher collegiate level courses. Since it is right that those who labor at the seminary should receive support, the seminary offers *a suggested cost* for the higher collegiate

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level courses (the key word being *suggested*). Great pains have been taken in the design of the seminary so that it might operate at a cost far below other seminaries—yet, there are still laborers at the seminary who are worthy of their wages. And certainly there is a reasonableness to one paying for their own education. And thus School of the Called Seminary’s financial policy boils down in a very practical sense to the following two points:

- The seminary has determined that it will always offer the courses through the local church for free, without even offering a suggested cost to participating churches or students for those courses.
- The seminary will offer the higher collegiate courses at a suggested cost with the plain understanding that the courses are offered *at whatever the student believes he can comfortably afford—even free.*

Student Determination of Affordability

For the higher-level collegiate courses the seminary does not want to presume an obligation upon students who cannot afford the suggested cost. There are many variables in each person’s life (e.g., family obligations, financial commitments, and ministries in which one is involved)—variables which makes it unreasonable for an outsider or a cold and sterile form able to assess a person’s financial ability to give. Therefore, the seminary has determined to leave it *entirely* up to the student to determine what he/she can afford. Furthermore, the seminary wants each student to know that it never wants any student to take out loans (credit cards or otherwise) in order to fulfill any amount he/she desires to give to the seminary. Likewise, at any point, the seminary is happy to release the student from any manner of agreement-pledge he/she may have thought could be given.

The seminary leaves it up to the students to determine what they will give towards their education through the seminary. However, believing that most students who attend the seminary would like to have a suggested cost offered to them as a starting point for their consideration, the seminary offers one for its higher collegiate-level courses and degrees, while leaving the personal affordability issue entirely up to students. *The seminary never wants any student to go into debt over enrollment.*

Concerning the Idea of “Scholarships”

In the proper sense of the meaning of “*scholarships*,” the seminary does not offer such—*there is no need because of the unusual financial policy of the seminary.* The student is not required to pay anything to enroll nor to receive a degree when the course-work is completed. However, the seminary believes that those who enroll

FINANCIAL POLICY OF SCHOOL OF THE CALLED SEMINARY

will want to help in the support and mission of the seminary. Concerning the unusual and generous design (both in giving and in receiving) of the seminary, the following humorous account from the life of Adam Clarke illustrates a great point:

Dr. Adam Clarke once preached on the words, “Let him that is athirst come. And whosoever will, let him take of the water of life freely.” At the conclusion of the discourse he announced a collection. “How can you, Doctor,” asked a lady afterwards, “reconcile the freeness of the Water of life with the collection at the close?” “Oh, madam,” answered the learned and venerable divine, “God gives the water without money and without price; but you must pay for the water-works, for the pipes, and the pitchers which convey the water to your neighbourhood.”¹

Contributing Factors to the Policy

Numerous contributing factors allow for such a financial policy, such as: Permission has been obtained so that many of the textbooks can be freely copied for use in the seminary for those who cannot afford them; donations of materials/lessons/lectures have been provided by qualified authors who will allow their works to be used in the seminary without requiring remuneration; through the publishing arm of the seminary (i.e., *Black and White Production*) needed materials are produced; and by qualified instructors who are willing to teach courses without seeking remuneration from the seminary.²

¹ J. Cynddylan Jones’ public domain work, *Studies in the Gospel of St. John*, 1884.

² The seminary does offers a suggested cost to *ministerial students* (i.e., those who receive their pastor’s/instructor’s recommendation) to enroll into the higher theological courses of study, but clearly states that it is a *suggested cost*, fully assuring the student that they can take the courses for whatever they feel they can afford, *even for free*. Even the suggested cost is far below what for-profit-seminaries charge for similar courses—the suggested cost serving as a means by which the seminary may be able to continue its mission. All services (courses and degrees), including the textbooks and materials which students need for the courses, are offered on this same financial policy (*cf. Freely You have Received, Freely Give*).

School of the Called Seminary's Theology Degree Programs

*Be diligent to present yourself approved to God,
a worker who does not need to be ashamed, rightly
dividing the word of truth. 2 Timothy 2:15*

- The A. A. Degree in Theology is the accumulation of 60 credits.³
- The Bachelor in Theology Degree program is the accumulation of an additional 60 credits beyond earning an A. A. Degree.⁴
- The Masters in Theology Degree program is the accumulation of an additional 48 credits beyond earning a Bachelor's Degree.⁵

³ The A. A. Degree Program has an estimated time to complete of 12 to 18 months. Besides the typical classroom time for the 100-200-level course, students must also have read through the whole Bible. Regarding the research project (RP253), students are given 3 months to complete it. However, requests to the seminary for extensions on turning in the research project are liberally considered. Those taking the A. A. Degree program strictly through the external studies program do so primarily at a self-pace. However, students approaching two years to complete the program are contacted in order to evaluate their situation.

⁴ The Bachelor Degree Program has an estimated time to complete of 18 to 24 months. Being an external studies program it is largely self-paced. However, dates are assigned for course completion, although students' requests for extensions on time are liberally considered. The seminary is especially conscious/concerned for students with ministerial responsibilities. If it takes more than 36 months to complete the program, the seminary will contact the student to evaluate their situation.

⁵ The Master Degree Program has an estimated time to complete of 18 to 24 months. Being an external studies program it is largely self-paced. However, dates are assigned for course completion, although students' requests for extensions on time are liberally considered. The seminary is especially conscious/concerned for students with ministerial responsibilities. If it takes more than 36 months to complete the program, the seminary will contact the student to evaluate their situation.

School of the Called Seminary's A. A. of Theology Degree

*Be diligent to present yourself approved to God,
a worker who does not need to be ashamed, rightly
dividing the word of truth. 2 Timothy 2:15*

The A. A. Degree in Theology is the accumulation of 60 credits, many of which can be earned by taking courses offered through the local church and taught by qualified instructors. The A. A. Degree program is broken up in the following manner: 100-level courses (*earning an in-house seminary degree [i.e., Foundational Theology Degree]*), 200-level courses (*earning an in-house seminary degree [i.e., Applied Theology Degree]*), and the 250-level course requirements offered through the seminary in completion of the A. A. in Theology Degree. Completing the 100, 200 and 251 level course requirements combine to produce the needed 62 credits for the A. A. Degree. Before a student can earn an A. A. Degree, students must produce a copy of his/her high school diploma or an equivalent.⁶ The seminary offers this course of study at no cost.

A. A. in Theology Degree in Three Stages

Stage 1 of 3

Foundational Theology (100 Courses)

DOCTRINE COURSES (DC)

DC101 The Doctrine of God (2 credits)
DC103 The Inherent, Infallible,
Inspired Word of God (2 credits)
DC105 Man and the Problem
of Sin (2 credits)
DC107 Repentance and Faith (2 credits)
DC109 Covenant of Salvation (2 credits)

DC111 Second Coming Events (2 credits)
DC113 Ordinances of the
Church (2 credits)

CHRISTIAN PRACTICE COURSES (CP)

CP115 A Prayer Life (1 credit)
CP117 Personal Testimony (1 credit)
CH119 Devotional Life (1 credit)

⁶ *Oregon Law on Religious Exemptions for Degree-Granting Colleges* (2010) states on page 1, under 7: "(A) With a high school diploma or an equivalent credential; or (B) Who completed the equivalent of a high school education through home study; and (b) Based on evidence that the student can reasonably expect to complete a degree and benefit from the education offered."

Stage 2 of 3

Applied Theology (200 Courses)

DOCTRINE COURSES (DC)

DC201 Jesus our Savior	(2 credits)
DC203 The Transcendent God	(2 credits)
DC205 Sanctification	(2 credits)
DC207 Divine Healing	(2 credits)
DC209 Atonement	(2 credits)
DC211 Nature of God's Church	(2 credits)

DC213 Heaven and Hell	(2 credits)
DC215 The Great Commission	(2 credits)
DC217 Personal Evangelism	(2 credits)
DC219 Judgment Day	(2 credits)

Christian Viewpoint Courses (CV)

CP221 Creation Revealed	(2 credits)
CP223 Sexuality, Pure and Impure	(2 credits)

Stage 3 of 3

A. A. Degree (250 Course Completion Credits)

Before a student is able to transfer into the 250-level course requirements in order to complete the needed credits for the A. A. in Theology Degree, students must present proof to School of the Called Seminary that they possess a high school diploma or an equivalent credential. If a student has lost his high school diploma it is suggested that they contact their high school in order to get a copy. If that is not possible, try contacting the school's district office, or contacting that state's Department of Education.

Research Project Chosen by Student, Approved by Seminary.

LC251 Writing Lab	(1 Credit)	RP253 Research Project	(18 Credits)
<ul style="list-style-type: none"> • Outlining • Style • Footnotes/Endnotes • Bibliography 		<ul style="list-style-type: none"> • Content • Analysis • Style • Presentation 	

Grading:	A = 100% – 94% /GPA 4.0	B– = 83% – 80% /GPA 2.67
	A– = 93% – 90% /GPA 3.67	C+ = 79% – 77% /GPA 2.33
	B+ = 89% – 87% /GPA 3.33	C = 76% – 74% /GPA 2.0
	B = 86% – 84% /GPA 3.0	C– + 73% – 70% /GPA 1.67
Although 94% and above earns a GPA of 4.0 and a letter grade of A, School of the Called Seminary considers 97% and above to be an A+. Every grade lower than a C– (70%) is considered failing for the Bachelor and Master Degree courses. School of the Called Seminary grants students the opportunity of resubmitting their coursework, but does not allow work to be resubmitted an unlimited number of times.		

School of the Called Seminary’s Bachelor of Theology Degree

*Be diligent to present yourself approved to God,
a worker who does not need to be ashamed, rightly
dividing the word of truth. 2 Timothy 2:15*

The Bachelor in Theology Degree course of study is the accumulation of an additional 60 credits beyond earning an A. A. Degree. The seminary (as of January 1, 2020) has set a suggested student-contribution for those enrolled in the Bachelor Degree program of \$1760—which equates to \$40 per individual course credit (this does not include textbooks).⁷ Individual course credits are broken down as follows:

Bachelor of Theology Degree

Theological Distinctives
(300 Courses)

DOCTRINE COURSES (DC)

DC301 The Holy Trinity	(4 credits)
DC303 Resurrection of the Dead	(4 credits)
DC305 Judgment Day	(4 credits)
DC307 Doctrine of Hell	(4 credits)
DC317 The Doctrine of the God-Man	(4 credits)
DC319 Doctrine of Satan	(4 credits)

Church History and Practice (CH)

CH345 Women, Gifts and Calling	(4 credits)
CH347 Gifts of the Spirit	(1 credit)

Church History and Practice (CH)

CV303 Abortion Exposed	(1 credit)
CV305 The Sin of Homosexuality	(1 credit)
CV309 Theology of the Cults	(4 credits)
CV311 Secular Psychology	(2 credits)

Advanced Theology
(400 Courses)

DOCTRINE COURSES (DC)

DC401 Christian Security	(4 credits)
DC407 The Doctrine of Sin	(4 credits)
DC413 Theological Distinctives	(4 credits)
DC431 Eschatological Events	(4 credits)
DC449 The Marriage Covenant	(1 credit)

Church History and Practice (CH)

CH451 Church History, Early (with mid highlights)	(2 credits)
CH453 Church History, 16 th Century Reformation	(2 credits)
CH455 Church History, 16 th Century — Present	(2 credits)

A = 100% – 94% /GPA 4.0	B- = 83% – 80% /GPA 2.67
A- = 93% – 90% /GPA 3.67	C+ = 79% – 77% /GPA 2.33
B+ = 89% – 87% /GPA 3.33	C = 76% – 74% /GPA 2.0
B = 86% – 84% /GPA 3.0	C- + 73% – 70% /GPA 1.67

⁷ Financial inability is no hindrance to student enrollment. The suggested *student contribution* is just that—a *suggested one*. Students may enroll at whatever *they believe* they can afford, including free. (Cf. Chapter 5, *Financial Policy of School of the Called Seminary*.)

School of the Called Seminary's Bachelor of Theology Degree Program
(Student Suggest Cost Form)

Expression of Student's Financial
Desire to Pay the Seminary

This form to be kept in the student's file at the seminary.

Facsimile: Suggested Cost Form for the Bachelor Degree Program, image not to scale.

Regarding the suggested cost for the Bachelor of Theology Degree program offered at \$1760 (\$40.00 per credit): I _____ expect/intend to be able to make regular payments of _____ until the total of _____ is reached, or to give a one-time sum of _____.

Student's name

This expression of your intent to give helps the Seminary's Board of Trustees make decisions based upon what it may reasonably expect. However, nonpayment does not affect student enrollment nor the services offered by the Seminary—including the issuing of earned degrees. If at any time the expression of your financial desire becomes a hardship for you to meet, the seminary assures you that you are released from that expressed intent to give. Freely we have received, freely we give.¹

¹ **Info:** School of the Called Seminary operates as a true non-profit ministry. The seminary has been uniquely designed to offer both credits and degrees in a manner completely different than other institutions of higher learning, including free—this includes offering textbooks (*as we are able*) for the same financial policy. There are, however, costs associated with running the seminary—especially in seeking to expand the seminary's influence for Christ through its radio arm (*A Holy Calling*) and its publishing arm (*Black & White Production*) in its labor under the Great Commission. The seminary from its very start has been supported through donations from those who support its vision. In brief, it is the policy of the seminary that no qualified student's application be refused for financial reasons. A fuller expression of the Seminary's financial policy is contained in the seminary's catalog in Chapter 5, *Financial Policy of School of the Called Seminary*.

School of the Called Seminary’s Masters of Theology Degree

*Be diligent to present yourself approved to God,
a worker who does not need to be ashamed, rightly
dividing the word of truth. 2 Timothy 2:15*

The Masters in Theology Degree program is the accumulation of an additional 48 credits beyond earning a Bachelor’s Degree. The seminary (as of January 1, 2020) has set a suggested student contribution for those enrolled in the Master’s Degree program of \$2400—which equates to \$50 per individual course credit (this does not include textbooks). However, *financial inability is no hindrance* to enrollment for qualifying students (cf. *Student Application, Core Doctrinal Statement*). Students may be enrolled at whatever *they believe* they can afford, including free—and this also applies to the textbooks.⁸ Course credits are broken down as follows:

**Master of Theology Degree
(500 Level Courses)**

PASTORAL/MINISTRY COURSES (PC)

PC501 The Call of God	(2 credits)	PC513 Foundational Studies in	
PC503 Priority of Prayer	(2 credits)	New Testament Greek	(5 credits)
PC505 Preacher as		PC515 Manuscript Evidence	
Proclaimer (Practical		(Textual Criticism)	(5 credits)
Homiletics)	(2 credits)	PC519 The Preacher’s	
PC507 Biblical Survey,		Goodbye	(2 credits)
Old Testament	(4 credits)	PC521 *Thesis, Master of	
PC509 Biblical Survey,		Theology Degree	(20 credits)
New Testament	(4 credits)		
PC511 Kingdom Mindset	(2 credits)		

**The thesis is chosen by the student
but must be first approved by the seminary.*

A = 100% – 94% /GPA 4.0	B- = 83% – 80% /GPA 2.67
A- = 93% – 90% /GPA 3.67	C+ = 79% – 77% /GPA 2.33
B+ = 89% – 87% /GPA 3.33	C = 76% – 74% /GPA 2.0
B = 86% – 84% /GPA 3.0	C- + 73% – 70% /GPA 1.67

⁸ Courses for the Master of Theology Degree are offered for whatever the *student believes* he can afford—including free. The cost for the course is purely a suggested cost to help the seminary carry out its part in the Great Commission. In brief, it is the policy of the seminary that no qualified student’s application be refused for financial reasons. For a fuller expression of the Seminary’s financial policy, see School of the Called Seminary’s catalog, Chapter 5, *Financial Policy of School of the Called Seminary*.

School of the Called Seminary's Master of Theology Degree Program
(Student Suggest Cost Form)

Expression of Student's Financial
Desire to Pay the Seminary

This form to be kept in the student's file at the seminary.

Facsimile: Suggested Cost Form for the Master Degree Program, image not to scale.

Regarding the suggested cost for the Master of Theology Degree program offered at \$2400 (\$50.00 per credit): I _____ expect/intend to be able to make regular payments of _____ until the total of _____ is reached, or to give a one-time sum of _____.

This expression of your intent to give helps the Seminary's Board of Trustees make decisions based upon what it may reasonably expect. However, nonpayment does not affect student enrollment nor the services offered by the Seminary—including the issuing of earned degrees. If at any time the expression of your financial desire becomes a hardship for you to meet, the seminary assures you that you are released from that expressed intent to give. Freely we have received, freely we give.¹

¹ **Info:** School of the Called Seminary operates as a true non-profit ministry. The seminary has been uniquely designed to offer both credits and degrees in a manner completely different than other institutions of higher learning, including free—this includes offering textbooks (*as we are able*) for the same financial policy. There are, however, costs associated with running the seminary—especially in seeking to expand the seminary's influence for Christ through its radio arm (*A Holy Calling*) and its publishing arm (*Black & White Production*) in its labor under the Great Commission. The seminary from its very start has been supported through donations from those who support its vision. In brief, it is the policy of the seminary that no qualified student's application be refused for financial reasons. A fuller expression of the Seminary's financial policy is contained in the seminary's catalog in Chapter 5, *Financial Policy of School of the Called Seminary*.

**Appendix A: The Unity of the Spirit, Truth, Doctrinal Statements,
Creeds and a True Non-Denominational/Non-Divisive Unity**

**(Regarding the Limited Enrollment Allowed by the
Core Doctrinal Statement of the Seminary)**

1:¹¹ For it has been declared to me concerning you, my brethren, by those of Chloe's *household*, that there are contentions among you.¹² Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."¹³ Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? . . . 3:³ for you are still carnal. For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men?⁴ For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal? 1 Corinthians 1:11-13, 3:3-4

¹⁷ Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse.¹⁸ For first of all, when you come together as a church, I hear that there are divisions among you, and in part I believe it.¹⁹ For there must also be factions among you, that those who are approved may be recognized among you. 1 Corinthians 11:17-19

. . . endeavoring to keep the unity of the Spirit in the bond of peace. Ephesians 4:3

The large title of this appendix is indeed a mouthful, and may seem to contain irreconcilable contradictions within itself. However, I am convinced that the title has an agreement which can be demonstrated. Certainly the verses heading up this section are not in disagreement, although they may at first glance appear to be at odds with one another. The purpose for this appendix is to state that the seminary has been conceived in the conviction that we are to "*Reach out our hands to every Blood-washed one*"—which accords with the ancient creed, "I believe . . . in the communion of the saints." For certainly Christ is not divided (1 Cor. 1:13), therefore, the Body of Christ should not be artificially divided up into various sects/denominations. Such artificial divisions imposed upon the Body of Christ (i.e., *the One True Church of God which contains all the saved wherever they may gather to worship*) are signs of carnality existing *somewhere*—"For where *there are* envy, strife, and divisions among you, are you not carnal and behaving like *mere* men?" (1 Cor. 3:3). Is it not true that to substitute the names of various denominations

instead of "I am of Paul," and another, "I am of Apollos," does no violence to the sense of the passage? Since the citizenship of the saved is in heaven (Phil. 3:20), clearly a roll of "church" membership on earth may contain some names which are not recorded in heaven (*i.e., not in the Book of Life*), as well as exclude from membership multitudes of names which are listed there. Therefore, a *denomination* cannot be the Body of Christ, even though it may contain many who truly do partake of the divine nature as true members of Christ's Body (2 Pet. 1:4).

Now it must be left to the conscience of every reader before God as to whether or not these things (*i.e., denominations*) can be harmlessly held or not. It is not to be doubted that there are some who still reach out their hands in fellowship to every Blood-washed one, even though they adhere to man-made divisions in some sense. Yet, if one holds to his denominational division as a means of despising anyone who is truly Blood-washed, it is proof that such a person is himself carnal. We simply must love the Church, the Body of Christ, the communion of the saints, of which He is the Head and for which He died—*refusing to allow any division by men to cause us to lose our love and ability to fellowship with them.*¹

Paul also wrote that, "**For there must also be factions among you, that those who are approved may be recognized among you**" (1 Cor. 11:19). There are

¹ Our promotion must be for the kingdom of God, having a kingdom mindset, not a mindset for the promotion of a denomination. Personally I am thankful that I was raised with an understanding of the carnal error associated with denominationalism—yet we must all guard against an exclusive "we are it" spirit. I do not doubt that there are many within denominations who are truly more loyal to the communion of the saints than to their denomination. However, I realize that the things written in this appendix may prove very challenging to some who have never considered such things before. This I offer to the reader: Let each one make sure that he belongs to the One True Church of God as it is revealed in Scripture in Jesus Christ, and that he truly reaches out his hand to every other Blood-washed one—even if he finds he can no longer hold membership in a denomination and do that.

Certainly there is wisdom in rejecting from leadership within a fellowship of various believers those who hold to doctrines which are viewed as dangerous to the integrity of the fellowship (or in the case of a seminary, its foundation for instruction). But that is a far different thing from refusing to acknowledge them as brethren, or through restricting communion (the Lord's Supper, given to all the saved) from anyone simply because their name does not appear on their denominational membership roll.

Nor is one free from a denominational spirit simply because he worships in a congregation which calls itself "non-denominational," or through trusting in the fact that they use only a biblical name (e.g., *Church of God, Church of Christ*). Recall that Paul pointed out the divisive carnality which was present was not just found among those who took the names of Paul, Apollos and Cephas, but also of some who were even of a divisive spirit who sanctimoniously said "I am of Christ." Let us truly seek to be joined to the Church of God which He purchased with His own Blood, reaching out in fellowship to all who have been so purchased.

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legitimate reasons and times in which some must stand apart from the carnal divisions of others, *which in a very real sense becomes a division/faction all its own*. The “**approved**” which Paul spoke of were those who could not join themselves to a group which set itself against others in the Body of Christ, and in that they stood out as those who were approved—i.e., as those who loved the Body of Christ without regard to carnal divides. These approved ones were able to still reach out their hands in fellowship to every Blood-washed one, even to those who were committed to a carnal division against others, without at the same time partaking of their divisive error themselves. May we be such ones—*O Lord, help us to love Your own!*²

It is in such a place that School of the Called Seminary has sought to faithfully stand—reaching out our hands to every Blood-washed one, while being careful not to become infected with the errors of some, even though this means that some who truly are saved must be excluded from enrollment. For though the School of the Called Seminary is a non-denominational seminary, it does exclude from enrollment in the 300-500 level courses those who cannot hold to the Core Doctrinal Statement required for enrollment. The seminary is well aware that the very first of the seven aspects of the Core Doctrinal Statement will be divisive to some by requiring that one must hold to only the sixty-six books of the Bible as the Inspired Word of God. For clearly this excludes from enrollment into the seminary those who accept the Roman Catholic and Orthodox Greek canons, both of which include other books (Apocryphal works) as if they hold an equal place with the sixty-six universally accepted books by the Christian Church.

However, this core doctrinal statement should not be understood to imply that the seminary’s position is that there are no genuine Christians to be found among

² Albert Barnes wrote the following regarding 1 Corinthians 11:19, and in doing so carefully distinguished both the error in Corinth and the spirit of fellowship toward all the brotherhood which should always reside in the heart of those who love Christ:

The meaning is not that divisions are inseparable from the nature of the Christian religion, not that it is the design and wish of the Author of Christianity that they should exist, and not that they are physically impossible, for then they could not be the subject of blame; but that such is human nature, such are the corrupt passions of men, the propensity to ambition and strifes, that they are to be expected, and they serve the purpose of showing who are, and who are not, the true friends of God.— Albert Barnes, *Barnes’ Notes on the New Testament*—1 Cor. 11:19 (Bible Explorer Software, Limited Edition, Version 4 [original printed publication 1832], 2004).

Barnes phrase “the true friends of God” must be taken to mean those who walk intimately with Him, rather than a statement that those who were naming themselves by some sectarian title were not saved at all. For clearly Paul states that they were, though they were carnal, “**behaving like mere men,**” yet still they were the temple of the Holy Spirit.

those who identify with either the Roman Catholic or the Greek Orthodox divisions. Rather, it states that which is required and will be taken alone as an unshakable standard upon which all instruction is based in the seminary. However, the Core Doctrinal Statement should not be taken as a declaration that any who cannot sign it are to be considered automatically “anathema.” And, in like manner, anyone who loves our Lord in truth (*i.e., is truly saved*) though they are joined to a division/denomination which prevents them from signing the Core Doctrinal Statement because of the canon being limited to the 66 books alone, is not excluded from receiving materials from the seminary, as well as receiving the embrace accorded the brotherhood in Christ. The seminary seeks to be both fully embracing the communion of all the saints while at the same time careful not to have affiliation in any sense with those errors which would undermine the very basis of its biblical instruction.

The seminary is closely allied with the Wesleyan-Arminian theological family of minds, while the Core Doctrinal Statement is such that it is truly evangelical in nature, able to be appreciated by evangelicals in the Body of Christ at large—standing as a true non-denominational seminary. However, it certainly excludes cults (like the Jehovah’s Witnesses) who cannot accept the doctrines of the Trinity and the God-Man. The seminary is well aware that some may enter enrollment who, although they can sign the Core Doctrinal Statement in good faith may, nonetheless, be opposed to other theological perspectives found in the Wesleyan-Arminian family of minds. Yet, these brethren having the 66 books of the Bible alone as their final standard gives a basis of worthy dialogue. In its desire to function as a non-denominational seminary and ministry, the seminary seeks to provide enrollment to those in the Body of Christ to whom it may without undermining its stand upon the authority of the Word of God contained in the 66 books alone, while at the same time making available to all the Body of Christ (irrespective of errors in their understanding) its materials for personal use who cannot sign the statement.

It is a truth that human creeds (*and a Core Doctrinal Statement by affinity very nearly approaches the idea of a creed*) has potential to be used in a manner to pronounce judgment against one whom God has accepted into the communion of the saints. For there are various levels of knowledge which one may possess. Thus, correct doctrine may come slowly to one who (although loving the Lord Jesus in truth [*i.e., one who is saved*]) may have a very poor understanding of the faith, one which is filled with errors because of the poor teaching by which he is currently surrounded. Let us truly thank God that it takes very little knowledge in order for one to be saved, although it does take the full surrender of the heart. Certainly a creed may only measure the knowledge which one possesses, not the genuine heart of surrender to the Lord. For it is possible to make a creed which is so narrowly stated that it may exclude one who is truly saved, *perhaps even pronouncing him anathema whom God has already accepted*. Praise God that ignorance can be corrected—even the conscience itself can be educated (e.g., the consciences of some believed it was

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wrong to eat meat, but they could come to understand **“that *there is nothing unclean of itself*”** and thus be enabled through this new light to eat meat freely—even though others whose consciences were not yet enlightened could not do so, for **“to him who considers anything to be unclean, to him *it is unclean*”** [Rom. 14:14]). A. W. Tozer wisely cautioned:

In this day when the truth of Christianity is under serious fire from so many directions it is most important that we know what we believe and that we guard it carefully. But in our effort to interpret and expound the Holy Scriptures in accord with the ancient faith of all Christians, we should remember that a seeking soul may find salvation through the blood of Christ while yet knowing little of the fuller teachings of Christian theology. We must, therefore, admit to our fellowship every sheep who has heard the voice of the Shepherd and has tried to follow Him. To draw up a multiple-paged statement of doctrine and reject from our fellowship all who do not subscribe to it is to sin against the unity of the body and the Communion of Saints.³

³ A. W. Tozer (appearing in a multi-authored book edited by David J. Fant), *Foundations of the Faith—Twelve Studies in the Basic Christian Revelation* (Westwood, NJ: Fleming H. Revell Company, 1951), 152.

G. W. Bromily wrote:

The dangers of creed-making are obvious. Creeds can become formal, complex, and abstract. They can be almost illimitably expanded. They can be superimposed on Scripture. Properly handled, however, they facilitate public confession, form a succinct basis of teaching, safeguard pure doctrine, and constitute an appropriate focus for the church’s fellowship in faith. —G. W. Bromily (Walter A. Elwell, editor), *The Concise Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Book House, 1991), 124.

That there are dangers with creeds is certainly true. Likewise, there is certainly an element of truth that there is a blessing in being able to succinctly express one’s soundness in the faith. However, the idea that creeds can be “properly handled” by men as a revealer of those who are anathema is a tenuous idea at best (a thought I do not believe Bromily was implying). Certainly there are some heretical teachings which are so clearly against the revelation of Scripture that those who hold to such in clear defiance to the Word of God are revealed as not being among the saved (e.g., **“no one speaking by the Spirit of God calls Jesus accursed”** [1 Cor. 12:3]; **“every spirit that does not confess that Jesus Christ has come in the flesh is not of God”** [1 John 4:3]; **“He who does not love his brother abides in death”** [1 John 3:14]). However, there are often those like Apollos, who although believing in Jesus Christ for salvation, needed to be more accurately instructed in the things of God by Priscilla and Aquila, just as there were those disciples in Acts 19 who had not yet heard whether or not there was a Holy Spirit—and several modern day examples could be brought forward of believers who have surrendered to Christ and yet understood so very little. How sad is the thought that a creed developed by men should label one who is accepted by God as anathema who only

To read church history is to know that great and unjust suffering has been afflicted at times upon some who could not in good conscience accept all that was popularly taught as true by the recognized church authorities—even though they still held to the same basic core tenets of the ancient faith. This intolerance even ushered in the need for the 16th Century Reformation, although an unjust intolerance still continued to prevail even in the Reformation. However, Arminius sought to defuse the reckless dividing up of the body of Christ—and such is a core desire sustaining the seminary. Concerning Arminius’ wisdom, Sheldon’s History of the Christian Church contains the following:

His manner of advocating his views was also characterized by moderation. He was a man of exemplary spirit, and did not forget the claims of Christian courtesy in the heat of discussion. By principle as well as by disposition, he stood above the rage and vindictiveness of intolerant dogmatism. We find him writing in 1605: “There does not appear any greater evil in the disputes concerning matters of religion, than the persuading ourselves that our salvation or God’s glory are lost or impaired by every little difference. As for me, I exhort my scholars, not only to distinguish between the true and false according to Scripture, but also between the more and less necessary articles, by the same Scripture.”^[a] In a like vein he addressed the States of Holland three years later,^[b] declaring that a creed designed for general use ought to be brief, confined to the most necessary articles, and expressed as nearly as possible in Scriptural language.⁴

It is in the spirit of Arminius’ caution along with the inclusion of Scripture that the Core Doctrinal Statement has been included. Yet, clearly the very first of the seven points excludes from enrollment (either as faculty members or as students) those among the communion of the saints who accept the biblical canons of the Roman Catholic and the Greek Orthodox Church (canons which do not even agree with each other)—yet, the seminary in no wise implies that such are to be considered anathema. Furthermore, the seminary is not the Church, it is a ministry. As such, it not only excludes those who cannot sign the Core Doctrinal Statement, but also

needed to simply be instructed more accurately in the things of God. Praise God that it takes very little knowledge in order for one to be saved, but it does take the full surrender of one’s heart/will to God. And, when truth/light is revealed to one, one must surrender to that knowledge as well, although the length of process for full acceptance of a truth may be at a different rate for each one. Creedal statements have done much good, yet there is a creedalism which has also done great harm.

⁴ Henry C. Sheldon, History of the Christian Church, Vol. 3 (Hendrickson Publishers, reprint of Thomas Y. Crowell and Co., 1895), 250-251. ^[a]Sheldon cites Brandt, Book XVIII, 37, and ^[b]Works, Vol. I, 269, 272.

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excludes those who can sign it but who cannot state that they believe they have been called of God to the ministry. Likewise, all within the communion of saints may still freely use the materials offered through the seminary.

Another aspect of the Core Doctrinal Statement (no. 7) is that those who sign also believe that the *Church of God* contains all the saved, wherever they may be found, which includes accepting that there may be found some genuine Christians among those who cannot sign the statement (e.g., some among the Roman Catholic and Orthodox Greek churches). The statement is not meant to divide the Body of Christ (1 Cor. 3:3), it serves to limit the enrollment for whom it has been especially designed to equip. Thus, although the Church of God includes every Blood-washed one, a point held by and taught at the seminary as a core point of doctrine, the *School of the Called Seminary* is not open to all. In this stand it is firmly believed that we truly offer a non-denominational seminary, one designed to serve the entire Body of Christ, and one that rightly has a limited enrollment.

May God help us to truly practice the love and unhindered fellowship which exists in the Communion of the Saints. We are to be those who are **“endeavoring to keep the unity of the Spirit in the bond of peace”** (Eph. 4:3), yet this does not mean that we strive to form a unity which is abhorrent to the Spirit of God! There are many ecumenical gatherings in the name of “Christianity” which have nothing at all to do with the unity of the Spirit—some of them include cults which deny our Lord Jesus’ Divine Nature! The unity of the Spirit is not something formed by men gathering together and calling one another brethren. Rather, the unity of the Spirit *already exists*, it is not something we make. All who love the Lord Jesus in truth, even those who are of carnal understanding, being babes in Christ (Cor. 3:1-4), are nonetheless stated to be the temple of the Holy Spirit (1 Cor. 6:19). For all who partake of the Holy Spirit are in that unity, the communion of the saints—and we are to strive to keep that unity rather than strive to erect divisions among the saints. There is only one common experience of salvation in Christ which all the saved experience, even though many should explain that same experience differently.

Revealing the blessed unity of the Spirit in the community of the saints, A. W. Tozer wrote:

Before there can be *communion* there must be *union*. The sharers are one in a sense altogether above organization or nationality or race or denomination. That oneness is a divine thing, achieved by the Holy Spirit in the act of regeneration. Whoever is born of God is one with everyone else who is born of God. And that whether he knows it or not. . . . Every redeemed soul is born out of the same spiritual life as every other redeemed soul and partakes of the divine nature in exactly the same manner. Each one is thus made a member of the Christian community and a sharer in everything which that community enjoys. . . . I have heard earnest but misinformed persons plead for organizational unity among

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Christians on the ground that we should fulfill Christ's words, "That they all may be one." A more dismal error could hardly be imagined. . . . The truth is that the unity mentioned in Christ's high-priestly prayer is an accomplished fact and has been since Pentecost. Jesus is not waiting for the tinkering of twentieth-century Christians to bring unity to His Body. "That they all may be one" cannot be voted into being. It is already there. "The glory which thou gavest me I have given them; that they may be one, *even as we are one.*"⁵

⁵ *Ibid.*, 148-149. On page 149 Tozer also said, "If there are good reasons for achieving organizational unity, well and good. Let us hear them and we will judge them on their merits. But we decline to accept the argument that the unity of which Christ spoke can be brought about by the creation of 'a united front' among Protestant Christians."

Appendix B: Seminary Enrollment for Both Men and Women

¹⁷ *'And it shall come to pass in the last days, says God,*

*That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.*

¹⁸ *And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.*

Acts 2:17-18

Having stated that School of the Called Seminary is allied with the Wesleyan-Arminian theological family of minds, many will not be surprised to hear that enrollment is equally open to both men and women.¹ Since many in Christendom believe otherwise, it seemed profitable to set forth a brief Scriptural defense of the seminary's position in this appendix. (For those interested in a much fuller Scriptural defense of the subject, we recommend the book, *In Defense of Women Ministers Called of God [The Historic-Egalitarian View]* by Don Minkler—available through the seminary [the textbook for course CH345].)

Although many speak of *"the last days"* as if they were some future time period, clearly the Church of God has already entered *the last days*. For the Holy Spirit came at Pentecost in *the last days*, the Church was born in *the last days*, and *the last days* is the long-awaited time period of salvation which the prophets of old longingly foretold (the time which even angels desired to look into). And this is certain, in *the last days* both God's *menservants* and *maidservants* will prophesy (i.e., preach, proclaim the Word of God).² This is certain, whether male or female, *"in the*

¹ Typically, although some believe otherwise, those who identify themselves theologically as Wesleyan-Arminian believe that Scripture clearly supports that God calls both men and women into the ministry—and not in some divided manner of men being able to minister to all, but women only being allowed to minister to women and children. Rather, the seminary's theological position holds that Scripture clearly reveals that God calls both men and women into the ministry in equal standing in the Church of God.

² To prophesy is more than just foretelling the future by the Spirit of God, it is biblically defined/used in reference to telling forth the Word of God—i.e., preaching and teaching. Paul used the same word, saying, ". . . **he who prophesies speaks edification and exhortation and comfort to men. . . . For you can all prophesy one by one, that all may learn and all may be encouraged"** (1 Cor. 14:3, 31). Joel's prophecy reveals that whatever it means

last days” God has poured out of His *“Spirit on all flesh”* and both *“sons and . . . daughters”* prophesy *“in those days.”* Clearly the Day of Pentecost ushered in the fulfillment of Joel’s long-awaited prophesy.

Certainly there are those who oppose women preaching in the general assembly when men are present, a view which they hold based upon an *interpretation* of primarily two passages—1 Corinthians 14:34,35 and 1 Timothy 2:11,12. Although other texts may be referenced to support their position, it is clear that it is an interpretation of *these two passages which forms the very heart of their position*—so much so that if their position cannot be sustained from these two text, *it cannot be established anywhere in Scripture*. However, these two texts only appear to deny women the right to preach before men in the general assembly having been ***isolated from their context and applied as if they were addressing the question of women preachers in the general assembly***. However, these passages do not appear without a context, and context does not allow them to be isolated and misapplied. Let us briefly consider the first of these, 1 Corinthians 14:34-35:

³⁴ Let your women keep silent in the churches, for they are not permitted to speak; but *they are* to be submissive, as the law also says. ³⁵ And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.
1 Corinthians 14:34,35

From this passage some strongly insist that *1 Corinthians 14:34,35 literally declares that women are forbidden to preach when men are present since they are to be silent in church, even as the law itself declares*. This, they will tell us, is the meaning of the words **“keep silent”** in church, and that if they do preach in church then Scripture declares that **“it is shameful.”** However, this interpretation has read a few things into the text *that are not actually there*, as well as definitely missing the necessary context in which these verses appear. For Paul has already declared in the same epistle the very manner in which women in Corinth *are to both pray and prophesy in the general assembly* (instructing them to do so in a manner that will not

for men it means the same for women also—for all, regardless of their ethnicity, sex, age or social standing. Adam Clarke wrote in his commentary:

Whatever may be the meaning of *praying* and *prophesying*, in respect to the man, they have precisely the same meaning in respect to the *woman*. So that some women at least, as well as some men, might speak to others to *edification*, and *exhortation*, and *comfort*. And this kind of prophesying or teaching was predicted by Joel 2:28, and referred to by Peter, Acts 2:17. And had there not been such gifts bestowed on *women*, the prophecy could not have had its fulfillment. —Adam Clarke, *Adam Clarke's Commentary*, vol. 3 (Nashville, TN: Abingdon Press, reprint of the version from 1824), 250 (under note, 1 Cor. 11:5).

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dishonor their husbands—*men clearly then being present when they pray and prophesy* [i.e., the general assembly]): **“*Every man praying or prophesying, having his head covered, dishonors his head.*”**⁵ **“*But every woman who prays or prophesies with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.*”**⁶ **“*For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered*”** (1 Cor. 11:4-6).

They have also read into the text (i.e., *eisegesis*) that **“keep silent”** and **“it is shameful”** and **“they are not permitted to speak”** refers to *preaching and teaching*. But it is clearly reading their thoughts into the text by which they have limited these phrases to refer to “preaching and teaching” rather than sound interpretation (i.e., rather than a true exegesis of the text). For any claim that they are taking these phrases at *face value* in *applying* them to preaching and teaching is truly false. For if these phrases were truly taken by them literally (*as they claim*) it would in fact *prove too much for even many who forbid women preaching and teaching*. For if one is going to isolate the text from its context and claim to be taking the words literally, then the isolated text would be forbidding women from making any audible sound in church whatsoever! For in order to take the phrases literally as an isolated text would mean that women are also forbidden to pray out loud in church, give an announcement, share an answer to prayer or even sing!—a position which at least most would admit is obviously wrong. It is strictly an *interpretation* foisted upon the text by complementarians (and one which ignores the context)³ when they say that these phrases forbid women from preaching/ prophesying when men are present in church—an interpretation which is clearly in error having already been refuted in the same book (cf. 1 Cor. 11:4-6).

Furthermore, the text obviously reveals that preaching/prophesying in church cannot possibly be forbidden in the text from the words **“as the law also says.”** For clearly there is nothing in the law which forbids women from prophesying—e.g., Deborah, Miriam and Huldah definitively revealing that the law never forbade such. Such a brief appendix does not allow for us to go further into the immediate context in which this passage appears— context which reveals that it is obviously only a certain *kind of speaking* which Paul forbids which is shameful—a type of speaking *which the context clearly reveals cannot mean preaching and teaching*. It is only through this text being isolated from its context and then applied to a question which it does not truly address that it can be made to sound as if it forbids women preachers.

Space in this appendix forbids elaborating upon the specific meaning and context of 1 Corinthians 14:34,35—this brief appendix focusing only upon the obvious misapplication of Paul’s words. The reader is encouraged to see the seminary’s full

³ The context is considered in a fuller manner in the second chapter of *In Defense of Women Ministers Called of God (The Historic-Egalitarian View)* by Don Minkler—available through the seminary.

defense and promotion of the subject (the textbook is available through the seminary, *In Defense of Women Ministers Called of God [The Historic-Egalitarian View]*).⁴ Therefore, consider the second of the two texts which many use to deny women preaching and teaching in the general assembly, 1 Timothy 2:11-15:

¹¹ Let a woman learn in silence with all submission. ¹² And I do not permit a woman to teach or to have authority over a man, but to be in silence. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not deceived, but the woman being deceived, fell into transgression. ¹⁵ Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control. 1 Timothy 2:11-15

Just as 1 Corinthians 14:34,35 must not be separated from its immediate context and then applied to a question which it does not address, neither should this passage from the second chapter of 1 Timothy. Once again (*resisting the temptation to elaborate more fully upon the surrounding context in so brief an appendix*) let it be pointed out that the context includes marriage and childbearing—i.e., the marriage relationship between a man/husband and a woman/wife, rather than regarding public worship in the general assembly. This is supported not only through the reference made to the first marriage (Adam and Eve [v:13]), but especially in the reference to childbearing (v:15). Likewise, the surrounding verses do not speak about women ministering in the general assembly, such is only assumed by those who deny women ministers in the general assembly. Rather, the larger context is about men and women *in the Church*, not men and women *in a church service*.

It is important that one does not miss that both woman and man are given in the singular rather than in the plural in the context, and this should not be thought of as insignificant. For the text does not say that Paul does not permit women (plural) from teaching men (plural), but rather that he does not permit a woman (singular) to teach or have authority over a man (singular). The forbidding to **“teach or to have authority over a man”** refers to the behavior of a wife to her husband—the text referencing a specific and singular submission, that of marriage, just as we see in Ephesians 5:22 in which wives are told to **“submit to your own husbands,”** rather than setting forth a general submission of women [plural] to men [plural]. A closer examination reveals this.

Although read into the text by many, this text is not forbidding women from preaching and teaching in the general assembly if men are present (1 Cor. 11:4-6 definitively settles that question). Rather, verses 11,12 in context reveal the

⁴ It is frustrating to keep this appendix brief, there being so much which I desire to share. If the reader is interested I would recommend my book (referred to above) where this passage and its context are considered at greater length.

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consistent message of the *singular* domestic submission of a Christian wife to her own husband in marriage, these verses being given within the larger context of a passage which references the manner by which both Christian men and women (i.e., those who are saved/in the Church of God) are to behave. Paul's words reveal that the freedom which we have in Christ does not overthrow the Creator's design for marriage which He created with the first couple. Rather verses 11,12 set forth, once again, this consistent point in Scripture—that of a woman being in submission to her own husband, even **“as the law also says”** (1 Cor. 14:34 [1 Pet. 3:5]). Thus, notice how the *specific* references in the passage are given in the *singular* (i.e., **“a woman”** and **“a man”**), again, indicating the relationship of a *wife* to her *husband*, rather than instruction concerning women (plural) and men (plural) in a general sense. Even the very words rendered “a woman” and “a man” can just as easily be translated “a wife” and “a husband”—the Greek words for woman and wife and for man and husband being identical (γυνή a wife/woman; ἀνὴρ, a husband/man).⁵

The point should not be missed that neither this Scripture nor any other declares that women (plural) are to be submissive to men (plural)—such teaching is more consistent with the practice and understanding of Islam rather than Christianity. The New Testament never sets forth a general submission of women (plural) to men (plural). Rather, a woman/wife is to be submissive ***ONLY*** to her own husband. Notice this emphasis in the following texts: **“Wives, submit to your own husbands, as to the Lord”** (Eph. 5:22), **“Wives, submit to your own husbands, as is fitting in the Lord”** (Col. 3:18), **“to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed”** (Titus 2:5), **“Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives”** (1 Peter 3:1)—and to these we can add the two texts which many wrest out of context, **“¹¹ Let**

⁵ To this very point, the NIV references a footnote in verse 11 for “a woman” which reads: “Or a wife”—and for verse 12 for “over a man” which reads: “Or over a husband.” So likewise the NRSV puts a footnote in the same places for “wife” and “her husband” instead of “a woman” and “a man.” In fact, the Wycliffe 1382 English Bible, a version predating all modern translations, including the King James itself, has verse 12: **“nether to haue lordship on the hosebonde”** (older English spelling) —: **“neither to have lordship on the husband”** (modern spelling). (*Older English found at <http://textusreceptusbibles.com>, updated English can be found at Biblegateway.com.) However, in contrast to woman/wife and man/husband being translated in the singular **as it is in the Greek text**, the New Life Version (NLV) reads an interpretation right into their “translation,” as if it placed women (plural) under men (plural) in a general/all-inclusive-plural sense, having: **“¹¹ Women should be quiet when they learn. They should listen to what men have to say. ¹² I never let women teach men or be leaders over men. They should be quiet.”** Now that may be the sincere doctrinal belief of the two translators who are accredited with the production of the version, *but this does not reflect that the Greek text has **woman/wife (γυνή) and man/husband (ἀνὴρ) in the singular!****

a woman learn in silence [ἡσυχία, *quietness*] with all submission. ¹² **And I do not permit a woman to teach or to have authority over a man, but to be in silence [ἡσυχία, *quietness*]** (1 Tim. 2:11,12) and **“they are to be submissive, as the law also says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church”** (1 Cor. 14:34,35). That a married woman is called to be submissive to her own husband does not equate to a general submission of women to men (plural), neither in nor outside of the Church—this is especially plain now that in Christ **“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus”** (Gal. 3:28). For now God has poured out of His Spirit on all flesh and **“your sons and your daughters shall prophesy”** (Acts 2:17). That a wife in her domestic role is to be submissive to her own husband is clearly set forth in Scripture—and this is the *Historic-Egalitarian* view (although sadly *Modern-Egalitarians* reject a wife’s submission to a husband, and in this they are in conflict not only with complementarians but with *Historic-Egalitarians*).⁶

The context is not speaking about women ministering in the general assembly, such is only assumed by those who deny women ministers. The larger passage in the second chapter is about men and women in the Church, *not men and women in a church service*. The context of the passage reveals the consistent message of the *singular* domestic submission of a wife to her own husband in marriage—the reference to childbearing in verse 15 unmistakably indicating marriage. Although read into the text by complementarians, this text is not forbidding women from preaching and teaching in the general assembly if men are present. The gifts of the Holy Spirit since Pentecost have been poured out on both men and women without

⁶ There is a true discernable difference between those who hold to the *Historic-Egalitarian* position and those who hold to some *Modern-Egalitarian* view. All egalitarian views are definitely not synonymous, there being a number of views that use the term egalitarian who would qualify for the prefix “*Modern*” as opposed to “*Historic*.” This appendix is too brief to elaborate much upon the distinctions which exist between groups, except to offer the following general principle as a dividing line between *Historic-* and *Modern-Egalitarians* (*even though “Modern” covers an extremely wide territory*): Those who are *Historic-Egalitarians* do not deny that a wife is to submit to her own husband, but *Modern-Egalitarians* seek to explain texts which speak about a wife submitting to her own husband as being only temporary cultural instruction (i.e., *Modern-Egalitarians* deny that a married woman is called to any peculiar submission to even her own husband). Those among a modern view who claim to be in line with Scripture offer other interpretations of passages which speak of wives submitting to their own husbands in an attempt to present these passages as being only temporary cultural instruction. However, there are Christological implications in those very passages which will not allow them to be explained away as mere cultural instruction. The interested reader is again referred to the textbook for course CH345, *In Defense of Women Ministers Called of God (The Historic-Egalitarian View)* for a fuller discussion—available through the seminary]).

APPENDIX B

discrimination, and any woman under the influence and gifting of the Holy Spirit to preach or teach is certainly not commanded to be silent if men happen to be present.

Likewise, any claim by complementarians that they are only taking this passage at face value when they apply it to women preaching and teaching in the general assembly, have become guilty of eisegesis—for the passage says nothing about preaching in the general assembly before men, their view merely assumes this. Not only does such a view require the text to be separated from its context, but it is not true that their view takes the wording in a literal sense when they apply it to the general assembly. For if they truly did literally apply these verses to a church service when men are present, *then they would prove too much for even most complementarians!* For then **“learn in silence”** and **“to be in silence”** would be forbidding women from making any audible sound in church whatsoever (i.e., no praying out loud in church, no giving of announcements, no sharing an answer to prayer, nor even being allowed to sing)! Likewise, to take this passage as teaching a general submission of women (plural) to men (plural) would mean that not being permitted **“to teach or have authority over a man”** forbids Christian women the right to also hold authority over men in *any sense*, whether as a political candidate, as an employer, or as a landlord, or even to teach them how to run a dishwasher!—things again which are obviously not addressed in the passage.

Furthermore, in order to apply this to women in a church service or as a general submission of women to men, is to make this passage irreconcilably at odds with other plainly-revealed passages (*more on that below*). However, when one acknowledges the clear references to God’s design for marriage in the passage (i.e., submission of a woman to a man, Adam and Eve, childbearing), not only does the passage make perfect sense, but the passage is found to be in harmony with all of Scripture—including a wife’s submission to her own husband as well as numerous passages which reveal that women did truly serve in the New Testament Church as ministers. This and other passages clearly reveal that along with all the freedoms that came with Pentecost, God’s design for marriage has not changed—a wife is not to teach or be domineering over her own husband, but in submission to him, even as the law itself taught. From the beginning a woman’s domestic role *in marriage* is as a helpmate. But God never designed a general (i.e., an all-encompassing) submission of women as a sex to be in submission to men as a sex. Clearly, this passage does not relegate women to a lower position than men either in the Church nor in society.

The bottom line is this: It is an interpretation of these two passages upon which the complementarian’s viewpoint rests—an interpretation which assumes these two passages address an issue which the surrounding contexts clearly reveal they do not. When neither of these two passages (nor the Old Testament Law) can sustain the position that women are forbidden to preach and teach in the general assembly, *by what authority are they forbidden then?* Clearly both women and men *did preach and teach in the early Church*, this being powerfully demonstrated from

Pentecost itself (as well as elsewhere in Scripture). For we are told that those who gathered in the upper room were both men and women (Acts 1:14). We are further told that God poured out of His Spirit on them all, and that **“they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance”** before those gathered there in Jerusalem (Acts 2:4). Under inspiration, Peter declares this event is the long-awaited fulfillment of the prophecy in Joel:

¹⁷ *'And it shall come to pass in the last days, says God,*

*That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.*

¹⁸ *And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.*

Acts 2:17-18

Furthermore, these two passages cannot be taken as forbidding a woman from teaching a man the things of God, even as we see in Scripture that *Pricilla taught Apollos the way of God more accurately* (Acts 18:26). Will anyone dare to say that Pricilla (whom Paul referred to as a fellow worker in Christ Jesus) erred or even worse (i.e., that what she did was shameful or even sinful) in teaching Apollos the way of God more accurately? Of course not! Nor would it be shameful for a woman today to teach a man the way of God more accurately. However, Pricilla is not by any stretch a lone example of a woman in Scripture gifted by the Spirit of God to minister His Word.

This is but a brief appendix, one which has focused primarily upon the two supposed pillar texts by which many seek to exclude women from serving as ministers in the general assembly—a focus which (although brief) has clearly revealed the true weakness of the position through a closer examination of its supposed strongest “proof-texts.” Yet, how much more plain this point would appear if we should also consider the many Scriptures which clearly support women ministering without any distinction from men. Women such as Philip’s four daughters who were prophetesses, Phebe the minister/deaconess (διάκονον) of the church in Cenchrea, Junia who is of note among the apostles and Paul’s fellow prisoner, Tryphena and Tryphosa who had labored in the Lord—as well as others, Paul writing in Philippians 4:3 of **“women who labored with me in the gospel, with Clement also and the rest of my fellow workers”**—no distinction being made between men and women ministering the Word as ministers.

APPENDIX B

The Word of God, forever settled in heaven, is our final authority—and it is upon this authority that it is maintained that both men and women will preach/prophesy in these last days. It is not through some political correctness that this view has been shaped, even though there are many whose “theological views” are nothing but political correctness. It is the testimony of God’s forever-settled Word—period. It is not a theological liberal verses a conservative position, only those ignorant of the facts will claim such a thing. Although this is but a brief appendix on why the seminary allows enrollment to both men and women, the reader is again referred to the textbook for course CH345, *In Defense of Women Ministers Called of God (The Historic-Egalitarian View)* for a fuller understanding of the seminary’s position.

Appendix C: Learning Over Degrees

Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus. Acts 4:13

May God ever save those associated with this seminary from a false sense of importance. For one of the great dangers of higher education is that an exalted sense of “academia” may steal over those associated with it, whether they be faculty or students/alumni. The design of this seminary has been forged through prayer and carefulness in order to be true to the faith once for all delivered to the saints. As a result, humility was a requirement in its conception—for it has not been designed to flatter or be patterned after the ego of the academic world, nor to fit in with the typical system of higher education as some sort of a “fraternity brother (or sister institution),” nor to inflate the ego of those who may obtain degrees through the seminary. Rather, the seminary has been built on the conviction that degrees are not a necessary requirement for ministerial preparation at all (as strange as that may sound coming from a seminary offering higher education degrees). Of greater worth than a theological degree earned with honors is anyone who has been called of God to the ministry, even though they should be considered by the world of academia as only uneducated and untrained ones, as long as they possess the true credentials of having been with Jesus. Earlier (in Chapter 3) the seminary’s conviction was shared that:

. . . those who are enamored with degrees and titles, whether in the secular world or the “Christian” world, are more of a plague than a help. For it is not that titles and degrees are evil or useless (as some in the community of faith have thought)—such are of themselves only benign measurements of intellectual attainment. Attainment, however, adds responsibility, and responsibility should produce humility. Rather than being enamored with the concept of attainment, for the Christian, attainment is to be viewed as preparation for service. . . . [A]n increase in learning brings more responsibility, and that awareness (to every sensible person) should produce humility. When it does result in humility, it leads to usefulness through serving others. But to be enamored with one’s own learning/degrees through comparing his attainments with what others lack, is not only distasteful, it is a waste of one’s learning. Let such remember that there have truly been many whom the Lord has used, does use and (as long as time shall endure) shall continue to

use greatly in the promotion of His kingdom who never had any formal education at all.¹

Mirroring the secular educational world must not be the goal of a higher Christian educational institution—for even if the terminology in terms of educational degrees is similar, the focus of an institution claiming to be “Christian” must be that of a kingdom mindset (i.e., His kingdom come, His will be done). And Christ’s kingdom is not dependent on theology degrees being obtained. Thus, concerning the books and lectures for courses—these the seminary seeks to make available to all who are interested, whether or not they enroll, in order to grow in their knowledge and usefulness in ministering the Word. Likewise, the seminary seeks to be a true reference resource to churches, assisting local pastors in the discipling of their flocks. Although only those who are enrolled will have their work graded and accumulate credits towards a theological degree, the seminary seeks to provide material for anyone’s personal growth in theological studies. The seminary’s conviction is that its success is not measured through student enrollment levels, nor through the number of degrees granted to worthy students—but rather in equipping the saints for works of ministry as the Lord may be pleased to use the seminary.

This begs the question, since equipping the saints over offering academic degrees is the desire, “Why offer degrees at all?” It is a good question, and we trust that the following answer will prove a worthy one. For although it is the seminary’s conviction that degrees are not necessary in order for one to be an effective minister of the Gospel, truly degrees may open for one a ministry door which would otherwise typically be closed to one without a degree. Those called to teach and train others (especially in a college or seminary setting) will typically find that possessing a degree helps open up doors to such a position. Likewise, those called to write books no doubt often find that having a degree helps in getting published and in attracting an audience. Several denominations, although denominations are of men, practically require only speakers who hold degrees in order to be heard within them—yet, who better to denounce the necessity of degrees within a group than one who holds a degree himself (cf. Appendix A)?!

Perhaps this simple (albeit somewhat strange) example will illustrate the point about the seminary’s conviction that degrees (although not being necessary in order to be a minister) may open certain doors of ministry which must otherwise typically remain closed. We’re told in Acts chapter 15 that Paul left the Jerusalem council and shared the good news of the council’s decision that circumcision was not necessary for salvation. Yet, in the very next chapter, before he took Timothy with him, Paul had him circumcised because of the Jews in that area. Then (after being circumcised), Timothy traveled with Paul who continued to boldly and unflinching

¹ Quote from Chapter 3 of this work, under the heading: *Pastoral Influence and Involvement—The Great Missing Element in “Higher Christian Education.”*

APPENDIX C

declare that no one needs to be circumcised. Is there a contradiction in that? Not at all! Paul's typical *modus operandi* when he entered an area was to first go declare Christ in a local synagogue. However, the Jews knowing that Timothy's father was a Greek would not listen to an uncircumcised man. Therefore, although circumcision was completely unnecessary for salvation (*just as a theological degree is unnecessary for a minister of the Gospel*), yet by becoming circumcised doors were opened to Paul with Timothy by his side which would not have been opened had he not been circumcised (even as theological degrees may in a similar manner open certain doors).

There are no doubt many sound reasons for one believing God would have them obtain a theological degree rather than just gaining knowledge in the realm of theology (I personally know how one man's decision to do so helped to lead another to fulfill a calling which God had placed upon him)—and therefore we make no apology for offering degrees while at the same time insisting that the most important aspect of one serving as a minister is that they are called of God to do so. It is our desire to be found before God as a worthy seminary for all whom He may send us.

May all who fear God understand that the need is for those in ministry who will love the Body of Christ (every member, even the least of these), and live and speak as one who would compel others to be reconciled to God. In such a calling, let no minister ever get caught up in degrees and higher learning as if they were an end in themselves, lest they become guilty of grave offenses against the Body of Christ.

Appendix D: Information for Pastors Considering Becoming a Resident Faculty Member of the Seminary

**And the things that you have heard from me among
many witnesses, commit these to faithful men who
will be able to teach others also. 2 Timothy 2:2**

It is the seminary's expectation that there will be faithful pastors whose hearts will be in agreement with the vision and mission of the *School of the Called Seminary*. The seminary believes that faithful pastors are those who are especially called to shepherd the flock over which the Holy Spirit has made them overseers—not an isolated institution from God's Church. Our conviction is that a seminary, rather than being a separate institution from the Church, should be an arm of it—*an arm which must never be separated from pastoral influence*. The vision of the seminary requires faithful pastors who recognize that they have a responsibility in the discipleship of their people, from babes in Christ on up to those who will be entering the ministry. For discipleship starts in the Church—including advanced discipleship for the ministry, rather than through seminaries.

Furthermore, what joy and satisfaction results in the life of a faithful minister who does disciple his flock! What excitement is generated in the life of a believer when the doctrines of the faith become theirs—and excitement which affects the church around them. What peace resides in a faithful pastor's heart when he knows that his sheep will not be blown about by every wind of doctrine in his absence. How wonderful when the doctrines of the Trinity, the God-Man, the Resurrection of the Dead, Judgment Day and more are grasped by those a minister discipled! And what great joy becomes that pastor's when those he has discipled come to the place where they are **"able to teach others also"** (2 Tim. 2:2).

However, it is to be feared that the verse heading up this appendix (2 Timothy 2:2) is greatly neglected in the thinking of evangelicals. However, this verse (*coming from one of the Pastoral Epistles*) should be a dominant aim in a pastor's ministry—***the discipling and raising up of other faithful ones who will be able to teach others also.***¹ School of the Called Seminary seeks to be a true aid to such faithful pastors, and to join with them in the ministry of raising up those who will be able to teach others. And as a help to faithful pastors, School of the Called Seminary offers lesson

¹ If is important to note that the word rendered "men" in 2 Timothy 2:2 is the Greek word, ἄνθρωπος (*Phonetically: an-throw-pos*). It is the Greek word for mankind in a generic sense, whether they be male or female, meaning *man-faced, mankind, people (whether male or female)*—the NIV translates it as *"reliable people."* (Cf. Appendix A.)

plan outlines to assist faithful pastors in teaching the foundational doctrines of the faith—these are freely made available to all pastors whether or not they become associated with the seminary. The lesson plans are designed as a scaffolding to assist a pastor as they teach these great doctrinal truths to their people. Faithful pastors whom the seminary recognizes as possessing compensatory qualifications (whether or not they hold a degree themselves) can teach these courses (the 100-level and 200-level courses) to their people so that they may obtain collegiate credits through the seminary towards an A. A. in Theology Degree. (This is explained in more detail in Chapter 3.)

Anticipating that this concept will both excite/intrigue and yet perhaps also somewhat intimidate pastors, this appendix has included two facsimiles of lesson helps designed to assist faithful pastors in how they may affectively accomplish this (these facsimiles are not to scale). These samples are actually two of the smaller ones we offer, some of the lessons offering an abundance of assistance regarding addressing the course requirements. However, we believe these two examples will serve well to illustrate how these courses can be addressed by a pastor in their local church in a manner which will expel any intimidation about how to teach these lower level courses, as well as illustrate in a very practical manner the value of such discipleship courses.

Also, included at the end of this appendix is the School of the Called Seminary's Crest and the permission/terms for resident faculty member (pastors) use within the local church.

If you would like to have a copy of other lesson plan helps, or to receive all of the lesson plan helps which have been designed to assist pastors in teaching these courses, contact the seminary at (541) 714-3626. Again, there is no charge for these helps.

The following pages contained a facsimile of the lesson notes for DC101 and DC209 (images not to scale of actual lesson plans), and Appendix D ends with the seminary's permission and terms of use for its crest for participating churches and pastors.

Course DC101: Doctrine of God

¹ Thus says the Lord: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? ² For all those things My hand has made, and all those things exist," Says the Lord. "But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word. Isaiah 66:1-2



Intro: Theology in the strictest sense of the word is the study of God Himself. However, there is no one course nor multitude of courses which could ever reveal the wonder and greatness of God. He is transcendent (i.e., above/beyond the best of all creature attempts, language, comprehension and imagination to consider). Language quickly fails the one who begins to understand that God is incomprehensibly wonderful. God has revealed enough of Himself from nature alone so that all mankind is without excuse for his rebellion. However, the highest, the truest, the perfect revelation of God – is given to us in the Person of Jesus Christ, the Word made flesh. For Jesus is God manifested in the flesh, so that seeing Him we see God. He is "the brightness of His glory and the express image of His Person" (Heb. 1:3). Regarding all our best attempts to gather information from nature and Scripture concerning the study of God, right theology demands all be brought into harmony with what God has revealed of Himself in Jesus Christ. For "... the light of the knowledge of the glory of God [is revealed] in the face of Jesus Christ" (2 Cor. 4:6).

I.) God, The Almighty

Great Beyond Comparison:

- Isa. 40:18;25 *To whom will you liken Me, and make Me equal and compare Me, that we should be alike?* Isa. 46:5
- ¹⁸ To whom then will you liken God? Or what likeness will you compare to Him? ... ²⁵ "To whom then will you liken Me, or to whom shall I be equal?" says the Holy One.
- Ps. 89:6-8 ⁶ For *who in the heavens can be compared to the Lord?* *Who among the sons of the mighty can be likened to the Lord?* ⁷ *God is greatly to be feared* in the assembly of the saints, and to be *held in reverence by all those around Him.* ⁸ O Lord God of hosts, *Who is mighty like You, O Lord?* Your faithfulness also surrounds You.
- Ex. 20:3-4 ³ You shall have *no other gods before Me.* ⁴ "You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;
- Ps. 71:19 Also Your righteousness, O God, *is very high,* You who have done great things; O God, who *is like You?*
- Ps. 113:3-6 ³ From the rising of the sun to its going down The Lord's name *is to be praised.* ⁴ The Lord *is high above all nations,* His glory above the heavens. ⁵ *Who is like the Lord our God, Who dwells on high,* ⁶ *Who humbles Himself to behold The things that are in the heavens and in the earth?*
- Mic. 7:18 *Who is a God like You, pardoning iniquity* and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because *He delights in mercy.*

Notes: _____

Regarding Lesson DC101, unless otherwise noted: Scripture taken from the New King James Version©. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

Great Beyond Comprehension:

- Job 26:13-14¹³ By His Spirit He adorned the heavens; His hand pierced the fleeing serpent. ¹⁴ Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand?
- Rom. 11:33-36 ³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! ³⁴ "For who has known the mind of the Lord? Or who has become His counselor?" ³⁵ "Or who has first given to Him and it shall be repaid to him?" ³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.
- Isa. 66:1-2 ¹ Thus says the Lord: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest? ² For all those things My hand has made, and all those things exist." Says the Lord. "But on this one will I look: On him who is poor and of a contrite spirit, and who trembles at My word."
- Job 36:22-26 ²² Behold, God is exalted by His power; who teaches like Him? ²³ Who has assigned Him His way, Or who has said, "You have done wrong?" ²⁴ Remember to magnify His work, of which men have sung. ²⁵ Everyone has seen it; man looks on it from afar. ²⁶ Behold, God is great, and we do not know Him; nor can the number of His years be discovered.
- Job 37:5 God thunders marvelously with His voice; He does great things which we cannot comprehend.
- Ps. 145:3 Great is the Lord, and greatly to be praised; and His greatness is unsearchable.

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God is Wonderful, We Must Hallow Him:

- Matt. 6:9 In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.
- Ex. 20:7 You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.
- Jude 1:14-15 ¹⁴ Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, ¹⁵ to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."
- 1 Sam. 2:2-3 ² No one is holy like the Lord, for there is none besides You, nor is there any rock like our God. ³ Talk no more so very proudly; Let no arrogance come from your mouth, For the Lord is the God of knowledge; and by Him actions are weighed.
- 1 Cor. 1:19,25 ¹⁹ For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." ²⁰ Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? . . . ²⁵ Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
- If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 1:9

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II.) The Holy Trinity

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit . . . Matthew 28:19

Scripture clearly reveals the doctrine of the Trinity. However, it is one thing to humbly receive the clear testimony from Scripture regarding the Holy Trinity, but it is another to comprehend the mystery of it. A. W. Tozer wrote, "The fact that it cannot be satisfactorily explained, instead of being against it is in its favor. Such a truth had to be revealed; no one could have imagined it."³ Perhaps there has never been any better summation of this clearly revealed doctrine in Scripture than that which comes from the ancient Athanasian Creed:

We worship One God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the substance. For there is One Person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, and of the Son, and of the Holy Spirit, is all One, the Glory equal, the Majesty Coeternal. . . . The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated. The Father is infinite, the Son is infinite, the Holy Spirit is infinite. The Father is eternal, the Son is eternal, the Holy Spirit is eternal. . . . the Father is omnipotent, the Son is omnipotent, and the Holy Spirit is omnipotent. . . . So the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three gods, but One God only. . . . The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. . . . And in this Trinity none is afore, or after another, none is greater, or less than another. But the whole Three Persons are Coeternal, and Coequal. So that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

The Unity of the Trinity:

- Deut. 4:35 **To you it was shown, that you might know that the Lord Himself is God; there is none other besides Him.**
- Deut. 6:4-5 **Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength.**
- John 5:44 "**. . . honor that comes from the only God . . .**"
(Mark 10:17; Mark 12:29; 2 Tim. 2:5; James 2:19 and many more)

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The Trinity in Unity:

- Matt. 28:19 . . . baptizing them in the name of the Father and of the Son and of the Holy Spirit . . .
- 2 Cor. 13:14 **The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen.**
- Heb. 9:14 . . . how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?
- Eph. 2:18 . . . through Him we both have access by one Spirit to the Father.
- 1 Pet. 1:2 . . . elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.
- Jude 20-21 . . . praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- Acts 2:32-33 **This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.**
(Luke 1:35-37; John 3:34; Acts 1:4-5, 7-8; Acts 10:36-38; 2 Cor. 1:21-22; Rom. 1:1-4; Rom. 8:9-10, 26-28; 1 Cor. 12:3-6; 2 Thess. 2:13; Titus 3:4-8; 1 Pet. 3:18; Heb. 2:2-3; Heb. 10:19-31; Rom. 5:1-5; 1 Pet. 4:14; Rom. 8:5-15; Zech. 12:7-10; Isa. 48:16; John 14:26; John 15:26; John 16:5-15, etc.)

³ A. W. Tozer, *The Knowledge of the Holy* (NY: Harper & Row, 1975) 31.

The Father is God:

- John 6:27 . . . God the Father has set His seal on Him.
- Jude 1 . . . sanctified by God the Father . . .
- 1 Pet. 1:1 . . . according to the foreknowledge of God the Father . . .
- Eph. 4:6 . . . One God and Father of all . . .

The Son is God:

- John 1:1&14 In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us, and we beheld His glory. . .
- John 20:28 My Lord and my God!
- 1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifested in the flesh. . .
- Isa. 9:6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.
- Acts 20:28 . . . among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.
- Rom. 9:5 . . . of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.
- Titus 2:13 . . . looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ . . .
- 2 Pet. 1:1 . . . To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:
- Heb. 1:6-10 ⁶ But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." ⁷ And of the angels He says: "Who makes His angels spirits and His ministers a flame of fire." ⁸ But to the Son He says: "Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom. ⁹ You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You with the oil of gladness more than Your companions." ¹⁰ And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands.
- John 10:30,33 I and My Father are One. . . . The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."
- John 5:18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.
- John 5:23 . . . that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.
- Phil. 2:6 . . . who, being in the form of God, did not consider it robbery to be equal with God . . .
- Col. 2:9 For in Him dwells all the fullness of the Godhead bodily . . .
- John 14:7-10 ⁷ "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." ⁸ Philip said to Him, "Lord, show us the Father, and it is sufficient for us." ⁹ Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? ¹⁰ Do you not believe that I am in the Father, and the Father in Me?"

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Notes DC209, Atonement
(not the actual scale).



Course DC209: Atonement

... and without shedding of blood
there is no remission. Hebrews 9:22

Intro: When one comes to the Doctrine of Atonement, it is fitting that he first removes, as it were, his sandals from his feet—for it is to tread upon holy ground. The Doctrine of Atonement reveals that God had to be propitiated in order for Him to deal favorably towards man as He desires—that there must first be atonement made for our sin. Through many types and shadow God educated the world to understand His righteous requirement that without the shedding of blood there can be no remission of sin. The many Old Testament animal sacrifices could not take away sin (Heb. 10:4), they could only point the worshipper to trust in God that He would one day provide a sacrifice which truly could atone for sins. A sacrifice which truly would make propitiation take place—**which truly could result in the remission of our sins!** The doctrine of Atonement sets forth the necessity of the Substitutionary Sacrifice of Jesus Christ. The world finds this offensive—the offense of the cross! For it testifies how hopelessly lost and unable we are to work ourselves back into God's good graces. But there is no other way than through the shed Blood of Jesus Christ, and if there were, "then Christ died in vain" (Gal. 2:21).

I.) Substitutionary Sacrifice

Christ died for our sin:

- Matt 20:28 ... the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.
- 1 Pet. 2:24 ... who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.
- Gal. 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree").
- Rom. 3:25²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.
- Rom. 4:25 who was delivered up because of our offenses, and was raised because of our justification.
- Heb. 9:28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.
- 1 Pet. 3:18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

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- 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.
- Lev. 17:11 for it is the blood that makes atonement for the soul.

II.) Sin Ruined, the Law of God's Righteousness Requirements Fulfilled

The Higher Law of the Spirit of Life in Christ Jesus prevailing over the law of sin and death:

Mercy and truth have met together; Righteousness and peace have kissed. Psalms 85:10



- Gal 2:21 I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."
- Romans 8:1-4¹ There is therefore **now no condemnation to those who are in Christ Jesus**, who do not walk according to the flesh, but according to the Spirit. ² **For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.** ³ For what the law could not do in that it was weak through the flesh, **God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh.** ⁴ **THAT THE RIGHTEOUS REQUIREMENTS OF THE LAW MIGHT BE FULFILLED IN US** who do not walk according to the flesh but according to the Spirit.

III.) The Only True Atoning Sacrifice for the Remission of Sin

His Sacrifice does not need to be repeated, it is infinitely able to save all who come to God through Him:

- Heb. 10:11-14¹¹ And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. ¹² But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, ¹³ from that time waiting till His enemies are made His footstool. ¹⁴ For by one offering He has perfected forever those who are being sanctified.
- Dan. 9:24 Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.
- Col 1:19-23. ¹⁹ For it pleased the Father that in Him all the fullness should dwell, ²⁰ and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. ²¹ And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled ²² in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight-- ²³ if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

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IV.) Only the God-Man Could Bring Reconciliation

Those who reject the atonement reject the central theme; the very heart and soul of all the Bible. Man imagines that the gospel is too bloody to be true. They say foolish things like, "If God wanted to save people, why didn't He just forgive them of their sins! Why did He have to send Jesus to the cross? I love my children and want to forgive them, and I don't require that I am first propitiated before I forgive them." But such do not understand the justice of God. God is more than just Father, He is Judge, the Moral Judge of the universe. And the judge of all the earth must do what is right, if He let sin go unpunished, the very realm of His kingdom would be ruined. It is not a question of God not loving man until He is first propitiated. God loved us before the foundation of the world—He is the One who set the whole plan of redemption in progress. Only He could make reconciliation happen, and at great anguish to Himself, but man could do nothing about the damning offense of sin—**"In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins"** (1 John 4:10).

Consider the following example which helps somewhat to illustrate the matter of God needing to fulfill all righteousness as the Judge of all the earth who must do right, even while loving and desiring reconciliation. Years ago I came across a report on TV about the execution of a murderer. It was shared that one of those who was present to watch the execution was a family member (the father I believe) of the one this man had killed. Shortly before the execution took place, through the glass, the murderer asked this family member to forgive him. The man communicated that he did forgive him, and the execution proceeded. And we say correctly that the execution needed to proceed. Just because there was forgiveness in this man's heart for him does not mean that the just requirement of the law had been satisfied. In Christ we have been granted forgiveness from the Father, and the law's requirement was satisfied in Christ's Substitutionary death for us. Now, the account of this man's execution can only illustrate so much for us. For in attempting to relate it to our situation, God would be not only the offended family member, but the judge, the executioner of justice, and through Christ He is also the Victim who satisfies the righteous requirement of God's law! O how great is the love of God in Christ towards us. Proverbs 28:5 reads: **"Evil men do not understand justice, but those who seek the Lord understand all."**

The only way salvation could come to us:

- Romans 5:6-11 ⁶ For when we were still without strength, in due time Christ died for the ungodly. ⁷ For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.
- Luke 24:44-49 ⁴⁴ Then He said to them, "These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." ⁴⁵ And He opened their understanding, that they might comprehend the Scriptures. ⁴⁶ Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, ⁴⁷ and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. ⁴⁸ And you are witnesses of these things. ⁴⁹ Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high."

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- 2 Cor. 5:18-21 ¹⁸ Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. ²⁰ Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. ²¹ For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
- 1 Tim. 2:2-6. ³ For this *is* good and acceptable in the sight of God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth. ⁵ For *there is* one God and one Mediator between God and men, *the Man Christ Jesus*, ⁶ who gave Himself a ransom for all, to be testified in due time.

V.) The Reconciliation Accomplished in Christ Shadowed in the Old Testament

Examples from the Old Testament could be greatly multiplied. However, this point will be set forth in just two well-known accounts. Combined these two accounts set forth an abundance of testimony to the work that Christ accomplished for our salvation. The Father's anguished heart is revealed. The Son's willingness to be offered up for us. The necessity for the Blood of Christ, the Lamb of God who takes away the sin of the world, and that we must personally trust in His atoning Blood.

Jesus is our Passover Lamb, saved by His Blood:

- ⁵ Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. ⁶ Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. ⁷ And they shall take *some* of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. ⁸ Then they shall eat the flesh on that night; roasted in fire, with unleavened bread *and* with bitter *herbs* they shall eat it. . . . It *is* the LORD's Passover. ¹² For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. ¹³ Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt. . . . ²¹ Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*." ²² And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning. ²³ For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike *you*. (Selected portions from Exodus Chapter 12.)

*"My father! . . . where is the Lamb?"
 . . . "God will provide for Himself
 the Lamb" Gen. 22:7-8*

*"Behold! The Lamb of God who takes
 away the sin of the world!" John 1:29*

*"Worthy is the Lamb who was slain
 to receive power and riches and
 wisdom, and strength and honor and
 glory and blessing! Rev. 5:12*

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Abraham offering up Isaac, the LORD will Provide (i.e., provide the Sacrifice):

- ² Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." ³ So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him. ⁴ Then on the third day Abraham lifted his eyes and saw the place afar off. ⁵ And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." ⁶ So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. ⁷ But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" ⁸ And Abraham said, "My son, ***God will provide for Himself the lamb*** for a burnt offering." So the two of them went together. ⁹ Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. ¹⁰ And Abraham stretched out his hand and took the knife to slay his son. ¹¹ But the Angel of the Lord called to him from heaven and said, "Abraham, Abraham!" So he said, "Here I am." ¹² And He said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." ¹³ Then Abraham lifted his eyes and looked, and there behind him was a ram caught in a thicket by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son. ¹⁴ And Abraham called the name of the place, The-Lord-Will-Provide; as it is said to this day, "In the Mount of The Lord it shall be provided." Genesis 22:2-14

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.
John 3:16

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VI.) The Precious Gift of the Blood of Atonement from the Substitutionary Sacrifice, the Mediator between God and Man

- 1 Pet. 1:18-19 ¹⁸ knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, ¹⁹ but with the precious blood of Christ, as of a lamb without blemish and without spot.

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