



Core Doctrinal Statement

A Signed Copy Required in Order to Serve as Faculty/Pastor-Instructor Associated With the Seminary and by Every Ministry Student.

Preamble: Your signature on the third page 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). 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] we both [whether Jew or Gentile] have access by one Spirit to the Father”** (Eph. 2:18).

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). The Incarnation did not result in Jesus being somewhere between 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 depravity¹ 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). 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).

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. 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). 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.

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 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).

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).

¹ The precise definition of just what is *inherited depravity* is not what is under consideration—i.e., neither a precise Wesleyan-Arminian understanding nor a Westminster-Calvinist understanding of depravity is what is being asked for here. Rather, it is the acknowledgement/belief that Adam’s fall into sin affected the entire human race proceeding from him—**“For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous”** (Rom. 5:19).

Whether you are applying to serve as faculty/pastor-instructor or as a ministry student enrolling in the 300-Level and up courses offered through the seminary:

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.) _____

Complete the appropriate section below:

Those seeking enrollment as a Ministry Student 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: 541-714-3626.)

Address: _____

Student Needs to Obtain Faculty Recommendation: Student needs an endorsement from a faculty member of the seminary in order to gain admission into the higher level courses. A faculty member's signature states that the student is being recommended for enrollment as a ministry student because he/she has witnessed *indications* that the Lord's call for ministry (e.g., *pastoral, evangelistic, teaching*) may indeed be upon the student's life.

Instructor's Signature and Date: _____

Print Name: _____ Phone: _____

Address: _____

Box for the Office of the Registrar

Applying as a Resident Faculty Member (local instructor for the 100- and 200-Level courses) complete below:

Signature and Date: _____

Print Name: _____ Phone: _____

Address: _____

Box for the Office of the Registrar

Email completed application as a pdf to: schoolofthecalledseminary@outlook.com (Subject: Enrollment).