

CENTRAL AFRICAN PREACHING ACADEMY

Training Pastors to Study,
Practice, and Teach God's Word



STUDENT HANDBOOK

Updated August 2017

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***“Preach the Word;
be ready in season and out of season;
reprove, rebuke, and exhort,
with complete patience and teaching.”***

2 Timothy 4:2

INTRODUCTION

MISSION STATEMENT

Central African Preaching Academy (CAPA) exists to exalt Christ and strengthen His church in Africa by training pastors to understand, live out, and effectively communicate God’s Word.

DISTINCTIVES

Unswerving Commitment to the Scriptures

The Bible is the inspired, inerrant, sufficient Word of God (2 Tim 3:16-17). Therefore, learning to accurately interpret and faithfully proclaim the Biblical text is central to our training.

Learning that Impacts Living

Pastoral ministry requires more than academic excellence. Those who desire to devote their lives to ministry must not simply know the Scriptures, but also live them (1 Tim 4:16). Hence, we seek to cultivate holiness, self-sacrifice, and other Christ-like character qualities in our students’ lives.

Prioritizing the Local Church

God has given pastors to the church to equip the saints for the work of the ministry and to build up the body of Christ (Eph 4:11-12). Consequently, our curriculum requires students to complete practical ministry assignments in their churches. Our prayer is that our graduates would be dedicated servant leaders of the local church.

Pastors Training Pastors

Our teaching faculty is composed of pastors, bringing years of fruitful ministry experience and proven spiritual leadership in a church context to the classroom environment. As they pass on what they have learned to our students, we hope that the students will in turn pass on these things to other faithful men (2 Tim 2:2).

PROGRAMS

CAPA offers three programs: a Diploma in Expository Preaching, a Bachelor of Theology (B.Th.) in Expository Preaching, and a Master of Divinity (M.Div.) in Expository Preaching.

Diploma in Expository Preaching

The Diploma of Expository Preaching is a one-year program for those preparing for or currently in pastoral ministry. It provides fundamental instruction in studying and preaching the English text of the Holy Scriptures as well as pastoral ministry.

Bachelor of Theology

Those who successfully complete the Diploma have the opportunity to continue on for another year of instruction and receive a Bachelor of Theology in Expository Preaching. The additional classes continue to sharpen pastoral ministry skills and also develop ability in academic writing and the biblical languages.

In order to receive a Bachelor of Theology, a student must already have a three-year diploma from another institution such as Zomba Theological College, Evangelical Bible College of Malawi, or Baptist

Theological Seminary of Malawi. In this way, CAPA awards a four-year bachelor's degree based on the student's prior work combined with two more years of study at CAPA.

Master of Divinity

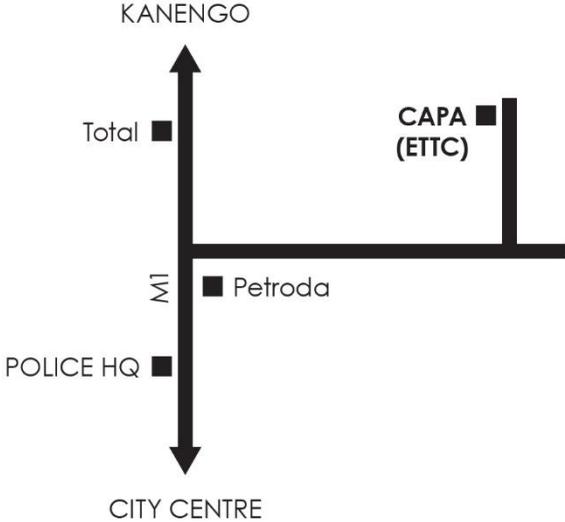
The Master of Divinity in Expository Preaching curriculum provides a three-year, graduate level education for those preparing for or currently in pastoral ministry. This program offers comprehensive instruction in the original biblical languages and exegesis, systematic theology, homiletics, and pastoral ministry.

CLASS FORMAT

Semesters consist of four modules. In a given module, students attend eight days of class over a ten-day period, during which time they receive a full month's worth of lectures. Students then spend the remainder of the month at home, where they complete assignments and are required to have ongoing, ministry involvement with their local church. This flexible format provides opportunity for practical application of classroom learning and allows students to continue in their current ministry roles without having to be away from their church for more than one Sunday a month.

LOCATION

CAPA is located in Lilongwe and is currently renting facilities at Emmanuel Teacher Training College at Area 43, Plot 413.



CAPA has purchased land at Area 5, Plot 102 and is in the process of developing it. Our goal is to move to our new property in August 2018.

ACADEMICS

CURRICULUM

Diploma / Bachelor of Theology Year 3

23 Credits

Semester 1

BE301	Hermeneutics	1.0
BE305	Biblical Covenants	1.0
BE311	Introduction to Exegesis	3.0
PM311	Homiletics	3.0
PM351	Pastoral Leadership 1	1.0
PM361	Introduction to Biblical Counseling	1.0
PM381	Academic Writing 1	1.0
PM391	Discipleship Group 1	0.5
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		11.5

Semester 2

PM312	Preaching Lab	2.0
PM322	Text to Sermon	2.0
PM332	Practice of Preaching	1.0
BE322	Bible Overview	2.0
TH302	Systematic Theology	3.0
PM352	Pastoral Leadership 2	1.0
PM392	Discipleship Group 2	0.5
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		11.5

Bachelor of Theology Year 4

17 Credits

<u>Semester 3</u>		
NT401	Beginning Greek 1	3.0
OT401	Introductory Hebrew 1	1.0
PM481	Academic Writing 2	2.0
PM483	Academic Reading & Research 1	1.0
PM451	Pastoral Leadership 3	1.0
PM491	Discipleship Group 3	0.5
		<hr/>
		8.5

<u>Semester 4</u>		
NT402	Beginning Greek 2	3.0
OT402	Introductory Hebrew 2	2.0
PM484	Academic Reading & Research 2	1.0
PM488	Thesis	2.0
PM492	Discipleship Group 4	0.5
		<hr/>
		8.5

Master of Divinity Year 1

32 Credits

Semester 1

NT501	Beginning Greek 1	2.0
BE501	Hermeneutics & Exegesis	3.0
PM585	Theological Writing & Research	2.0
BE521	Old Testament Studies 1	2.0
BE523	Old Testament Studies 2	2.0
PM551	Pastoral Ministry 1	1.0
PM591	Ministry Roundtable 1	0.5
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		12.5

Intensive 1

PM581	Typing & Word Processing	1.0
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		1.0

Semester 2

NT502	Beginning Greek 2	2.0
PM502	Homiletics & Exposition	3.0
PM562	Biblical Counseling	2.0
BE522	Old Testament Studies 3	2.0
BE524	Old Testament Studies 4	2.0
PM552	Pastoral Ministry 2	1.0
PM592	Ministry Roundtable 2	0.5
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		12.5

Intensive 2

PM564	Marriage & Family Counseling	2.0
TH521	Church History	2.0
NT504	Greek Readings	2.0
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		6.0

Master of Divinity Year 2

31 Credits

Semester 3

NT601	Greek Exegesis	3.0
OT601	Beginning Hebrew 1	2.0
PM621	Preaching Practicum 1	1.0
PM601	Preaching Workshop 1	1.0
BE621	New Testament Studies 1	2.0
TH601	Theology 1	2.0
PM651	Pastoral Ministry 3	1.0
PM691	Ministry Roundtable 3	0.5
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		12.5

Semester 4

NT602	Greek Sermon Preparation	3.0
OT602	Beginning Hebrew 2	2.0
PM622	Preaching Practicum 2	1.0
PM602	Preaching Workshop 2	1.0
BE622	New Testament Studies 2	2.0
TH602	Theology 2	2.0
PM652	Pastoral Ministry 4	1.0
PM692	Ministry Roundtable 4	0.5
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Intensive 4

TH604	Theology 3	2.0
NT604	Exegesis of Selected Greek Texts 1	2.0
OT604	Hebrew Readings	2.0
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		6.0

Master of Divinity Year 3

27 Credits

Semester 5

NT701	Exegesis of Selected Greek Texts 2	2.0
OT701	Hebrew Exegesis	3.0
PM721	Preaching Practicum 3	1.0
BE721	New Testament Studies 3	2.0
TH701	Theology 4	2.0
PM751	Pastoral Ministry 5	1.0
TH751	Apologetics 1	1.0
PM791	Ministry Roundtable 5	0.5
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		12.5

Intensive 5

OT703	Exegesis of Selected Hebrew Texts	2.0
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		2.0

Semester 6

OT702	Hebrew Sermon Preparation	3.0
PM722	Preaching Practicum 4	1.0
BE722	New Testament Studies 4	2.0
TH702	Theology 5	2.0
TH704	Theology 6	2.0
TH752	Apologetics 2	1.0
PM752	Pastoral Ministry 6	1.0
PM792	Ministry Roundtable 6	0.5
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The Diploma requires the satisfactory completion of 23 credits. The Bachelor of Theology degree requires the satisfactory completion of 40 credits in addition to a three-year diploma from another institution. The Master of Divinity degree requires the satisfactory completion of 90 credits.

Since the Master of Divinity is a professional degree and not a research degree, this program does not require a thesis. However, graduate level Biblical and theological research are an integral part of regular course study, as these are critical components of preaching and pastoral ministry.

For Master of Divinity students desiring to contribute to academia or pursue further graduate studies (e.g. doctoral programs), a thesis option is available. Students can apply for the thesis track after completing their second year of the Master of Divinity, provided they maintain a grade point average of 3.0 or higher and have demonstrated the ability to do significant theological research.

COURSE DESCRIPTIONS

Course Prefix and Corresponding Field of Study

- BE** Bible Exposition (English text)
- NT** New Testament and Greek
- OT** Old Testament and Hebrew
- PM** Pastoral Ministries
- TH** Theology

Course Numbers

- 300** Diploma / Third Year of Bachelor of Theology
- 400** Fourth Year of Bachelor of Theology
- 500** First Year of Master of Divinity
- 600** Second Year of Master of Divinity
- 700** Third Year of Master of Divinity

Course Ending Numbers

- Odd Numbers** First Half of the Academic Year (Aug - Dec)
- Even Numbers** Second Half of the Academic Year (Jan - May)

Example

BE501 = Class in Bible Exposition, first year of the Master of Divinity program, offered in the first half of the academic year (Aug - Dec)

BIBLE EXPOSITION (ENGLISH TEXT)

The Department of Bible Exposition equips pastors to implement a grammatical-historical interpretive practice within a comprehensive understanding of the Bible for the purpose of foundational comprehension and accurate explanation of Scripture. The courses listed under this department do not require prerequisite study of the biblical languages.

BE301 Hermeneutics**(1.0 Credit)**

A study of the basic principles and procedures of Bible interpretation. Emphasis is placed on understanding the Bible normally, culturally, and historically.

BE305 Biblical Covenants**(1.0 Credit)**

A biblical examination of the Noahic, Abrahamic, Mosaic, Priestly, Davidic, and New Covenants. Such a study provides a framework for understanding the whole of the Bible.

BE311 Introduction to Exegesis**(3.0 Credits)**

A study of how to study the Bible, with special attention given to grammar and what the text says. Students learn how to block diagram the Scriptures and form exegetical outlines.

BE322 Bible Overview**(2.0 Credits)**

A survey of the entire Bible. Special attention is given to understanding the major contents of each book, themes, outlines, key chapters/passages, and key people.

BE501 Hermeneutics and Exegesis**(3.0 Credits)**

A study of hermeneutical principles and their application, with emphasis on grammar and syntax, to accurately interpret the biblical text. Focuses on exegetical methodology with exposition as the goal.

BE521,522,523,524 Old Testament Studies 1-4 (2.0 Credits Each)

A survey and introduction of the Old Testament, with a focus on understanding the major contents and interpretive difficulties of each book. Attention is given to special introductory matters pertaining to the Old Testament.

BE621,622,723,724 New Testament Studies 1-4 (2.0 Credits Each)

A survey and introduction of the New Testament, with a focus on understanding the major contents and interpretive difficulties of each book. Attention is given to special introductory matters pertaining to the New Testament.

OLD TESTAMENT AND HEBREW

The Department of Old Testament and Hebrew equips pastors with the linguistic tools to translate and exegete the Hebrew Old Testament for the purpose of ongoing independent study and accurate explanation of the Old Testament.

OT401,402 Introductory Hebrew 1 & 2 (3.0 Credits Total)

An introductory study of Old Testament Hebrew. Emphasizes vocabulary, grammar, and syntax.

OT601,602 Beginning Hebrew 1 & 2 (2.0 Credits Each)

An introductory study of Old Testament Hebrew with the aim of equipping the pastor to translate any portion of the Hebrew Old Testament into English and to extract its syntactical meaning. Emphasis will be placed on vocabulary, grammar, and syntax.

OT604 Hebrew Readings

(2.0 Credits)

This course is largely translational. It continues to build vocabulary and expands upon the morphology and elementary syntax of beginning Hebrew, utilizing various readings from different portions of the Old Testament.

OT701 Hebrew Exegesis

(3.0 Credits)

This course is designed to prepare the student for independent exegesis of the Hebrew text. It continues to build vocabulary and develop the student's understanding of Hebrew grammar and syntax.

OT702 Hebrew Sermon Preparation

(3.0 Credits)

This course involves exercises in sermon preparation from the Hebrew text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

OT703 Exegesis of Selected Hebrew Texts

(2.0 Credits)

An in-depth exegetical study of the Hebrew text of a book or a portion(s) from the Old Testament.

NEW TESTAMENT AND GREEK

The Department of New Testament and Greek equips pastors with the linguistic tools to translate and exegete the Greek New Testament for the purpose of ongoing independent study and accurate explanation of the New Testament.

NT401,402 Beginning Greek 1 & 2 (3.0 Credits Each)

An introductory study of New Testament Greek. Emphasizes vocabulary, grammar, and syntax.

NT501,502 Beginning Greek 1 & 2 (2.0 Credits Each)

An introductory study of New Testament Greek with the aim of equipping the pastor to translate any portion of the Greek New Testament into English and to extract its syntactical meaning. Emphasis will be placed on vocabulary, grammar, and syntax.

NT504 Greek Readings (2.0 Credits)

This course is largely translational. It continues to build vocabulary and expands upon the morphology and elementary syntax of beginning Greek, utilizing various readings from 1-3 John.

NT601 Greek Exegesis (3.0 Credits)

This course is designed to prepare the student for independent exegesis of the Greek text. It continues to build vocabulary and develop the student's understanding of Greek grammar and syntax.

NT602 Greek Sermon Preparation (3.0 Credits)

This course involves exercises in sermon preparation from the Greek text with the goal of producing inductive outlines and reservoirs for genuine textual exposition.

NT604,701 Exegesis of Selected Greek Texts 1 & 2 (2.0 Cred Each)

An in-depth exegetical study of the Greek text of a book or a portion(s) from the New Testament.

THEOLOGY

The Department of Theology equips pastors to critically engage in exegetical and systematic theology in order to comprehend biblical doctrine and refute error as a foundation for teaching and godly living.

TH302 Systematic Theology (3.0 Credits)

A survey of Systematic Theology, including Prolegomena, Bibliology, Theology Proper, Christology, Pneumatology, Anthropology, Hamartiology, Soteriology, Angelology, Ecclesiology, and Eschatology.

TH521 Church History (2.0 Credits)

An introductory survey of the main personalities, movements, and theological battles of Christianity.

TH601,602,604,701,702,704 Theology 1-6 (2.0 Credits Each)

A detailed examination of Revelation, Bibliology, Theology Proper, Christology, Pneumatology, Divine Decrees, Creation, Providence, Anthropology, Hamartiology, Soteriology, Angelology, Ecclesiology, Continuity and Discontinuity, and Eschatology.

TH751,752 Apologetics 1 & 2

(1.0 Credits Each)

A survey and biblical critique of the main schools of Christian apologetics. This course provides an exegetical and theological rationale for confronting non-Christian worldviews from the standpoint of presuppositional apologetics.

PASTORAL MINISTRIES

The Department of Pastoral Ministry equips pastors to translate biblical and theological studies into teaching and leadership skills necessary for effective pastoral ministry in order to model godly living, communicate the Scriptures through expository preaching, and effectively shepherd believers into biblical maturity.

PM311 Homiletics

(3.0 Credits)

Fundamental instruction in the process of sermon preparation and effective delivery. Attention is given to moving from a block diagram of a text to a homiletical outline and how to communicate the truth of God's Word.

PM312 Preaching Lab

(2.0 Credits)

This course builds on what students have studied about homiletics by allowing them to practice what they have learned. Every module, students preach sermons from different genres of the Bible and receive feedback from their peers and experienced preachers.

PM322 Text to Sermon

(2.0 Credits)

This course models the process of preparing expository sermons. Emphasis is placed on moving from sound interpretation of Biblical passages to expository preaching by constructing block diagrams; identifying the timeless truth; composing a propositional statement and sermon outline; developing illustrations, introductions, and conclusions; applying the Word; and preaching the text.

PM332 Practice of Preaching

(1.0 Credit)

Practical instruction on the process of preparing expository sermons. This course focuses on bridging the gap between personal Bible study and faithfully and powerfully explaining God's Word.

PM351,352,451 Pastoral Leadership 1-3

(1.0 Credit Each)

A biblical study of the call to ministry, a pastor's work, elder qualifications, prayer, the pastor's home (including purity, marriage, parenting, communication, and handling conflict), as well as issues of personal discipline to continue growing while in the pastorate. Attention is given to practicing what is learned.

PM361 Introduction to Biblical Counseling

(1.0 Credit)

Introduces pastors to the essentials of biblical counseling. It provides instruction in how to counsel the heart so that genuine change can occur.

PM391,392,491,492 Discipleship Group 1-4

(0.5 Credit Each)

Discussion-based teaching in a small group setting with the aim of developing biblical character and living.

PM381,481 Academic Writing 1 & 2 (3.0 Credits Total)

Writing academic papers is foundational to higher education. This course teaches the basics of structure and style, with an emphasis on learning how to write persuasively so as to establish and deliver a proposition.

PM483,484 Academic Reading & Research 1 & 2 (1.0 Cred Each)

This course teaches reading strategies to improve speed and comprehension, as well as to observe how authors structure their texts. Moreover, students will learn to use a theological library to do research, including performing searches for a variety of sources and properly documenting sources in a manner consistent with international academic standards.

PM488 Bachelor of Theology Thesis (2.0 Credits)

This course is the culmination of the “Academic Writing” and “Reading & Research” courses. Students apply what they have learned by writing a bachelor’s level thesis, which requires library research and proper citation of sources.

PM502 Homiletics and Exposition (3.0 Credits)

This course provides a solid foundation for the preparation and delivery of sermons. Attention is given to moving from exegesis to exposition and developing skill in sermon delivery.

PM551,552,651,652,751,752 Pastoral Ministry 1-6 (1.0 Cred Each)

These courses are designed to develop the student’s character, pastoral care, and practical wisdom. They cover a variety of topics

related to pastoral ministry, including the pastor's work, philosophy of ministry, call to ministry, elder qualifications, prayer, the pastor's home, purity, humility, stewardship and finances, handling criticism, church administration, ordinances, church discipline, leadership development, weddings, funerals, missions, local outreach, relief and development, HIV and disease outbreaks, politics, and ethics and current issues.

PM562 Biblical Counseling (2.0 Credits)

Equips pastors to accurately apply the Word of God to the lives of people so that they can respond to their circumstances in a way that honors and glorifies God. It examines the basic concepts and distinctive features of biblical counseling.

PM564 Marriage and Family Counseling (2.0 Credits)

Biblical counseling applied to marriage and family relationships. Topics covered include marriage, divorce and remarriage, physical intimacy within marriage, communication and conflict resolution, spouse and child abuse, preventing and rebuilding after adultery, and parenting.

PM581 Typing and Word Processing (1.0 Credit)

This course aims to increase familiarity and proficiency in typing and in using computers and word processors to write papers.

PM585 Theological Writing and Research (2.0 Credits)

An introduction to accessing primary and secondary source materials essential to Biblical research, and then structuring and writing papers commensurate with graduate-level work.

PM591-92,691-92,791-92 Ministry Roundtable 1-6 (0.5 Cred Each)

Focused discussion groups designed for further mentoring in pastoral ministry and the topics listed in the Pastoral Ministry class series (see course description for PM551,552,651,652,751,752).

PM601,602 Preaching Workshop 1 & 2 (1.0 Credit Each)

Workshop teaching that allows students to practice the component parts of sermon preparation and delivery, and also provides feedback from peers and experienced preachers.

PM621,622,721,722 Preaching Practicum 1-4 (1.0 Credit Each)

Hones sermon delivery skills through regular preaching from different biblical genres and receiving constructive criticism from experienced preachers and peers. Video recordings allow students to critique themselves. Preaching Practicum 1-2 focus on preaching from the English text, Practicum 3 from the Greek text, and Practicum 4 from the Hebrew text.

ACADEMIC POLICIES

Attendance

Students are required to attend all classes. There are two categories of absences recognized by CAPA: Excused and Unexcused.

Excused absences include those resulting from illness, death in the family, personal emergency, or other such circumstances. All other absences will be considered unexcused.

If a student plans to miss class, he must fill out a “Request to Be Absent from Class” form and submit it to the Dean of Students. The Student Affairs Committee will then determine if his absence is excused or unexcused. An absence cannot be deemed excused without such a form on file. Ideally this form should be completed and submitted before the student misses class. However, this may be done retroactively in extenuating circumstances

Students are allowed one hour of unexcused absence per class credit. For example, a student is permitted 2 hours of unexcused absence for a 2 credit class. If a student has more than the permitted unexcused absences, he will fail the class.

Under no circumstances will a student who has missed a module receive a passing grade in a class. If his circumstances are extenuating, an incomplete grade (I) may be given. In most instance, the student will also have to suspend his studies until he can make up the missed class time.

Students are responsible to make up any classwork missed because of absences, excused or unexcused. Professors are not obligated to review missed assignments or provide supplementary instruction for students who miss class. Whenever possible, the student should consult with the professor in advance of a foreseeable absence. Because the curriculum builds in a carefully designed sequence, especially with regard to the biblical languages, students are highly encouraged to make every effort to attend all classes.

Grading System

To distinguish the various levels of achievement in the mastery of subject material, CAPA employs the following grade system:

Grade	Mastery of Subject	Percentile Range	Grade Points per Credit
A	Exceptional Achievement	96-100%	4.0
A-		93-95%	3.7
B+	Above Average Achievement	90-92%	3.3
B		87-89%	3.0
B-		84-86%	2.7
C+	Fair or Average Achievement	81-83%	2.3
C		78-80%	2.0
C-		75-77%	1.7
D+	Below Average Achievement	72-74%	1.3
D		69-71%	1.0
D-		66-68%	0.7
F	Failure, Unacceptable Achievement	65% and below	0
I	Incomplete	Not Applicable	Not Counted Until Changed

Academic Probation

All students are expected to maintain a minimum grade point average (GPA) of 2.0. A student whose cumulative GPA falls below 2.0 will be placed on academic probation for the following semester. If the minimum grade point average is not achieved at the end of the semester of probation, he will be subject to dismissal.

If an applicant's academic record is inadequate, he may be admitted on academic probation.

Academic Dishonesty

Dishonesty of any kind (cheating, copying, plagiarism, lying, etc.) will not be tolerated. Such behavior is grounds for immediate dismissal from CAPA.

In an attempt to clarify the problem, the following is offered as both a guideline and a warning to avoid questionable practices that might be perceived as academic dishonesty.

Cheating is defined as circumventing the integrity or ethics of an assignment. Examples of cheating include, but are not limited to the following:

- Copying answers from another student
- Possession or usage of materials during examination without approval
- Unauthorized discussion during an examination
- Altering answers on a returned exam for resubmission
- Submission of an assignment created by someone other than the student
- Falsification of a reading report

Plagiarism is defined as the act of using the writings, words, thoughts, etc. of another person as your own. This is particularly common in writing, but it can also occur in other forms of communication, such as preaching.

Penalties for those caught in academic dishonesty can range from failing the assignment, to failing the course, to dismissal from CAPA, depending on the seriousness of the offense. In some instances, CAPA may also inform a student's elders and/or his pastoral reference from his application. Even after graduation, an offender's

degree may be revoked if academic dishonesty is discovered (for example, plagiarism in a thesis).

Ignorance is not an excuse. The assumption is that the student knows better at this point in his academic career. If there are any questions about the acceptability of a practice, the student should seek an answer before submitting an assignment or taking an examination.

Graduation Requirements

In order to graduate, a student must have a cumulative GPA of 2.0 or higher. Diploma students cannot have more than two outstanding failing marks. Bachelor of Theology and Master of Divinity students cannot have any outstanding failing marks.

A course in which a Bachelor of Theology or Master of Divinity student has received a failing grade can be retaken through independent study in order to fulfill graduation requirements (this must be completed within 1 year of failing the class). Bachelor of Theology students will not be allowed to retake more than one class. Master of Divinity student will not be allowed to retake more than three classes over their three years of study. If a student fails more classes than he is allowed to retake, he will be dismissed from CAPA.

Failing marks will not be removed from the student's transcript. If a course is repeated, the second grade will be recorded along with the failing grade. But the negative effect of the "F" will not be factored into the new GPA calculation.

Students who do not meet the academic requirements to graduate may still participate in graduation with their incoming class. Diploma students who fit this category will receive a Certificate of Attendance. If they later fulfilled the graduation requirements, their certificate

will be upgraded to a Diploma. Bachelor of Theology and Master of Divinity students will not receive their degree until they have met the graduation requirements.

No student will receive a diploma/degree or any accompanying transcripts unless his financial account is paid in full.

Graduation does not merely depend on academic performance, but also on positive evidences of a student's character, family life, service in a local church, and reputation in the larger community in which he operates daily. CAPA reserves the right to withhold graduation from any student we determine to not be elder qualified according to 1 Timothy 3:1-7 and Titus 1:6-9.

STANDARD OF CONDUCT

Because we are training men for pastoral ministry, our students are expected to live lives that honor the Lord and to be growing in the character requirements as prescribed for elders in 1 Timothy 3:1-7 and Titus 1:6-9:

- Above reproach, blameless (1 Tim 3:2; Titus 1:6-7);
- The husband of one wife, a one-woman man (1 Tim 3:2; Titus 1:6);
- Sober-minded and self-controlled (1 Tim 3:2; Titus 1:8);
- Respectable, orderly, dignified (1 Tim 3:2);
- Hospitable, a stranger-lover (1 Tim 3:2; Titus 1:8);
- Able to teach, able to give instruction in sound doctrine and also to rebuke those who contradict it (1 Tim 3:2; Titus 1:9);

- Not a drunkard (1 Tim 3:3; Titus 1:7);
- Not violent, not quarrelsome, not prone to anger, but gentle or kind (1 Tim 3:3; Titus 1:7);
- Not stubborn, not arrogant (Titus 1:7);
- A lover of good, upright or just, and holy (Titus 1:8);
- Free from the love of money, not greedy for gain, not covetous (1 Tim 3:3; Titus 1:7);
- Manages his household well, his children are under control and faithful, not reckless or rebellious (1 Tim 3:4-5; Titus 1:6);
- Not a recent convert, not a novice (1 Tim 3:6); and
- Of good reputation or well thought of by those outside the faith (1 Tim 3:7).

If a student is not of sound character, he may be asked to suspend his studies with CAPA until such character traits can be demonstrated. CAPA reserves the right to reprimand or dismiss a student whenever we judge to be necessary.

Attire

During class, attire should be smart casual or business casual (no T-shirts). A coat and/or a tie is acceptable, but not required. After class, casual wear is permitted.

Cell Phones

Cell phones should be switched to silent mode while in the classroom. Students are not permitted to use their phones (talk, text, or data) in class.

Soliciting

Since CAPA exists to train pastors, any activity that is not in line with this purpose shall not be permitted at CAPA. Students, faculty, and staff are not allowed to advertise or promote products unless they are deemed to be in line with CAPA's objectives and have received proper approval.

Complaints and Suggestions

Complaints and suggestions should be directed to the Student Body President, who will follow appropriate channels of communication.

Requests for Faculty Members to Preach

If a student would like a faculty member to preach at an event, he must fill out a "Request for Faculty Member to Preach" form. Because of the great interest, only preaching requests from graduates or students in their second or third year will be considered. Also, because preaching engagements outside of CAPA are not part of faculty members' jobs, all preaching requests need to be approved by the elders of the church of that faculty member.

Emmanuel Teacher Training College (ETTC) Policies

Since CAPA is renting facilities at ETTC, students should show proper respect to their faculty, staff, and students, as well as abide by the relevant portions of their code of conduct:

- **Door and locker keys:** At the completion of each module, door and locker keys must be turned in to the Administration. For any misplaced or lost keys, there will be a fine of the amount needed to replace the key. No duplicate keys are to be made.
- **Visitors:** There are to be no visitors in the dormitories. Staff Quarters (Houses) are out of bounds for students. Visitors can be met in the courtyards and/or in the common rooms.

N.B. There are to be no female students/visitors in the men's dormitory, and there are to be no male students/visitors in the female dormitory at **any** time.

Except for emergency issues, visitors who wish to meet students can do so only during student's free times. Therefore, for the purpose of the teaching and learning, visitors coming during class hours shall be kindly asked to wait until such time when students are free.

- **Furnishing and furniture:** Furniture or equipment is not to be moved from one room to another. No nails or tacks may be used on the walls. There is to be **NO** cooking in the dormitory rooms. Foam mattresses are to be protected at all times. Curtains should not be removed.

Students are to furnish their own bedding, including pillows, sheets, towels, and washcloths. It is expected that rooms will be put in order each day and beds well spread every morning.

- **Moving:** Rooms will be assigned at the beginning of each cohort. Any student desiring to move from one room to another in the dormitory must first clear the matter with the administration.
- **Cleanliness:** Rooms are to be kept clean at ALL times. A sweeping and dusting roster should be posted where it is visible and students in each room will take turns to clean the room. Rooms will be inspected on a regular basis.
- **Food:** Food may **not** be taken from the Dining Hall to rooms at any time, except for a “sick tray” which must be approved by the Dean. Therefore, for hygienic purposes no kitchen utensils, plates, spoons shall be found in the dormitories.
- **Laundry:** Students will be responsible for their laundry.

ACADEMIC CALENDAR

For the latest academic calendar, please see the CAPA website (www.capamalawi.org).

ADMISSIONS

ADMISSION REQUIREMENTS

Requirements for admission to CAPA are:

- Acceptable testimony of saving faith in Jesus Christ.
- Acceptable explanation of desire for vocational ministry.
- Affirmation by leadership of home/current church.
- For the Diploma program, an M.S.C.E.
- In order to continue on from the Diploma to a Bachelor of Theology, a student must have completed the Diploma program with a cumulative GPA of 2.5 or higher and no failing marks.

Additionally, he must have a three-year diploma from another institution such as Zomba Theological College, Evangelical Bible College of Malawi, or Baptist Theological Seminary of Malawi. If an applicant has not had the opportunity to attend a three-year diploma program, he may be considered for admission to CAPA provided he has the equivalent of a three-year diploma, such as:

- Demonstration of academic ability. For example, an M.S.C.E. and a two-year Certificate.
- Appropriate life experience. Since CAPA participates in pastoral training, appropriate life experience may be defined as three or more years of ministry experience and having preached 120 or more sermons. Applicants without a three-

year diploma will need a letter from a pastor or church leader affirming they have appropriate life experience.

If a student is allowed to continue on from the Diploma to a Bachelor of Theology with the equivalent of a three-year diploma, his academic progress will be monitored and evaluated throughout the first semester to determine if he will be allowed to continue with his studies.

- For the Master of Divinity program, a completed undergraduate degree from an institution recognized by CAPA.
- Demonstration of a working knowledge of English.
- Completed application process.

In addition to the admission requirements provided above, each student must be involved with a local evangelical church and must be accountable to a pastor, group of elders, or members of a church congregation. He must also demonstrate some form of ministry where he can be evaluated by his local church.

All decisions pertaining to the admission of students are at the discretion of the Admissions Committee.

CAPA will not discriminate on the basis of race, color, nationality, or ethnic origin. However, admission is limited to men. This policy is derived from our commitment to the Bible's teaching about authority in the church (1 Tim 2:12).

ENGLISH REQUIREMENT

Admissions, classroom instruction, assignments, and exams are in English. Since English is not the primary language for many of our students, courses on using English in academic, social, and ministerial contexts are taught to all first year students. However, students will need to demonstrate a working knowledge of English before being admitted to CAPA.

Our hope is that our students will take the concepts they learn in English and apply them to settings in their home languages.

APPLICATION PROCESS

Applications for admission and other related materials can be obtained from CAPA's office or website. Completed applications can be returned to CAPA via mail, email, or in person.

Once all the required application papers are received, Master of Divinity applicants will be scheduled for an interview with the Admissions Committee. Diploma applicants may receive a phone call. After all the interviews and phone calls are complete, the Admissions Committee will consider each applicant as quickly as possible. Once decisions are reached regarding acceptance, applicants will be notified individually.

All applications must be received by 31 May. Please submit all materials as early as possible. Late applications will only be considered if time and space permit.

New students will be admitted annually in August.

INTERNATIONAL STUDENTS

International applicants are required to provide a plan that adequately explains how they will pay for school fees, obtain accommodations and meals between modules, and also care for any dependents they have.

International students are responsible for obtaining all the necessary paperwork to study in Malawi prior to their enrollment at CAPA. Any costs required to obtain this paperwork are the responsibility of the student.

If a student does not plan to return to his home church between modules, the student must find a local church in Malawi that will serve as his church for the practical ministry requirements.

FINANCIAL INFORMATION

TUITION

Through the generosity of donors, CAPA is able to offer the highest level of ministry preparation while maintaining low tuition rates. Tuition charges cover only a fraction of the normal operating expenses and are payable in installments at the beginning of each module.

CAPA admits Day Students and Resident Students. Day Student tuition covers school fees and books, and also breakfast and lunch for the days when class is in session. Resident Students tuition covers school fees and books, and also accommodations, breakfast, lunch, and dinner for the entire 10-day module. Accommodations are limited so students are encouraged to find other housing options whenever possible.

CAPA does not accept cash. Students should deposit their tuition payments into CAPA's bank account (details provided on the inside of the title page of this booklet) and submit their deposit slips as receipt of payment. If a deposit slip is not submitted by the first day of the module, late penalties will apply.

For the latest tuition rates and module dates (which coincide with due dates for tuition payments), please see the CAPA website (www.capamalawi.org).

WITHDRAWALS AND REFUNDS

A student who wishes to withdraw from a program must write a letter stating his intent and submit it to the Dean of Students. He is also required to return all the resources (including books, computer, etc.) that he was using for the semester.

Since donors cover the majority of CAPA's operating expenses, any fees paid by a student for a module in which that student attends any portion of classes cannot be refunded.

FINANCIAL ASSISTANCE THROUGH WORK STUDY

As mentioned above, due to the generosity of donors, CAPA tuition charges are already highly subsidized. Beyond that, a limited number of financial assistance opportunities are available for tuition expenses only.

Only Resident Scholars that are not on academic probation shall be eligible for financial assistance. Day Scholars are expected to pay their tuition fees in full.

Resident Students who are unable to pay school fees shall first exhaust all other means for support, both financially and materially. For example, the student should ask others for money, accommodations, etc. before inquiring of CAPA.

The student shall then write a letter explaining his financial need and fill out a Financial Status Form and submit both of these to the Dean of Students. The Dean of Students shall interview the student and shall relay his findings to Human Resources.

Qualifying students may be awarded Work Study jobs, which will allow them to perform piece work jobs at CAPA in exchange for a reduction in tuition fees.

Seeking financial assistance from CAPA in no way guarantees a student will receive it. Work Study jobs will be available as funds permit.

OTHER FINANCIAL NEEDS

Students are not permitted to ask for or receive money or financial benefits from CAPA professors or staff. Likewise, professors and staff are not permitted to give money or financial benefits to students. This avoids the appearance of favoritism and the compromise of relationships. Any donations from professors and staff will be placed in the general scholarship fund. If a professor or staff member offers financial assistance to a student, that student should direct that person to the Dean of Students so that proper procedures can be followed.

CAPA shall not assume the responsibility of contacting others on behalf of a student in regards to sponsoring or supporting a student. This shall be the responsibility of the student.

STATEMENT OF FAITH

This Statement of Faith is reaffirmed annually by each member of the faculty and the Board of Directors.

THE HOLY SCRIPTURES

- We teach that the Bible is God’s written revelation to man, and thus the 66 books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor 2:7-14; 2 Pet 1:20-21).
- We teach that the Word of God is an objective, propositional revelation (1 Thess 2:13; 1 Cor 2:13), verbally inspired in every word (2 Tim 3:16), absolutely inerrant in the original documents, infallible, and God-breathed.
- We teach the literal, grammatical-historical interpretation of Scripture which affirms the belief that the opening chapters of Genesis present creation in six literal days (Gen 1:31; Exod 31:17).
- We teach that the Bible constitutes the only infallible rule of faith and practice (Matt 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor 2:13; 2 Tim 3:15-17; Heb 4:12; 2 Pet 1:20-21).
- We teach that God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God’s Word to man (2 Pet 1:20-21) without error in the whole or in the part (Matt 5:18; 2 Tim 3:16).

- We teach that, whereas there may be several applications of any given passage of Scripture, there is but one true interpretation. The meaning of Scripture is to be found as one diligently applies the literal grammatical-historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Cor 2:7-15; 1 John 2:20). It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

GOD

- We teach that there is but one living and true God (Deut 6:4; Isa 45:5-7; 1 Cor 8:4), an infinite, all-knowing Spirit (John 4:24), perfect in all His attributes, one in essence, eternally existing in three Persons—Father, Son, and Holy Spirit (Matt 28:19; 2 Cor 13:14)—each equally deserving worship and obedience.

God the Father

- We teach that God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps 145:8-9; 1 Cor 8:6).
- He is the Creator of all things (Gen 1:1-31; Eph 3:9).
- As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Ps 103:19; Rom 11:36).

- His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph 4:6), but He is spiritual Father only to believers (Rom 8:14; 2 Cor 6:18).
- He has decreed for His own glory all things that come to pass (Eph 1:11). He continually upholds, directs, and governs all creatures and events (1 Chro 29:11).
- In His sovereignty He is neither the author nor approver of sin (Hab 1:13; John 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Pet 1:17).
- He has graciously chosen from eternity past those whom He would have as His own (Eph 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (John 1:12; Rom 8:15; Gal 4:5; Heb 12:5-9).

God the Son

- We teach that Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).
- We teach that God the Father created according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operation (John 1:3; Col 1:15-17; Heb 1:2).
- We teach that in the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second Person of the Trinity accepted all the

essential characteristics of humanity and so became the God-Man (Phil 2:5-8; Col 2:9).

- We teach that Jesus Christ represents humanity and deity in indivisible oneness (Mic 5:2; John 5:23; 14:9-10; Col 2:9).
- We teach that our Lord Jesus Christ was virgin born (Isa 7:14; Matt 1:23, 25; Luke 1:26-35); that He was God incarnate (John 1:1, 14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Ps 2:7-9; Isa 9:6; John 1:29; Phil 2:9-11; Heb 7:25-26; 1 Pet 1:18-19).
- We teach that, in the incarnation, the second Person of the Trinity laid aside His right to the full prerogatives of coexistence with God and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Phil 2:5-8).
- We teach that our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Rom 3:24-25; 5:8; 1 Pet 2:24).
- We teach that on the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Rom 3:25; 5:8-9; 2 Cor 5:14-15; 1 Pet 2:24; 3:18).
- We teach that our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our

Advocate and High Priest (Matt 28:6; Luke 24:38-39; Acts 2:30-31; Rom 4:25; 8:34; Heb 7:25; 9:24; 1 John 2:1).

- We teach that in the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Rom 1:4; 4:25; 6:5-10; 1 Cor 15:20, 23).
- We teach that Jesus Christ will return to receive the church, which is His Body, unto Himself at the rapture, and returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1 Thess 4:13-18; Rev 20).
- We teach that the Lord Jesus Christ is the One through whom God will judge all mankind (John 5:22-23):
 - Believers (1 Cor 3:10-15; 2 Cor 5:10)
 - Living inhabitants of the earth at His glorious return (Matt 25:31-46)
 - Unbelieving dead at the Great White Throne (Rev 20:11-15)
- As the Mediator between God and man (1 Tim 2:5), the Head of His Body the church (Eph 1:22; 5:23; Col 1:18), and the coming universal King, who will reign on the throne of David (Isa 9:6; Luke 1:31-33), He is the final Judge of all who fail to place their trust in Him as Lord and Savior (Matt 25:14-46; Acts 17:30-31).

God the Holy Spirit

- We teach that the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Corinthians 2:10-13), emotions (Eph 4:30),

will (1 Cor 12:11), eternity (Heb 9:14), omnipresence (Ps 139:7-10), omniscience (Isa 40:13-14), omnipotence (Rom 15:13), and truthfulness (John 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt 28:19; Acts 5:3-4; 28:25-26; 1 Cor 12:4-6; 2 Cor 13:14; Jer 31:31-34 with Heb 10:15-17).

- We teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. We recognize His sovereign activity in creation (Gen 1:2), the incarnation (Matt 1:18), the written revelation (2 Pet 1:20-21), and the work of salvation (John 3:5-7).
- We teach that the work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (John 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Cor 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (John 16:7-9; Acts 1:5; 2:4; Rom 8:29; 2 Cor 3:18; Eph 2:22).
- We teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Cor 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom 8:9; 2 Cor 3:6; Eph 1:13).
- We teach that the Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible (2 Pet 1:19-21). Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the

Spirit to be filled with (controlled by) the Spirit (John 16:13; Rom 8:9; Eph 5:18; 1 John 2:20, 27).

- We teach that the Holy Spirit administers spiritual gifts to the church. The Holy Spirit glorifies neither Himself nor His gifts by ostentatious displays, but He does glorify Christ by implementing His work of redeeming the lost and building up believers in the most holy faith (John 16:13-14; Acts 1:8; 1 Cor 12:4-11; 2 Cor 3:18).
- We teach, in this respect, that God the Holy Spirit is sovereign in the bestowing of all His gifts for the perfecting of the saints today, and that speaking in tongues and the working of sign miracles in the beginning days of the church were for the purpose of pointing to and authenticating the apostles as revealers of divine truth, and were never intended to be characteristic of the lives of believers (1 Cor 12:4-11; 13:8-10; 2 Cor 12:12; Eph 4:7-12; Heb 2:1-4).

MAN

- We teach that man was directly and immediately created by God in His image and likeness. Man was created free of sin with a rational nature, intelligence, volition, self-determination, and moral responsibility to God (Gen 2:7, 15-25; Jam 3:9). Man was also created by God as either male or female, biologically defined and distinct sexes (Gen 1:27; 2:5-23; 1 Cor 11:11-15; Rom 1:26-27) set by God for each individual (Ps 119:13-14). Confusion between the two is an abomination to Him (Lev 8:22; Deut 22:5; Rom 1:26-27; 1 Cor 6:9).

- We teach that God’s intention in the creation of man was that man should glorify God, enjoy God’s fellowship, live his life in the will of God, and by this accomplish God’s purpose for man in the world (Isa 43:7; Col 1:16; Rev 4:11).
- We teach that in Adam’s sin of disobedience to the revealed will and Word of God, man lost his innocence, incurred the penalty of spiritual and physical death, became subject to the wrath of God, and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. With no recuperative powers to enable him to recover himself, man is hopelessly lost. Man’s salvation is thereby wholly of God’s grace through the redemptive work of our Lord Jesus Christ (Gen 2:16-17; 3:1-19; John 3:36; Rom 3:23; 6:23; 1 Cor 2:14; Eph 2:1-3; 1 Tim 2:13-14; 1 John 1:8).
- We teach that, because all men were in Adam, a nature corrupted by Adam’s sin has been transmitted to all men of all ages, Jesus Christ being the only exception. All men are thus sinners by nature, by choice, and by divine declaration (Psalm 14:1-3; Jer 17:9; Rom 3:9-18, 23; 5:10-12).

SALVATION

- We teach that salvation is wholly of God by grace on the basis of the redemption of Jesus Christ, the merit of His shed blood, and not on the basis of human merit or works (John 1:12; Ephesians 1:7; 2:8-10; 1 Peter 1:18-19).

Election

- We teach that election is the act of God by which, before the foundation of the world, He chose in Christ those whom He graciously regenerates, saves, and sanctifies (Rom 8:28-30; Eph 1:4-11; 2 Thess 2:13; 2 Tim 2:10; 1 Pet 1:1-2).
- We teach that sovereign election does not contradict or negate the responsibility of man to repent and trust Christ as Savior and Lord (Ezek 18:23, 32; 33:11; John 3:18-19, 36; 5:40; Rom 9:22-23; 2 Thess 2:10-12; Rev 22:17). Nevertheless, since sovereign grace includes the means of receiving the gift of salvation as well as the gift itself, sovereign election will result in what God determines. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (John 6:37-40, 44; Acts 13:48; Jam 4:8).
- We teach that the unmerited favor that God grants to totally depraved sinners is not related to any initiative of their own part or to God's anticipation of what they might do by their own will, but is solely of His sovereign grace and mercy (Eph 1:4-7; Titus 3:4-7; 1 Pet 1:2).
- We teach that election should not be looked upon as based merely on abstract sovereignty. God is truly sovereign, but He exercises this sovereignty in harmony with His other attributes, especially His omniscience, justice, holiness, wisdom, grace, and love (Rom 9:11-16). This sovereignty will always exalt the will of God in a manner totally consistent with His character as revealed in the life of our Lord Jesus Christ (Matt 11:25-28; 2 Tim 1:9).

Regeneration

- We teach that regeneration is a supernatural work of the Holy Spirit by which the divine nature and divine life are given (John

3:3-7; Titus 3:5). It is instantaneous and is accomplished solely by the power of the Holy Spirit through the instrumentality of the Word of God (John 5:24) when the repentant sinner, as enabled by the Holy Spirit, responds in faith to the divine provision of salvation.

- Genuine regeneration is manifested by fruits worthy of repentance as demonstrated in righteous attitudes and conduct. Good works are the proper evidence and fruit of regeneration (1 Cor 6:19-20; Eph 2:10), and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through faithful obedience to the Word of God (Eph 5:17-21; Phil 2:12b; Col 3:16; 2 Pet 1:4-10).
- This obedience causes the believer to be increasingly conformed to the image of our Lord Jesus Christ (2 Cor 3:18). Such a conformity is climaxed in the believer's glorification at Christ's coming (Rom 8:17; 2 Pet 1:4; 1 John 3:2-3).

Justification

- We teach that justification before God is an act of God (Rom 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Luke 13:3; Acts 2:38; 3:19; 11:18; Rom 2:4; 2 Cor 7:10; Isa 55:6-7) and confess Him as sovereign Lord (Rom 10:9-10; 1 Cor 12:3; 2 Cor 4:5; Phil 2:11).
- This righteousness is apart from any virtue or work of man (Rom 3:20; 4:6) and involves the imputation of our sins to Christ (Col 2:14; 1 Pet 2:24) and the imputation of Christ's righteousness to us (1 Cor 1:30; 2 Cor 5:21).
- By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Rom 3:26).

Sanctification

- We teach that every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This sanctification is positional and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or condition (Acts 20:32; 1 Cor 1:2, 30; 6:11; 2 Thess 2:13; Heb 2:11; 3:1; 10:10, 14; 13:12; 1 Pet 1:2).
- We teach that there is also, by the work of the Holy Spirit, a progressive sanctification by which the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (John 17:17, 19; Rom 6:1-22; 2 Cor 3:18; 1 Thess 4:3-4; 5:23).
- In this respect, we teach that every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life are unscriptural. Eradication of sin is not possible, but the Holy Spirit does provide for victory over sin (Gal 5:16-25; Eph 4:22-24; Phil 3:12; Col 3:9-10; 1 Pet 1:14-16; 1 John 3:5-9).

Security

- We teach that all the redeemed, once saved, are kept by God's power and are thus secure in Christ forever (John 5:24; 6:37-40; 10:27-30; Rom 5:9-10; 8:1, 31-39; 1 Cor 1:4-8; Eph 4:30; Heb 7:25; 13:5; 1 Pet 1:5; Jude 24).
- We teach that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word, which, however, clearly forbids the use of Christian liberty as an occasion for sinful living and carnality (Rom 6:15-22; 13:13-14; Gal 5:13, 25-26; Titus 2:11-14).

Separation

- We teach that separation from sin is clearly called for throughout the Old and New Testaments, and that the Scriptures clearly indicate that in the last days apostasy and worldliness shall increase (2 Cor 6:14-7:1; 2 Tim 3:1-5).
- We teach that, out of deep gratitude for the undeserved grace of God granted to us, and because our glorious God is so worthy of our total consecration, all the saved should live in such a manner as to demonstrate our adoring love to God and so as not to bring reproach upon our Lord and Savior. We also teach that separation from all religious apostasy and worldly and sinful practices is commanded of us by God (Rom 12:1-2, 1 Cor 5:9-13; 2 Cor 6:14-7:1; 1 John 2:15-17; 2 John 9-11).
- We teach that believers should be separated unto our Lord Jesus Christ (2 Thess 1:11-12; Heb 12:1-2) and affirm that the Christian life is a life of obedient righteousness that reflects the teaching of the Beatitudes (Matt 5:2-12) and a continual pursuit of holiness (Rom 12:1-2; 2 Cor 7:1; Heb 12:14; Titus 2:11-14; 1 John 3:1-10).

THE CHURCH

- We teach that all who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual Body, the church (1 Cor 12:12-13), the bride of Christ (2 Cor 11:2; Eph 5:23-32; Rev 19:7-8), of which Christ is the Head (Eph 1:22; 4:15; Col 1:18).
- We teach that the formation of the church, the Body of Christ, began on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Cor 15:51-52; 1 Thess 4:13-18).
- We teach that the church is thus a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Ephesians 2:11-3:6). The church is distinct from Israel (1 Corinthians 10:32), a mystery not revealed until this age (Ephesians 3:1-6; 5:32).
- We teach that the establishment and continuity of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:23, 27; 20:17, 28; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1) and that the members of the one spiritual Body are directed to associate themselves together in local assemblies (1 Corinthians 11:18-20; Hebrews 10:25).
- We teach that the one supreme authority for the church is Christ (1 Corinthians 11:3; Ephesians 1:22; Colossians 1:18) and that church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the

assembly are elders (also called bishops, pastors, and pastor-teachers; Acts 20:28; Eph 4:11) and deacons, both of whom must meet biblical qualifications (1 Tim 3:1-13; Titus 1:5-9; 1 Pet 5:1-5).

- We teach that these leaders lead or rule as servants of Christ (1 Tim 5:17-22) and have His authority in directing the church. The congregation is to submit to their leadership (Heb 13:7, 17).
- We teach the importance of discipleship (Matt 28:19-20; 2 Tim 2:2), mutual accountability of all believers to each other (Matt 18:5-14), as well as the need for discipline of sinning members of the congregation in accord with the standards of Scripture (Matt 18:15-22; Acts 5:1-11; 1 Cor 5:1-13; 2 Thess 3:6-15; 1 Tim 1:19-20; Titus 1:10-16).
- We teach the autonomy of the local church, free from any external authority or control, with the right of self-government and freedom from the interference of any hierarchy of individuals or organizations (Titus 1:5). We teach that it is scriptural for true churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its elders and their interpretation and application of Scripture, should be the sole judge of the measure and method of its cooperation. The elders should determine all other matters of membership, policy, discipline, benevolence, and government as well (Acts 15:19-31; 20:28; 1 Cor 5:4-7, 13; 1 Pet 5:1-4).
- We teach that the purpose of the church is to glorify God (Eph 3:21) by building itself up in the faith (Eph 4:13-16), by instruction of the Word (2 Tim 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 John 1:3), by keeping the ordinances (Luke 22:19;

Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matt 28:19; Acts 1:8; 2:42).

- We teach the calling of all saints to the work of service (1 Cor 15:58; Eph 4:12; Rev 22:12).
- We teach the need of the church to cooperate with God as He accomplishes His purpose in the world. To that end, He gives the church spiritual gifts. He gives men chosen for the purpose of equipping the saints for the work of the ministry (Eph 4:7-12), and He also gives unique and special spiritual abilities to each member of the Body of Christ (Rom 12:5-8; 1 Cor 12:4-31; 1 Pet 4:10-11).
- We teach that there were two kinds of gifts given the early church: miraculous gifts of divine revelation and healing, given temporarily in the apostolic era for the purpose of confirming the authenticity of the apostles' message (Heb 2:3-4; 2 Cor 12:12); and ministering gifts, given to equip believers for edifying one another. With the New Testament revelation now complete, Scripture becomes the sole test of the authenticity of a man's message, and confirming gifts of a miraculous nature are no longer necessary to validate a man or his message (1 Cor 13:8-12). Miraculous gifts can even be counterfeited by Satan so as to deceive even believers (1 Cor 13:13-14:12; Rev 13:13-14). The only gifts in operation today are those nonrevelatory equipping gifts given for edification (Rom 12:6-8).
- We teach that no one possesses the gift of healing today, but that God does hear and answer the prayer of faith and will answer in accordance with His own perfect will for the sick, suffering, and afflicted (Luke 18:1-6; John 5:7-9; 2 Cor 12:6-10; Jam 5:13-16; 1 John 5:14-15).

- We teach that two ordinances have been committed to the local church: baptism and the Lord’s Supper (Acts 2:38-42). Christian baptism by immersion (Acts 8:36-39) is the solemn and beautiful testimony of a believer showing forth his faith in the crucified, buried, and risen Savior, and his union with Him in death to sin and resurrection to a new life (Rom 6:1-11). It is also a sign of fellowship and identification with the visible Body of Christ (Acts 2:41-42).
- We teach that the Lord’s Supper is the commemoration and proclamation of His death until He comes, and should be always preceded by solemn self-examination (1 Cor 11:28-32). We also teach that, whereas the elements of Communion are only representative of the flesh and blood of Christ, participation in the Lord’s Supper is nevertheless an actual communion with the risen Christ, who indwells every believer, and so is present, fellowshiping with His people (1 Cor 10:16).

ANGELS

Holy Angels

- We teach that angels are created beings and are therefore not to be worshiped. Although they are a higher order of creation than man, they are created to serve God and to worship Him (Luke 2:9-14; Heb 1:6-7, 14; 2:6-7; Rev 5:11-14; 19:10; 22:9).

Fallen Angels

- We teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator (Isa 14:12-17; Ezek 28:11-19), by taking numerous angels with him in

his fall (Matt 25:41; Rev 12:1-14), and by introducing sin into the human race by his temptation of Eve (Gen 3:1-15).

- We teach that Satan is the open and declared enemy of God and man (Isa 14:13-14; Matt 4:1-11; Rev 12:9-10); that he is the prince of this world, who has been defeated through the death and resurrection of Jesus Christ (Rom 16:20); and that he shall be eternally punished in the lake of fire (Isa 14:12-17; Ezek 28:11-19; Matt 25:41; Rev 20:10).

LAST THINGS

Death

- We teach that physical death involves no loss of our immaterial consciousness (Rev 6:9-11), that the soul of the redeemed passes immediately into the presence of Christ (Luke 23:43; Phil 1:23; 2 Cor 5:8), that there is a separation of soul and body (Phil 1:21-24), and that, for the redeemed, such separation will continue until the rapture (1 Thess 4:13-17), which initiates the first resurrection (Rev 20:4-6), when our soul and body will be reunited to be glorified forever with our Lord (Phil 3:21; 1 Cor 15:35-44, 50-54). Until that time, the souls of the redeemed in Christ remain in joyful fellowship with our Lord Jesus Christ (2 Cor 5:8).
- We teach the bodily resurrection of all men, the saved to eternal life (John 6:39; Rom 8:10-11, 19-23; 2 Cor 4:14), and the unsaved to judgment and everlasting punishment (Dan 12:2; John 5:29; Rev 20:13-15).

- We teach that the souls of the unsaved at death are kept under punishment until the second resurrection (Luke 16:19-26; Rev 20:13-15), when the soul and the resurrection body will be united (John 5:28-29). They shall then appear at the Great White Throne Judgment (Rev 20:11-15) and shall be cast into hell, the lake of fire (Matt 25:41-46), cut off from the life of God forever (Dan 12:2; Matt 25:41-46; 2 Thess 1:7-9).

The Rapture of the Church

- We teach the personal, bodily return of our Lord Jesus Christ before the seven-year tribulation (1 Thess 4:16; Titus 2:13) to translate His church from this earth (John 14:1-3; 1 Cor 15:51-53; 1 Thess 4:15- 5:11) and, between this event and His glorious return with His saints, to reward believers according to their works (1 Cor 3:11-15; 2 Cor 5:10).

The Tribulation Period

- We teach that immediately following the removal of the church from the earth (John 14:1-3; 1 Thess 4:13-18) the righteous judgments of God will be poured out upon an unbelieving world (Jer 30:7; Dan 9:27; 12:1; 2 Thess 2:7-12; Rev 16), and that these judgments will be climaxed by the return of Christ in glory to the earth (Matt 24:27-31; 25:31-46; 2 Thess 2:7-12).
- At that time the Old Testament and tribulation saints will be raised and the living will be judged (Dan 12:2-3; Rev 20:4-6).
- This period includes the seventieth week of Daniel's prophecy (Dan 9:24-27; Matt 24:15-31; 25:31-46).

The Second Coming and the Millennial Reign

- We teach that, after the tribulation period, Christ will come to earth to occupy the throne of David (Matt 25:31; Luke 1:31-33; Acts 1:10-11; 2:29-30) and establish His messianic kingdom for 1,000 years on the earth (Rev 20:1-7).
- During this time the resurrected saints will reign with Him over Israel and all the nations of the earth (Ezek 37:21-28; Dan 7:17-22; Rev 19:11-16).
- This reign will be preceded by the overthrow of the Antichrist and the False Prophet, and by the removal of Satan from the world (Dan 7:17-27; Rev 20:1-7).
- We teach that the kingdom itself will be the fulfillment of God's promise to Israel (Isa 65:17-25; Ezek 37:21-28; Zech 8:1-17) to restore them to the land that they forfeited through their disobedience (Deut 28:15-68). The result of their disobedience was that Israel was temporarily set aside (Matt 21:43; Rom 11:1-26), but will again be awakened through repentance to enter into the land of blessing (Jer 31:31-34; Ezek 36:22-32; Rom 11:25-29).
- We teach that this time of our Lord's reign will be characterized by harmony, justice, peace, righteousness, and long life (Isa 11; 65:17-25; Ezek 36:33-38), and will be brought to an end with the release of Satan (Rev 20:7).

The Judgment of the Lost

- We teach that following the release of Satan after the 1,000-year reign of Christ (Rev 20:7), Satan will deceive the nations of the earth and gather them to battle against the saints and the

beloved city, at which time Satan and his army will be devoured by fire from heaven (Rev 20:9).

- Following this, Satan will be thrown into the lake of fire and brimstone (Matt 25:41; Rev 20:10), whereupon Christ, who is the Judge of all men (John 5:22), will resurrect and judge the great and small at the Great White Throne Judgment.
- We teach that this resurrection of the unsaved dead to judgment will be a physical resurrection, whereupon receiving their judgment (John 5:28-29), they will be committed to an eternal conscious punishment in the lake of fire (Matt 25:41; Rev 20:11-15).

Eternity

- We teach that after the closing of the millennium, the temporary release of Satan, and the judgment of unbelievers (2 Thess 1:9; Rev 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Pet 3:10) and replaced with a new earth, wherein only righteousness dwells (Eph 5:5; Rev 20:15; 21:1-27; 22:1-21).
- Following this, the heavenly city will come down out of heaven (Rev 21:2) and will be the dwelling place of the saints, where they will enjoy forever fellowship with God and one another (John 17:3; Rev 21-22).
- Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Cor 15:24-28), that in all spheres the triune God may reign forever and ever (1 Cor 15:28).