



WAUKESHA BIBLE CHURCH

PASTORAL RESIDENCY & SUMMER INTERNSHIP

DEVELOPING AND EQUIPPING
INDIVIDUALS TO PASTOR
AND PLANT CHURCHES LOCALLY
AND NATIONALLY

DEPLOY 401:
WHERE WE GO

TABLE OF CONTENTS

Revised November 2023

A WORD OF EXPLANATION	1
VISION and MISSION	3
STRATEGY	6
CURRICULUM	8
IDENTIFYING RESIDENTS & INTERNS	10
EXPECTATIONS	12
APPENDIX A: Statement of Faith	16
APPENDIX B: Theological DNA	20
APPENDIX C: Selection Process	25

A WORD OF EXPLANATION

“...and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.” (2 Timothy 2:2)

Pastoral Residency (2-year program)

The Pastoral Residency is for individuals who desire to receive practicum training in pastoral ministry. The pastoral resident will work closely with our pastors and elders through an intentional curriculum of theological training, leadership development, ministry responsibilities, teaching and preaching opportunities, and a variety of pastoral responsibilities.

The intent of the residency is to learn how to pastor from the inside out, with an end result of either stepping into a lead pastoral role in an existing church or to plant a new church. The residents we invest in will continue to network with Waukesha Bible Church in order to replicate the process in order for the mission to advance.

Summer Internship

The Summer Internship serves as a pre-residency program. The summer internship will focus exclusively on equipping the participants with our Theological DNA and training in pastoral responsibilities that happen in the “classroom of life.” The internship gives both the participant and our leadership an opportunity to determine if the intern would be a good fit in our Pastoral Residency program.

Our Mission as a Local Church

2 Timothy 2:2 exhorts church leadership to intentionally replicate itself in the lives of those *in whom* the desire to be in local church leadership appears and *on whom* the call of God for vocational ministry rests.

Every local church should have the resources internally to be self-governing, self-supporting, and self-propagating. The primary means of self-propagating is the raising up of the next generation of servant leaders who will pastor existing churches and plant new ones. The elders of WBC believe they are capable, under God’s direction and the

A WORD OF EXPLANATION

consensus of its people, to identify those on whom the call of God rests for these leadership positions.

As these individuals believe God is directing their lives toward vocational ministry we must ask the question, “What is our role as a local church fellowship to these individuals?” Deploy 401 seeks to answer and address this desire on a local church level.

Deploy 401 provides an opportunity for select individuals to come under the tutelage of a local church leadership in the context of a Christ-Exalting, Word-Centered, Grace-Based, Global-Impacting Fellowship. The intent of the residency is to learn the church from the inside out. The end result is to have like-minded individuals who share the Theological DNA of WBC pastoring existing churches and planting new ones inside of a mutually resourced network.

This ministry is primarily targeting those who believe God might be leading them to pastor an existing church or plant a new church in a local or national context. Such churches pastored and planted will seek to work within a network where the gospel is guarded, celebrated, and proclaimed.

If you believe God might be leading you to pastor an existing church and/or to plant a new church, are 18 years of age or older, and desire to place yourself in the context of a local church and under its leadership, then we would invite you to take the next step and fill out an application available to download @ waukeshabible.org/missions.

We are together for the gospel,

The Elders of Waukesha Bible Church



VISION of GOD

*to see the earth filled with
the knowledge of the LORD
as the waters cover the sea.*

WHY GOD'S VISION IS OUR VISION

All of Scripture is telling a singular *Story* from Genesis through Revelation – a story that revolves around the person and work of Jesus. This *Story* is of the God who creates humanity as His image-bearers for the purpose of knowing and experiencing the joy that He has within Himself as Father, Son, and Holy Spirit. From the very beginning, the intent of this relationship of knowing and enjoying God was to be the common experience of all humanity. The expectation to fill the earth with image-bearers who would rule and reign over creation enjoying their Creator was to be normative (Gen. 1:28). Although the image was marred when God's offer of intimacy was rejected (Gen. 3), God's vision continued. Through promise (Gen. 3:15) and picture (Gen. 3:21) God's plan to rescue His fallen image-bearers would be enacted, and throughout the storyline His vision would be continually revealed (Num. 14:21; Isa. 11:9; Hab. 2:14; Ps. 22:27) until it would be finally realized in and through Jesus Christ. As all of creation awaits the final unveiling of Jesus when the vision will be forever the present reality, those image-bearers who know and enjoy Him live to see this vision become reality for the nations.

KEY TEXT: *They will not hurt or destroy in all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea (Isaiah 11:9; context: Isaiah 10:20-12:6)*



WHY GOD'S MISSION IS OUR MISSION

As image-bearers of God, we are privileged to be part of His *Story*. Through the text of Scripture, we have come to know and believe what God declares to be His vision for all image-bearers; therefore, His vision has become our vision. Likewise, we believe Scripture to reveal His mission for accomplishing His vision. What God the Father promised in Genesis 3:15, God the Son fulfilled through His incarnation, sinless life, substitutionary death, and glorious resurrection – the gospel. Jesus Christ, the Son of God, was the fulfillment of the seed promise and blood picture given in Genesis 3:15, 21. The innocent died for the guilty, and through this substitutionary atonement God would rescue and redeem His fallen image-bearers. This gospel – good news – must fill the earth as the waters cover the sea, but what is the means by which God has chosen to carry out this message? How will His mission be accomplished? Surprisingly, it is through securing a people for Himself who respond to His grace through faith – *the church*. These followers of Jesus were entrusted with the mission to make disciples who would make disciples of all nations.

KEY TEXT: *And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matthew 28:18-20)*

HOW WILL WE WORK TO SEE THE VISION REALIZED?

As a church, we are working to see the vision of God realized through the equipping of individuals who can pastor existing churches and/or plant new churches.

Fully convinced of the vision and mission of God, our goal is to see a network of churches that are reproducing more churches, each with our Theological DNA and who are mutually supporting one another for the greater mission of seeing God's vision realized.

STRATEGY

At the heart of our strategy lies the resident. Our desire is to raise up individuals from within our fellowship and identify those from other churches who are willing to partner with us and participate in our pastoral residency program with the intent of either pastoring an existing church or planting a new church locally or nationally within a growing network.

WBC RESIDENCY

The process of our residency includes the following:

- **Identifying** those on whom God's gifting rests.
- **Equipping** them in a two-year cycle to learn the pastorate from the inside out in preparation to either pastor an existing church or plant a new church.
- **Sending** them to an appropriate location.
- **Supporting** them with all available resources.
- **Networking** with the church for further mission and ongoing relational connection.

IDENTIFYING residents from within our fellowship or those from other churches will be an ongoing process of the Elder Council. Initially, all participants will be considered on the basis of their current theological training. Those having a degree or certificate from a Bible College, University, Institute, or Seminary will complete our application process and begin meeting with the Elders to take the next steps in the process. This may begin by participating in our pastoral internship program to determine whether or not the pastoral residency would be a good fit.

Any applicants without formal theological training will work with the Elder Council to determine appropriate next steps for theological formation.

EQUIPPING the resident will be an intentional process of both formal and informal training. Convinced that the pastorate is learned by pastoring (shepherding) in real churches, our two-year equipping process is designed to be highly relational allowing our residents to

experience every aspect of pastoral and ministry life. Our DEPLOY 401 curriculum is a hybrid of theological training, leadership development, ministry responsibilities, teaching opportunities, and a variety of relational outlets. This equipping process will have check points every three months to gauge the resident's progress and assess viable next steps.

SENDING qualified and commissioned Elders/Pastors to either pastor or church-plant to appropriate locations will be a highly strategic process involving critical input from other churches and agencies with whom we network. The Elders of WBC will help each qualified resident (i.e. pastor/church planter) discover his strengths, gifting, and passions to assist in determining whether he is better equipped to pastor an existing church or plant a new church locally or nationally. Specific locations will be assessed and targeted on a case by case basis.

SUPPORTING those sent out by WBC will involve much more than finances. This financial remuneration will begin as a resident. The initial level of compensation will be individually determined by the Elders of WBC. Each pastor and church planter commissioned by us will have different needs and levels of support. We will endeavor to make all available resources (time, finances, personnel, equipment, etc.) readily accessible to the best of our ability for the forward advance of the gospel.

NETWORKING will be an ongoing and necessary aspect of our relationship that will continue to strengthen WBC and our fellow churches to keep the gospel central and move the mission forward.



CURRICULUM

The controlling factor within the **DEPLOY 401** Curriculum is the Church's THEOLOGICAL DNA [see Appendix B].

Currently, there are seven categories defining the WBC Theology.

I. Our Gospel DNA

Fundamentally, we believe that what God does in our justification, He equally does in our current sanctification and in our future glorification. We separate these categories for examination, but believe their existence is interdependent.

II. Our Hermeneutical DNA

We believe there is divine intent behind the Bible. We believe each book of the Bible has intentional structure, and the structure reveals the primary emphasis of the author. We endeavor to use the Simeon Trust principles in studying, teaching, and applying the Bible to remain consistent in our approach and true to the biblical text within its context.

III. Our Elders DNA [Prime Directive]

We believe elders are to protect this Theological DNA internally and work to promote this Theological DNA externally. Their primary function as elders and allotment of time and energy is toward Word, prayer, and shepherding God's flock.

IV. Our Missions DNA

We believe our mission of raising up future pastors and church planters moves us ever closer to seeing God's Vision fulfilled on earth even as it is in heaven.

V. Our Ecclesiastical DNA



We believe the Christian life is lived in and through the local church as a consequence of the gospel. We believe local churches are to be self-supporting, self-governing, and self-propagating inside of an interdependent relationship with other local churches.

VI. Our Horizontal DNA

Our Horizontal Distinctive indicates how thoroughly the gospel transforms lives. We believe the New Testament teaches the inseparable relationship between one's justification and one's sanctification, thus, faith and works must always go together and must always sequentially follow that order. Faith is causal and work is consequential. Faith alone saves; but saving faith is never alone. We believe although sanctification/fruit is inevitable, it is not measurable (Matt. 7:15-28). Thus, the New Testament imperative is descriptive of the Christian and not prescriptive for the Christian.

VII. Our Historical DNA

We believe who we are has historical roots and global connections through Confessions and Creeds. We seek to network with, not separation from other local churches.

IDENTIFYING RESIDENTS

PROCESS FOR IDENTIFYING RESIDENTS

An overview of the process we use to identify future residents:

1. Candidate emerges (internal/external). May be a graduate of our pastoral internship (see Appendix D).
2. Candidate downloads and completes an application.
3. Missions committee reviews and evaluates application.
4. Elders interview candidate (in person, phone, or Zoom).
5. Elders evaluate support level and impact to budget.
6. Elders accept applicant into program.
7. Resident is presented to the congregation.

Evaluation Criteria

Each candidate is evaluated in five main categories throughout the residency to ensure alignment and adequate preparation:

- **Strategy** – What is the candidate’s understanding of what is involved in the pastoring of an existing church and/or the planting of a new one?
- **Support** – How will the candidate financially sustain himself and/or his family during his time as a resident?
- **Theology** – Can the candidate give a clear understanding of the following six areas?
 - Their understanding of the Gospel
 - Their approach to studying the Bible in preparation for teaching/preaching
 - Their understanding of the role of elders in the local church
 - Their philosophy and strategy for missions
 - Their understanding of the local church
 - Their understanding of the phrase “apostolic and catholic church”
- **Equipping** – What has been their formal and informal educational development?
- **Alignment** – With what individuals, authors, organizations, and/or ministries would they currently align?

IDENTIFYING INTERNS

PROCESS FOR IDENTIFYING INTERNS

An overview of the process we use to identify summer interns:

1. Candidate emerges (internal/external).
2. Candidate downloads and completes internship application.
3. Missions committee reviews and evaluates application.
4. Elders interview candidate (in person, phone, or Zoom).
5. Elders accept applicant into program.

WHAT INTERNS CAN EXPECT

An overview of what participants can expect from our summer internship:

1. Housing provided (if needed)
2. Monetary stipend (plus, offering taken at end of summer)
3. Theological Training
4. Pastoral Equipping (practical/mentoring)
5. Preaching/Teaching opportunities
6. We will comply with all expectations and requirements for any intern's accreditation school or agency

RESIDENT EXPECTATIONS

The resident will be evaluated every three months in the following five areas: Strategy, Support, Theology, Equipping, and Alignment. The evaluations will determine the progress of the resident and help the Elders assess where any adjustments to the program are needed. The applicants will participate in and fulfill the following requirements (detailed checkpoints will be in their syllabus):

STRATEGY

Under the guidance of the Elders of WBC, the intern will explore one of the following options:

1. Pastoring opportunities through networks or agencies that either align closely or are flexible enough to allow us to pastor without compromising our Theological DNA.
2. Church planting through agencies or networks that will help assist throughout the entire process – assessing, coaching, and equipping.

SUPPORT

1. The resident will have a means of financially supporting himself (and his family if married) during the entire program.
2. In addition to outside employment, there will be approximately a 15-hour commitment to the ministry of WBC each week. The level of financial compensation will be dependent on the number of hours devoted to ministry. Many of the hours will be used in various meetings and ministry engagements.
3. Receive instruction on financial stewardship through such avenues as Financial Peace University and/or a personal financial coach.

THEOLOGY

1. The resident will submit their own *Statement of Faith* covering the following areas of theology: Bibliology, Theology Proper, Pneumatology, Christology, Anthropology, Hamartiology, Soteriology, Ecclesiology, Eschatology, and Angelology.
2. The resident will understand theology's historical development within the church.
3. The resident will read 6-10 assigned books (or approximately 1200 pages) with short reports on each book read.

EQUIPPING

The resident will:

1. Learn our Gospel DNA
 - Participate in Discover 101 and Deepen 201 (Year 1)
 - Participate in Gloria Institute (Wednesdays 6:30-8pm)
 - Teach either select lessons in Gloria Institute or for an entire semester (Year 2)
2. Learn our Hermeneutical DNA
 - Learn and practice the *Simeon Trust* principles for Bible study
 - Attend the annual *Simeon Trust* workshop
 - Participate in the WBC annual *Simeon Trust* seminar
3. Learn our Elder DNA
 - Teach select lessons in Discover 101 and Deepen 201 (Year 2)
 - Attend Elder meetings
 - Attend Deacon meetings
 - Participate in *Stephen Ministry* training course
 - If feasible, attend staff meetings
4. Learn our Missions DNA

EXPECTATIONS

- Participate in the missions subcommittee for the promoting of the mission DNA of WBC
 - If possible, visit the various locations where WBC is currently involved
5. Learn our Ecclesiastical DNA
- Be present at all church wide events [i.e. attend church services, potlucks, work days, game nights, etc.]
 - Participate in various ministry platforms
 - Co-lead overseeing an area of ministry
 - Be involved in the prayer ministry on Sunday mornings
 - Interview three pastors of recognized evangelical churches in order to understand the role of a pastor in the local church context and the missionary objective
6. Learn our Historical DNA
- Become familiar with select historical documents within the evangelical tradition (see Historical DNA in Appendix B).
 - Participate in a church history course (unless previously fulfilled in undergrad).

ALIGNMENT

The resident will meet the qualifications to join the Elder Council at WBC and become ordained by this Council as the final step in the pastoral residency process before being commissioned to either pastor an existing church or plant a new church.

ELDER COUNCIL EXPECTATIONS

As Elders of WBC, we will be committed to:

1. Pray regularly for our resident.
2. Provide necessary resources to assist in the ongoing residency experience.
3. Provide guidance and counseling for the resident's physical, emotional, relational, financial, and spiritual health needs.
4. Meet every three months to determine the progress and direction of our resident.
5. Give direction and assistance to our pastoral resident for their eventual placement in a church.

APPENDIX A

WBC STATEMENT OF FAITH

Ratified by the Church Membership on January 30, 2022

[According to the Categories of Systematic Theology]

A. **The Holy Scriptures**

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God,¹ without error in the original writings,² infallible when properly handled,³ and the final authority for faith and life.⁴

(1) 2 Tim. 3:15-17; (2) Ps. 12:6; (3) 2 Tim. 2:14-18; (4) Ps. 119:105; Prov. 6:23; 2 Tim. 3:15-17; Rev. 22:18, 19

B. **The Godhead**

We believe in one Triune God, Creator of all things, eternally existing in three persons Father, Son, and Holy Spirit co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections. The Triune God performs distinct, but harmonious offices in the work of creation, providence, and redemption.

Deut. 6:4; Matt. 28:19; 1 Cor. 12:4-6; 2 Cor. 13:14; Eph. 2:18-20

C. **The Father**

We believe the distinguishing quality of the Father in contrast to the Son and Holy Spirit is found in the economy of the Tri-unity. Their economy describes the manner in which they relate to one another. In the functioning of the Trinity, the Father is said to send the Son¹ and together they send the Spirit.²

(1) John 3:16, 17; 1 John 4:14; (2) John 14:16, 26; 15:26; 16:7

D. **The Son**

We believe the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God,¹ conceived by the Holy Spirit and born of the Virgin Mary,² in order that He

might reveal God to humanity³ and redeem sinful humanity from sin.⁴ We believe the Lord Jesus Christ ascended to heaven,⁵ and is now exalted at the right hand of God,⁶ where, as our High Priest⁷, He fulfills the ministry of Representative,⁸ Intercessor, and Advocate,⁹ who mediates before the Father in our behalf.¹⁰

(1) John 1:1-2, 14; (2) Luke 1:34-35; (3) John 14:9; Col. 1:15; Heb. 1:3; (4) Matt. 1:21; Gal. 4:4-5; (5) Acts 1:9-11; (6) Col. 3:1; Heb. 1:3; Rom. 8:34; (7) Heb. 2:17-18; 4:14-16; (8) Rom. 5:12-21 (9) Heb. 7:25; Rom. 8:34; 1 John 2:1-2; (10) 1 Tim. 2:5

E. **The Holy Spirit**

We believe the Holy Spirit is a person [i.e. self-identifying and relational] who convicts the world of sin, of righteousness, of judgment,¹ and that He is the Supernatural Agent in regeneration,² indwelling and abiding in them individually³ and corporately.⁴ The Holy Spirit along with Jesus advocates and intercedes for His people,⁵ sovereignly bestowing all spiritual gifts for the good of the Church,⁶ and sealing all believers unto the day of redemption.⁷

(1) John 16:7-15; (2) Titus 3:4-7; (3) Rom. 8:1-11; (4) Eph. 2:22; (5) Romans 8:26-39; Heb. 7:23-28; 1 John 2:1, 2 (6) 1 Cor. 12:1-11 (7) Eph. 1:13, 14

F. **The Sin of Humanity**

We believe humanity was created in the image and likeness of God,¹ but that in Adam's sin humanity fell,² inherited a sinful nature, and became alienated from God.³ Moreover, humanity is in total rebellion against God, and of himself utterly unable to remedy his lost condition.⁴

(1) Gen. 1:26-27; (2) Rom. 5:12-21; (3) Eph. 2:11, 12; (4) Rom. 3:10-18; Eph. 2:1-3

G. Salvation

We believe the Lord Jesus Christ as the fulfillment of the Seed Promise,¹ accomplished our redemption through His perfect obedience² and voluntary substitutionary death on the cross.³ In so doing, He completed the Blood Picture.⁴ He made the forgiveness of our sins⁵ sure by His physical resurrection from the dead.⁶ We believe that salvation (justification, sanctification, and glorification) is the gift of God brought to man by grace and received by personal faith in the Lord Jesus Christ.⁷

(1) Gen. 3:15; Gal. 3:16; (2) Rom. 3:19-26; 8:1-4; (3) 2 Cor. 5:21; 1 Pet. 2:24; (4) Gen. 3:21; Matt. 26:28; 1 Peter 1:19; 1 John 1:7; Rev. 12:11 (5) Rom. 3:24-25; 4:25 (6) 1 Pet. 1:3-5; (7) John 1:12, 13; Eph. 2:8-10

H. The Church

We believe the church is the body¹ and the espoused bride of Christ² and is represented through the gathering of local churches with Christ as the head.³ We believe the Church has been tasked with the ministry of reconciliation to proclaim the Gospel⁴ both near and far⁵ for the gathering and perfecting of the saints in this present age⁶ and is God's means of spreading His glory globally.⁷

(1) 1 Cor. 12:12-14; (2) 2 Cor. 11:2; (3) Eph. 1:22, 23; (4) 2 Cor. 5:18, 19; (5) Matt. 28:18-20; Acts 1:8 (6) Eph. 4:11-16; (7) Acts 2:1-13, 41-47

I. Satan

We believe Satan is a created being and the first angel to fall.¹ He is the open and declared enemy of God and humanity.² He was judicially defeated at Christ's death and resurrection,³ and that he shall be eternally punished in the Lake of Fire.⁴

(1) Gen. 3:1; Isa. 14:12-17; Luke 10:18; (2) Job 1:6-7; Rev. 13:7; (3) Col. 2:15; Heb. 2:14; (4) Rev. 20:10

J. The Coming of Christ

We believe we are in the last days,¹ and the return of Jesus is imminent.² When He does return, He will come to judge the living and the dead³ at which time death, the last enemy, will be defeated.⁴ At that time, He will turn everything over to the Father, so that “God will be all in all.”⁵

(1) 1 John 2:18-20; (2) James 5:7-9; (3) Acts 10:42; 17:31; 2 Tim. 4:1; (4) 1 Cor. 15:20-28; (5) 1 Cor. 15:28

K. The Eternal State

We believe in the bodily resurrection of all humanity; the saved to eternal life and the unsaved to everlasting punishment.

Matt. 25:31-46; John 5:28-29; 1 Thess. 4:13-5:10

APPENDIX B

THEOLOGICAL DNA of WAUKESHA BIBLE CHURCH

OUR GOSPEL DNA

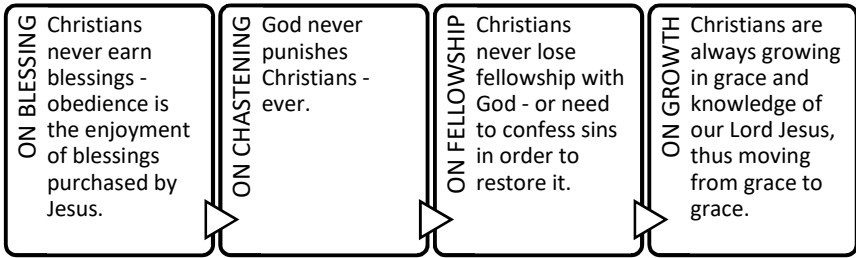
Our Gospel DNA indicates how we understand our relationship to God through Jesus Christ and how we live *from* that privileged position, not *for* it.

The gospel is so complete and pervasive that it impacts every aspect of life – our relationship with God (the vertical) and our relationships with others (the horizontal). The once for all sacrifice of Jesus has thoroughly secured for us a position in the family of God. This gospel forms our identity and continues to shape our lives. As a consequence of the glorious work of Jesus, we learn to enjoy the riches of God's grace in the context of this relationship in the following ways:

1. **Because of our position in Christ**, our relationship with God is not based on our performance. Therefore, nothing anyone does can earn or forfeit God's blessing or favor. Knowing this, we continue to look to the work of Jesus on our behalf and learn to enjoy the blessings He has secured for us.
2. **Because of our position in Christ**, our Father never deals with a believer's sin in a punitive way. He is never angry or frustrated with us. All His wrath against our sin was forever satisfied at the cross. Therefore, even though our sin affects our human relationships, it has no effect on our relationship with God.
3. **Because of our position in Christ**, we are right with God and have fellowship with Him. Nothing we do can separate us from this reality. Therefore, as believers, our confession is not continuing to ask for forgiveness or attempting to be absolved from fresh sins. What He has done through grace, the believer cannot undo by works.
4. **Because of our position in Christ**, our personal pursuit is Jesus only. The traditional idea of Christian "disciplines" as means to "spiritual growth" must be replaced with the reality that

any discipline or obedience is a consequence of the gospel and given to us by grace – for our joy.

Reducing it down to our specific, unique, peculiarities of our theology –



The above bullet points are not the result of random verses taken out of context, but rather deduced from a thorough investigation of the biblical text in context. While you are always encouraged to read the entire letter or book in one sitting, the following are selected portions that provide clarity for our Gospel DNA: Romans 3:9-8:39; Galatians 2:15-4:7; Ephesians 1:3-2:10; Colossians 2:1-15; Hebrews 7:11-10:18; First John.

OUR HERMENEUTICAL DNA

Our Hermeneutical Distinctive indicates how we understand, teach, and apply the Scriptures.

1. The Bible tells a single *Story* and JESUS is at the center of it (Luke 24:25-27, 44-47).
2. The Bible is not about the reader, but about God (Gen. 1:1).
 - Therefore, it is Theo-centric and not anthropo-centric.
3. The hermeneutical principles employed by those who teach at WBC will follow the guidelines provided by the Charles Simeon Trust (<https://simeontrust.org/courses/first-principles/>)
 - Therefore, all passages of Scripture will be examined and understood within their literary, historical, and theological context.
 - Therefore, all application of a text will be bound by the context from which it came.

OUR ELDER DNA

WBC THEOLOGICAL DNA

Our Elder Distinctive indicates the primary role and responsibilities of Elders within this local church.

1. We believe the Elders are to protect the integrity of the Gospel internally by ensuring every message, ministry, study, etc. bears the marks of our DNA (Acts 6:1-7; 20:28-32; Eph. 4:11-16).
2. We believe the Elders are to promote the Gospel externally by establishing other local churches that duplicate our DNA (Acts 13:1-4).

OUR MISSIONS DNA

Our Missions Distinctive indicates that the Corporate Mission of the Local Church is to raise up internally those who can pastor existing churches or plant new churches.

1. We believe the Local Church is God's means of covering the earth with a knowledge of His glory as the waters cover the sea (Isa. 11:9; Hab. 2:14). The Story tells the reader, "The Nations He rules over (Ps. 22:28), His Church is to make disciples of (Matt. 28:18-20)." It is through this mission His vision comes to fruition.
2. We believe it is the role of the local church to identify those on whom the call of God rests, to assist in the equipping process (2 Tim. 2:2), and to send them as approved workers (Acts 13:1-3).
3. We believe Church Planters are sent primarily through the local church community and supported by local churches (Acts 13:1ff).

OUR ECCLESIASTICAL DNA

Our Ecclesiastical Distinctive indicates our basic understanding of the local church.

1. We believe local church participation is part of gospel consequence (Acts 2:42-47).
2. We believe the Christian life is lived in and through the local church, thus, Christians are to identify with a local church that is self-governing, self-supporting, and self-propagating (Eph. 2:11-22; 1 Tim. 3:14-16).

OUR HORIZONTAL DNA

Our Horizontal Distinctive indicates how thoroughly the gospel transforms lives.

1. We believe the JESUS SEED always and inevitably produces GOSPEL FRUIT (Eph. 2:1-10).
2. We believe the greatest commandment and summation of the entire Law is to love God and as a result, to love one's neighbor (Matt. 22:37-39).
3. We believe the NT teaches the inseparable relationship between one's justification and one's sanctification, thus, faith and works must always go together and must always sequentially follow that order. Faith is causal and work is consequential. Faith alone saves; but saving faith is never alone (Phil. 1:6; James 1:19-27; 2:14-26).
4. We believe although sanctification/fruit is inevitable, it is not measurable (Matt. 7:15-28). Thus, the NT imperative is descriptive of the Christian and not prescriptive for the Christian.

OUR HISTORICAL DNA

Our Historical Distinctive indicates the interconnectedness we have as a singular local church with the historical and global church through her Confessions and Creeds.

1. Therefore, we value the study of all historical Creeds and Confessions as a means of knowing and experiencing the symbiotic relationship all past, present, and future churches have that are “in Christ.”
2. Therefore, our Statement of Faith reflects historic orthodoxy.

The Apostles' Creed (200)

crcna.org/welcome/beliefs/creeds/apostles-creed

The Nicene Creed (325)

crcna.org/welcome/beliefs/creeds/nicene-creed

The Athanasius Creed (500)

crcna.org/welcome/beliefs/creeds/athanasian-creed

The Heidelberg Disputation (1518)

bookofconcord.org/heidelberg.php

The Five Solas (1500)

christianity.com/church/church-history/the-five-solas-of-the-protestant-reformation.html

The Second London Confession (1689)

<https://1689londonbaptistconfession.com/>

APPENDIX C

RESIDENT AND INTERN SELECTION PROCESS

1. Submit application (indicate residency or internship)
2. Missions Committee will review application and check references.
3. Missions Committee will have initial phone conversation with applicant to discuss with the applicant his thoughts in the following areas:
 - a. Strategy
 - b. Support
 - c. Theology
 - d. Equipping
 - e. Alignment
4. Missions Committee will make recommendation to the Elder Council.
5. Elder Council will invite the applicant to a formal interview
6. Based on the interview, the Elder Council will respond with acceptance or rejection of the application.
7. If the application is accepted, an invitation will be extended to the applicant to sign a statement of intent.
8. The Elder Council and the Applicant will work together to determine:
 - a. Housing and Logistics
 - b. Financial commitment (start/end dates)

SELECTION PROCESS



WAUKESHA
BIBLE CHURCH

(262) 542-7177

www.waukeshabible.org