

# WAUKESHA BIBLE CHURCH

GATHERED FOR WORSHIP | SCATTERED FOR MISSION

## DEPLOY 401

Training the Next Generation  
to Pastor Existing Churches  
and Plant New Ones



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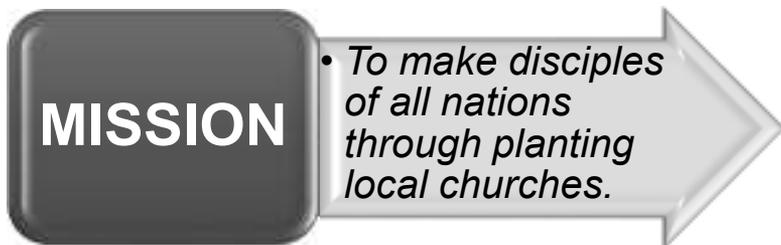
# VISION and MISSION



## 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 continually be revealed (Num. 14:21; Isa. 11:9; Hab. 2:14; Ps. 22:27) until it would finally be 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 ever 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).*



### **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 the 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? Shockingly, 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?*

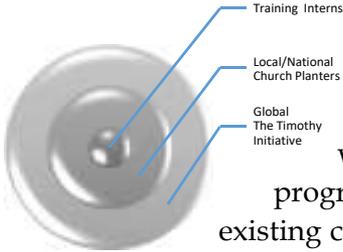
As a church, we are working to see the vision of God realized through the equipping of individual who can pastor existing churches and those who can plant new churches.

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



# STRATEGY

## THE STRATEGY OF WBC FOR SEEING THE VISION AND MISSION REALIZED LOCALLY, NATIONALLY, AND GLOBALLY



At the heart of our strategy lies the intern. Our desire is to raise up individuals from within our fellowship willing to participate in our internship program with the intent of either pastoring an existing church or planting a new church locally or nationally.

### WBC INTERNSHIP

The design and implementation of our internship includes the following:

- *Identifying* those on whom God’s gifting rests.
- *Equipping* them in a two-year cycle 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 continuing relationship.

**IDENTIFYING** interns from within our fellowship or those from other churches will be an ongoing process of the Elder Council. Initially, all interns 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. Any applicants without formal theological training will be encouraged to attend Ethnos 360 for their two year program or a suitable alternative and complete our application

process, then begin meeting with the Elders to take the next steps in the process.

**EQUIPPING** the interns 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 interns to experience every aspect of pastoral and ministry life. Our GO 401 curriculum is strategically 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 six months to gauge the intern's progress and assess viable next steps.

**SENDING** qualified and commissioned Elders/Pastors 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 intern (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 an intern. 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 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 GO 401 Curriculum is the Church's THEOLOGICAL DNA [see Appendix B].

Currently, there are six categories defining the WBC Theology.

## I. Our Gospel DNA

Fundamentally, we believe 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 symbiotic.

## II. Our Hermeneutical [Bible Study] 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 seek to consistently impliment SIMEON TRUST in approaching and applying the Bible.

## 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 of 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 Church [Ecclesiastical] DNA

We believe the Christian life is lived in and through local church involvement.

## VI. Our Historical DNA

We believe local churches are to be self-supporting, self-governing, and self-propagating inside of an interdependent relationship with other local churches. We believe who we are has historical roots and global connections. We do not seek separation from other local churches.

In light of the above all interns will be involved in the following areas.

- I. Our Gospel DNA
  - Participate in GLORIA
  - Teach select lessons in GLORIA
  
- II. Our Hermeneutical [Bible Study] DNA
  - Learn and practice the SIMEON TRUST principles for Bible Study
  - Attendance at the annual SIMEON TRUST Conference
  - Participating in the WBC annual SIMEON TRUST Seminar
  
- III. Our Elders DNA [Prime Directive]
  - Participate in Connect 101 and Grow 201
  - Teach select lessons for Connect 101 and Grow 201
  - Attend Elder Meetings
  - Attend Deacon Meetings
  - Participate in the annual STEPHEN MINISTRY Seminar
  - Participate in the annual STEPHEN MINISTRY Training Classes
  - If feasible, attend staff meetings
  
- IV. Our Missions DNA
  - Participate in promoting the MISSIONS DNA of WBC
  - If feasible, visit the various locations where WBC is currently involved.
  - Receive instruction on financial stewardship.

V. Our Church [Ecclesiastical] DNA

- Be present at all church wide events [i.e. attend Church; potlucks, etc.]
- Participate in various ministry platforms.
- Accept co-ownership in overseeing an area of ministry.

VI. Our Historical DNA

- Seek out and meet with various local church pastors.
- Become familiar with select historical documents.

# IDENTIFYING INTERNS

## PROCESS FOR IDENTIFYING INTERNS

Here's an overview of the process we use to engage future interns:

1. Candidates emerge (internal/external) for sending out
2. Complete an application online
3. Missionary committee review and evaluate application.
4. Elder interviews (see below) (can be by phone).
5. Evaluate support level and impact to budget
6. Acceptance of applicant into program
7. Presenting to the congregation

## Evaluation Criteria

We evaluate each candidate in five main categories. An explanation of each category is in the application proper.

- Strategy
- Support
- Theology
- Training
- Alignment

# APPLICATION



## WAUKESHA BIBLE CHURCH MISSION ALIGNMENT APPLICATION

### APPLICANT INFORMATION

[Below is a paper copy of the Mission Alignment Application (MAA). We ask you to fill in the MAA online at [www.waukeshabible.org/missions](http://www.waukeshabible.org/missions)]

Full Name: \_\_\_\_\_  
*Last First M.I.*

Address: \_\_\_\_\_  
*Street Address Apartment/Unit #*

\_\_\_\_\_  
*City State Zip Code*

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Projected Annual Income: \$ \_\_\_\_\_

Date Available: \_\_\_/\_\_\_/\_\_\_\_\_

Are you a citizen of the United States?      YES      NO  
     

If no, are you authorized to work in the U.S?           

Have you ever been convicted of a felony?           

If yes, please explain: \_\_\_\_\_  
\_\_\_\_\_

What is your marital status? (circle)      Single | Married

Do you have children? If so, what are their names and ages?

## RELIGIOUS BACKGROUND

1. Please write out your testimony on a separate piece of paper. Please include your church affiliation and note when and where you were baptized.
2. Have others assessed you as to your fitness for pulpit/public ministry? If so, may we contact them? Please provide name(s) and contact information.
3. What is your current local church (include address, phone number, website, and email)?
4. How long have you attended? Are you a member? What is your current involvement?

## EDUCATION

**High School** (Name/Address): \_\_\_\_\_  
 \_\_\_\_\_

From: \_\_\_\_\_ To: \_\_\_\_\_ Did you graduate? YES | NO

**College** (Name/Address): \_\_\_\_\_  
 \_\_\_\_\_

From: \_\_\_\_\_ To: \_\_\_\_\_ Did you graduate? YES | NO  
 Degree: \_\_\_\_\_

**Other** (Name/Address): \_\_\_\_\_  
 \_\_\_\_\_

From: \_\_\_\_\_ To: \_\_\_\_\_ Did you graduate? YES | NO  
 Degree: \_\_\_\_\_

**REFERENCES**

*Please list three professional references.*

Full Name: \_\_\_\_\_  
Company: \_\_\_\_\_  
Relationship: \_\_\_\_\_  
Phone: \_\_\_\_\_ Email: \_\_\_\_\_  
Address: \_\_\_\_\_  
*Street City State Zip*

Full Name: \_\_\_\_\_  
Company: \_\_\_\_\_  
Relationship: \_\_\_\_\_  
Phone: \_\_\_\_\_ Email: \_\_\_\_\_  
Address: \_\_\_\_\_  
*Street City State Zip*

Full Name: \_\_\_\_\_  
Company: \_\_\_\_\_  
Relationship: \_\_\_\_\_  
Phone: \_\_\_\_\_ Email: \_\_\_\_\_  
Address: \_\_\_\_\_  
*Street City State Zip*

**CURRENT EMPLOYMENT**

Company: \_\_\_\_\_  
Address: \_\_\_\_\_  
*Street City State Zip*  
Supervisor: \_\_\_\_\_ Phone: \_\_\_\_\_  
Job Title: \_\_\_\_\_ Start Date: \_\_\_/\_\_\_/\_\_\_  
Responsibilities: \_\_\_\_\_

May we contact your supervisor for a reference? YES | NO

## PREVIOUS EMPLOYMENT

Company: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Job Title: \_\_\_\_\_ Supervisor: \_\_\_\_\_

Responsibilities: \_\_\_\_\_

From: \_\_\_\_\_ To: \_\_\_\_\_ Reason for leaving: \_\_\_\_\_

May we contact your previous supervisor for a reference? Y | N

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Company: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Job Title: \_\_\_\_\_ Supervisor: \_\_\_\_\_

Responsibilities: \_\_\_\_\_

From: \_\_\_\_\_ To: \_\_\_\_\_ Reason for leaving: \_\_\_\_\_

May we contact your previous supervisor for a reference? Y | N

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Company: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Job Title: \_\_\_\_\_ Supervisor: \_\_\_\_\_

Responsibilities: \_\_\_\_\_

From: \_\_\_\_\_ To: \_\_\_\_\_ Reason for leaving: \_\_\_\_\_

May we contact your previous supervisor for a reference? Y | N

## APPLICATION

### MILITARY SERVICE

Branch: \_\_\_\_\_ From: \_\_\_\_\_ To: \_\_\_\_\_

Rank at Discharge: \_\_\_\_\_

Type of Discharge: \_\_\_\_\_

If other than honorable, explain: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

### MINISTRY ALIGNMENT

The Elders believe those whom we support financially should be in a living relationship with us. Our intent is to know you and your ministry better. As a means to that end, we are asking those supported to answer the following questions to ensure a healthy dynamic with the intent of developing a partnership that is more than financial, but reaches into the emotional and spiritual. Such a relationship recognizes the significant contributions those receiving support can bring to our local congregation.

***Please answer the following questions on a separate sheet of paper.***

1. What is your current role and responsibilities in your present ministry?
2. Describe your short-term (i.e. one year) and long-term (i.e. 5 to 10 year) goals for your current ministry.
3. Who is your sending church? Please provide contact information if not WBC.
4. To whom are you currently accountable and do you have annual reviews?
5. How do you communicate with your supporters? How often?
6. What is your targeted support level? How close are you to your targeted support level?
7. Are you directly involved in pastoring an existing church and/or planting a new church?
8. What is your educational training/background?
9. What groups or authors would you most closely align with theologically?
10. What books/resources are you currently reading?
11. What theological principles do you consider absolute?
12. Please explain your philosophy of missions.

13. Please explain the role of the local church in the Christian life.
14. Please take time to carefully read our Statement of Faith and Theological DNA. Our desire is to have open and transparent dialogue concerning these areas of theology.
15. What would you consider to be your three greatest strengths and three greatest weaknesses?

We truly appreciate you taking the time to respond to these questions as we attempt to build a relationship with potential ministry partners. As a busy pastor, I understand the time constraints placed on you. We do ask, however, that you would answer the above questions in the next two weeks. If you have any questions, please contact Pastor Patrick Griffiths [pastorpat@waukeshabile.org].

We are together for the gospel,  
The Elders of Waukesha Bible Church  
262.542.7177 | elders@waukeshabile.org

#### DISCLAIMER AND SIGNATURE

*I certify that my answers are true and complete to the best of my knowledge. If this application leads to financial support, I understand that false or misleading information in my application or interview may result in my release.*

Signature: \_\_\_\_\_ Date: \_\_\_/\_\_\_/\_\_\_

## INTERN EXPECTATIONS

The applicants will be required to fulfill the following requirements:

1. There is a 2 year term of involvement. Eighteen month minimum commitment with a maximum commitment of 2 years. This, however, is relational and fluid.
2. Must be a member of our fellowship or of the sending church.
3. Should be a part of our teaching rotation.
4. Should work closely with the overseer of an area of the WBC ministry.
5. Should be a part of the missions' ministry team by helping with communication and education.
6. Will take GLORIA. They should take a minimum of 3 classes over a two-year period.
7. Should visit the field of one of our current missionaries or an approved field. The length of the trip is dependent on the field host.
8. They will read 6-10 assigned books (or approximately 1200 pages) with short reports (4-5 pages) on each book read.
9. Each intern will submit a doctrinal statement covering the following areas of theology: Bibliology, Theology Proper, Pneumatology, Christology, Anthropology, Hamartiology, Soteriology, Ecclesiology, Eschatology, and Angelology.
10. Each intern will interview 3 pastors of evangelical churches in order to understand the role of a minister in the local church context and the missionary objective.
11. They will have an assigned team/family to which they are accountable within the WBC fellowship.
12. They should be involved in the greeter/prayer ministry on Sunday Mornings.
13. There should be a 10 hour time commitment to the ministry of WBC each week. The number of hours will be

dependent on the level of financial compensation. Many of the hours will be used in simply participating in the various areas of ministry.

14. Meets with Pastoral Staff every three weeks on Saturday's from 10AM - 12Noon.
15. There are seven areas of discipleship training inside of WBC Theological DNA.

The intent in this is for us to mentor the next generation of pastors and/or church planters.

### **3-6 Month Evaluations**

The intern will be assessed through the program every 3-6 months.

How does our "Theological DNA" impact this ongoing relationship between Waukesha Bible Church and our Missionary Partnerships?

### **As Elders of WBC, we will be committed to -**

1. Our shepherding role in relation to our missionaries. Such shepherding oversight will consist of, but not limited to the following:
  - a. Regular prayer for the missionary and the specific needs of the ministry to which they are invested.
  - b. Scriptural encouragement through a variety of resources that assist in the ongoing process of growth in grace, thus providing refreshment.
  - c. Guidance and counseling for ongoing physical, emotional, relational, and spiritual health needs.
2. Maintain healthy communication with our missionaries. Our desire is to know our missionaries personally and care for them as family, therefore, we will take the initiative to make sure that communication is ongoing. Communication will include,
  - a. Getting to know our missionary partners personally.

## EXPECTATIONS

- b. Connecting the WBC family to our missionary partners in tangible ways like, (1) keeping current information and prayer needs accessible, (2) praying regularly during corporate gatherings, and (3) presenting ministerial and financial needs.
  - c. Educating our congregation as to the geographical, cultural, and ministerial specifics in which our missionary partners are serving.
3. Visiting our missionary partners regularly to strengthen, equip, and encourage them in the work of the ministry. We realize that some missionary partnerships will not allow this option depending on their location and government restrictions; therefore, we will need to be creative in how we invest in each missionary partner.

# APPENDIX A

## WBC STATEMENT OF FAITH

[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,<sup>1</sup> without error in the original writings,<sup>2</sup> infallible when properly handled,<sup>3</sup> and the final authority for faith and life.<sup>4</sup>

(1) Luke 24:44, 45; (2) 1 Thess. 2:13; (3) 2 Tim. 3:15-17; (4) 2 Pet. 1:20, 21

### B. **The Godhead**

We believe in one Triune God, 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.

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

### C. **Jesus**

We believe the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God,<sup>1</sup> conceived by the Holy Spirit and born of the Virgin Mary,<sup>2</sup> in order that He might reveal God and redeem sinful men.<sup>3</sup> We believe the Lord Jesus Christ ascended to heaven,<sup>4</sup> and is now exalted at the right hand of God,<sup>5</sup> where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate.<sup>6</sup>

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

**D. The Holy Spirit**

We believe the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment;<sup>1</sup> and, that He is the Supernatural Agent in regeneration,<sup>2</sup> indwelling and abiding in them individually and corporately,<sup>3</sup> sovereignly bestowing all spiritual gifts for the good of the Church, and sealing all believers unto the day of redemption.<sup>4</sup>

(1) John 16:8-11; (2) Titus 3:5; (3) Rom. 8:9; (4) Phil. 1:6; 1  
Thess. 5:23, 24

**E. The Sin of Humanity**

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

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

**F. Salvation**

We believe the Lord Jesus Christ, by perfectly fulfilling the Law, accomplished our redemption through His death on the cross as a representative and substitutionary sacrifice;<sup>1</sup> and He made the forgiveness of our sins<sup>2</sup> sure by His physical resurrection from the dead.<sup>3</sup> 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.<sup>4</sup>

(1) Matt. 1:21; Gal. 4:4, 5; (2) Rom. 3:24, 25; 4:25; (3) 1 Pet. 1:3-5; (4) Eph. 2:8-10; John 1:12

### G. **The Church**

We believe the church is the body and the espoused bride of Christ, and is represented through the gathering of local churches, with Christ as the head.<sup>1</sup> We believe the Church has been tasked with the ministry of reconciliation to proclaim the Gospel,<sup>2</sup> both near and far,<sup>3</sup> for the gathering and perfecting of the saints in this present age.<sup>4</sup>

(1) 1 Cor. 12:12-14; 2 Cor. 11:2; Eph. 1:22, 23; 5:25-27; (2) 2 Cor. 5:18, 19; (3) Matt. 28:18-20; (4) Eph. 4:11-16

### H. **The Personality of Satan**

We believe Satan is a person, the first to fall; that he is the open and declared enemy of God and man; that he was judicially defeated at Christ's death and resurrection and, that he shall be eternally punished in the Lake of Fire.

Job 1:6, 7; Isa. 14:12-17; Col. 2:15; Heb. 2:14; Rev. 20:10

### I. **The Coming of Christ**

We believe Jesus will come again to judge the living and the dead<sup>1</sup> at which time the last enemy, death, will be defeated.<sup>2</sup> At that time, He will turn everything over to the Father so that "God will be all in all."<sup>3</sup>

(1) Acts 10:42; 2 Tim. 4:1; (2) 1 Cor. 15:26; (3) 1 Cor. 15:28

J. **The Eternal State**

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

Matt. 13:40-42; 25:41-46; John 5:28, 29; 2 Cor. 5:8; 1 Thess. 4:16-17

## APPENDIX B

### WBC "THEOLOGICAL DNA"

#### OUR GOSPEL DNA

Our "Theological DNA" (otherwise known as our "Grace Message") may be described in the following manner:

*The centrality of the Gospel and the implication of the gospel both vertically and horizontally; and the application of the same in our handling of Scripture and People.*

Because of how glorious and complete Jesus' work is:

1. Nothing anyone does can earn God's blessing or merit God's favor in any way. This includes Christians. Because of our position in Christ, because of how thorough His work was, and how powerful and gracious He is - no "performance" can earn us additional blessings, nor "failures" lose us the blessings purchased by His blood.
2. The Father never deals with a believer's sin in a "punishing" way - God never "chastens" us in His wrath, because Jesus took that for us. God is never angry with a Christian - God is always, only, pleased with them. Though sin affects our human relationships, it no longer (ever and forever) affects our relationship with God.
3. Therefore, nothing Christians do earn additional favor(s) from God or absolves them from fresh sins. Believers do not need to continue to ask for forgiveness. They never need to "get right" or "get back into fellowship" with God. They cannot "pray" or "obey" their way into extra blessings,

## WBC “THEOLOGICAL DNA”

since they can never reverse or add to what Christ has already done.

4. Therefore, traditional Christian “disciplines” are given to us as grace – for our joy, not as a vehicle to “higher living” or “greater success.” They must never be used as “paddles” against our own selves or others.

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



## OUR HERMENEUTICAL DNA

1. The Bible tells a single *Story* and JESUS is at the center of it.
2. The Bible is not about the reader, but about God.
3. The Bible is not an instruction manual for life, but a revelation of God.
4. All passages of Scripture will be examined and understood in context.
5. All application of a text will be bound by the context from which it came.
6. The Hermeneutical principles employed by those who teach at WBC will follow the guidelines provided by the SIMEON TRUST.

## OUR ELDER DNA

The Elder's PRIME DIRECTIVE:

- To ensure every message, ministry, study, etc., bears the mark of our "Theological DNA."
- Elders teach, shepherd, and pray accordingly.
- Elders protect the message internally (theological and relational fidelity in WBC).
- Elders promote the message externally (writing, teaching, and church planting).

What is our Theological DNA?

*The centrality of the Gospel and the implication of the gospel both vertically and horizontally; and the application of the same in our handling of Scripture and People.*

## OUR MISSIONS DNA

The corporate mission of the local church is to raise up internally those who can pastor existing churches or plant new churches.

1. Thus, we believe New Testament Missions has the mission of sharing the message of Christ with every tribe, tongue, people, and nation (Rev. 5:9) through evangelization, discipleship, culminating in the establishing of local churches (Matt. 28:18-20; Acts 14:27; 20:17; 28:32; 1 Tim. 3:13; Titus 1:5-11).
2. Thus, we believe Missions is carried out best by the local church (Matt. 28:18-20) to replicate itself with self-governing, inter-dependent local churches. Every local church should be connected to other local churches - locally, nationally, and globally. They should be indigenous culturally, autonomous politically, and sustainable financially in the long-term.

## WBC “THEOLOGICAL DNA”

3. Thus, Church Planters are sent primarily through the local church community and supported by local churches. This does not negate individual gifting, but individual gifting cannot negate the church’s responsibility of being the means through which the Holy Spirit sends missionaries (Acts 13:1ff). We also acknowledge God is working in and through His people who are not working under, in, and through local churches.
4. Thus, 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). We also believe church planters should be “elder qualified” prior to their sending (1 Timothy 3:1-7; Titus 1:5-9).
5. Thus, we believe a healthy partnership between local churches and agencies is often necessary in planting churches. The agency holds valuable training and support unique to foreign fields, even as the local church holds ultimate accountability for those sent.

## OUR ECCLESIASTICAL DNA

1. We believe local alignment is part of gospel consequence.
2. We believe the Christian life is lived in and through the local church.
3. We believe the Christian life identifies with a local church that has a biblical structure (i.e. Elders and Deacons), biblical pattern (i.e. Water Baptism and the Lord’s Table), and biblical mission (i.e. Church Planting).

## OUR HISTORICAL DNA

- The Apostles' Creed
- The Nicene Creed
- The Athanasius Creed
- The Heidelberg Disputation (1518)
- The Five Solas

