# PRESIDENTIAL SEARCH

## WESTERN SEMINARY

## OPPORTUNITY PROFILE

# MISSION

WESTERN SEMINARY SERVES
*as a*
CATALYST AND RESOURCE
*for*
SPIRITUAL TRANSFORMATION
*by*
PROVIDING
*with and for the church*
ADVANCED TRAINING
*for*
STRATEGIC MINISTRY ROLES

## PURPOSE

The overarching purpose of Western Seminary is shaped by its Christian commitment. All aspects of the seminary's operations consciously aim at enhancing the reputation of the Triune God. Furthermore, the Seminary seeks to be guided by God's inerrant Word and empowered by His Holy Spirit to fulfill this high and holy calling.

To be most effective, Christian organizations must discern the distinctive contribution that God would have them make to His kingdom program. Western Seminary chooses to focus its ministry on providing degrees and programs for individuals who aspire to, or who currently serve in, strategic ministry roles so they can become agents of spiritual transformation in the lives of others.

Recognizing the critical role that leaders play with respect to how effectively the Church fulfills its God-given mission, Western gives special emphasis to training pastors and related ministry leaders (whether vocational, bi-vocational or avocational). While this ministry seeks to serve the Church, it is also done in active partnership with the Church because local congregations occupy a unique place of priority in the outworking of God's redemptive plan. Furthermore, biblical synergy results when the distinctive resources of the seminary and church unite in this equipping task. Western also partners with selected parachurch ministries (particularly those organizations that value the local church and honor it in their ministry philosophy and practice) in the equipping of their staff.

# Vision

***Western's vision is to provide education that is:***

thoroughly **biblical** in its conviction

faithfully **conservative** in its theology

passionately **spiritual** at its core

intensely **missional** in its focus

creatively **flexible** in its delivery

warmly **relational** in its dynamic

In so doing, Western seeks to be both a proactive influence and an ongoing source of support for the body of Christ as it matures spiritually and increases in fruitfulness. To that end, special emphasis is given to grounding students in the classical dynamics of spiritual renewal through Gospel-centered transformation for both individuals and groups.

*"Western Seminary is committed to the gospel and all it entails, and to the Church. We educate and mentor students, engage in scholarly endeavors, and serve and partner with local churches; and we do all this and more striving towards the institutional aim of bringing glory to God, bearing witness to Christ, and advancing his kingdom."*

**Josh Mathews, Ph.D.**
Assistant Professor of Biblical Studies

# A BRIEF HISTORY

Through the efforts of Walter B. Hinson, the Portland Baptist Bible Institute was organized in the winter of 1925. In 1926, efforts began to replace the Bible Institute with a graduate-level seminary to provide more adequate theological education in the Northwest. As a result, Western Baptist Theological Seminary was officially dedicated on October 4, 1927.

In 1944 the Board of Trustees acquired the present five-acre campus in Portland, OR. Classes at the new site convened in the fall of that year. To make residential seminary education accessible to key cities on the West Coast, Western has also established two degree-granting campuses in Northern California. In 1985, the San Jose campus launched on the grounds of Calvary Church in Los Gatos, CA and later moved to Santa Clara location in 2010, before settling at its current home at Christ Community Church Milpitas in 2016. The Sacramento, CA campus was founded at Arcade Church in 1991, and moved to its current Rocklin location at Creekside Church in 2014.

Western was one of the first schools to offer the Doctor of Ministry degree. In 1981, it launched an innovative video instruction program which quickly expanded to serve hundreds of students per year; today that program has become the Online Campus.

More recent innovations include

- A unique approach to learning the biblical languages
- Establishing the Center for Leadership Development to provide affordable non-credit training for lay leaders
- The Women's Center for Ministry that provides women with numerous fellowship and equipping opportunities
- One of the few seminary-based Christian coaching programs
- Increased flexibility to make quality theological education more accessible to students whose circumstances require creative accommodation

## WESTERN SEMINARY BY THE NUMBERS

| 900 | 27 | 24 |
|---|---|---|
| Current Students | Full-time Faculty | Adjunct Faculty |

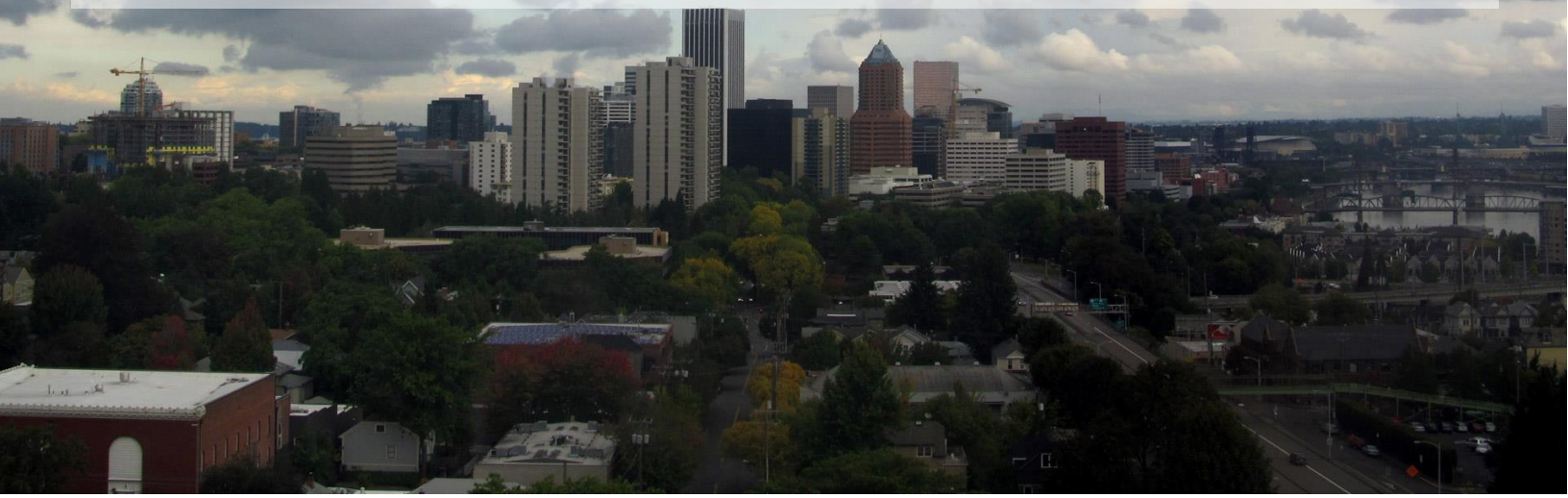
Fall enrollment for the 2019/20 academic year was 775 students and total enrollment for the 2018/19 academic year was 908 students. The Seminary's (2018-19) annual operating budget was $8,854,626.

*"I have deeply appreciated the global perspectives on ministry that Western Seminary provides. In my classes, I have studied with fellow ministry leaders from Asia, Africa, and South America. My professors, too, have offered perspectives from life and ministry around the globe. This unique emphasis has been instrumental in preparing me for ministry leadership in our ever-shrinking globalized society."*

**John G. Ferch,** Doctor of Intercultural Studies Candidate

# Main Campus - Portland, Oregon

Western Seminary's main campus is located in Portland, OR. Known as "the City of Roses" Portland is the largest and most populous city in Oregon serving as a major port in the Willamette Valley region of the Pacific Northwest. Approximately 2.4 million people live in the Portland metropolitan statistical area, making it the 25th most populous in the United States. Approximately 60% of Oregon's population resides within the Portland metropolitan area. This location provides unique and varied opportunities for enriching our campus culture, providing work opportunities for students and spouses and a wide range of ministry opportunities and internships serving an ethnically and socially-economic diverse population.



Sacramento Campus

San Jose Campus

# The President's Role and Responsibilities

The President is the chief executive officer of Western Seminary. Under the authority of the Board of Trustees ("the Board"), the President exercises overall responsibility for the affairs of the Seminary both internally and externally. The President is responsible to the Board to operate the Seminary in conformity with policies developed by the Board.

## General Responsibilities

- The President is expected to pursue a life of humble obedience to God living and working in ways that honor the Scriptures and in keeping with the highest ideals of Western Seminary.
- The President is responsible to the Board for carrying out the stated purpose, mission, and vision of the Seminary, overseeing its administration, and implementing policies established by the Board.
- The President brings those matters of policy and practice to the Board that are appropriate and necessary to keep the Board fully informed so that it can fulfill its missional, fiduciary and legal oversight responsibilities.
- The President has the final responsibility for creating, promoting, maintaining and providing the leadership to meet the objectives of the Seminary in the spiritual, academic, social, ecclesiastical, developmental, and fiscal areas.
- The President facilitates the establishment of a strategy for the Seminary that is consistent with the mission of the institution and along with the Executive Leadership Team ("ELT"), is responsible for the execution of the strategy.
- The President serves as the primary speaker for the Seminary to its external audiences and seeks to position the Seminary as a clear, uncompromised voice for biblical leadership among its various constituencies. The President is diligent to protect the institution from inappropriate political influences.

## Academic Responsibilities

- The President is responsible to maintain the spiritual health, biblical integrity, and community welfare of the faculty and academic staff.
- The President ensures the effectiveness of the Seminary's ministry training program and encourages ongoing innovation and improvement in the Seminary's credit and non-credit programs.
- The President recommends to the Board the appointment, promotion, demotion, sabbatical leave, dismissal, and retirement of faculty members.
- The President is an ex-officio member of the Board and all faculty committees.

## Administrative Responsibilities

- The President appoints members of the ELT consisting of the Vice President of Finance and Administration, Vice President of Student Development/Chief Information and Effectiveness Officer, Provost/Vice President of Academic Affairs, Senior Vice President of Advancement, and Executive Dean, Northern California. All such appointments are to be reported to and affirmed by the Board before they become final.
- The President approves job descriptions for the ELT, sets their annual compensation and ensures annual reviews of their job performance in keeping with Board approved policies and procedures.
- The President ensures effective communication between the ELT and the Board by providing the necessary information required by the Board, to carry out its duties.
- The President also provides administrative leadership ensuring:
    - thorough strategic planning and day-to-day decision making.
    - the Seminary operates with clearly communicated vision and direction.
    - Seminary operations reflect faithful and resourceful stewardship, both in terms of revenue/expense ratios and in caring appropriately for its various resources.
    - regular meetings of administrative staff are convened to promote both internal communication and effective decision making.
    - regular institutional self-study.
    - appropriate accreditations are sustained.
    - oversight of the leaders of the various auxiliary ministries.

## Fiscal Responsibilities

- The President shall oversee the preparation, delivery and management of the budget of the Seminary.
- The President will coordinate the delivery of the annual audit and provide the Board with periodic reports on the financial performance of the Seminary.
- The President oversees the fund-raising programs of the Seminary working through the Senior Vice President of Advancement to garner the needed financial support consistent with the mission of the Seminary.

- The President shall seek to expand and deepen the Seminary's supporting constituency base by establishing and cultivating positive relationships with individuals who are current or potential key donors to the Seminary.
- The President seeks out and cultivates positive relationships with appropriate churches, foundations and charitable trusts and participates in student recruitment by meeting with prospective students and by forging partnerships with ministries that might send students to Western.
- In keeping with the Seminary's fundamental purposes, the President encourages the development of programs within the Seminary that enhance revenues or otherwise further the financial viability of the institution.
- The President sees that the Seminary's physical plant, properties, and equipment are properly managed, maintained, and supervised.

## Desired Skills, Qualities, and Requirements for the Position

- Demonstrates a strong, personal, and growing relationship with Jesus Christ.
- Is a person of unquestioned integrity possessing a high view of the authority and trustworthiness of Scripture.
- Articulates a clear sense of divine calling to Western Seminary's mission.
- Is in full agreement with the institution's theological convictions championing these in both precept and example.
- Possesses an earned and preferably terminal degree from a recognized institution in a discipline relevant to the Seminary's academic mission.
- Demonstrates a participative and collaborative spirit. At the same time, since difficult and strategic decisions must be made, the President must be able to make those decisions with wisdom, conviction and courage.
- Successful experience in leading a higher education institution or a significant faith-based organization through change.
- Is actively involved in the ministries of and support for a local church that reflects the priorities for service and doctrinal fidelity of the Seminary.
- Able to define and articulate the desired future of Western Seminary by creating a well-crafted and compelling vision that inspires organizational participants to deepen their commitment to the institutional mission. Must be skilled at refining vision and pursuing that which is strategic in keeping with the mission.
- Comfortable with and responsive to meaningful and relevant accountability standards in relationship to Board governance, institutional policies, as well as external accreditors, government mandates and other entities that have authority for and/or oversight of institutional activities and operations.
- Familiarity with various authorizing, certifying and accrediting requirements relevant to the institution's programs and operations.
- Able to facilitate innovation and change in a disciplined manner that values the past, encompasses strategic thinking and demonstrates critical analytical skills.

- Must possess significant competency in written and verbal communication while being an eager listener who respects and values others' ideas and perspectives.
- Be able to speak into the culture with courage, tact, wisdom and diplomacy.
- Evidence of success in fundraising for nonprofit organizations.
- Be skilled in building warm relationships and friendships with constituents and potential donors who support the mission and ministry of Western Seminary.
- Demonstrates wisdom, compassion, humility, obedience, courage, perseverance, honesty, and self-control in the leadership of others. Must have excellent "EQ" (Emotional Quotient/Emotional Intelligence) to develop genuine relationships with and effectively relate to the various institutional stakeholders on and off the campus.
- Ideally the President should be able and willing to make a long-term commitment to the Institution (10+ years, subject to satisfactory performance and at the discretion of the Institution).
- Academic administrative and/or higher education teaching experience.
- Experience teaching biblical principles in an applied setting helpful.
- A demonstrated track record of putting the right person in the right position and experience dealing sensitively and without significant delay in transitioning personnel who have not been effective in a given position.
- Familiarity with the budgeting process and how it is best used in an academic institution to provide resources, control costs, and properly motivate while holding people accountable.
- A comprehension of where higher education is today, where it is going, and how that affects Seminary programs and commitments.
- A high value for scholarship and application, balancing the academic and practical, the innovative and the entrepreneurial as well as what is culturally relevant to best serve the emerging needs of the Church.
- A "world" Christian understanding of missions, culture and politics in other parts of the globe.
- An ability to manage multiple projects at the same time.
- A progressive and learning nature, enthusiastically embracing the potential of technology.
- A strong work ethic, but able to balance the needs of a spiritual walk, family, and personal renewal.
- A good steward, modeling the Scriptural mandates for generous giving of personal resources.

We recognize that no single individual likely will have all the needed or desired qualities and qualifications. However, we are looking for individuals willing to gain knowledge and adapt in these areas as well as build teams to supplement where additional skills are needed for success.

# THE SEARCH AND SELECTION PROCESS

Bruce Dingman, president of The Dingman Company, Inc. (an executive search firm which has a successful track record of similar searches) assisted by Dr. David Gyertson (former president of Taylor University, Asbury College, and Regent University), are facilitating the search. This opportunity will be shared with people who might be candidates or who know potential candidates. The search firm will create a list of interested and qualified persons, distribute relevant information and, as appropriate, conduct follow-up discussions with interested candidates. Ideally resumes will be submitted to the consultants no later than August 31, 2020.

Those candidates holding strong promise will be asked to prepare a detailed resumé and respond to a candidate questionnaire. The search consultants will then conduct interviews with the most qualified candidates, including reference checks, verification of degrees, and completion of a series of comprehensive background and social media checks.

The list of prospective candidates will be narrowed to approximately four individuals who then will be interviewed by the Western Seminary Presidential Search Committee in early December 2020. Selection of a final candidate is planned for January 2021 with the desire for the newly appointed president to commence duties no later than July 1, 2021. The actual start time may be negotiable depending on individual circumstances.

Our client's policy is to ensure equal employment opportunity without discrimination or harassment on the basis of race, color, national origin, pregnancy or disability, age, marital status, citizenship, genetic information, or any other characteristic protected by law. The Seminary is allowed by law to discriminate on the basis of faith.

The Dingman Company, Inc. www.dingman.com is a retained executive search firm devoted exclusively to serving clients in matters of executive selection. While some of our assignments are in the corporate sector, due to our faith, we primarily serve nonprofit organizations who are followers of Jesus Christ.

We fully respect the need for confidentiality of information supplied by interested parties and assure them that their backgrounds and interests will not be discussed with anyone, including our client, without their prior consent, nor will reference contacts generally be made until mutual interest has been established. Reference checking will require the candidate's permission to access third parties. The search consultant and the client will be cautious and sensitive as needed in trying to preserve any candidate's anonymity.

For further information on this position, please see the brief video. To nominate a candidate for consideration or submit a detailed letter of interest summarizing your fit with the role, please contact:

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cell: 757-897-2703

THE DINGMAN COMPANY

WESTERN SEMINARY

# Appendices

## Appendix A: Statement of Faith of the Word Evangelical Alliance

**We believe in:**

**The Holy Scriptures** as originally given by God, divinely inspired, infallible, entirely trustworthy, and the supreme authority in all matters of faith and conduct.
**One God**, eternally existent in three persons, Father, Son and Holy Spirit
**Our Lord Jesus Christ**, God manifest in the flesh, His virgin birth, His sinless human life, His divine miracles, His vicarious and atoning death, His bodily resurrection, His ascension, His mediatorial work, and his personal return in power and glory.
**The Salvation** of lost and sinful man through the shed blood of the Lord Jesus Christ by faith apart from works, and regeneration by the Holy Spirit.
**The Holy Spirit** by whose indwelling the believer is enabled to live a holy life, to witness and work for the Lord Jesus Christ.
**The Unity of the Spirit** of all true believers, the Church, the Body of Christ.
**The Resurrection** of both the saved and the lost; they that are saved unto the resurrection of life, they that are lost unto the resurrection of damnation.

## Appendix B: Western Seminary Faculty Teaching Position

Our core faculty are required to affirm a teaching position that is more extensive than what is required of our students. Although our faculty personally affirms this lengthier position, our approach to teaching theology allows them to teach students who are come from over 40 denominations and a greater range of theological perspectives. Our highest priority is to ensure that our students can defend their theological perspectives biblically.
We believe that the Bible is the final standard of faith and practice for the believer in Jesus Christ and for his church. While recognizing the historical, interpretive and guiding value of creeds and statements of faith made throughout the history of the Church, we affirm the Bible alone as the infallible and final authority.
With this in mind, we, the faculty and administration of Western Seminary, recognize a solemn responsibility to give a contemporary confession of our faith. In so doing we acknowledge the formal statement of faith made by the founders of the seminary as God's instrument in establishing his work and providing the scriptural guidelines for that day. We also acknowledge that with the passing of time there is need to refine and restate our faith in terms of the critical and more exacting demands made upon us. Recognizing this two-fold allegiance, first to the Word of God and secondly to the convictions of our forebears who bequeathed to us these challenges, we the faculty undersigned reaffirm our teaching position in the form which follows.

## Concerning God's Revelation

We believe that God has revealed himself and his truth by both general and special revelation. General revelation displays his existence, power, providence, moral standard, patience, goodness, and glory; special revelation manifests his triune nature and his program of redemption through Messiah for humanity. This special revelation has been given in various ways, preeminently in the incarnate Word of God, Jesus Christ, and in the inscripturated Word of God, the Bible. We affirm that the sixty-six books of the Bible are the written Word of God given by the Holy Spirit and are the complete and final canonical revelation of God for this age. (Rom. 1:18-2:4; 2:14-16; Psa. 19; Acts 14:15-17; 17:22-31; John 1:1- 18; 1 Thess. 2:13; Heb. 1:1-2; 4:12)

These books were written by a process of dual authorship in which the Holy Spirit so moved the human authors that, through their individual personalities and styles, they composed and recorded God's Word which are inerrant in the autographs. These books, constituting the written Word of God, convey objective truth and are the believer's only infallible rule of faith and practice. (2 Tim. 3:16-17; 2 Pet. 1:19-20; John 10:35; 17:17; 1 Cor. 2:10-13)

The meaning of Scripture lies in the canonical text and is that which God intended to convey through the human authors. An interpreter discovers this meaning through careful application of the grammatical-historical method of interpretation of a text in its context, under the guidance of the Holy Spirit, and in the community of Christ. The Holy Spirit illumines the text, enabling the reader to embrace that which God has communicated and to see the glory of Christ in the Word of God. (Jn. 7:17; 16:12, 13; 1 Cor. 2:14, 15; 1 Jn. 2:20)

## Concerning God

<u>The Triune God</u>

We believe there is only one true God who describes himself as compassionate, gracious, slow to anger, full of lovingkindness and faithfulness who forgives sin but does not leave the guilty unpunished. This God is one in essence and eternally existent in three persons, Father, Son, and Holy Spirit, each equal in nature and attributes and equally worthy of worship, trust, and obedience. He is infinite, eternal, and unchangeable in his being, knowledge, wisdom, power, holiness, justice, goodness, faithfulness, love and truth. He is absolutely transcendent, exalted above the world as its creator and king, yet everywhere present and involved in the world as the sustainer of all things. (Gen. 1:26; Deut. 6:4; Ps. 100:5; 139:8; Isa. 45:5 7; Matt. 28:19; Mk. 10:18; Jn. 4:24; Acts 17:24, 29; 2 Cor. 13:14; Eph. 4:6)

God the Father

God the Father, the first person of the Trinity, decrees and works all things according to his own purpose and for his own glory, being sovereign in creation, providence, and redemption. He created the universe out of nothing. He continually sustains, directs and governs all creatures and events, accomplishing this without being the author or approver of sin nor minimizing human responsibility. He has graciously chosen the elect from all eternity, he saves from sin all who come to him through Jesus Christ, and he personally relates to his children as their Father. (Ps. 145:8, 9; 1 Chr. 29:11; Ps. 103:19; Jn. 1:18; Rom. 11:33; 1 Cor. 8:6; Eph. 1:3 6; Heb. 4:13; 1 Pet. 1:17)

God the Son

Jesus Christ is the incarnation of the eternal second person of the Trinity. He is the Son of God and the virgin-born Son of Man. He came as the God-Man to reveal God, glorify the Father, redeem human beings, and will as Messiah rule over God's kingdom. (Ps. 2:7 9; Isa. 7:14; 9:6; Jn. 1:1, 3, 18, 29; 10:36; 17:1-6; 1 Jn. 1:3)

In the incarnation he is both fully God and fully human without sin, possessing two natures in one person. By his obedient life, miraculous ministry, and substitutionary death, he brings salvation to humanity. He rose bodily from the dead on the third day, the resurrection confirming the Father's acceptance of his atoning work on the cross and bringing resurrection life to all believers. He ascended into heaven and sat down at the Father's right hand, and he now performs the intercessory aspect of his high priestly work for believers. (Jn. 1:14, 29; Rom. 3:24 26; 2 Cor. 5:18-21; Phil. 2:5-11; Col. 2:9; Heb. 1:3; 4:15; 7:25-26; 10:5-10; 1 Pet. 2:21 24; 1 Jn. 2:2; 4:10)

Christ is the only mediator between God and humanity, the head of his Body the Church, the coming Messiah and king, and the final judge of both believers and unbelievers. (Isa. 53:10; Lk. 1:31-33; Jn. 5:27-29; 2 Cor. 5:10; Eph. 1:22, 23; Col. 1:18; 1 Tim. 2:5; Heb. 7:25; Rev. 20:11-15)

God the Holy Spirit

The Holy Spirit, the eternal third person of the Trinity, is active in creation, the incarnation, the writing of Scripture, and the work of salvation. (Gen. 1:2; Matt. 1:18; Jn. 3:5 7; 2 Pet. 1:20, 21)

Coming from the Father and the Son at Pentecost, he initiated the Church. He glorifies the Son, convicts the world of sin, righteousness and judgment, indwells all believers, regenerating them, and exercises his ministries of sealing, sanctification, instructing, transforming into the likeness of Christ, and empowering for service. He gives spiritual gifts which are to be used according to biblical guidelines to build up the Church for its mission in the world. He is the agent of Spirit baptism which incorporates believers into the Church at their conversion. (Jn. 14:16, 17; 15:26; 16:7 9; Acts 1:5; 2:4; 1 Cor. 12:13; 2 Cor. 3:18; Eph. 2:22)

## Concerning Angels

We believe the angels are created as personal spirit beings who worship and glorify God, serve him, and minister to human beings. Although all angels were originally created holy by God, some followed the prideful lead of Satan and fell from their position. Demons attempt to subvert the work of God through such stratagems as temptation, accusation, and deception. (Ps. 148:2; Jn. 8:44; 2 Cor. 2:10-11; 4:3-4; Eph. 2:2; 6:12, 16; Col. 1:16; Heb. 1:14; 1 Pet. 5:8; 2 Pet. 2:4; Rev. 12:9-10)

## Concerning Humanity and Sin

We believe God created the first humans, Adam and Eve in his image, mandating a pattern for marriage and sexuality. God established them as persons with dignity from the time of conception to natural death, with the intention that they should glorify God, enjoy his fellowship, and fulfill his purpose on the earth. Created with integrity and without sin, our first parents fell into sin by disobeying the will of God. As a result of identification in Adamic sin and individual acts of sinning the human race is dead in sin, separated from God and subject to his wrath. While all people bear the image of God, they are inherently sinful and hopelessly lost apart from divine grace and salvation in Jesus Christ. (Gen. 1:26 28; 2:15 25; 3:1-19; Jn. 3:36; Rom. 3:23; 5:12-19; 6:23; 1 Cor. 2:14; Eph. 2:1 3; 1 Jn. 1:8)

## Concerning Salvation

We believe that the death of Jesus on the cross is the perfect sacrifice for sin. His substitutionary work satisfied divine justice and is the propitiation of the wrath of God for the sins of the whole world. (Isa. 53:1-13; Jn. 10:27-29; Rom. 3:24; 5:8, 9; 8:38, 39; 2 Cor. 5:18-21; Gal. 2:16; Eph. 1:7; 2 Pet. 1:3; 1 Jn. 4:10)

Through his death and resurrection, we are redeemed from sin, reconciled to God, justified by grace alone through faith alone, adopted into the family of God, and regenerated by the Holy Spirit. Salvation is appropriated by personal conversion, consisting of repentance from sin and trust in God's provision in Christ, resulting in full forgiveness of sin and new life with Christ. (Jn. 1:12; 3:5, 7, 16; Acts 16:31; Rom. 8:1-4, 29, 30; 10:8-13; Eph. 1:4, 5; 2:8-10; 2 Thess. 2:13, 14; Heb. 11:6)

Believers are commanded to pursue sanctification, to grow in Christlikeness as they keep in step with the Holy Spirit and live in obedience to the Word of God. They are kept by the power of God through faith and will persevere to the end, culminating in their glorification at Christ's coming. (Jn. 5:24; 10:28; Rom. 8:35-39; 1 Cor. 6:19, 20; 2 Cor. 3:18; Gal. 5:16-26; Eph. 2:10; 5:17-21; Phil. 2:12, 13; Col. 3:16; 2 Pet. 1:3-10; 1 Jn. 3:2, 3)

## Concerning the Church

The Church is the people of God, initiated at Pentecost and completed at the return of Christ who is its head. The mission of the Church is to glorify God by worshiping corporately, building itself up as a loving, faithful community by instruction of the Word, observing baptism and communion, communicating the gospel, and making disciples of all peoples. (Matt. 16:18; Acts 1:4, 5; 11:15; 2:46, 47; 1 Cor. 12:13; Rom. 12:4-21; Eph. 1:22, 23; 2:19-22; 3:4-6; 5:25-27; Col. 1:18; Rev. 5:9)

Believers should gather together in local assemblies. They are priests before God and to one another, responsible to serve God and minister to each other. The biblically designated officers serving under Christ and leading the assembly are elders and deacons. Although church and state are distinct institutions, believers are to submit to the government within the limits of God's Word. (Matt. 18:15-18; 22:15-22; 28:19; Acts 2:41, 42; 6:1-6; 1 Cor. 14:40; Eph. 4:11, 12; 1 Tim. 3:1-13; Tit. 1:5-9; Heb. 10:25; 1 Pet. 2:5-10; 13-17; 5:1-5)

Baptism is the immersion in water into the name of the Father, Son, and Holy Spirit. It is a biblically ordained confession of personal faith, portraying death to sin and resurrection to new life. The Lord's Supper was instituted by Christ in remembrance of him. This portrays his death, unites believers in fellowship, and anticipates their participation in the marriage supper of the Lamb. (Matt. 28:16 20; Luke 22:19, 20; Acts 2:41; 10:47, 48; Rom. 6:1-6; 1 Cor. 10:16-18; 11:23-29)

## Concerning Last Things

We believe that at death, the spirits of believers pass immediately into the presence of Christ and there remain in joyful fellowship awaiting their bodily resurrection. The spirits of unbelievers are in misery and torment as punishment for sin awaiting their bodily resurrection. (Dan. 12:2; Lk. 16:22, 23; 23:43; 2 Cor. 5:8; Phil. 1:21-26; 3:10, 11, 21; Rev. 20:11-15)

This age will culminate in the rapture of believers and the tribulation, followed by the return of Christ in glory with his saints to the earth to destroy his enemies, to restore Israel, to initiate the millennium, and to reign over the cosmos as Lord and Messiah. (Deut. 30:1-10; Isa. 11:1-16; 65:17-25; Ezek. 36:22-38; 37:21-28; Dan. 9:27; 12:1; Jn. 14:2, 3; Acts 1:4-8; Rom. 11:25-27; 14:10-12; 1 Cor. 3:11-15; 15:51-53; 2 Cor. 5:10; 1 Thess. 4:13-17; Tit. 2:11-13; Rev. 3:10; 16:1-21; 19:1-21; 20:1-6)

At the close of Messiah's millennial reign the devil, his demons, and the unbelieving dead will be judged and committed to eternal conscious punishment in hell. God will create a new heaven and new earth where all his people will dwell eternally in his presence, giving worship and service to him to whom belongs all glory. (Mk. 9:43 48; Matt. 25:31-46; 1 Cor. 15:24-28; 2 Thess. 1:9; 2 Pet. 3:10-13; Rev. 20:11-15; 21:1 4; 22:5, 11)

## Accreditation and Certifications

Western Seminary is accredited by the Northwest Commission on Colleges and Universities and by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada (ATS), the accrediting body for theological schools and recognized by the Council for Higher Education Accreditation and by the Secretary of the U.S. Department of Education. Additionally, the MA in Counseling program in Clinical Mental Health Counseling at the Portland campus is accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP), a specialized accrediting body recognized by the Council for Higher Education and by the Secretary of the U.S. Department of Education.