

BBI-SA



PASTOR REFERENCE FOR PROSPECTIVE STUDENT

This form is to be treated as confidential once completed. Please seal it in an envelope and then pass it on to the prospective student, or scan and email it or fax it straight to info at bottom of the page.

Name of applicant: _____

Applicant's address: _____

Applicant's Phone number: _____ E-mail address: _____

TO THE APPLICANT: Print your name and address and give to your pastor (non-family member) who is submitting a reference for you.

1. How long have you known the applicant? _____

2. Is the applicant a member of your church? _____

3. Does the applicant attend services regularly? _____

4. Has the applicant made a profession of faith? If so, are they living like a believer in Jesus?

5. Does the applicant hold any unbiblical doctrines? If yes, specify.

6. Is the applicant actively involved in a church ministry? If so, what church ministry?

8. What are the applicant's strong points? (Include special abilities)

9. What areas need strengthening in the applicant's life?

10. What is the applicant's response toward instruction and authority?

11. Is the applicant: Single Engaged Married Widowed Remarried Separated Divorced

12. Is the applicant's family (parents/spouse) supportive of the decision to apply to Berean Bible Institute? If not, specify reason

13. Give a brief summary of the applicant's family or family background:

Please omit all questions about which you have no opinion or conviction. Tick the box by the rating which indicates your estimate.

Additional remarks for fuller explanation will be most helpful to us.

RATING

REMARKS

Christian Service

- Very active in church
- Occasional assistance
- Regular attendance only
- Sporadic attendance

Tactfulness

- Very sensitive to others
- Usually courteous
- Sometimes untactful
- Blunt, outspoken
- Insensitive to others

Emotional Stability

- Exceptionally stable
- Well balanced
- Unresponsive
- High strung, but controlled
- Excitable, easily upset

Work Ethic

- Hard worker
- Active
- Moderate
- Enough to pass
- Lazy

Leadership

- Inspiring leader
- Occasionally takes leadership
- Able to lead, but not eager to lead
- Follower, never a leader

Initiative

- Always takes the initiative
- Sometimes takes the initiative
- Usually needs to be told what to do
- Needs constant pressure

RATING

REMARKS

Co-operation

- Works well with others
- Works well under others
- Co-operative only under pressure

Judgment

- Discerning
- Good common sense
- Average
- Lacks common sense

Sense of Responsibility

- Excellent
- Usually accepts
- Must be prodded
- Avoids when possible
- Generally irresponsible

Your Overall Recommendation

- I recommend I do not recommend I recommend with this reservation

Have you read the Statement of Faith of BBISA (p. 4-7)? Yes No

Are you supportive to having the applicant sit under the teaching of BBISA, as stipulated in the BBISA Statement of Faith? Yes No If not, in what areas do you have a concern?

Name: _____ Signature: _____ Position: _____

Church Name: _____

Church Phone: _____ Church E-mail: _____

Church Address: _____

Date: _____

BBISA Doctrinal Statement

I. The Holy Scriptures

We believe in the verbal and plenary inspiration of the Scriptures, consisting of 66 books which constitute the Old and New Testaments, the Word of God, inerrant in the original writings, the complete and unalterable special revelation of God, and our final authority. We believe in the normal, literal, and consistent interpretation of the Scriptures and a dispensational understanding of God's progressive revelation (Matt. 5:18; John 16:12, 13; 2 Tim. 3:16, 17; 2 Pet. 1:20, 21).

II. 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; 2 Cor. 13:14).

III. The Person and Work of Christ

We believe the Lord Jesus Christ, the eternal Son of God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, and lived a sinless life. He came that He might reveal God and redeem sinful man (Luke 1:35; John 1:1, 2, 14).

We believe the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice in providing an atonement for the sins of the whole world, and our justification is verified by His literal, physical resurrection from the dead (Rom. 3:24, 25; Eph. 1:7; Heb. 2:9; 1 Pet. 1:3-5, 2:24; 1 John 2:2).

We believe the Lord Jesus Christ ascended to heaven and is now exalted at the right hand of God where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9, 10; Rom. 8:34; Heb. 7:25, 9:24; 1 John 2:1, 2).

IV. The Person and Work of the Holy Spirit

We believe the Holy Spirit is the person of the Godhead who in this present age convicts the world of sin, righteousness, and judgement; who regenerates and baptises into the Body of Christ those who believe; and who indwells and seals them unto the day of redemption (John 16:8-11; Rom. 8:9; 1 Cor. 12:12-14; 2 Cor. 3:6; Eph. 1:13, 14).

We believe the Holy Spirit is the Divine Teacher who guides believers into all truth and it is the privilege of believers to be filled with, and their duty to walk in, the Holy Spirit (John 16:13; Gal. 5:16; Eph. 5:18; 1 John 2:20, 27).

V. The Complete Sinfulness of Man

We believe man was created in the image and likeness of God; in Adam's sin the race of man fell, inherited a sinful nature, and became alienated from God (spiritually dead); and man is totally sinful and unable to remedy his lost condition (Gen. 1:26,27; Rom. 3:22, 23, 5:12; Eph. 2:1-3, 12).

VI. Salvation and Security

We believe the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice for all people and all who trust Him are saved by grace through faith on the ground of His shed blood, accepted in the beloved, kept by God's power, and thus secure in Christ forever (John 1:12, 6:37-40, 10:27-30; Rom. 8:1,38, 39; 1 Cor. 1:4-8; Eph. 1:7, 2:8-10; 1 Pet. 1:5, 18, 19).

We believe every saved person possesses two natures (spiritual and flesh), with provision made for victory of the spiritual over the flesh through the power of the indwelling Holy Spirit, and all claims to the eradication of the flesh in this life are unscriptural (Rom. 6:13, 8:12, 13; Gal. 5:16-25; Eph. 4:22-24; Col. 3:10; 1 Pet. 1:14-16; 1 John 3:5-9).

We believe it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Spirit through His Word which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (Rom. 13:13, 14; Gal. 5:13; Titus 2:11-15; 1 Pet. 2:13-20).

VII. The Church

We believe the Church, which began with the baptising work of the Holy Spirit on the day of Pentecost, is the body of Christ. It is the spiritual organism made up of all born-again persons of the present age (Acts 2:1-13; Eph. 1:22, 23; 5:25-27; 1 Cor. 12:13-14; 2 Cor. 11:2). We believe the establishment and continuance of local churches is clearly taught and defined in the New Testament Scriptures (Acts 14:27; 20:17, 28-32; 1 Tim. 3:1-13; Titus 1:5-11).

VIII. Ordinances

We believe the Lord Jesus Christ established two ordinances for the Church in this present age. These are believer's water baptism, practiced by immersion, and the Lord's supper, observed as a memorial of His death (1 Cor. 11:23-34; Acts 8:12, 35-39, 10:47, 48; 1 Cor. 1:14).

IX. Missions

We believe the Church is commissioned to make disciples from among all nations, to baptise them in the name of the Father, the Son, and the Holy Spirit, and to teach them to observe all things whatsoever Christ has commanded (Matt. 28:18-20; Acts 1:8; 2 Cor. 5:19, 20).

X. The Ministry and Spiritual Gifts

We believe the Lord Jesus Christ gives the Church evangelists and pastor-teachers. These gifted men are to equip the saints for the work of the ministry (Eph. 4:7-14). We believe the Holy Spirit bestows spiritual gifts upon believers for Christian service and the edification of the Church (Rom. 12:3-8; 1 Cor. 12:4-11; 1 Pet. 4:10, 11).

We believe the church age was initiated through the ministry of the apostles and prophets accompanied by sign gifts to confirm their message. These sign gifts gradually ceased by the time of the completion of the New Testament (1 Cor. 12:28-31, 13:8-10, 14:1-28; 2 Cor. 12:12; Eph. 2:19-22; Heb. 2:3, 4).

We believe God hears and answers prayer in accord with His own will for healing the sick and afflicted (John 14:13, 14; 15:7; 1 John 5:14, 15).

XI. Dispensationalism

We believe the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations that define man's responsibility in successive ages. A dispensation is not a way of salvation, but a divinely ordered stewardship by which God directs man according to His purpose (John 1:17; 1 Cor. 9:17; 2 Cor. 3:9-18; Gal. 3:13-25; Eph. 1:10; 3:2-10; Col. 1:24, 25; Heb. 7:19; Rev. 20:2-6).

We believe salvation is always by grace through faith regardless of the dispensation in which the believer may have lived. God's purpose of salvation by grace through faith alone has always been based upon the substitutionary atonement of our Lord Jesus Christ upon the cross (Eph. 2:8-10; Heb. 11:6; 1 Pet. 1:10-12).

XII. The Personality of Satan

We believe Satan is a created being, the author of sin, the tempter in the fall, the declared enemy of God and man, and the god of this age. He shall be eternally punished in the lake of fire (Job 1:6, 7; Is. 14:12-17; Matt. 4:2-11; 25:41; Rev. 20:10).

XIII. The Second Advent of Christ

We believe in the “Blessed Hope” – the personal, imminent, pre-tribulational and pre-millennial coming of the Lord Jesus Christ for His redeemed ones. We believe at the end of the seven-year tribulation He will return to earth with the saints in power and glory to reign for a thousand years (Zech. 14:4-11; 1 Thess. 1:10; 4:13-18; 5:9; Rev. 3:10; 19:11-16; 20:1-6).

XIV. The Eternal State

We believe in the bodily resurrection of all men, the saved to eternal life and the unsaved to judgement and everlasting punishment (Matt. 25:46; John 5:28, 29; 11:25, 26; Rev. 20:5, 6, 12, 13).

We believe the souls of the redeemed are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when spirit, soul, and body are reunited and glorified to be forever with the Lord (Luke 23:43; 2 Cor. 5:8; Phil. 1:23; 3:21; 1 Thess. 4:16,17; Rev. 20:4-6).

We believe the souls of unbelievers are, at death, absent from the body and in conscious misery until the second resurrection, when with soul and body reunited they shall appear at the Great White Throne Judgement and shall be cast into the lake of fire, not to be annihilated, but to suffer everlasting conscious punishment (Matt. 25:41-46; Mark 9:43-48; Luke 16:19-26; 2 Thess. 1:7-9; Jude 6,7; Rev. 20:11-15).

XV. Creation

We believe the triune God, by a free act, in the beginning and for His own glory, without the use of existing materials or secondary causes, brought into being – immediately and instantaneously in six literal days by the word of His mouth – the whole visible and invisible universe (Gen. 1:1-27; Ex. 20:8-11; Neh. 9:6; Ps. 104:25-26; Is. 40:21-31; John 1:1-5; Col. 1:16-17).

XVI. Human Sexuality

Sexual intimacy is a wonderful gift of God that is only to be expressed between a man and a woman within the love and bonds of marriage. Therefore, we believe that any other form of sexual intimacy is both immoral and a perversion of God’s gift. (Gen. 2:24-25; Prov. 5:18; 1 Cor. 7:5; 1 Thess. 4:3-5; Heb. 13:4; Lev. 18:1-30; Prov. 6:32; 1 Cor. 6:18; Rom. 1:26-27).

XVII. Biblical Separation and Unity

We believe the saved should be separated unto the Lord Jesus Christ, necessitating holy living in all personal and ecclesiastical associations and relationships. We believe we are responsible to identify false teaching and dangerous movements where they relate to the conduct of BBISA’s teaching and ministries. We believe separation is required in those instances where people, groups, and organizations whose doctrinal position is the same as BBISA’s engage in contradictory practices which compromise the faith. (Rom. 12:1-2; 14:13; 1 Cor. 6:19-20; Titus 2:14; James 4:4-5; 1 Pet. 2:9; 1 John 2:15-17; Matt. 18:15-17; Rom. 16:17; 1 Cor. 5:7-11; 2 Cor. 6:14-18; Eph. 4:1-6; 2 Thess. 3:11-14; 2 Tim. 3:1-5; Titus 3:10; 2 John 9-11).