

Assemblies of God (AG) Polity Practice Exam (Sample)

Study Guide



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SAMPLE

Questions

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- 1. What role do local church boards play in Assemblies of God governance?**
 - A. They have no influence on church decisions**
 - B. Assist in the administration and spiritual oversight of the local church**
 - C. Only provide financial support**
 - D. Act as a social committee**
- 2. What is the Assemblies of God view on the social gospel?**
 - A. It prioritizes social welfare above spiritual matters**
 - B. It supports the social gospel exclusively**
 - C. Prioritizes spiritual salvation, while also addressing social justice issues**
 - D. It rejects the social gospel completely**
- 3. What is required of applicants for ministerial credentials in terms of biblical knowledge?**
 - A. Completion of seminary education**
 - B. Passing a standard exam approved by the General Presbytery**
 - C. Submission of a thesis on church history**
 - D. Participation in online courses**
- 4. How does evangelism fit into the missions strategy of the Assemblies of God?**
 - A. It aims to expand church membership**
 - B. It emphasizes reaching the lost and supporting global missionary efforts**
 - C. It focuses on local community outreach only**
 - D. It is limited to youth evangelism activities**
- 5. What is the key theme of David Wilkerson's work in "The Cross and the Switchblade"?**
 - A. Overcoming addiction through faith**
 - B. Fostering community through social services**
 - C. Preaching to affluent suburbs**
 - D. Promoting interfaith dialogue**

- 6. What does the Assemblies of God discourage regarding personal conscience and legalism?**
- A. Affirming personal convictions**
 - B. Pressing debatable matters onto others**
 - C. Engaging in discussions about legal matters**
 - D. Disregarding scripture**
- 7. How does the Assemblies of God view the doctrine of amillennialism?**
- A. As a preferred teaching**
 - B. As a valid interpretation**
 - C. As disapproved**
 - D. As a misunderstood concept**
- 8. Who constitutes the membership of the General Council of the Assemblies of God?**
- A. Ordained and licensed ministers and churches holding a Certificate of Affiliation**
 - B. All attendees of Assemblies of God services**
 - C. Only registered church members**
 - D. Individuals from other denominations**
- 9. What is the main purpose of church discipline in the Assemblies of God?**
- A. To punish members for misconduct**
 - B. To ensure church members learn proper behavior**
 - C. To honor God and maintain the purity of the ministry**
 - D. To create a culture of fear among church members**
- 10. According to Assemblies of God polity, how should properties associated with church institutions be held?**
- A. By individual ministers personally**
 - B. By the General Council exclusively**
 - C. By properly incorporated organizations**
 - D. By local government authorities**

Answers

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1. B
2. C
3. B
4. B
5. A
6. B
7. C
8. A
9. C
10. C

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Explanations

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1. What role do local church boards play in Assemblies of God governance?

A. They have no influence on church decisions

B. Assist in the administration and spiritual oversight of the local church

C. Only provide financial support

D. Act as a social committee

Local church boards in the Assemblies of God play a crucial role by assisting in both the administration and spiritual oversight of the local church. Their responsibilities typically include providing guidance in decision-making processes, overseeing the functioning of church programs, and ensuring that the church operates in alignment with its mission and values. The board members, often seen as leaders of the congregation, work collaboratively with the pastor and other church staff to create a healthy church environment that fosters spiritual growth, community engagement, and effective worship. They may handle both practical matters, such as budgeting and facility management, as well as spiritual concerns, like promoting prayer, evangelism, and discipleship. This supportive leadership structure ensures that the local church is not only managed efficiently but also nurtured spiritually, reflecting the dual nature of church governance in the Assemblies of God tradition. In contrast, the other options reflect roles that do not adequately represent the comprehensive responsibilities and influence local church boards truly have within the church governance framework.

2. What is the Assemblies of God view on the social gospel?

A. It prioritizes social welfare above spiritual matters

B. It supports the social gospel exclusively

C. Prioritizes spiritual salvation, while also addressing social justice issues

D. It rejects the social gospel completely

The Assemblies of God holds a perspective that emphasizes spiritual salvation as the primary mission of the church, while also recognizing the importance of addressing social justice issues. This view underscores the belief that while the message of salvation through Jesus Christ is paramount, there is a moral imperative to engage with and respond to the social and physical needs of individuals and communities. By prioritizing spiritual salvation, the Assemblies of God maintains a clear focus on evangelism and discipleship, essential components of its mission. However, it acknowledges that helping those in need and advocating for justice are vital expressions of the Christian faith. This comprehensive approach reflects a holistic understanding of the gospel, where both spiritual and social concerns are addressed, without sacrificing one for the other. In contrast to the other viewpoints, the Assemblies of God does not see social welfare as the ultimate goal, nor does it support the social gospel exclusively, which would promote social change without the emphasis on spiritual regeneration. Similarly, a complete rejection of the social gospel does not align with their teaching, as they see value in addressing societal issues within the framework of their spiritual mission. Thus, the chosen answer accurately encapsulates the nuanced position of the Assemblies of God regarding the interplay between spiritual and social responsibilities.

3. What is required of applicants for ministerial credentials in terms of biblical knowledge?

A. Completion of seminary education

B. Passing a standard exam approved by the General Presbytery

C. Submission of a thesis on church history

D. Participation in online courses

Applicants for ministerial credentials must demonstrate a solid understanding of biblical knowledge, which is assessed through passing a standard exam approved by the General Presbytery. This requirement ensures that candidates have been evaluated on their grasp of essential theological concepts, scriptural knowledge, and the doctrines of the Assemblies of God. This standardized examination serves as a benchmark, ensuring that all credentialed ministers have a comparable level of understanding and are well-prepared for the responsibilities of ministry. It reflects an emphasis on both personal study and accountability to a recognized standard within the denomination. While options such as seminary education and thesis submission may enhance biblical knowledge, they are not universally required for all applicants. Participation in online courses can be beneficial for ongoing education but does not replace the necessity of passing the formal examination for credentialing purposes. Therefore, successfully passing the approved exam is the definitive requirement that establishes a candidate's readiness for ministry within the Assemblies of God.

4. How does evangelism fit into the missions strategy of the Assemblies of God?

A. It aims to expand church membership

B. It emphasizes reaching the lost and supporting global missionary efforts

C. It focuses on local community outreach only

D. It is limited to youth evangelism activities

Evangelism is a central component of the Assemblies of God's missions strategy, emphasizing not only the importance of reaching the lost but also supporting global missionary efforts. This focus aligns with the organization's core belief that spreading the Gospel is essential for fulfilling the Great Commission, which calls Christians to make disciples of all nations. The Assemblies of God prioritizes reaching individuals globally, addressing diverse cultures and communities while equipping missionaries and church leaders to effectively share the message of Jesus Christ. This approach embodies a holistic understanding of missions that transcends mere membership expansion to include nurturing spiritual growth, social justice, and community transformation. This option captures the essence of what the Assemblies of God seeks to accomplish through its evangelistic efforts, stressing the importance of going beyond local initiatives to engage in a worldwide mission. It reflects the organizational commitment to both the proclamation of the Gospel and the active support of missionaries working in various contexts around the globe.

5. What is the key theme of David Wilkerson's work in "The Cross and the Switchblade"?

- A. Overcoming addiction through faith**
- B. Fostering community through social services**
- C. Preaching to affluent suburbs**
- D. Promoting interfaith dialogue**

The key theme of David Wilkerson's work in "The Cross and the Switchblade" is centered around overcoming addiction through faith. The book chronicles Wilkerson's ministry among gang members in New York City during the late 1950s and early 1960s. A significant focus is placed on how an encounter with Jesus Christ can transform lives, particularly for those struggling with drug addiction and other life-controlling problems. By illustrating the real-life stories of individuals who found redemption and healing through their faith, Wilkerson emphasizes the power of God's love and grace in breaking the chains of addiction. In contrast, the other options do not encapsulate the primary focus of Wilkerson's message. While fostering community and addressing social issues are part of the broader context of ministry, the central narrative specifically highlights personal transformation through faith rather than communal social services. Additionally, the book does not primarily focus on affluent suburbs or promote interfaith dialogue but instead revolves around the struggles and victories of those from marginalized backgrounds seeking hope and a new life in Christ.

6. What does the Assemblies of God discourage regarding personal conscience and legalism?

- A. Affirming personal convictions**
- B. Pressing debatable matters onto others**
- C. Engaging in discussions about legal matters**
- D. Disregarding scripture**

The Assemblies of God discourages pressing debatable matters onto others because doing so can lead to legalism, which undermines the core principle of personal conscience within Christian liberty. The Assemblies of God emphasizes the importance of individual faith and the personal relationship each believer has with God. Each member is encouraged to develop their own convictions based on scripture and personal understanding without imposing those convictions on others. Legalism often involves enforcing strict adherence to certain rules or expectations that may not be universally applicable or scripturally mandated. When individuals begin to impose their personal convictions on others, it can create divisions in the congregation and force individuals to conform out of obligation rather than genuine faith. This approach stifles spiritual growth and can lead to a culture of judgment rather than one of grace and understanding, which is contrary to the teachings upheld by the Assemblies of God. Thus, the Assemblies of God community advocates for a respectful dialogue about faith and personal convictions that honors individual conscience while avoiding legalistic tendencies that could harm fellowship and unity.

7. How does the Assemblies of God view the doctrine of amillennialism?

- A. As a preferred teaching**
- B. As a valid interpretation**
- C. As disapproved**
- D. As a misunderstood concept**

The Assemblies of God holds a premillennial eschatology, which means that they believe in the literal return of Jesus Christ before a literal thousand-year reign on Earth. Within this framework, amillennialism— which interprets the "millennium" mentioned in Revelation as a symbolic period rather than a literal one—is considered inconsistent with their doctrinal position. The denomination emphasizes the importance of the literal fulfillment of biblical prophecies, including the second coming of Christ and the establishment of his kingdom. As a result, the Assemblies of God does not accept amillennialism as a valid expression of biblical teaching. Thus, the viewpoint is clearly one of disapproval, reflecting a commitment to their understanding of God's plan as depicted in scripture. This foundational belief shapes their teachings and the way they engage with varied interpretations of eschatology within the Christian community.

8. Who constitutes the membership of the General Council of the Assemblies of God?

- A. Ordained and licensed ministers and churches holding a Certificate of Affiliation**
- B. All attendees of Assemblies of God services**
- C. Only registered church members**
- D. Individuals from other denominations**

The membership of the General Council of the Assemblies of God is constituted by ordained and licensed ministers, as well as churches that hold a Certificate of Affiliation. This structure is designed to ensure that the governing body is comprised of individuals who are directly involved in ministry and have met specific qualifications established by the denomination. Ordained and licensed ministers bring theological training and pastoral experience, allowing them to contribute meaningfully to the governance and direction of the organization. Additionally, churches that hold a Certificate of Affiliation are considered part of the General Council, as they adhere to the beliefs and practices of the Assemblies of God while maintaining a level of accountability and connection to the wider fellowship. The other options do not reflect the established criteria for membership in the General Council. For instance, all attendees of Assemblies of God services may not necessarily have the qualifications or credentials needed to be part of the decision-making body. Registered church members and individuals from other denominations also lack the specific requirements necessary for council membership, which focuses on those who are actively involved and recognized within the framework of the Assemblies of God.

9. What is the main purpose of church discipline in the Assemblies of God?

- A. To punish members for misconduct**
- B. To ensure church members learn proper behavior**
- C. To honor God and maintain the purity of the ministry**
- D. To create a culture of fear among church members**

The main purpose of church discipline in the Assemblies of God is to honor God and maintain the purity of the ministry. This understanding stems from the biblical teaching that discipline is a corrective measure intended for spiritual restoration rather than mere punishment. The emphasis is on the holiness and health of the church community, where discipline functions to uphold God's standards, protect the integrity of the ministry, and encourage members to live in accordance with their faith. Discipline is viewed as a loving act intended to restore individuals who may have strayed or engaged in behaviors that undermine the church's witness and relationship with God. This process fosters an environment where members are encouraged to grow spiritually, reinforcing a commitment to biblical truth and communal accountability. By prioritizing the purity of the ministry, the church can effectively carry out its mission and reflect God's character to the wider community.

10. According to Assemblies of God polity, how should properties associated with church institutions be held?

- A. By individual ministers personally**
- B. By the General Council exclusively**
- C. By properly incorporated organizations**
- D. By local government authorities**

Properties associated with church institutions in the Assemblies of God should be held by properly incorporated organizations. This practice is grounded in the principle that legal ownership of church properties should be vested in a corporate body, which provides a level of protection for the assets, ensures continuity, and helps maintain the integrity of the church's mission and operations. Holding church properties in the name of an incorporated organization allows for accountability and proper management aligned with the church's objectives and governance structures. Such organizations can be formed to operate under the guidelines of the Assemblies of God polity, ensuring that they adhere to the broader denominational regulations and standards. In contrast, having properties owned by individual ministers personally could lead to issues regarding liability, management, and the potential for conflicts of interest. Similarly, having properties owned exclusively by the General Council could centralize authority in a way that may not serve the local church's needs effectively. Lastly, properties held by local government authorities would remove the church's control and could subject the properties to secular governance, which is inconsistent with the autonomous nature of church operations within Assemblies of God polity.