

April 1, 2021

To the Lowcountry Presbytery:

This letter is to confirm that Rev. Nicholas Batzig is a Teaching Elder in good standing in the Tennessee Valley Presbytery. If you have any further questions concerning his credentials as a Teaching Elder or his work within our Presbytery please let me know and I would be happy to assist you in this matter.

With gratitude for your ministry,

A handwritten signature in black ink, appearing to read "Jake Bennett". The signature is fluid and cursive, with a large initial "J" and "B".

TE Jake Bennett
Stated Clerk of Tennessee Valley Presbytery
Presbyterian Church in America



Nicholas T. Batzig
1302 James Blvd., Signal Mountain, TN 37377
912.312.7491 | nbatzig@gmail.com

Education

Coastal Georgia Community College
Associates of Art/B.S. program
The Cloister at Sea Island, Culinary Studies
1998-1999

Greenville Presbyterian Theological Seminary,
Taylors, SC, May 2007
B.Div./M.Div.

Puritan Reformed Theological Seminary,
Grand Rapids, MI
Enrolled in Th.M. Program, 2008-2011

Ministry Experience

Intern/Pastoral Staff

Tenth Presbyterian Church
Philadelphia, PA
May 2007-August 2008

As a pastoral intern at Tenth, I focused on mercy ministry and pastoral ministry. I was responsible for helping the session formulate plans for reconfiguring their small group structure and communication. Additionally, I oversaw a small group in the city and led a mercy ministry outreach to the homeless, as well as a weekly service at a nursing home. I taught new members classes and preached on Sunday evenings and taught Sunday School.

Organizing Pastor/Church Planter

New Covenant Presbyterian Church
Presbyterian Church in America (PCA)
Richmond Hill, GA
Feb. 2009-2018

As the church planter/pastor of New Covenant, I have the privilege of planting a church that was Reformed, Confessional and Gospel-centered. I was engaged in weekly morning and evening expository preaching and teaching, administration of the sacraments, outreach, hospitality, evangelism, mercy ministry, fellowship, leadership training, and discipleship.

Additionally, I gained pastoral experience in the following areas in pastoral ministry over 10 years at New Covenant:

- Implementation and development of liturgy
- Management theory
- Strategic planning
- Goal setting
- Budgeting
- Music development
- Directing programs
- Forming and guiding committees
- Evaluating results
- Facility dynamics and acquisition
- Elder and deacon training and leadership
- Hiring and managing staff
- Pastoral conflict resolution
- Children's ministry development
- Marriage counseling
- Hospital visitation
- Wedding and funeral officiating
- Nursing home ministry
- Community involvement and service
- Church planting vision and oversight
- Web development, audio and video editing, graphic design
- Effective communication methods (newsletters, email, social media, etc.).

Visiting Professor

Reformed Theological Seminary, Atlanta
Practical Theology – Fall 2018

Associate Editor, Special Projects

Ligonier Ministries
July 2019–Present

Assistant Pastor

Wayside PCA, Signal Mountain, TN
July 2019–Present

Organizational Involvement

Savannah River Presbytery (PCA)

Candidates and Credentials Committee
Jan. 2012-Jan. 2018

Skilton House Ministries

Philadelphia, PA
Board member
August 2007-Dec. 2008

The Skilton House is a mercy ministry in Philadelphia. I served on the board and helped give oversight to the Christian Release Time Program (an evangelistic ministry to children in public schools throughout the city) and Operation Brotherhood (a Thanksgiving city wide mercy ministry).

The Alliance of Confessing Evangelicals

Editor, Reformation21

April 2016-present

I have and continue to serve as the editor of Reformation21 since 2016.

The Alliance of Confessing Evangelicals

Editor, the Christward Collective

Sept. 2013-present

I served as the editor of the Christward Collective, as site of the Alliance of Confessing Evangelicals from 2014–2019.

The Reformed Forum

Regular Contributor, Christ the Center

Host, East of Eden: The Biblical and Systematic Theology of Jonathan Edwards

Feeding on Christ (Blog)

August 2012-2018

Academic, Ecclesiastical and Vocational Speaking Engagements

- “Jonathan Edwards in Scotland” Conference, held at the University of Glasgow (March 2009)
- Spring Theology Conference, Faith PCA, Anchorage, Alaska (May 2012)
- “Jonathan Edwards for the Church” Conference, held at Durham University (Feb. 2014)
- Reforma Dos School of Ministry, an association of Ligonier Academy, Arecibo, Puerto Rico (June 2014)
- Church Planter Fellowship, St. Andrews Chapel, Lake Mary, FL (April 2015)
- Savannah River Presbytery Officers Conference, Trinity PCA, Statesboro, GA (August 2015)
- Philadelphia Conference of Reformed Theology (the Alliance of Confessing Evangelicals), Bryn Mawr, PA (April 2016)
- Greenville Presbyterian Theological Seminary Convocation, Taylors, SC (August 2016)
- Savannah River Presbytery Officers Conference, Kirk PCA, Savannah, GA (August 2017)
- Reformation500 Conference, New Life PCA, La Mesa, CA (October 2017)
- Missions Conference, Shiloh OPC, Raleigh, NC (March 2017)
- Missions Conference, Wayside PCA, Signal Mt., TN (April 2017)
- Pastors Conference, Redeemer Fellowship, St. Charles, IL (May 2017)
- Wrath and Grace Conference, Shady Grove PCA, Derwood, MD (June 2017)
- Biblical Worship Conference, Christ Church of the Carolinas, Columbia, SC (Jan. 2018)

- Officers' Retreat Speaker, Potomac Hills PCA, Leesburg, VA (May 2018)
- Pastoral Leadership Course, Reformed Theological Seminary, Atlanta, GA (August 2018)
- Wayside PCA Reformation Heritage Conference, Signal MT, TN (October 2019).
- New Life PCA, Reformation Conference, La Mesa, CA (November 2019)
- Kirk PCA, Guest Speaker, Savannah, GA (December 2019)
- Wrath and Grace "Justice and Mercy Conference," Chattanooga, TN (January 2021)

Publications

Batzig, Nicholas T., "Edwards, Maclaurin and the Transatlantic Concert," in the Kelly van Andel, Adriaan C. Neele and Kenneth P. Minkema edited *Jonathan Edwards and Scotland* (Dunedin Academic Press) 2011.

Batzig, Nicholas T., "Christ in the Song of Solomon," in the W M Schweitzer edited *Jonathan Edwards for the Church*, Evangelical Press, 2015.

Batzig, Nicholas T., "A Theological Life: 'Cornelius Van Til: Reformed Apologist and Churchman' by John R. Muether," *Modern Reformation*, Sept. 2008.

Batzig, Nicholas T., "Christ's Gifts of the Spirit," *Modern Reformation*, Feb. 2015.

Batzig, Nicholas T., "The Perennial Confusion of the Properties: Understanding the Eternal Subordination of the Son Controversy," *Modern Reformation*, May/June 2018. – *forthcoming*

Batzig, Nicholas T., review of "Flame of Yahweh: Sexuality in the Old Testament by Richard M. Davidson," *Scottish Bulletin of Evangelical Theology*, Spring 2008.

Tabletalk Magazine, a publication of Ligonier Ministries (regular contributor, July 2010-present)—bibliography of articles available upon request.

Modern Reformation, a publication of the White Horse Inn (occasional contributor)

Reformation21, an online publication of the Alliance of Confessing Evangelicals, regular contributor April 2016-present.

The Christward Collective, an online publication of the Alliance of Confessional Evangelicals, regular contributor, August 2013-present.

Professional References

Dr. Charles Barrett
Associate Pastor, Wayside PCA
Signal Mountain, TN
864-6456057

Dr. David Owen Filson
Pastor of Teaching
Christ Presbyterian Church
Nashville, TN
(615) 373-2311

Chris Ward
Former Officer/Treasurer, New Covenant PCA
Richmond Hill, GA
(706)-302-1777 ctopherward@gmail.com

Josh Walker
Senior Pastor,
Church of the Resurrection
Flagstaff, AZ
520-233-1446
johnny.redeemed@gmail.com

Lowcountry Presbytery
Leadership Development Team

Ordination/Transfer Views Form

The following questions will help us to become acquainted with your views on the various things asked. You may use other materials as you prepare your answers, but it is important that what you write adequately reflects what you believe personally. Please be thorough, but concise.

I.

Please leave one space between the question and your answer.

Westminster Standards

1. What, if any, differences do you have with the Westminster Standards and why (by why, we expect a biblical rationale for your stated difference)? Please make sure to list all your differences with the Standards, even if you are unsure if they constitute an allowable difference. The Presbytery will review these and determine if they are:
 - * Merely semantic
 - * More than semantic, but not out of accord with any fundamental of our system of doctrine.
 - * Out of accord, hostile to the system or striking at the vitals of religion.

I do not have any differences with the teaching of the Westminster Standards.

II. Book of Church Order

1. What, if any, differences do you have with the Book of Church Order and why (by why, we expect you to give a biblical rationale for your difference)? (Please list & explain).

The Leadership Development Team will review these and recommend that the Presbytery determine if they are:

- * Merely semantic
- * More than semantic, but not out of accord with any fundamental of our system of doctrine.
- * Out of accord, hostile to the system or striking at the vitals of religion.

I do not have any differences with the Book of Church Order.

III. Questions on Theology

1. What is your view of Scripture?

The Scriptures of the Old and New Testaments are the inspired and infallible Word of God. God has breathed out every single word and has made it profitable for teaching, reproof, correction and instruction in righteousness. It is the only rule of faith and practice. Scripture is authoritative, sufficient, necessary and clear in all that God reveals in it. It is absolutely necessary for the salvation of God's people.

2. Briefly explain your understanding and view of the Trinity.

There is only one God—the infinite, eternal and unchangeable God—who exists in three persons, the Father, Son and Holy Spirit. These three persons of the Godhead are not three Gods, but are three persons—the same in substance, equal in power and glory.

3. Briefly explain your view of the person and work of Christ.

Jesus Christ is the eternal Son of God, who, in the fullness of time, took to himself a human nature in the womb of the virgin Mary; and so was and continues to be both God and Man in two natures and one person forever.

Christ came into the world to save sinners. Being born under the Law (Gal. 4:3-4), he lived a perfect life of conformity and obedience to His Father. He was obedient to the point of death on the cross (Phil. 2:5-11). The death of Jesus on the cross was an atoning sacrifice for sin. He substituted himself in the place of those the Father had given him in order to be made sin for them. Jesus became a curse on the cross (Gal. 3:10-13). He bore the wrath of God that we deserve, satisfied the just demands of the law, removed the guilt and power of sin for us, conquered Satan and defeated death on the cross. In the resurrection, Jesus was vindicated as the just, holy and powerful Son of God—the representative of a new humanity of redeemed people. Jesus ascended to heaven where he sits at the right hand of the Father, ever living to make intercession for his people as the Great High Priest of His Church. He is coming again with glory to raise his people from the dead and transform our lowly bodies to be conformed to his glorious body. Additionally, he will judge the living and the dead at the last day and then present the consummated Kingdom to the Father.

4. Briefly explain your view of justification.

Justification is an act of God's free grace, whereby he pardons all of our sins and accepts us as righteous in His sight, only for the righteousness of Christ imputed to us and received by faith alone.

5. Briefly explain your view of sanctification.

There is both a definitive and progressive aspect to sanctification. Definitive sanctification is the radical breach with sin that a believer experiences when he or she is united to the Savior by faith. Jesus died to the power of sin when He died on the cross, thereby, enabling the believer to experience a radical breach with sin's power. Progressive sanctification is a work of God's free grace, whereby we are renewed in the whole person and enabled more and more to put sin to death and live to righteousness. The Spirit of God is the agent of the believer's sanctification. He enables believers to put sin to death in their lives. The word sacraments, and prayer are the central God-appointed means by which a believer is sanctified. While we are neither justified nor condemned by the moral law of God (the Ten Commandments), nevertheless, in the New Covenant, God writes His law on our hearts and makes us love Him and desire to do what is pleasing to Him as He has revealed it to us in His law.

6. Briefly explain your view of the relationship between faith and works.

Faith is the alone instrument of justification. God justifies the ungodly by faith alone in Christ alone. The same faith that justifies also sanctifies; however, it works together with love in the life of the believer for his or her sanctification. Believers are saved by grace alone through faith alone apart from works; while, at the same time, they are saved unto good works. The same apostle who taught that justification was by faith alone apart from works charged believers to be zealous for good works. Faith is the root, works are the fruit of saving union with Jesus Christ. The Apostle Paul speaks in terms of the lawcourt in Romans and Galatians when he speaks of salvation by faith alone apart from works of the law. James speaks in terms of the human court when he speaks of a man or woman being justified by faith working together with works. Paul is speaking about declarative justification before God by faith alone. James is speaking about demonstrative justification before men by faith being proven by good works. Our good works will only bear witness to our saving faith on judgment day. Believers will enter into life “in accord with their good works,” rather than “on the basis of good works.”

7. Briefly explain your view of covenant theology (including your understanding of the covenant of works & covenant of grace).

In His eternal counsel, the Triune God entered into a covenant of redemption, in which, the Father commanded the Son to willingly lay down his life for those the Father chose in him and the Son voluntarily consented to this work in perfect harmony with the Father (John 10:17-18). This covenant is called the *pactum salutis* (the Covenant of Redemption). After He had created the world, God entered into a special covenant with Adam as the federal head of humanity, promising him life upon obedience and death upon disobedience. This is called the Covenant of Works or the Covenant of Life.

Scripture is structured by God’s covenantal dealings with His people. From all of eternity, God has revealed himself to be a covenant God to His people. Covenant is a divinely instituted legal bond, stipulated, signified and sealed by God—promising life upon obedience and death upon disobedience. In time, God entered into a Covenant of Works with Adam and his physical offspring—before the fall—and a Covenant of Grace with Christ and his spiritual offspring—after the fall.

When Adam broke the Covenant of Works, God entered into a new covenant with man, commonly called the Covenant of Grace. This was the manifestation of the Covenant of Redemption in time. In the Covenant of Grace, God has appointed a Mediator to represent His people. Christ is the Mediator of the Covenant of Grace. As the second and Last Adam, Jesus does all that Adam failed to do and undid all that Adam did.

All of human history is structured by the Adam/Christ parallel (Rom. 5:12-21). Those represented by Adam are under the condemnation and curse of God. Those represented by Christ are redeemed and blessed by God.

Throughout redemptive history, the Covenant of Grace was incrementally developed in God’s covenantal dealings with Adam, Noah, Abraham, Moses, David and finally, in the New Covenant, with Christ. The covenantal administrations that we find with Adam (Gen. 3:15), Noah, Abraham, Moses and David—while they differ in their historical contexts and specific relations to the Covenant of Grace—are all the same in substance with the New Covenant fulfilled in Christ. Christ is the substance of the Covenant promises of God from Genesis 3:15 to the New Covenant fulfilled in Him.

The Old Covenant was set in earthly, typical and shadowy ordinances and provisions. The New Covenant is more spiritual and eternal in nature.

8. Are you familiar with the theological perspective(s) commonly referred to as the “Federal Vision” or “Auburn Avenue Theology?” Do you agree with it as a theological position?

I am familiar with the theological positions of those who have identified themselves as adhering to the Federal Vision. I reject any Federal Vision denunciation of a covenant of works. I reject any approval of monocovenantalism, hypercovenantalism, sacramentalism, or any insistence that there is a future judgment “on the basis” of good works. I reject redefining “faith” as “faithfulness” for a person’s justification before God. I am personally glad that the Federal Vision has become a largely moot movement.

9. Do you adhere to the “5 points of Calvinism?”

I wholeheartedly believe that the Scriptures teach those doctrines that have come to be known as the “5 points of Calvinism.” The five points of Calvinism (or doctrines of grace) were proposed at the counsel of Dort. They were developed in response to the man-centered doctrines being propagated by the disciples of Joseph Arminius (*i.e.* Arminians). The five points of Calvinism are the doctrinal formulation of the central doctrines of Scripture regarding God, man and salvation. The doctrines of grace highlight the total (pervasive) depravity of man, the unconditional election of God, the limited (particular) redemption through Christ, the irresistible grace of God and the perseverance of the saints. The doctrines of grace are so interrelated as to be logically connected to one another. I am wholeheartedly committed to proclaiming the doctrines of grace in pastoral ministry.

10. Do you agree with the PCA’s position on the Gifts of the Spirit?

I agree with the PCA position on the Gifts of the Spirit. The supernatural gifts of the Spirit were unique to the apostolic age—serving as markers of the Messianic revelation of Christ. Whereas the supernatural gifts of the Spirit ceased with the closing of the Apostolic ministry, the ordinary gifts of the Spirit continue to function in the lives of believers throughout the New Covenant era.

11. Do you believe there is any continuing or new revelation?

I do not believe in any continuing or new revelation. However, I do believe that God is providentially active in the lives of His people—directing them by His word, Spirit, and providential acts.

12. What is your eschatological position?

I am hold to a two-age/amillennial view of eschatology.

13. What is your view of hell?

I believe that the Scriptures teach that hell is a place of conscious eternal punishment for unrepentant men and fallen angels. I do not believe in the doctrine of annihilationism or in universalism.

14. The PCA holds that some positions on creation other than a literal 6 24-hour day position may be held by officers. (Check this link to find this paper - the actual recommendation is at Page 64: <http://www.pcahistory.org/creation/report.pdf>.)

(a) Do you believe the Westminster Confession requires a literal 6-24-hour day view and all other views are exceptions?

I do believe that the Westminster Confession of Faith requires a literal 6-24 hour day view of Genesis 1. I believe that the other three views outlined in the PCA study report would be exceptions to the teaching of the Standards.

(b) Which of the following views of creation do you hold?

I hold to a 6 24-hour day view of creation; however, I also accept the redemptive historical structure of the framework hypothesis. I do not hold the framework hypothesis rejection of ordinary days in Genesis 1 and 2.

(1) A literal 6 24-hour day view of creation?

(2) An 'age-day' view of creation?

(3) An 'analogy' view of creation?

(4) A 'framework' view of creation?

15. It is the position of the PCA that only men are eligible for service as officers of the church, including as Deacons (BCO 7-2)

(a) Do you believe that, in the future, the office of Elder should be opened to women?

I do not believe that Scripture allows women to hold the office of elder in a church.

(b) Do you believe that, in the future, the office of Deacon should be opened to women?

I do not believe that Scripture clearly teaches that a woman may hold the office of deacon in a church. For this reason, I do not believe that, in the future, the office of deacon should be open to women.

(c) If requested by the Session, would you be willing to work with either a separate Board of Deaconesses or with non-ordained women serving alongside Deacons?

I agree with BCO 9-7 that it may be expedient that godly men and women be appointed by the session to assist the deacons in carrying out their calling in the life of the congregation; however, I do not believe that there should be a separate "board of deaconesses" comprised of non-ordained women serving alongside deacons.

(d) Do you believe that each local church should have an organized ministry (such as Women In The Church) to aid women to

grow spiritually and to exercise their gifts?

I believe that it is extremely beneficial for a local church to have an organized women's ministry. I am entirely supporting of organized women's ministry in a local church.

16. What do you believe is the role of women in the Church today?

While I am convinced by biblical exegesis that God only fills the offices of elder and deacon with biblically qualified men, I believe that women in the church are to be honored, loved and encouraged to use their gifts in a diversity of ways that is consistent with the example of the church in the apostolic age. Our denominational study report has done a good job of highlighting many of the ways in which our mothers and sisters in Christ can and should use their gifts for the building up of the body of Christ in the local church.

17. Please describe your view of worship. Please include a description of the type of service you prefer/intend on using (e.g. contemporary, traditional, "blended", hymns-only, etc).

I believe that Scripture speaks authoritatively to all of life and that it regulates every aspect of our faith and practice. This is nowhere more significant than it is in regard to how God wants us to worship Him. We are to only practice those things that God commands us to practice in worship. However, I also believe that the regulative principle of worship gives us latitude to express our styles of worship across cultural bounds so that the general principles are the same but the outworking of them many vary greatly. We are not free to do whatever we wish, provided God has not forbidden it.

Regarding musical styles and accompaniment, I do not believe that God has mandated a certain style of music or accompaniment to be used to encourage congregational singing. God has commanded His people to sing psalms, hymns, and spiritual songs. I do not believe that these are three titles of psalm-only singing. However, I do believe that we should be inclusive in our psalm-singing. Additionally, we have a rich repository of hymns throughout the history of the church—both ancient and modern. I believe that the church ought to reflect the biblical and historical spectrum of singing praise to God. Musical instruments are merely circumstances of worship and are neither commended nor forbidden.

18. Do you believe that your practices of the Lord's Day are consistent with WCF 21.8?

I seek to bring my observance, and the observance of our family, into accord with the teaching of Scripture regarding the Lord's Day—as it is reflected in WCF 21.8.

19. The PCA holds that a divorced man is eligible for office if his divorce was either prior to conversion or, if after conversion, for biblical grounds. Biblical grounds are defined as adultery by the spouse, or desertion (which is described as sometimes being without actual, physical desertion). The position is that if a divorce is on biblical grounds, the man is free to remarry. (Check this link to read the paper: <http://www.pcahistory.org/pca/2-289.doc> .)

(a) Are you fully in accord with this position?

I am fully in accord with this position.

(b) Do you believe a divorced man is not eligible for office?

If he was culpable for the dissolution of his marriage, and it occurred after he was converted, I do not believe that he would be eligible for holding office.

(c) Do you believe a remarried man is not eligible for office?

If he remarried after being culpable for the dissolution of his marriage, and it occurred after he was converted, I do not believe that he would be eligible for holding office.

(d) Have you been divorced? If so, please provide details.

I have never been divorced.

20. The PCA's position is that the civil (judicial) laws of the Old Testament have ceased and that Christians are not obliged to obey them, other than 'the general equity thereof may require' (WCF 19-4, also check here for link to PCA statements: <http://www.pcahistory.org/pca/2-555.doc>)

(a) Are you in full agreement with this position? YES

NO

Yes, I am in agreement with the teaching of the Standards regarding the place of the OT civil law in the New Covenant era.

(b) If not, please describe in a separate statement those areas of Old Testament civil (judicial) law that still have application today and how that would work out in the church and/or world today.

21. Please describe your style of preaching. Who are the people who have most influenced your preaching style?

I am committed to textual, exegetical, redemptive historical, and applicatory preaching that is guided by a *lectio continua* approach to expository preaching. I have been most influenced by the preaching of men like Sinclair Ferguson, Eric Alexander, Edward Donnelly, Ian Hamilton, and Joel Beeke.

22. How would you describe your style of evangelism? Do you actively seek opportunities to share the Gospel with others?

I have engaged in both formal in informal evangelism throughout my Christian life and ministry. I believe that we are to seek for opportunities among family members, neighbors, and in the community in which we live. This may come in the form of direct evangelism or in the form of inviting others to come and hear the preaching of the word in worship. I do not believe that God commands door-to-door or open air evangelism, though they may be appropriate at times. I do actively prayer for a seek opportunities to spread the gospel with those around me.

23. What is your view of missions (both outside the United States & within the United States, e.g. church planting)? Include in your answer how you will communicate its importance to your congregation/ministry?

The goal of missions should be the glory of God, the conversion of the lost, and the establishment of biblical local churches overseen by elders and deacons. Any other forms of missionary labors ought to be supplemental rather than primary or alternative to the establishment of local churches. I would highlight that this is the principle and practice of all mission work in the pages of the New Testament.

24. What is your use of/work with the Greek & Hebrew in your sermon preparations?

I frequently use the original languages in my ministerial labors.

The following questions relating to your views of the sacraments need to be answered by those who are intending on a teaching elder transfer or ordination exam. For those preparing for a licensure exam, it is not necessary, at this time, to fill out this section.

IV. Questions on the Sacraments

1. What is your view of baptism? (Include a brief explanation of covenant baptism).

Baptism is a sacrament of the Covenant of Grace, whereby Christ and the benefits of the New Covenant are signified and sealed to believers. The sign of baptism is for professing believers and the children, just as the sign of circumcision was given to Abraham and his offspring. Abraham was given household circumcision. Though we do not have an explicit reference to infant Baptism in the New Testament, we have numerous references to household baptisms—corresponding to the household nature of the Abrahamic Covenant. The Apostle Paul does, however, explicitly teach in 1 Cor. 7:14, that if there is one believing parent, the children are holy (*i.e.* covenantally set apart by God).

2. What is your view of immersion? Will you immerse new converts? (Why or why not?).

While I personally would consider the mode of immersion to be a less than biblical mode of baptism, I do not believe that it is an altogether unacceptable mode of baptism. However, I do not believe that our BCO allows a minister to baptize by immersion, so I would not feel free to practice baptism by immersion.

3. What is your view of the efficacy of baptism (please include your thoughts about baptismal regeneration)?

4.

I believe that the efficacy of baptism is not, as the Standards note, tied to the moment of application. It is, however, made effectual by the regenerating work of the Spirit for all to whom that efficacy belongs. I believe that someone can have the sign of baptism and never experience the reality of that sign due to the withholding of God's sovereign grace.

5. What is your view of the presence of Christ in the Lord's Supper?

I believe that Christ is mystically present in the Supper for those who partake by faith. I hold to the teaching of the Westminster Standards with regard to the presence of Christ in the Supper. I do not believe in a real physical presence of Christ, except inasmuch as the Holy Spirit lifts believers into the heavenly throne room of God in worship to feed on the one Christ who is represented in the bread and wine. This latter approach was the view of Calvin, rather than the divines. I do not believe that Calvin's view is in conflict with the "mystical presence" view of the divines.

6. Do you fence the table when you administer (or will administer in the future) the Lord's Supper? Do you use the language of BCO 58-4? Why or why not? And if not, what do you do?

I fence the table whenever I administer the Supper. I use the language of BCO 58-4. I do want to make it clear that this is not a Presbyterian table and that it is open to any sinner who has professed faith in Christ, is a baptized member of an evangelical church, and is longing to know more of the grace and power of Christ.

7. What is your view of paedocommunion? When should children be included in the participation of the Lord's Supper & why?

I do not believe that paedocommunion is a biblically tenable position for the simple reason that the Apostle Paul charges those who partake to examine themselves prior to partaking of the Supper. I do not believe that an infant can consciously examine himself or herself. However, I do not believe that Scripture puts an age limit on when a child may be admitted to the table. Pastors should work with parents to determine when a child is spiritually *sincere* and *mature* enough to come to the table. This takes great care and wisdom, and should be carried out on a case-by-case basis.

From the Committee: Please note that Rev. Batzig was inadvertently given an older copy of the transfer exam which did not include questions concerning personal piety. All piety questions that should have been asked on the written exam were addressed during the committee exam.