

CHRIST THEOLOGICAL SEMINARY
2018-2022 | Academic Catalog

EQUIPPING SERVANT-LEADERS
TO EXALT CHRIST
AND EDIFY HIS CHURCH

WELCOME FROM PASTOR SCOTT MENEZ

The call to serve our glorious God and Savior through in-depth study of His Word and preaching is not to be taken lightly. This call is both an exciting time and yet a sobering one as the believer searches for the center of God's will. It is humbling to think that the Creator, Sustainer, and Savior of the world reaches down and uses humble servants to proclaim His truth. However, that is the plan of God.

If our Lord, who called you out of darkness into His marvelous light, is burdening you to preach His word and minister to His people, I would ask you to prayerfully consider Christ Theological Seminary for your training. If you are being called to teach, preach or share God's Word at any level, it is paramount that your instruction is rooted in the all-sufficient Word with clear Christ-exalting training.

Christ Theological Seminary not only will grow and equip you in your personal understanding of the Word and worship of God our Savior, but also will prepare you as an under-shepherd to lead and care for the flock of God. The goal of this training will always be service to and glorification of our Chief Shepherd, the Lord Jesus Christ.

In 2 Timothy 2:2, Paul instructs Timothy to train faithful men who will then teach others. Since this command is to the church, the priority of Christ Theological Seminary is to train faithful people in conjunction with the local church to raise up those who will faithfully continue a gospel-saturated proclamation of the inerrant Scriptures.

Christ Theological Seminary is uniquely designed for students to be taught by shepherd leaders and engage in ministry as part of their seminary experience. Here you will find an environment that majors on personal conformity to Christ, exegetical excellence, biblical theology, and the spread of Christ's glory in missions and the local church.

Whether you are newly wrestling with the call of God upon your life or you have taught for many years, please prayerfully consider coming and studying with us as we exalt our glorious Savior at Christ Theological Seminary.

In Christ Alone,

Pastor Scott Menez

President

Christ Theological Seminary

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INTRODUCTION

Purpose Statement

The mission of Christ Theological Seminary, as a graduate-level school, is to glorify God by equipping godly servant-leaders to proclaim His Word and disciple the body of Christ while carrying out the Great Commission to make disciples worldwide through the gospel of our Lord Jesus Christ.

Distinctives

- **Christ-Centered in Life and Ministry**

Christ is the source of our existence, salvation, churches, ministries, gifts, and righteousness, positional and practical. By His grace we have entered into a relationship with Him and He is our motivation for everything we say, think, or do. Our ultimate goal is that Christ Jesus would receive the glory for everything accomplished. Our hope of heaven and eternal life is found in Him.

- **Gospel Church Culture**

Christ-centeredness and Gospel Doctrine must result in a Gospel Culture. Everything in a church flows from its understanding of the gospel, whether preaching, counseling, discipleship, music, evangelism, or missions. A Gospel Church Culture is one where Christ is worshipped and exalted, and where people are gracious and strive for humility, diversity, unity and peacefulness, life in community, honoring one another, honesty, and edification.

- **Reformed Doctrine**

The Protestant Reformation brought a renewed emphasis on the true Gospel as delineated in the Scriptures. Gospel truth was first clarified in the five *Solas*:

- *Sola Scriptura* ("Scripture alone"): The Bible alone is our authority for faith and practice.
- *Sola Fide* ("faith alone"): We are saved through faith alone in Jesus Christ.
- *Sola Gratia* ("grace alone"): We are saved by the grace of God alone.
- *Solus Christus* ("Christ alone"): Our salvation is accomplished by Christ's work alone.
- *Soli Deo Gloria* ("to the glory of God alone"): We live for the glory of God alone.

The Gospel was further defended as a sovereign work of God through what have been called the Doctrines of Grace or The Five Points of Calvinism.

- *Total Depravity* – Sinners are dead spiritually and therefore are utterly helpless to redeem themselves or to contribute anything meritorious toward their own salvation.
- *Unconditional Election* - God chose, before the foundation of the world, those who He would deliver from bondage to sin and brought to repentance and saving faith in Jesus. His choice was not based upon anything in the sinner.
- *Limited Atonement* – While the atonement of Christ is made available to all through the preaching of the Gospel and is sufficient to save all who believe, it is designed particularly to redeem the elect.
- *Irresistible Grace* – All the elect will be inwardly called to Christ by the Holy Spirit and will respond in faith and repentance, and will be effectively converted at the time appointed by God.
- *Perseverance of the Saints* - We believe that all who are justified by faith will persevere in faith by the preserving grace of God until the end of their lives.

- **Church Based Training**

While we certainly consider traditional campus-based parachurch seminaries to have their place and serve the church well, we are convinced that it is primarily the local church's responsibility to train people for local church ministry. Such church based training provides for oversight by pastors and involvement in the local church. God has blessed Riverbend Community Church with the staff and resources necessary for such an endeavor. Students who attend CTS from other local churches will do so under the oversight of their pastoral staff with an understanding that they will receive the necessary discipleship and ministry opportunities.

- **Baptistic Ecclesiology**

We believe that each local church is to be an autonomous body of saved, baptized believers governed by a plurality of godly, qualified men called elders. Two ordinances of communion (as a memorial) and baptism by immersion (as a public testimony) should be practiced.

- **Expository Preaching**

An expositional sermon takes the main point of a passage of Scripture, makes it the main point of the sermon, and applies it to life today. Expositional preaching is important because God's Word is what convicts, converts, builds up, and sanctifies God's people (Heb 4:12; 1 Pet 1:23; 1 Thess 2:13; John 17:17). Preaching that makes the main point of the text the main point of the sermon makes God's agenda (not the preacher's) primary.

- **Training All Leaders**

Many seminaries are focused exclusively on training men for the pastorate; that is not our sole purpose. While we believe there are certain ministries reserved for men, we train leaders, both men and women, for every type of ministry (counseling, eldership, youth and children's ministries, cross-cultural missions, prison ministry, etc.). Therefore, in addition to the Master of Divinity, we offer a Master of Arts degrees in Biblical Counseling, Bible Exposition, Biblical Languages, and Women's Ministries.

- **Pedagogical Methodology**

We believe that the local church is responsible for training its own leaders. By design, our professors are primarily pastors. Since we desire to make this training widely available we are offering courses at night and on weekends. We utilize a modular format in which each course is taught in a focused four week fashion. This lowers the need for many professors and enables us to keep our tuition as low as possible.

Program Format

Christ Theological Seminary follows a building block approach for a Christ-centered theological and practical graduate education. Each level provides specific distinctives:

Level One: The foundation upon which all of systematic and practical theology is built is the Word of God. Therefore, at CTS students are first instructed in **Hermeneutics** so that they can properly interpret and use the Scriptures (2 Timothy 2:15). Additionally, **Biblical Theology** courses provide the context for interpretation as students are exposed to a comprehensive survey of the Bible along with the major themes of each book in its respective genre and position in the overall plan of redemptive history in Jesus Christ.

Level Two: **Greek and Hebrew** courses are taught throughout the first three years to enable students to have access to the original languages that God used to inspire and reveal His Word to man. The language exegesis program develops problem solving skills as the student applies the hermeneutical principles to examine the biblical authors' lexical choices, grammar, syntax, style, and contexts.

Level Three: Christian theology and practice are not formulated or exercised in a vacuum. Rather, the church possesses nearly 2000 years of interpreting the Scriptures, combating error, formulating doctrines, translating the Scriptures, and carrying its message throughout the world. Lectures in **Church History** are provided to enable students to see the providential way that Christ has built His church, to guard the church from error by not repeating false doctrines in the past, and to be encouraged by examples of those who have walked with Christ before us.

Level Four: After these previous levels of instruction, **Systematic Theology** is built upon and evaluated by the foundations of Hermeneutics, Biblical Theology, Exegesis of Biblical Languages, and Church History.

Level Five: Once the teachings of Scripture are established they must be presented and defended. Courses in expository **Preaching, Evangelism, and Missions** prepare the student to proclaim Christ and His truth in the church and to the world locally and internationally. Instruction in **Apologetics** and **Biblical Introduction** provide the ammunition for defending the faith against worldly philosophies, false religions, and liberal theologies.

Level Six: Theology is intended to be practical. Our **Pastoral Ministry** and **Biblical Counseling** courses are designed to equip people to be godly leaders in their families and their churches with shepherd's hearts. In addition to preaching, they are trained to counsel, disciple, conduct services, guide ministries, and be effective in vision setting and administration.

Location

Christ Theological Seminary is located on the campus of Riverbed Community Church in Ormond Beach, Florida. The campus is located one mile west of Interstate 95 and just eight miles from the Atlantic Ocean near the beach cities of Daytona Beach, Port Orange, Ormond-by-the-Sea, and Flagler Beach. CTS is only ten miles from Daytona International Airport and a little over an hour from Orlando International Airport.

Facilities

The spacious campus facilities of Riverbend Community Church, a church with approximately 700 in attendance each Sunday, are made available for seminary use.

History of the Seminary

Early in the year 2000, Senior Pastor of Riverbend Community Church, Dr. Roy Hargrave, presented his vision to establish a world-wide missions ministry and a way of formally training men to be pastors. He named the missions ministry "Above & Beyond." Within the next year, both pastors and members of Riverbend participated in short-term trips to Belarus. Our pastors trained men for ministry and Riverbend members helped with church plants.

In 2002 Riverbend Bible Institute was created to further Pastor Hargrave's passion for theological training. Pastors and other leaders taught courses to hundreds of students from Riverbend and beyond. Yet, Dr. Hargrave desired to form a full-fledged seminary. The church committed itself prayer and the Lord provided a sizeable donation and a seminary-planting consultant. Dwight Brown, who had been a longtime friend of the ministry, had also started two church based seminaries.

Planning began in August 2015 under Dr. Hargrave's leadership; however a serious illness caused him to retire. When Pastor Scott Menez came to Riverbend, work on the seminary began advancing again.

Pastor Menez had previously served as a church planter and pastor in California. While there, he was involved in the establishment of The Cornerstone Seminary in Vallejo, California, a seminary built on the

model of pastors training pastors. He reconstituted a seminary exploratory committee at Riverbend and envisioned a launch date of August 2018.

Soon thereafter the Lord brought Pastor Brian Shealy to Riverbend. Pastor Shealy had pastored for 28 years and taught at The Master's Seminary in Sun Valley, California, and was dean of The Cornerstone Seminary in Vallejo, California. He accepted the role of Riverbend's Seminary Pastor and was commissioned to prepare the plans for what would be Christ Theological Seminary beginning in August 2018.

Legal Notices

Christ Theological Seminary operates as a ministry under the Florida nonprofit corporation status of Riverbend Community Church. CTS is a religious institution providing advanced education through the local church. Its degree program is designed solely for religious purposes. The Commission for Independent Education in the state of Florida recognizes that CTS has met the requirements of the law, is granted exemption from licensure, and is not subject to governmental oversight. A copy of this letter is available upon request. CTS has complied with, and shall continue to comply with, all the requirements of the applicable Florida statute (Fl. St. Ann. 1005.06(f)).

Students and prospective students should read this catalog carefully.

The appropriate catalog, along with other bulletins or distributed materials, determines student rights and responsibilities with respect to the seminary. Matriculation constitutes an agreement by the student to abide by the regulations and policies of Christ Theological Seminary.

Information regarding the accessibility of facilities to disabled students is available from the Administration office.

Christ Theological Seminary does not discriminate on the basis of race, gender, age, nationality, non-disqualifying disability, or ethnic origin in its admissions policies, educational policies, employment policies, services, or scholarship and loan programs.

The provisions of this catalog, including academic offerings, academic policies, and all financial charges are subject to unilateral change by Christ Theological Seminary. While the seminary attempts to keep costs at reasonable levels, it is anticipated that costs will increase in future years.

DOCTRINAL STATEMENT

Preamble

Administrators and faculty members of Christ Theological Seminary are required to annually sign a document stating that they affirm the following statement of faith. Students are also required to make such an affirmation during the application process. We understand that any doctrinal statement is but a fallible human attempt to summarize and systematize the teachings of Scripture, therefore we recognize that there are some doctrines that are more essential than others, due to the degree of clarity revealed on those subjects. In this light, allowances are made for faculty members to teach or students to attend who hold to some exceptions to the doctrinal statement; but any such exception must be presented to the seminary on the statement of affirmation and must be approved by the seminary leadership and church elders.

The Word of God

We believe and teach that the sole and final authority for the church is the Bible, which includes all sixty-six books of the Old and New Testaments (Rom 15:4; Heb 1:1-2; 2 Pet 3:15-16).

We believe and teach that every word of the original autographs is God-breathed. Therefore the Scriptures are verbally inspired, inerrant, infallible, and totally sufficient and trustworthy for doctrine and instruction (Isa 1:10; 34:15-16; 40:6-8; 55:10-11; 2 Tim 3:16; 2 Pet 1:20-21).

We believe and teach that Scriptures are sufficient, and, with the guiding efforts of the Holy Spirit, are entirely adequate for every spiritual or emotional need, and are infinitely superior to all human understanding and wisdom (Ps 19:7-11; Pss 119:11, 105; Isa 55:8-9; Matt 4:4; Jn 17:17; 1 Cor 2:6-13; 2 Tim 3:15-17; 2 Pet 1:3-4).

We believe and teach the clarity of Scripture, and its relevance to the world today. It is consistent within itself and is properly interpreted in the literal-grammatical historical sense. Scripture is the completed revelation of God, and nothing shall be added to it or taken from it (Deut 4:2; Isa 30:8; Jer 23:28-29; Jn 10:35; Eph 3:4-5; Ju 3; Rev 22:18-19).

The Triune God of the Word

We believe and teach that there is one God, infinite and self-existent, who exists eternally as three distinct, yet inseparable persons known as the Father, Son and Holy Spirit. These three are one in their unchangeable nature, essence and attributes (Deut 6:4; Ex 3:14; Isa 45:4-7; Matt 28:19 Mk 12:29; Jn 1:1; 4:24; 10:30; 14:9; 1 Cor 8:4-6; Heb 1:3-4, 8-10).

We believe and teach that each of the members of the Godhead has a distinct function in the eternal purpose of the Godhead while at the same time possessing full deity. Each is equally worthy of worship and obedience, and each is glorified by the work of redemption (Isa 48:16; Jn 17:1-5; Eph. 1:3- 14; 2 Cor 13:14; Heb 1:6).

God the Father

We believe and teach that God the Father is the first person in the Trinity. He is an infinite, self-existent spirit, perfect in holiness, wisdom, power and love. He is creator of all things, and the only absolute, omnipotent ruler in the universe. He is sovereign in creation, providence and redemption (Gen 1:1- 31; Pss 103:19; 145:8-9; Rom 11:36; 1 Cor 8:6; Eph 3:9).

We believe and teach that God's fatherhood involves both a designation within the Trinity and His relationship with mankind. As Creator he is Father to all men, but He is the spiritual Father only to those who believe in His Son Jesus Christ. He has graciously chosen from eternity past those whom He would have as His own. He saves from sin all who come to Him through Christ alone, securing their adoption as His sons and making them fellow heirs with Christ (Jn 1:12; 6:37, 44, 65; Acts 13:48; Rom 8:15-17; Gal 4:5-6; Eph 1:3-6; 2 Thess 2:13; Heb 12:5-9; 1 Pet 1:3).

We believe and teach that God has decreed for His own glory all things that come to pass, knowing infinitely all things, from beginning to end. He continually upholds, directs, and governs all creatures and events. In His sovereignty He is neither the author nor approver of sin, but perfectly judges each man according to his own work, thus making man responsible for his own sin (1 Chron 29:11; Hab 1:13; Jn 8:38-47; Acts 2:23; Rom 9:19-21; Eph 1:11; Col 1:17; Jas 1:13; 1 Pet 1:17).

God the Son

We believe and teach that Jesus Christ is the second Person of the Godhead, fully God, eternally of the same essence of Being as the Father, sharing the same attributes, and equal in divine nature (Jn 1:1; 10:30; 14:9; Heb 1:3-4). We believe and teach that Jesus Christ voluntarily left His place in heaven to be born of a virgin, through the miracle of divine conception by the Holy Spirit. He emptied Himself, not of His Divine essence, nor by the surrender of His full deity, but rather veiling His glory while at the same time taking on a human nature and becoming fully man. As the unique God-man, He is the perfect Revealer of God, the Savior of mankind, Mediator between God and man, and Judge of all men (Jn 1:14, 18; 5:27; Phil 2:5-8; Heb 2:9-18; 10:5-10; 1 Tim 2:5; Tit 2:13).

We believe and teach that Jesus Christ led a sinless life, was tempted in all ways as we are tempted, but died a propitiatory and substitutionary death, bearing the full penalty of God's wrath and furnishing the grounds for forgiveness of believing sinners. His death is both sufficient for all, yet efficient only for the elect (Jn 10:15; Rom 3:25; 2 Cor 5:21; Eph 5:25-27; Heb 2:17; 7:26; 4:15; 1 Pet 3:18; Rev 5:9).

We believe and teach that Jesus Christ rose from the dead on the third day and is now seated in glory at the right hand of the Father, holding the position of Prophet, Priest and King. He is the head of the Church, the great Shepherd. Today He is building His church, the bride of Christ, and continually ministering to her, and as the heavenly Advocate, is interceding for the saints (Jn 10:27-28; Acts 10:40; 1 Cor. 15:3-4; Eph 1:20-23; 4:15-16; Col 1:18; Heb 8:1; 13:20; 1 Pet 1:21; 2:2; 1 Jn 2:1).

We believe and teach that Jesus Christ will one day visibly and physically return for His bride in power and authority. He will judge all men in righteousness, bringing both retribution to unrepentant sinners and reward to those who follow Him (Matt 24:30; Jn 5:27; Acts 17:30-31; 2 Cor 5:10; 1 Thess 4:13-18; 2 Thess. 1:6-10; Rev 2:27; 20:11-15).

God the Holy Spirit

We believe and teach that the Holy Spirit is the third Person of the Godhead, co-equal and co-substantial with the Father and the Son, possessing all the same attributes of personality and deity, including intellect, emotion, will, eternity, omnipresence, omnipotence, omniscience, and truthfulness (Psa. 139:7-10; Isa 40:13-14; Jer 31:31-34; Matt 28:19; Jn 16:13; Acts 5:3-4; 28:25-26; Rom 15:13; 1 Cor 2:10-13; 12:4-6, 11; 2 Cor 13:14; Eph 4:30; Heb 9:14; 10:15-17).

We believe and teach that that it is the work of the Holy Spirit to execute the Divine will in relationship to all mankind. We recognize His sovereign activity in creation, the incarnation, the written revelation and the work of salvation. In the Old Testament He did not permanently indwell people, but came upon certain saints for unique times and purposes. He became resident in the world on the day of Pentecost, having been sent by the Father and the Son to initiate and complete the building of the body of Christ, which is Christ's church. He convicts the world of sin, of righteousness and judgment, glorifies the Lord Jesus Christ, and transforms believers into the image of Christ (Gen 1:2; Matt 1:18; Jn 3:5-8; 14:16-17; 15:26; 16:7-9; Acts 1:5; 2:4; Rom 8:29; 1 Cor 12:13; 2 Cor 3:18; Eph 1:13; 2:20; 2 Pet 1:20-21).

We believe and teach that the Holy Spirit is the Divine Teacher who moved the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. The Holy Spirit empowers the preaching and the understanding of the Word of God (Jn 16:13-15; 2 Cor 2; 2 Pet 1:19-21).

We believe and teach that the Holy Spirit is the supernatural and sovereign agent in regeneration, enabling believers to exercise the gift of saving faith and to receive Jesus as both Savior and Lord, baptizing all believers into the body of Christ. He gives spiritual gifts to Christians as He wills, indwells believers at the moment of salvation, and seals them until the day of redemption, while leading, sanctifying, instructing, comforting and empowering them for service (Rom 6:3-4; 8:9; 1 Cor 12:13; 2 Cor 3:6; Eph 1:13; Tit 3:5-6).

We believe and teach that all believers are commanded to be filled (controlled) by the Holy Spirit, and that all believers are gifted by the Spirit for the intense purpose of glorifying Jesus Christ. Tongues, signs and prophecies were given only at the beginning of the church to authenticate the apostles as the revealers of Divine truth and ceased upon the completion of the Scriptures (1 Cor 12:4-11; 13:8-10; 2 Cor 12:12; Eph 4:7-12; 5:18; 2 Tim 3:16-17; Heb 2:1-4; 1 Jn 2:20-27).

Creation and the Sovereignty of God

We believe and teach that out of nothing God spoke into being the physical universe and all that it contains, including angelic beings, in six literal days. He is before all things and sustains for His own purposes all things, upholding them by the word of His power. God's creation was very good and is a reflection of His glory and

reveals His truth (Gen 1; Ex 20:11; Psa 19:1-6; 103:19; Rom 1:18-20; 11:36; Eph 3:9; Col 1:16-17; Heb 1:3; 11:3).

We believe and teach the sovereignty of God and His absolute providence over the affairs of men and creation before time and throughout history. God ordains all life and numbers its days. He determines the time and manner of death, the salvation of sinners, and all world events, from the least to the greatest. God directs both the helpful and harmful acts of men. Nonetheless, man as a created, moral being remains responsible for his own thoughts and actions (Gen 45:4-8; 50:20; Job 14:5; Psa 103:19; 135:6; 139:16; Prov 16:33; Isa 14:26-27; 45:6-7; Dan 2:20-21; 4:34-35; Matt 10:29-30; Jn 21:18-19; Acts 2:22-23; 4:10, 27-28; Rom 8:28; Eph 1:4, 11; 2 Thess 2:13-14; Jas 4:13-15; Rev 13:8).

Man and Sin

We believe and teach that God created man (Adam) in His image and likeness, apart from any evolutionary process. Man is a product of God's handiwork, uniquely resembling God in certain characteristics and capacities necessary for relationships and in exercising dominion over God's creation. As such God values all human life, starting from conception (Gen 1:26-27; 2:7; 9:6; Job 31:15; Psa 139:13-17).

We believe and teach that God created man free of sin, with a rational nature, intelligence, volition, self-determination, and moral responsibility to God. God's intention in creating man was that man should glorify Him and enjoy His fellowship, live his life in the will of God, and by this accomplish God's purpose for man in the world (Gen 2; Isa 43:7; Rom 5:13; 8:29; Col 1:16; Jas 3:9; Rev 4:11).

We believe and teach that God created both male and female, equally bearing the image of God yet different in functional distinctions and subordinations, each bringing Him glory through their unique roles. God outlines these differences in the Bible; they are not based on cultural bias or man-made philosophy (Gen 1:27; 2:18-24; 1 Cor 11:1-16; Eph 5: 22-33; Tit 2:3-5; 1 Pet 3:1-7).

We believe and teach that Adam was a real man and historical figure, whose one act of disobedience to the revealed Word of God resulted in the imputation of sin to the entire human race. Through Adam, the forebear and representative of all mankind, man lost his innocence; incurred the penalty of spiritual and physical death; became subject to the wrath of God; and became inherently corrupt and utterly incapable of choosing or doing that which is acceptable to God apart from divine grace. Man's depravity is total, extending even to his will as a free moral agent, leaving him in bondage to sin and causing him to always choose darkness and resulting in his inability to choose Christ. With no recuperative powers to enable him to recover himself, man is hopelessly lost (Gen 3; 6:5; 1 Kgs. 8:46; Pss 14:1-3; 51:5; 58:3; Eccl 9:3; 7:29; Isa 1:2-6; 6:5; 64:5-7; Jer 13:23; 17:9; Mk 7:14-23; Jn. 3:19-20, 36; 5:40; 6:44, 65; 8:44; Rom 1:18-3:20; 12-19; 8:6-8; 1 Cor 2;14; Eph 2:1-3; 4:17-19; Col 1:21-22; 1 Tim 2:13-14; 1 Jn 1:8). We believe and teach that because in Adam all men of all ages possess a sin nature (Jesus Christ being the only exception), man's salvation is thereby wholly of God's grace through the redemptive work of our Lord Jesus Christ (Jn 15:5, 16; Rom 3:24-26; 5:6-8; Eph 2:8-9; 2 Tim 1:8-9; Tit 3:4-7; Heb 2:9).

Salvation

We believe and teach that all men are sinners by nature and by choice, and are therefore under condemnation. The good news is that there is a Savior! Thus, we teach that salvation is by the grace of God, which is neither merited nor secured, in part or in whole, by any virtue or work of man. The sole ground of salvation is the person and work of our Lord Jesus Christ. This great truth, however, never nullifies or diminishes the sinner's accountability, nor does it relieve believers from communicating the gospel as commanded by Christ (Matt 28:19-20; Acts 4:12; Rom 3:10-18, 23; 10:8-15; Eph 2:8-9).

We believe and teach that God's sovereign plan of salvation was divinely drafted in eternity past, and was fulfilled through the finished work of Christ alone and applied by the Holy Spirit. By God's design, grace always has, and always will, stand behind all stages of salvation. Thus, our salvation is entirely accomplished

by the almighty power of the sovereign and gracious triune God (Rom 3:24-25; 11:6; Eph 1:3-14; 2:8-9; Tit 3:3-7; Heb 9:26; 10:10-14; Rev 13:8). Vital components of God's salvation include: Election, justification, regeneration, sanctification, and perseverance.

Election. We believe and teach that election is the gracious act of God conceived before the foundation of the world. In love, He chose in Christ those whom He graciously calls, regenerates, justifies, sanctifies, and glorifies (Rom 8:28-30; Eph 1:3-11; 2 Thess 2:13; 2 Tim 2:10; 1 Pet 1:2-3).

We believe and teach that God's sovereign election does not contradict, nor negate, the responsibility of man to repent and trust Christ as Savior and Lord. All whom the Father calls to Himself will come in faith, and all who come in faith the Father will receive (Ez 18:23, 32; 33:11; Jn 3:18-19, 36; 5:40; 6:37-40, 44; Acts 13:48; Rom 9:22-23; 2 Thess 2:10-12; Jas 4:8; Rev 22:17).

We believe and teach that the unmerited favor that God grants to totally depraved sinners is unconditional and not related to any initiative of their own part, nor to God's anticipation of what they might do by their own will. Rather, God's favor is solely because of His love, His sovereign grace, and His mercy (Jn 1:12-13; Rom 9:14-16; Eph 1:4-7; Tit 3:4-7; 1 Pet 1:2).

- Justification. We believe and teach that justification is by grace alone, through faith alone, in Christ alone, and for His glory alone. Justification is the judicial act of God, whereby He declares righteous those who, through faith in Christ, repent of their sins and confess Him as sovereign Lord. It is a final act, so that the believer is forever and completely justified from the moment of saving faith. Therefore, the believer awaits no final last day declaration of justification. Justification is not based upon the believer's own righteousness, but on a righteousness alien to him. This righteousness is apart from any virtue or work of man and involves the imputation of our sins on Christ, and the imputation of Christ's righteousness to us. By this means, God shows Himself to be "just, and the justifier of the one who has faith in Jesus" (Isa 55:6-7; Lk 13:3; Acts 2:38; 3:19; 11:18; Rom 2:4; 3:20-26; 4:3-6, 9-11; 5:1, 9; 8:33; 10:9-10; 1 Cor 1:2, 30; 6:11-12; 2 Cor 4:5; 5:21; Phil 2:11; 3:9; Col 2:14; 1 Pet 2:24).
- Regeneration. We believe and teach that regeneration, which is our new birth in Christ, is a gracious supernatural work of the Holy Spirit by which the divine nature and divine life are given. It is instantaneous and is accomplished solely by the power of the Holy Spirit through the means of the Word of God. This new birth results in the believer's union with Christ in His death, burial, and resurrection. Thus the believer receives the spiritual graces of the New Covenant, which include saving faith, reconciliation and peace with God, a new heart, new affections, and deliverance from the dominating power of sin (Deut 30:6; Ezek 11:19-20; Jn 3:3-7; 5:24; Rom 2:28-29; 5:1; 6:1-14; 2 Cor 2:4-5; Col 2:11-12; Tit 3:5).
- Sanctification We believe and teach that every believer is sanctified—that is, set apart unto God—and declared to be holy, and identified as a saint. Furthermore, sanctification is both initial and progressive in the life of the believer. We believe that sanctification is universal, mandatory evidence of a justification that is already final and complete, and not in any sense a means of attaining justification (Eph 2:10; Jas 2:14-15).

We believe and teach that initial sanctification is positional, permanent, and instantaneous and should not be confused with progressive sanctification. This sanctification has to do with the believer's standing, not his present walk or experiential condition (Acts 20:32; 1 Cor 1:2, 30; 6:11; 2 Thess 2:13; Heb 2:11; 3:11; 10:10, 14; 13:12; 1 Pet 1:2).

We believe and teach that progressive sanctification is the work of the Holy Spirit whereby the believer is brought into an ever increasing holiness in the conformity to the will of God, becoming more and more like our Lord Jesus Christ. This sanctification is an effect of the love of God manifested in the soul, whereby through the gracious empowering of the Holy Spirit, the believer is enabled to

live a life that is increasingly pleasing to the Lord (Jn 17:17, 19; Rom 6:1-22; 8:28-29; 2 Cor 3:18; Phil 1:6-11; Col 1:5-6, 9-10; 1 Thess 4:3-4, 5:23; 2 Pet 3:18).

We believe and teach that every saved person, although a new creation in Christ and for whom the penalty of sin has been paid in full, is involved in a daily, lifelong conflict against the flesh. While eradication of sin is not possible in this life, the Holy Spirit empowers both for victory over sin and impact and fruitfulness in ministry. Furthermore, progressive sanctification in the individual believer is aided by the local church through preaching, teaching, discipline, fellowship, and accountability to the body of Christ (2 Cor 5:17; 12:12, 20-21; Rom 7:15-25; Gal 5:16-25; Eph 3:11-16; 4:22-24; Phil 3:12; Col 3:9-10; 1 Pet 1:14-16; 1 Jn 3:5-9).

- Perseverance. We believe and teach the biblical doctrine of the perseverance, and thus the security, of the saints. It has two parts: 1) No true child of God, born of the Holy Spirit, will ever be lost because he is kept by the power of God; and, 2) It is equally true, however, that no person is saved without persevering to the end. Such perseverance may be marked by periods of discouragement, doubt, and even disobedience, but those genuinely saved will persevere to the end in faith and obedience. The means God uses to bring about our perseverance are His magnificent promises and His terrifying warnings. Those who profess a beginning in the Christian faith, but do not continue, give evidence that they were never granted saving faith (Mk 13:13; Jn 10:28-30; Rom 8:29-30; 1 Cor 6:9-11; Eph 5:5-6; Phil 1:6; Col 1:22-23; Heb 3:6,14; 10:26-31; 12:14; 1 Pet 1:5; 2 Pet 1:3-4; 1 Jn 2:19; 3:9-10; Jd 1-25).

Christian Life

We believe and teach that believers are called to a manner of life worthy of the gospel of Christ (Phil 1:27). We believe and teach that the conduct of a true believer is marked by righteousness, good works (Eph 2:10) and separation unto God from the evil ways of the world (Rom 12:12), manifested by speaking the truth (James 5:12), maintaining the sanctity of the home (Eph 5:22-6:4), settling differences between Christians in accordance with the Word of God (1 Cor 6:18), not engaging in carnal strife but showing a Christ-like attitude toward all men (Rom 12:17-21), exhibiting the fruit of the Spirit (Gal 5:22-23), and maintaining a life of prayer (Eph 6:18; Phil 4:6), including the privilege, when sick, of calling for the Elders of the church to pray and to anoint with oil in the name of the Lord (Jam 5:13-18).

We believe and teach that civil government is ordained of God for the punishment of those who do evil and for the promotion and protection of that which is good. It is therefore the duty of believers to pray for those in authority and to be submissive and obedient to their authority, except in matters directly contrary to the Word of God (Acts 4:18-19; 5:27-29; Rom 13:1-7; 1 Tim 2:1-4; Tit 3:1-2; 1 Pet 2:13-14).

We believe and teach that though saved, believers still commit sin (1 Kgs 8:46; 1 Jn 1:8). True believers are quick to confess and repent of sin (1 Jn 1:9). Christians are driven by the Holy Spirit to pursue spiritual growth in the grace and knowledge of Jesus Christ (2 Pet 3:18)

The Church

We believe and teach that in the current era, commencing at Pentecost, Christ is building His Church. All who confess faith in Jesus Christ alone are immediately placed by the Holy Spirit into this one united spiritual body. The Church, of which Christ is the Head, is variously depicted as His Body, His Bride, a building, spiritual house or sanctuary, the flock of the Shepherd, and the branches of which He is the life source. The Church exists both universally (i.e., the total number of genuine disciples throughout Church history) and locally (i.e., historically in localized assemblies). The primary overarching purpose of the Church, whether viewed from the local perspective or the universal, is to glorify God our Savior (Matt 16:18; Jn 10:11; 15:1-8; 1 Cor 3:9, 16-17; 6:19; 2 Cor 6:16; 11:2; Eph 1:22; 2:20-22; 5:22-32; Col 1:18; 2:7; 1 Pet 2:5, 25).

We believe and teach that Christ builds His church by calling out His elect from every tribe, nation, people, and tongue. The Holy Spirit forms and constitutes the church by baptizing true believers into one universal, spiritual body, which is manifested in local churches. Although salvation is bestowed and appropriated individually, Scripture focuses on the corporate Body within which the individual is to be a complementary, contributing member. Christ establishes and oversees this unity and diversity in order that the local church might become the main context for worship and service and a springboard for evangelism (Rom 1:5; 12:3-8; 1 Cor 12:4-27; Eph 1:3-14; 3:21; 4:1-16; 1 Pet 4:11; Rev 5:9). The local church has been commissioned to preach the Word faithfully, preserve the unity of the church through discipline, and practice the ordinances of believer's baptism and the Lord's Supper (Matt 18:15-18; 28:18-19; 1 Cor 5:11-15; 11:23-26; 2 Tim 4:2).

We believe and teach that the Scriptures establish two leadership positions within the Church: Elders (also designated as overseers, bishops, pastor/teachers), and Deacons to lead and serve the flock under Christ. Those who serve in these capacities must be qualified biblically. The elders-overseers pastor/teachers who have been given a divinely delegated authority are especially accountable for the spiritual welfare of their Master's flock. He will judge not only them and their guidance of His sheep but also the flock's expected submission to their spiritual direction (Acts 20:17, 28; Phil 1:1; 1 Tim 3:1-13; Tit 1:5-9; Heb 13:7, 17; 1 Pet 5:1-5).

We believe and teach that each local church is independent or autonomous in status, although there should be occasions of interdependence among local assemblies of the same mindset and loyalty to the Lord and His Word (Acts 15:19-31; Rom 15:26-27).

Believer's Baptism and the Lord's Supper

We believe and teach the biblical distinction between the gospel and the ordinances of baptism and the Lord's Supper. These two ordinances are symbols that represent and picture the benefits and blessings of the New Covenant. They are not the gospel, and therefore are not to be given the primacy and centrality the gospel alone is to receive.

We believe and teach that the Lord Jesus Christ committed two ordinances to the local church: baptism and the Lord's Supper. These two ordinances are to be observed and administered until His return (Matt 28:19-20; 1 Cor 11:26). And, while commanded by the Lord, neither imparts salvation, which is based solely on faith in the redeeming work of Jesus Christ (Eph 2:8-9).

We believe and teach that Christian baptism is the immersion of a believer in water in the Name of the Father and the Son and the Holy Spirit as a public profession of faith and identification with Christ (Matthew 3:13-17; 28:18-20; Mark 9:11; Luke 4:21-22; Acts 2:41; 8:38-39). Baptism is a visual depiction of the immersion in Christ which took place at the moment of the believer's salvation (Rom 6:3-5; 1 Cor 12:13; Gal 3:27-28; Col 2:12).

We believe and teach that the Lord's Supper was instituted by Christ for commemoration of His death (Matt 26:26-30; Mk 14:22-26; Lk 22:14-20; Acts 2:42; 1 Cor 11:23-32). Participation in the Lord's Supper is a Spirit-led memorial that drives us to worship (Jn 14:26; 15:26-27). As such, believers are exhorted to be reconciled to God and each other so that they do not participate in the Lord's Supper in an unworthy manner (1 Cor 11:27-32).

Angels

We believe and teach that angels are spirit beings created to serve and worship God and therefore are not to be worshipped. Angels were the first of God's creation, witnesses to the creation of the earth and mankind. Although angels currently are more powerful than men, someday redeemed people will judge them (Gen 1:1; Ex 20:11; Neh 9:6; Job 38:6-7; Psa 103:20-21; Matt 4:10; 28:2; 1 Cor 6:3; Col 1:16; 1 Tim 5:21; Heb 1:5-7, 14; 2:6-7; Rev 19:10; 22:9).

We believe and teach that Satan is a created angel and the author of sin. He incurred the judgment of God by rebelling against his Creator, by taking a third of the angels with him in his fall, and by introducing sin into the human race by his temptation of Eve (Gen 3:1-15; Isa 14:12-17; Ezek 28:11-19; 1 Tim 2:14; Rev 12:4).

We believe and teach that Satan is the open and declared enemy of God and man, that he is the prince of this world, roaming the earth and seeking those whom he would devour. As believers in Christ, we are protected by God and instructed not to engage or charge after Satan, but rather to resist him through the provisions supplied by God (Job 1:6-10; 12; 2 Cor 2:11; Eph 2:2; 6:10-18; Jam 4:7; 1 Pet 5:8-9; Rev 12:10). Satan has been defeated through the death, burial, and resurrection of Jesus Christ, and his ultimate end is guaranteed by Christ's finished work. Satan, along with all who rebel against God and reject His plan of salvation, shall be eternally punished in the lake of fire (Matt 25:41; Rom 16:20; Col 2:13-15; Heb 2:14; Rev 12:11; 20:10).

Last Things (Eschatology)

We believe and teach that the study of eschatology is primarily about Jesus Christ. It is to have an ethical effect on the people of God (1 Jn 2:28-3:3; 2 Pet 3:10-14). This effect is manifested in a heart that longs for the appearance of our blessed hope (Tit 2:13), a spirit that seeks to encourage the brethren with these truths (1 Thess 4:16-18), and holy lives that reflect the values of the knowledge that this present world is passing away and will give way to eternity (2 Pet 3:11-14). Although it is difficult to organize and interrelate the biblical references to many eschatological events (i.e., resurrections and the various judgments etc.), there are several overarching facts which are transparently clear and agreed upon by most evangelicals.

We believe and teach that personal conscious being is not interrupted by physical death (Lk 16:19-31). For the believer his soul/spirit is ushered immediately into the presence of Christ at physical death (2 Cor 5:1-8). The souls/spirits of the unregenerate at physical death also continue, but in conscious torment until the Day of Judgment (Rev 20:13-15). All people will experience a bodily resurrection, the saved to eternal life and overwhelming joy, and the unsaved to eternal separation and everlasting punishment (Dan 12:2-3; Matt 25:31-46; Jn 5:19-29; 2 Thess 1:6-11).

We believe and teach that the Lord Jesus Christ will return in glory as King of Kings and Lord of Lords (Acts 1:11). His second coming is presented in the New Testament as being near or imminent, although its timing is unknown to men (Mk 13:33-37; 1 Thess 5:1-11). The two elements of His final coming, often described using the terms "Rapture" and Revelation," are most often mentioned side-by-side without clear distinctions in New Testament contexts (1 Thess 2:19; 2 Thess 2:1,8; 2 Tim 4:1; Tit 2:13). Furthermore, as clear as the fact of the Rapture is, its timing in relationship to the tribulation remains open to at least four theological interpretations (i.e., pre-, mid-, pre-wrath, and post-tribulation), each exhibiting some strengths and some weaknesses. Within the broader spectrum of orthodox teaching on last things, we believe and teach that although significant spiritual dimensions of the Kingdom have been inaugurated in conjunction with the first coming of Christ (Col 1:13), the King will return again to fulfill God's many promises regarding the nation of Israel. Christ will come to earth to occupy the throne of David (Matt 25:31; Lk 1:31-33; Acts 1:10-11; 2:29-30) and establish His Messianic kingdom for a thousand years on the earth (Rev 20:1-7). The kingdom itself will be the fulfillment of God's promise to Israel (Isa 65:17-25; Ezek 37:21-28; Zech 8:1-17). After the closing of the millennium, (Rev 20:7-15), the saved will enter the eternal state of glory with God, after which the elements of this earth are to be dissolved (2 Pet 3:10) and replaced with a new earth wherein only righteousness dwells (Eph 5:5; Rev 20:15; 21; 22). Following this, the saints will enjoy forever fellowship with God and one another (Jn 17:3; Rev 21, 22). Our Lord Jesus Christ, having fulfilled His redemptive mission, will then deliver up the kingdom to God the Father (1 Cor 15:24-28) that in all spheres the triune God may reign forever and ever (1 Cor 15:28).

Marriage, Gender and Sexuality

We believe and teach that God wonderfully and immutably creates each person as male or female (Gen 2:18-22). These two distinct, complementary genders together reflect the image and nature of God (Gen 1:26-27).

Rejection of one's biological sex is a rejection of the image of God within that person. We believe and teach that the term "marriage" has only one meaning: the uniting of one man and one woman in a single, exclusive union, as delineated in Scripture (Gen 2:18-25).

We believe that God intends sexual intimacy to occur only between a man and a woman who are married to each other (1 Cor 6:18; 7:2-5; Heb 13:4).

We believe that God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman. We believe and teach that any form of sexual immorality (including adultery, fornication, homosexual behavior, bisexual conduct, bestiality, incest, and use of pornography) is sinful and offensive to God (Matt 15:18-20; 1 Cor 6:9-10).

We believe and teach that in order to preserve the function and integrity of Christ Theological Seminary it is imperative that all persons employed by Christ Theological Seminary in any capacity, or who serve as volunteers, agree to and abide by this Statement on Marriage, Gender, and Sexuality (Matt 5:16; Phil 2:14-16; 1 Thess 5:22).

We believe and teach that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ alone (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11).

We believe and teach that every person must be afforded compassion, love, kindness, respect, and dignity (Mk 12:28-31; Lk 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of Christ Theological Seminary.

ACADEMIC PROGRAMS

Christ Theological Seminary offers the following programs: Master of Divinity (M.Div.), Master of Arts (M.A.) Bachelor of Theology (B.Th.), and Diploma of Theology (Dip.Th.).

Master of Divinity

The Master of Divinity degree is reserved for men aspiring to pastoral ministry. Master of Divinity students must complete the prescribed curriculum, comprising a minimum of 96 semester hours of credit (see curriculum chart below), with a cumulative grade point average of not less than 2.5 (CTS utilizes the standard 4.0 point grading scale). Students transferring from other seminaries may be granted a maximum of 48 semester hours of credit, providing the work conforms to the academic and theological standards of the seminary. The last 12 hours of credit applied toward the degree must be earned in residence at Christ Theological Seminary.

Master of Arts Degree

In addition to training men to be pastors, the Seminary also desires to provide a theological education for members of the local church (both men and women) to serve in other ministry leadership capacities. Therefore, CTS also offers a Master of Arts degree, which allows four tracks that allow the degree to be tailored to specific ministry emphases (Biblical Languages, Biblical Exposition, Biblical Counseling, and Women's Ministries). The degree nomenclature will reflect the emphasis (i.e., MABL, MABE, MABC, MAWM). Each M.A. degree has a core of 40 credit hours and an additional 20 credit hours designed for the particular emphasis. The admissions, curriculum (with exceptions listed below), residency, candidacy and graduation requirements for the Master of Arts degree are the same as those for the Master of Divinity.

Bachelor of Theology

The Bachelor of Theology program has the same purpose as the Master of Divinity program. It is offered only to a select number of applicants who are beyond the average age of college students (usually at least 30 years of age), who have not completed a baccalaureate degree program but have earned a minimum of 60 semester units of undergraduate general education credits, and who have a consistent record of commendable Christian ministry experience. The nomenclature, Bachelor of Theology, is designed to emphasize the fact that in no case does the seminary offer graduate degrees (master's degrees) for those who have not completed a baccalaureate program.

The admissions, curriculum, residence, and candidacy and graduation requirements for the Bachelor of Theology degree are the same as those for the Master of Divinity degree except that a grade point average of 2.0 is required for graduation.

Diploma of Theology

The Diploma of Theology program is designed with the same purpose as the Master of Divinity program. It is limited to a select number of applicants (limited to five percent of total enrollment) who are beyond the average age of college students and who have a consistent record of commendable Christian ministry experience. However, it differs from the Bachelor of Theology program in that it does not require the minimum of 60 units of undergraduate general education credits. In general, such applicants are older than the average seminary student and have circumstances of life that make the acquisition of an undergraduate education impractical.

The admissions, curriculum, residence, and candidacy and graduation requirements for the Diploma of Theology degree are the same as those for the Master of Divinity degree except that a grade point average of 2.0 is required for graduation.

Degree Conversion

If a student receives a Diploma of Theology and subsequently completes an Associate's degree, he may apply to have his degree converted to a Bachelor of Theology. Likewise, a student with a Bachelor of Theology may apply to have his degree converted to a Master of Divinity if he obtains a Bachelor of Science or Arts from another institution.

Waivers

Students are encouraged to apply for a waiver of any course considered to be repetitious of previous education. If approved, a waiver grants no credit but allows the student to take elective credits instead of the required course(s). For more information see the section Academic Policies and the subheading Transfer Policies.

CURRICULUM CHART

Master of Divinity Curriculum

FIRST YEAR

Fall Semester

Module 1:	BE 501 - Hermeneutics 1 (2 credit hours) BL 501 - Beginning NT Greek 1 (1 credit hours)
Module 2:	BE 502 - Hermeneutics 2 (2 credit hours) BL 502 - Beginning NT Greek 2 (1 credit hours)

- Module 3: BT 501 - OT Narrative (2 credit hours)
BL 503 - Beginning NT Greek 3 (1 credit hours)
- Module 4: BT 502 - OT Poetry (2 credit hours)
BL 504 - Beginning Greek 4 (1 credit hours)

Spring Semester

- Module 1: BT 503 - OT Prophecy (2 credit hours)
BL 505 - Greek Grammar & Exegesis 1 (1 credit hours)
- Module 2: BT 504 - NT Gospels & Acts (2 credit hours)
BL 506 - Greek Grammar & Exegesis 2 (1 credit hours)
- Module 3: BT 505 - NT Pauline Epistles (2 credit hours)
BL 507 - Greek Grammar & Exegesis 3 (1 credit hours)
- Module 4: BT 506 - NT General Epistles & Revelation (2 credit hours)
BL 508 - Greek Grammar & Exegesis 4 (1 credit hours)

SECOND YEAR

Fall Semester

- Module 1: CH 601 - Church History 1 (2 credit hours)
BL 601 - Greek Grammar & Exegesis 5 (1 credit hours)
- Module 2: CH 602 - Church History 2 (2 credit hours)
BL 602 - Greek Grammar & Exegesis 6 (1 credit hours)
- Module 3: CH 603 - Church History 3 (2 credit hours)
BL 603 - Exegesis of Galatians (1 credit hours)
- Module 4: ST 601 - Bibliology and Theology Proper (2 credit hours)
BL 604 - Exegesis of the Pastoral Epistles (1 credit hours)

Spring Semester

- Module 1: ST 602 - Christology (2 credit hours)
BL 610 - Beginning Hebrew 1 (1 credit hours)
- Module 2: ST 603 - Pneumatology and Angelology (2 credit hours)
BL 611 - Beginning Hebrew 2 (1 credit hours)
- Module 3: ST 604 - Anthropology and Hamartiology (2 credit hours)
BL 612 - Beginning Hebrew 3 (1 credit hours)
- Module 4: ST 605 - Soteriology (2 credit hours)
BL 613 - Beginning Hebrew 4 (1 credit hours)

THIRD YEAR

Fall Semester

- Module 1: ST 702 - Ecclesiology and Eschatology (2 credit hours)
BL 701 - Beginning Hebrew 5 (1 credit hours)
- Module 2: ST 703 - Apologetics (2 credit hours)
BL 702 - Beginning Hebrew 6 (1 credit hours)
- Module 3: BC 701 - Introduction to Biblical Counseling (2 credit hours)
BL 703 - Hebrew Exegesis 1 (1 credit hours)
- Module 4: BC 702 - Marriage and Family Counseling (2 credit hours)
BL 704 - Hebrew Exegesis 2 (1 credit hours)

Spring Semester

- Module 1: BE 701 - OT Introduction (2 credit hours)
BL 705 - Hebrew Exegesis 3 (1 credit hours)
- Module 2: BE 702 - NT Introduction 1 (2 credit hours)
BL 706 - Exegesis of Ruth and Jonah (1 credit hours)
- Module 3: BE 703 - NT Introduction 2 (2 credit hours)

- Module 4: BL 707 - Exegesis of Haggai and Malachi (1 credit hours)
- PM 711 - Theology and History of Preaching (2 credit hours)
- PM 710 - A Pastor's Call and Character (1 credit hours)

FOURTH YEAR

Fall Semester

- Module 1: BE 810 - Preparation of the Preacher (2 credit hours)
- PM 802 - Pastoral Leadership (1 credit hours)
- Module 2: BE 811 - Preparation of the Text (2 credit hours)
- PM 803 - The Pastor's Family (1 credit hours)
- Module 3: BE 812 - Preparation of the Message (2 credit hours)
- PM 804 - Shepherding the Flock (1 credit hours)
- Module 4: BE 813 - Presentation of the Message (2 credit hours)
- PM 805 - Special Services (1 credit hours)

Spring Semester

- Module 1: BE 814 - Practice of Preaching (2 credit hours)
- PM 806 - Special Ministries (1 credit hours)
- Module 2: PM 808 - Music and Worship (2 credit hours)
- PM 807 - Pastoral Administration (1 credit hours)
- Module 3: PM 815 - Evangelism (2 credit hours)
- Independent Study Elective (1 credit hours)
- Module 4: PM 816 - Missions (2 credit hours)
- Independent Study Elective (1 credit hours)

Master of Arts Curriculum

The Core Courses (usually 40 Credit Hours) are equivalent to the first two and one-half years of the M.Div. program minus the languages. This leaves 20 credit hours for a major emphasis, which can be taken concurrently with or after the completion of the core courses depending upon the distinctive requirements of the program and availability of classes. The course of study will vary with each degree program. Each student will have a specialized course of study developed under the supervision of a faculty advisor. The core courses are:

FIRST YEAR

Fall Semester

- Module 1: BE 501 - Hermeneutics 1 (2 credit hours)
- Module 2: BE 502 - Hermeneutics 2 (2 credit hours)
- Module 3: BT 501 - OT Narrative (2 credit hours)
- Module 4: BT 502 - OT Poetry (2 credit hours)

Spring Semester

- Module 1: BT 503 - OT Prophecy (2 credit hours)
- Module 2: BT 504 - NT Gospels & Acts (2 credit hours)
- Module 3: BT 505 - NT Pauline Epistles (2 credit hours)
- Module 4: BT 506 - NT General Epistles & Revelation (2 credit hours)

SECOND YEAR

Fall Semester

- Module 1: CH 601 - Church History 1 (2 credit hours)
- Module 2: CH 602 - Church History 2 (2 credit hours)
- Module 3: CH 603 - Church History 3 (2 credit hours)
- Module 4: ST 601 - Bibliology and Theology Proper (2 credit hours)

Spring Semester

- Module 1: ST 602 - Christology (2 credit hours)
- Module 2: ST 603 - Pneumatology and Angelology (2 credit hours)
- Module 3: ST 604 - Anthropology and Hamartiology (2 credit hours)
- Module 4: ST 605 - Soteriology (2 credit hours)

THIRD YEAR

Fall Semester

- Module 1: ST 702 - Ecclesiology and Eschatology (2 credit hours)
- Module 2: ST 703 - Apologetics (2 credit hours)
- Module 3: BC 701 - Introduction to Biblical Counseling (2 credit hours)
- Module 4: BC 702 - Marriage and Family Counseling (2 credit hours)

The additional courses for each discipline are as follows:

M.A. in Biblical Languages (Core (minus BL 702) + 23 credit hours in biblical language courses)

The Masters of Arts Biblical Languages (MABL) is designed to enable students to interpret the biblical text from the original languages. It will prepare students for faithful interpretation of Scripture in various ministry settings, and for advanced academic study of the Biblical languages beyond the Master degree level. The courses in addition to the core courses would entail an assortment of studies in Greek and Hebrew. This course of study would be as follows:

FIRST YEAR

Fall Semester

- Module 1: BE 501 - Hermeneutics 1 (2 credit hours)
BL 501 - Beginning NT Greek 1 (1 credit hours)
- Module 2: BE 502 - Hermeneutics 2 (2 credit hours)
BL 502 - Beginning NT Greek 2 (1 credit hours)
- Module 3: BT 501 - OT Narrative (2 credit hours)
BL 503 - Beginning NT Greek 3 (1 credit hours)
- Module 4: BT 502 - OT Poetry (2 credit hours)
BL 504 - Beginning Greek 4 (1 credit hours)

Spring Semester

- Module 1: BT 503 - OT Prophecy (2 credit hours)
BL 505 - Greek Grammar & Exegesis 1 (1 credit hours)
- Module 2: BT 504 - NT Gospels & Acts (2 credit hours)
BL 506 - Greek Grammar & Exegesis 2 (1 credit hours)
- Module 3: BT 505 - NT Pauline Epistles (2 credit hours)
BL 507 - Greek Grammar & Exegesis 3 (1 credit hours)
- Module 4: BT 506 - NT General Epistles & Revelation (2 credit hours)
BL 508 - Greek Grammar & Exegesis 4 (1 credit hours)

SECOND YEAR

Fall Semester

- Module 1: CH 601 - Church History 1 (2 credit hours)
BL 601 - Greek Grammar & Exegesis 5 (1 credit hours)
- Module 2: CH 602 - Church History 2 (2 credit hours)
BL 602 - Greek Grammar & Exegesis 6 (1 credit hours)
- Module 3: CH 603 - Church History 3 (2 credit hours)
BL 603 - Exegesis of Galatians (1 credit hours)

- Module 4: ST 601 - Bibliology and Theology Proper (2 credit hours)
BL 604 - Exegesis of the Pastoral Epistles (1 credit hours)

Spring Semester

- Module 1: ST 602 - Christology (2 credit hours)
BL 610 - Beginning Hebrew 1 (1 credit hours)
- Module 2: ST 603 - Pneumatology and Angelology (2 credit hours)
BL 611 - Beginning Hebrew 2 (1 credit hours)
- Module 3: ST 604 - Anthropology and Hamartiology (2 credit hours)
BL 612 - Beginning Hebrew 3 (1 credit hours)
- Module 4: ST 605 - Soteriology (2 credit hours)
BL 613 - Beginning Hebrew 4 (1 credit hours)

THIRD YEAR

Fall Semester

- Module 1: ST 702 - Ecclesiology and Eschatology (2 credit hours)
BL 701 - Beginning Hebrew 5 (1 credit hours)
- Module 2: ST 703 - Apologetics (2 credit hours)
BL 702 - Beginning Hebrew 6 (1 credit hours)
- Module 3: BC 701 - Introduction to Biblical Counseling (2 credit hours)
BL 703 - Hebrew Exegesis 1 (1 credit hours)
- Module 4: BL 704 - Hebrew Exegesis 2 (1 credit hours)

Spring Semester

- Module 1: BL 705 - Hebrew Exegesis 3 (1 credit hours)
- Module 2: BL 706 - Exegesis of Ruth and Jonah (1 credit hours)
- Module 3: BL 707 - Exegesis of Haggai and Malachi (1 credit hours)

M.A. in Bible Exposition (Core + 20 credit hours in Bible Exposition Courses)

The M.A. in Bible Exposition provides specialized knowledge and skills to understand, apply, and communicate the Scriptures effectively on a regular basis in a local church context. Students will learn to prepare and deliver expository teaching that impacts and transform lives. This degree program is essentially the M.Div. curriculum without the biblical languages and pastoral ministry courses. The course of study is:

FIRST YEAR

Fall Semester

- Module 1: BE 501 - Hermeneutics 1 (2 credit hours)
- Module 2: BE 502 - Hermeneutics 2 (2 credit hours)
- Module 3: BT 501 - OT Narrative (2 credit hours)
- Module 4: BT 502 - OT Poetry (2 credit hours)

Spring Semester

- Module 1: BT 503 - OT Prophecy (2 credit hours)
- Module 2: BT 504 - NT Gospels & Acts (2 credit hours)
- Module 3: BT 505 - NT Pauline Epistles (2 credit hours)
- Module 4: BT 506 - NT General Epistles & Revelation (2 credit hours)

SECOND YEAR

Fall Semester

- Module 1: CH 601 - Church History 1 (2 credit hours)
- Module 2: CH 602 - Church History 2 (2 credit hours)
- Module 3: CH 603 - Church History 3 (2 credit hours)

Module 4: ST 601 - Bibliology and Theology Proper (2 credit hours)

Spring Semester

Module 1: ST 602 - Christology (2 credit hours)

Module 2: ST 603 - Pneumatology and Angelology (2 credit hours)

Module 3: ST 604 - Anthropology and Hamartiology (2 credit hours)

Module 4: ST 605 - Soteriology (2 credit hours)

THIRD YEAR

Fall Semester

Module 1: ST 702 - Ecclesiology and Eschatology (2 credit hours)

Module 2: ST 703 - Apologetics (2 credit hours)

Module 3: BC 701 - Introduction to Biblical Counseling (2 credit hours)

Module 4: BC 702 - Marriage and Family Counseling (2 credit hours)

Spring Semester

Module 1: BE 701 - OT Introduction (2 credit hours)

Module 2: BE 702 - NT Introduction 1 (2 credit hours)

Module 3: BE 703 - NT Introduction 2 (2 credit hours)

Module 4: BE 711 - Theology and History of Preaching (2 credit hours)

FOURTH YEAR

Fall Semester

Module 1: BE 810 - Preparation of the Preacher (2 credit hours)

Module 2: BE 811 - Preparation of the Text (2 credit hours)

Module 3: BE 812 - Preparation of the Message (2 credit hours)

Module 4: BE 813 - Presentation of the Message (2 credit hours)

Spring Semester

Module 1: BE 814 - Practice of Preaching (2 credit hours)

Module 2: Independent Study Elective (.5 credit hours)

Module 3: Independent Study Elective (.5 credit hours)

Module 4: Independent Study Elective (1 credit hours)

M.A. in Biblical Counseling (Core + 20 credit hours of Biblical Counseling courses)

This degree program is designed to prepare students for a ministry of biblical counseling in a congregational, counseling center, or missions setting. The remaining courses beyond the core would be directed studies utilizing a combination of delivery methods including classroom instruction or online lectures and other resources. Students will also be encouraged to pursue certification with the Association of Certified Biblical Counselors. The course of study is:

FIRST YEAR

Fall Semester

Module 1: BE 501 - Hermeneutics 1 (2 credit hours)

Module 2: BE 502 - Hermeneutics 2 (2 credit hours)

Module 3: BT 501 - OT Narrative (2 credit hours)

Module 4: BT 502 - OT Poetry (2 credit hours)

Spring Semester

Module 1: BT 503 - OT Prophecy (2 credit hours)

Module 2: BT 504 - NT Gospels & Acts (2 credit hours)

Module 3: BT 505 - NT Pauline Epistles (2 credit hours)

Module 4: BT 506 - NT General Epistles & Revelation (2 credit hours)

SECOND YEAR

Fall Semester

- Module 1: CH 601 - Church History 1 (2 credit hours)
- Module 2: CH 602 - Church History 2 (2 credit hours)
- Module 3: CH 603 - Church History 3 (2 credit hours)
- Module 4: ST 601 - Bibliology and Theology Proper (2 credit hours)

Spring Semester

- Module 1: ST 602 - Christology (2 credit hours)
- Module 2: ST 603 - Pneumatology and Angelology (2 credit hours)
- Module 3: ST 604 - Anthropology and Hamartiology (2 credit hours)
- Module 4: ST 605 - Soteriology (2 credit hours)

THIRD YEAR

Fall Semester

- Module 1: ST 702 - Ecclesiology and Eschatology (2 credit hours)
- Module 2: ST 703 - Apologetics (2 credit hours)
- Module 3: BC 701 - Introduction to Biblical Counseling (2 credit hours)
- Module 4: BC 702 - Marriage and Family Counseling (2 credit hours)

Spring Semester

- Module 1: BC 803 - Methods of Biblical Change (2 credit hours)
- Module 2: BC 804 - A Biblical Evaluation of Psychology (2 credit hours)
- Module 3: BC 805 - Biblical Conflict Resolution (2 credit hours)
- Module 4: BC 812 - Life Dominating Sins (2 credit hours)

FOURTH YEAR

Fall Semester

- Module 1: BC 808 - Counseling Practicum (2 credit hours)
- Module 2: BC 809 - Counseling Internship (2 credit hours)
- Module 3: BC 810 - Problems & Procedures I (2 credit hours)
- Module 4: BC 811 - Problems & Procedures II (2 credit hours)

Spring Semester

- Module 1: BC 807 - Counseling and Physiology (1 credit hours)
- Module 2: BC 815 - Human Sexuality (1 credit hour)
- Module 3: BC 814 - Parenting (2 credit hours)

M.A. in Women's Ministries (Core + 20 credits hours of courses on women's ministry issues)

While CTS holds the position that Scripture limits to men the roles of elder and senior pastor in the local church, it also affirms that local churches and parachurch organizations all present many other strategic ministry opportunities for women. This track is designed to equip women to organize and lead women's ministry programs in a variety of these settings. The remaining courses beyond the core are independent studies in various topics related to women's ministries. These courses may include a combination of delivery methods including classroom instruction or online lectures and resources. See course descriptions for options.

FIRST YEAR

Fall Semester

- Module 1: BE 501 - Hermeneutics 1 (2 credit hours)
- Module 2: BE 502 - Hermeneutics 2 (2 credit hours)
- Module 3: BT 501 - OT Narrative (2 credit hours)

Module 4: BT 502 - OT Poetry (2 credit hours)

Spring Semester

Module 1: BT 503 - OT Prophecy (2 credit hours)

Module 2: BT 504 - NT Gospels & Acts (2 credit hours)

Module 3: BT 505 - NT Pauline Epistles (2 credit hours)

Module 4: BT 506 - NT General Epistles & Revelation (2 credit hours)

SECOND YEAR

Fall Semester

Module 1: CH 601 - Church History 1 (2 credit hours)

Module 2: CH 602 - Church History 2 (2 credit hours)

Module 3: CH 603 - Church History 3 (2 credit hours)

Module 4: ST 601 - Bibliology and Theology Proper (2 credit hours)

Spring Semester

Module 1: ST 602 - Christology (2 credit hours)

Module 2: ST 603 - Pneumatology and Angelology (2 credit hours)

Module 3: ST 604 - Anthropology and Hamartiology (2 credit hours)

Module 4: ST 605 - Soteriology (2 credit hours)

THIRD YEAR

Fall Semester

Module 1: ST 702 - Ecclesiology and Eschatology (2 credit hours)

Module 2: ST 703 - Apologetics (2 credit hours)

Module 3: BC 701 - Introduction to Biblical Counseling (2 credit hours)

Module 4: BC 702 - Marriage and Family Counseling (2 credit hours)

Spring Semester

Module 1: WM 801 - OT Biblical Theology of Womanhood (1 credit hour)

Module 2: WM 802 - NT Biblical Theology of Womanhood (1 credit hour)

Module 3: WM 803 - The Role of Women in Marriage and the Home (2 credit hours)

Module 4: WM 804 - Engaging Women in Ministry (2 credit hours)

FOURTH YEAR

Fall Semester

Module 1: WM 805 - Discipling Women (2 credit hours)

Module 2: WM 806 - Leadership in Women's Ministry (2 credit hours)

Module 3: WM 807 - Children's Ministries (2 credit hours)

Module 4: WM 808 - Girls' Ministry (1 credit hours)

Spring Semester

Module 1: WM 809 - Women in Church History (2 credit hours)

Module 2: WM 810 - Biblical Counseling for Women (2 credit hours)

Module 3: WM 811 - Women's Issues (1 credit hours)

Module 4: BE 704 - Basics in Biblical Communication (2 credit hours)

ADMISSIONS POLICIES & PROCEDURES

PERSONAL QUALIFICATIONS

Enrollment in Christ Theological Seminary is limited to those who give testimony of faith in Jesus Christ as Savior and Lord, who demonstrate submission to the will of God and obedience to the Word of God, who evidence possession of the personal and spiritual gifts necessary for ministry, and who are in essential agreement with the seminary's statement of faith.

It is the conviction of the seminary faculty that there are personal, spiritual, doctrinal, and professional qualifications, which an educational process alone cannot produce, and without which any preparation for an entrance into the ministry of the gospel can result in nothing but personal tragedy. The seminary administration and faculty reserve the right to withdraw the privilege of enrollment from any student who, after admission, may prove to be lacking in these essential qualifications. In evaluating all applications, the Admissions Committee will look for evidence of increasing Christian maturity, normally with at least two years of growth as a Christian.

ADMISSION REQUIREMENTS

The Master of Divinity and the Master of Arts programs require possession of a baccalaureate degree from an approved institution, with a cumulative grade point average of 2.5 (2.0 for B.Th.) or above on a 4.0 scale for all undergraduate work. Applicants who are graduates of unaccredited institutions or who present grade point averages lower than 2.5 may be considered for probationary admission status if their references include unusually high recommendations for potential ministry.

Graduates of Bible colleges, Christian liberal arts colleges, and secular colleges and universities are encouraged to apply. The seminary recommends that pre-seminary studies include a broad exposure to general education subjects. Normally this should include a minimum of 60 semester hours of liberal arts subjects. In particular, it is recommended that adequate attention should be devoted to English composition, literature, speech, logic, and history—especially ancient and world history. Bible courses are also recommended, providing the student is attending an institution where such courses are competently taught in a context of faith and obedience.

APPLICATION PROCEDURES

All who are contemplating admission to the seminary should submit an application. Applications are available on the seminary website or through the Admissions Office.

The following items are required:

- Completed seminary application form answering all applicable questions in full
- A non-refundable application fee of \$25
- A recent photograph of the applicant (and spouse, if married)
- If married or engaged, a completed Spouse Reference Form
- Distribute four personal reference forms and have them mailed directly to the seminary.
 - Pastor/Elder (the pastoral reference must include an affirmation of the applicant's fitness and giftedness for Christian ministry)
 - Church leader
 - Academic Instructor
 - Employer
- Official transcripts showing that an undergraduate degree was conferred. GPA must be included (Not applicable for the Diploma of Theology program). It should be sent directly from the institution to the seminary office.

- A personal interview may be arranged with the Dean and the Review Committee. If married, the committee may request an interview with the applicant's wife as well.

Additional International Student Application Requirements:

- Official copies of the applicant's transcripts sent directly from a former institution should be sent by mail to CTS.
- All foreign transcripts must be translated and evaluated for equivalency. The following evaluator is suggested, though others are available. Look for a credential evaluation service that holds an NACES (National Association of Credential Evaluation Services) membership, to ensure the highest possible accuracy in transcript evaluation. Please follow the instructions on the evaluators' websites. World Education Services www.wes.org (ICAP Course-by-course)
- International students for whom English is a second language must submit a TOEFL score of at least 90 (IBT). The TOEFL's website is www.toefl.com.

A decision for admission will not take place until all required documents have been received. Once everything is received, a decision will be made as soon as possible and the applicant will be notified and will receive a registration and information packet.

NON-DEGREE STUDENTS

Students who are not intending to complete a program or who have not been officially admitted to a degree program are classified as non-degree students. Enrollment as a non-degree student is permitted for no more than 12 credit hours for two semesters (a total of 24 credit hours). Permission to enroll for an additional 12 credit hours must be requested by the student and approved by the Dean.

INTERNATIONAL STUDENTS

Life at Christ Theological Seminary is enriched and missionary vision is enlarged by the presence of international students. The seminary's purpose for existence is expanded by the opportunities to equip international students for ministry.

International Student Requirements

1. International students at Christ Theological Seminary must obtain an F-1 student visa in order to join us for classes on our campus. Following receipt of a letter of acceptance from the admissions department, and subsequent payment of the advance tuition deposit, the incoming international student will be contacted by the seminary's designated school official, who will gather the information needed to produce the Certificate of Eligibility for Nonimmigrant Student Status, also known as the Form I-20. As a part of this process, the student will be required to provide evidence of adequate funding to cover tuition and living expenses for the first academic year for himself and care of any F-2 dependents who will be coming with him. The seminary is unable to issue an I-20 until an affidavit of support guaranteeing these funds has been received and all application forms, transcripts, and other necessary materials have been officially approved. Without a Form I-20, a student visa cannot be obtained.
2. International students who are admitted to the United States on a student visa are required by law to maintain full-time status.
3. No off-campus employment is permitted without prior authorization from the Immigration and Naturalization Service of the United States Department of Justice. F-1 student's dependents in F-2 status are not authorized for employment under any circumstances.

ORIENTATION

At the beginning of each semester orientation is held for incoming students. Attendance is required. An unexcused absence usually requires postponement of matriculation until the following semester. Orientation sessions are critical for adequate matriculation into the seminary and include devotional messages, introductions, tours, various student instructions, an opportunity to get to know fellow incoming students, and an evening for new students and wives to meet the faculty in a social setting.

ACCOMODATION OR DISABLED STUDENTS

Admitted students with identifiable physical/learning handicaps must make those known to the seminary administration and the administration will likewise make every reasonable accommodation.

MATRICULATION

ACADEMIC LOAD

The minimum full-time M.Div. load is 12 hours of credit. Any M.Div. student enrolled for fewer than 12 hours of credit will be classified as a part-time student.

The normal unit of credit consists of one class hour (50 minutes) a week for a semester.

Students on academic probation may be required to limit the number of hours of enrollment. Those on final academic probation are not permitted to take more than 12 hours of course work in any semester.

REGULAR STUDENT CLASSIFICATIONS

Depending on the number of semester hours of course work completed, M.Div. students are generally classified as follows:

- First Year: Fewer than 24 hours
- Second Year: 24-48 hours
- Third Year: 48-52 hours
- Fourth Year: Over 52 hours

AUDITORS

At the discretion of the administration and the professor involved, auditing is permitted for some courses.

CLASS SCHEDULING

Most seminary classes are scheduled between 6:00 p.m. and 9:45 p.m. on Tuesday and Thursday nights or 7:00-10:45 a.m. on Saturday mornings. There may be additional days and times for future course offerings as simultaneous grade levels are offered.

A modular system of class scheduling is used, so that two-hour classes meet twice per week and one-hour classes meet once per week. This modular system offers an advantage for those who work in the daytime.

REGISTRATION

The seminary designates a period during each fall and spring semester for registration for the following semester. These periods provide opportunities for students to meet with a faculty adviser to catch up with each other, update the student's academic plans, and pray together. All students will be notified by e-mail regarding the registration information (i.e., class schedules, instructions, and any other reminders). The dates for the registration periods are included in the academic calendar at the back of this catalog.

Registration cannot be completed until financial obligations have been completed with the student finance office. Students must have their tuition bill paid in full in order to register for the following semester.

ADVISING

Each registration period students have the opportunity to meet with a faculty member for academic advising. Academic and other advising is also available from the Dean. Although the seminary attempts to provide adequate academic advising, final responsibility for meeting all program, residence, and graduation requirements, including conformity with all assigned deadlines, rests with the student.

CONTINUING REGISTRATION

All students are expected to register for each successive semester until graduation from their program. In order to maintain active student status, a student who does not register for credits during any regular semester must register for Continuing Registration. This may be viewed as a non-credit course which is required whenever there would otherwise be an interruption in the student's program. Undergraduate and graduate students may register for Continuing Registration for no more than two successive semesters.

The fee for Continuing Registration is \$25. A student who fails to register for either course credits or Continuing Registration during any semester regularly scheduled for his program will be dropped from the program and must re-apply for admission prior to any subsequent registration.

ADDING AND WITHDRAWING

Due to the compressed four-week course schedule, a class cannot be added after the course has begun. Classes can be dropped with a grade of W only after the first week. After that, a grade of WF will be assessed.

CANCELLATION OF CLASSES

CTS reserves the right to cancel any course during a given semester due to insufficient enrollment, or at discretion of the Dean. Should unforeseen cancellations occur the dean will work to ensure that a student's matriculation date is not adversely affected.

APPLICATION FOR GRADUATION

Students anticipating graduation in May must complete an *Application for Graduation* form available from the Administration office. This form must be submitted during January of the respective spring semester.

ACADEMIC POLICIES

CREDIT HOUR POLICIES

The "credit hour" represents the fundamental unit of measurement of student workload for a given course.

In a four-week module, a one credit hour course will have approximately 16 in-class hours (each class period being approximately 3 hours 45 minutes in length).

A work load ratio of 2:1 is expected. Thus, a one-credit hour class would require at least 32 hours of out-of-class work each module.

TRANSFER POLICIES

Transfer Credits/Advanced Academic Standing

Applicants transferring into the Master of Divinity, Bachelor of Theology or Diploma of Theology programs from other seminaries with recognized theological and academic standards will ordinarily be given full credit

for course work satisfactorily completed (C or above) up to a maximum of 48 semester hours of applicable credits. The last 12 hours must be completed at Christ Theological Seminary. Official transcripts must be sent directly from the institutions involved to the Office of the Dean. In no case is credit granted for course work taken at the undergraduate level or for life experiences.

Credit by Examination

CTS offers an incoming student to earn course credit through PASS Exams (Provision for Advanced Scholastic Standing). Students that earn a passing score on these exams are eligible to receive a maximum of 16 credit hours. PASS exams are offered during Orientation.

The following courses are eligible for PASS exams:

Beginning Greek 1, 2, 3, 4 (4 credit hours)

Hebrew Grammar 1, 2 3, 4, 5, 6 (6 credit hours)

Course Waivers

CTS does not wish to require any student to enroll in a class that is repetitious of previous education. The seminary invites any student to appeal to the Dean for a waiver for previously completed courses. The decision will be based on a review of the student's official transcript and the course syllabus. A waiver grants no credit; rather, in such cases, an elective course from the same discipline must be taken in the place of the waived course.

Grading System

To distinguish various levels of achievement in the mastery of subject material, in effectiveness of research, in fulfillment of assignments and responsibilities, or in improvement in personal and ministry skills, as appropriate for each course, the seminary employs the following grading symbols:

A = Exceptional achievement

B+, B and B- = Above average achievement

C+, C and C- = Fair or average achievement

D+, D and D- = Below average, minimally acceptable achievement

F = Unacceptable achievement, failure

I = Incomplete work

W = Withdrawal

Grade points are awarded according to the following scale:

A = 4 points for each semester hour

A- = 3.7 points per credit hour

B+ = 3.3 points per credit hour

B = 3 points per credit hour

B- = 2.7 points per credit hour

C+ = 2.3 points per credit hour

C = 2 points per credit hour

C- = 1.7 points per credit hour

D+ = 1.3 points per credit hour

D = 1 points per credit hour

D- = 0.7 points per credit hour

F = 0 points per credit hour

I = Not counted until changed

The following system for converting number grades or percentages to letter grades, where appropriate, is in general use:

A	96-100	C	80-83
A-	94-95	C-	78-79
B+	92-93	D+	76-77
B	88-91	D	72-75
B-	86-87	D-	70-71
C+	84-85	F	69 and below

The grading symbol W does not affect grade point averages, and the courses for which they are assigned do not count in computing credit hours attempted.

Required courses in which a student receives an F must be re-taken in order to fulfill graduation requirements. A failing grade (F) is never removed from the student's transcript. Any student who receives a grade of C or below may retake the course. However, when the course is repeated, the second grade is recorded in such a manner as to delete any negative effect of the failing grade (F) when computing grade points.

Course Requirements

Course requirements, including reading, research, writing, examinations, etc., will be assigned at the beginning of each course. Every student is expected to complete all course work as assigned.

Incomplete

A grade of Incomplete (I) may be granted only in instances of unusual circumstances, such as an extended serious illness. An Incomplete (I) indicates that the work done for the course has been acceptable but that some portion of the required work is incomplete for an excusable reason. Requests for an Incomplete must be addressed, in writing (a form is available in Office of Academic Administration), to the Dean, and must be approved, or rejected, by a faculty committee. An Incomplete (I) automatically becomes a Failure (F) unless the requirements are satisfactorily completed within 60 days after the end of the semester. No exceptions or additional extensions will be granted except upon written petition by the student and special action by the Dean (students making the request must sign their acceptance of these stipulations).

Probation

A student may be admitted on academic probation for a variety of reasons, including an inadequate academic record or graduation from an unaccredited institution.

The term "probation" refers to a status, assigned by institutional regulations or administrative decision, which indicates that the student has failed to meet the stated expectations of the seminary. In the majority of cases, it is the result of unsatisfactory academic performance. Unless the probationary status is removed at the end of the semester of probation, the student will be placed on final probation. A student may be on probation for only one semester, and on final probation for only one semester. A student on probation may, at the discretion of the Dean, be limited in hours of enrollment and thus required to lengthen the time required for completing the remainder of his program. A student on final probation is not permitted to enroll for more than 12 hours of course work in any semester.

A student whose cumulative grade point average falls below 2.5 (or 2.0 for Bachelor of Theology and Diploma of Theology students) will be placed on probation for the following semester. If the minimum grade point average is not achieved at the end of the semester of probation, the student will be placed on final probation. A student on final probation for any regular semester must terminate his program at the end of that semester.

if the final probationary status is not removed by achieving the cumulative grade point average required for graduation from his program.

A student whose program has been terminated for academic reasons may appeal this action. Such an appeal must be addressed to the faculty, through the Administration office, in writing, and must include an explanation of why the minimum academic requirements were not met and why consideration of an exception is warranted. The appeal must be received within two weeks of notification of termination. The faculty decision with regard to the appeal is final.

An application for admission after termination for academic reasons may be considered only after a full academic year of non-enrollment.

Academic Honors

Any student in the Master of Divinity, Bachelor of Theology, and Diploma of Theology programs who completes at least sixty hours of his program at Christ Theological Seminary with a high grade point average is eligible, upon graduation, for academic honors as follows:

3.700–3.799 *Cum Laude*

3.800–3.899 *Magna Cum Laude*

3.900–4.000 *Summa Cum Laude*

All grade point averages are based exclusively on course work completed at Christ Theological Seminary.

Plagiarism

In order to maintain the highest standards of academic integrity and personal ethics, Christ Theological Seminary has adopted the following policy regarding plagiarism.

- General Policy

Plagiarism is defined as the act of taking and using the thoughts, writings, inventions, etc., of another person as one's own. The intention of the student is taken into consideration. The most serious forms of plagiarism will manifest some level of knowledge of the act and generally display an effort to conceal the plagiarism. Knowledge of sources used is required at this academic level. Even after graduation, the consequences of plagiarism do not simply evaporate. Should serious plagiarism be discovered in a paper—even years after graduation—the seminary may move to revoke the offender's degree.

- Common Types of Plagiarism

Secondary Source Plagiarism - Plagiarism often involves the problem of claiming the results of others—taking a quotation from one's reading and placing it into a paper without using a "cited in" notation. When using a quotation in another work, the student is under an ethical obligation to go to the original source, verify the citation and context, and only then may the student list it in a footnote or bibliography. If unable to view the original source, a "cited in" reference must be used for this quotation. This ethical consideration may well save the student from the embarrassment of perpetuating a misquotation or taking a quotation out of context.

Paraphrase Plagiarism - Simply paraphrasing a quotation (without attribution) from a source is still plagiarism. This type of plagiarism is avoided by doing the hard work of taking research, distilling it, and then writing one's own thoughts, interpretations, and conclusions, giving attribution as often as necessary. Facts widely available in reference books, newspapers, magazines, etc., are common knowledge and need no citation.

- Penalties

When an act of plagiarism is discovered or suspected (even after graduation), the matter will be reported to the Dean, who will move to investigate the matter.

Penalties for those found guilty of plagiarism can be as follows:

1. Reduced or failing grade
2. An official letter of reprimand
3. A defined period of probation, with or without the attachment of conditions
4. Withdrawal of seminary scholarship funding
5. A defined period of suspension, with or without the attachment of conditions
6. Expulsion from the seminary
7. Revocation of an awarded degree

To avoid the temptation of the sin of plagiarism, allow for the proper amount of time to research and write papers. Lack of time is the most common excuse for engaging in plagiarism.

Recording of Lectures

No personal audio or video recordings of any class sessions may be made without securing the permission of the professor. Professors may legitimately choose not to allow such recording. When permission is granted, it is understood that the recording is to be used only by the student(s) registered in the course involved. No public use or reduplication is permitted without permission of the professor. The recording of one class, or several classes, or portions of classes, when absence is necessary, may generally be permitted, but such recordings should not be collected, copied, or preserved for other uses. In no case should the professor be expected to arrange for the recording or asked to operate the recording devices. Occasionally, when daily recording is helpful for a student attending the course, as would be the case with certain disabled persons, recording is permitted with the understanding that it will not be distributed.

In rare cases, a student may record an entire course or a major portion of a course in lieu of attending classes or as a way to solve a scheduling conflict. This very rare exception may be granted in the case of unavoidable scheduling conflicts during the final two semesters before graduation; however, this exception does not apply if one of the two conflicting classes is an elective.

Attendance

All students are expected to be prompt and faithful in class attendance. Due to compressed nature of modular classes, absences are only permitted under rare circumstances. Students are responsible for all work required, including any assignments missed because of absence. Professors are not under obligation to review missed assignments or provide supplementary instruction for students who miss classes. Whenever possible, the student should consult with the professor for any instructions or assignments in advance of a foreseeable absence. Excused absence is permitted in cases of sickness or emergency, but in no case may the number of absences for any course exceed the equivalent of one class. When absences exceed this limit, a grade of F is required as appropriate. Individual faculty members are responsible to clarify any additional attendance policies, and corresponding penalties, for each class.

Examinations

Except in cases of illness or family emergency, students are expected to be present for any scheduled examination. Requests to take an examination at any time other than the time scheduled must be addressed to and approved by the class professor.

Course Papers

All assigned course and term papers are to be submitted in thesis form unless the professor indicates otherwise. All papers should be prepared in conformity with The SBL Handbook of Style, Second Edition and any seminary guidelines.

Public Information

Christ Theological Seminary complies with the provisions of the (FERPA) Family Education Rights and Privacy Act of 1974. The seminary does not permit access to, or the release of, personally identifiable information, or educational records, to any individual without the written consent of the student, with the following exceptions:

- All records are available to the administrators, faculty, or staff of the seminary, having legitimate educational concerns.
- Appropriate information is released to medical personnel when the health of the student or others would be endangered by the withholding of information.
- Appropriate information is supplied to financial aid personnel in connection with an application.
- Specified data is given to the governmental officials and agencies designated by law, or in compliance with a judicial order.

Additionally, the seminary may release “directory information” unless the student withholds permission. Directory information is defined as: the student’s name, address, telephone number, previous institutions attended, program of enrollment, honors, and degrees conferred. The seminary recognizes the right of the student to limit or prohibit disclosure of this information. In view, however, of this statement of disclosure, the seminary assumes that failure on the part of any student to request the withholding of this information indicates permission for such disclosure. Requests to limit or withhold this information should be submitted to the Administration office.

FINANCIAL INFORMATION

Christ Theological Seminary offers students a quality seminary education at a modest cost. Student tuition and fees cover only a portion of the normal operating expenses. The continuing support of individuals, churches, and foundations enables CTS to offer this unique and exceptional preparation for ministry. The fees listed here are those anticipated for the next two academic years. However, CTS reserves the right to change these fees as necessary. No changes will be made without sufficient notification.

STUDENT FEES

Application fee \$25 (not refundable)

TUITION

Tuition per credit hour.....	\$100
Registration per semester.....	\$25

GENERAL FEES

Audit fees per credit hour.....	\$25
Pre-Registration Fee (fall, spring).....	\$25
Late payment fee	\$25
Graduation fee	\$125
Transcript fee	\$10

Payment of Accounts

Tuition, fees, and charges are due in a timely manner according to the dates set in the academic calendar. Student tuition accounts must be paid in full by the start of any course for which a student is registered. Students with unpaid balances after these dates may be suspended from classes and will forfeit the opportunity to enroll in courses for the subsequent school term until their bills are paid.

Transcripts and diplomas may also be withheld. Note: If another person or organization is paying a student's tuition, it is the student's responsibility to make sure tuition is paid on time to avoid the penalties listed above. Questions regarding the payment of accounts should be addressed to the Administration Office.

Refunds

A student who chooses to withdraw from a class or classes, or from all classes for which he has registered, whether he has attended them or not, must officially withdraw by completing the forms which are available from the Administration office. Failure to withdraw officially will result in an F, on the student's transcript, as appropriate, even though the student may never have attended the class(es), and a student who does not withdraw officially will not be entitled to any refund.

Refunds of tuition payments are based upon the week that the official withdrawal form is signed by the Administration office, not on the time the student ceases to attend the class(es).

Withdrawal during the first week allows a 100% refund of tuition. Other fees are not refunded. There will be no refunds after the first week of classes.

Computer

At enrollment all credit students are required to own a personal laptop computer with approved word processing and record-keeping software.

STUDENT LIFE

In understanding the profound responsibility that Christ Theological Seminary has to the church of Jesus Christ in training church leaders, and in view of the high calling of the ministry and exemplary role assumed by Christian leaders, CTS students are expected to model Christ-like conduct, biblical conviction, and passionate service. The seminary will not directly monitor the private actions of its students, but through mentoring and mutual ministry students will be encouraged and challenged in these areas.

Christ Theological Seminary reserves the right to discipline or dismiss any student who does not conform to the seminary's principles, policies, procedures or expected godly behavior. By virtue of his enrollment, a student agrees to live within the framework of these standards and principles.

Fundamentally, students are expected to understand and joyfully accept their accountability before God and man. CTS will strive to have an atmosphere where God, through Jesus Christ our Lord, is exalted in the public and private activities of all faculty members, administrators, employees, and students.

In this spirit, Christ Theological Seminary requires conformity to the following:

Code of Conduct

1. Christian Service: Each seminary student is expected to be faithful, committed, and involved in the ministry of a local church.
2. Christian Conduct: Each student enrolled in the seminary must:

- Demonstrate Christ-like character that is above reproach, maintaining a godly pattern of behavior in all areas and relationships of his life (e.g., home, church, school, employment, hobbies, etc.). Such conduct includes an avoidance of deceit (e.g., lying, plagiarism, cheating, etc.), failure to meet financial obligations, patterns of irresponsibility (e.g., family, employment, education, ministry, etc.), immorality, and self-indulgent behavior (e.g., drunkenness, addiction to narcotic and/or prescription medicine, etc.).
- Manifest a growing spiritual maturity, including concern for others in matters of Christian liberty, and an eagerness to benefit from the wisdom and counsel of other more mature believers (e.g., CTS faculty, local church leadership, etc.).
- Each student enrolled in the seminary must demonstrate sensibility and maturity in manners and personal appearance. CTS reserves the right to reprimand or dismiss any student who does not adhere to the Code of Conduct or any other seminary policies. By virtue of his acceptance for enrollment, a student agrees to abide by these standards.

Annual Social Activities

Early in each fall semester, the seminary faculty and students with family gather for an afternoon and evening of enjoyable food and fellowship. The event is designed to provide a special opportunity for all members of the seminary family to become better acquainted.

Social activities include regular pizza lunches for students and faculty, an evening out for students and their wives, and various other activities sponsored by the seminary to help promote genuine fellowship and provide students a respite from their academic rigors.

Dress

Students are to adhere to standards of neatness, cleanliness, and modesty.

COURSE DESCRIPTIONS

Course Area/Study Identification

BC	Biblical Counseling
BE	Bible Exposition
BL	Biblical Languages
BT	Biblical Theology
CH	Church History
PM	Pastoral Ministries
ST	Systematic Theology
WS	Women's Studies

Course Level Numbers

500	Typically a 1st Year Course
600	Typically a 2nd Year Course
700	Typically a 3rd Year Course
800	Typically a 4th Year Course

BIBLICAL COUNSELING

BC 701 – Introduction to Biblical Counseling – This course provides the student with a general introduction to basic concepts and distinctive features of biblical counseling. It addresses the issues of why biblical counseling is an essential ministry of the church as well as what makes counseling truly biblical. The majority of the course will deal with the methods employed by the biblical counselor. While biblical counseling is not a mechanical process there are distinct elements of effective counseling. The student will gain a working knowledge of these elements through reading assignments, class lectures and work with case studies (2 credit hours).

BC 702 – Marriage and Family Counseling - Prerequisite: Introduction and Methods of Biblical Counseling. This Marriage and Family Course is designed to address the significant biblical principles relating to marriage and family. Since much counseling time will be taken up with marriage and family issues, a thorough understanding of the biblical instruction in this area is essential. The student will learn these principles as well as the specific application of them to their own lives and the lives of their counselees. Emphasis will be placed on discussion of case studies and the students' personal experiences. Topics covered include the purpose of marriage, divorce and remarriage, roles of husband and wife, physical intimacy within marriage, communication and conflict resolution, spouse and child abuse, stewardship of time and priorities, preventing and rebuilding after adultery, parenting, and family counseling. Case studies are also discussed (2 credit hours). Prerequisite: BC 801

BC 803 - Methods of Biblical Change - An overview of the counseling process presenting a comprehensive methodological model for promoting biblical change in people (2 credit hours). Prerequisite: BC 801.

BC 804 - A Biblical Evaluation of Psychology - This course analyzes the presuppositions and methodologies of various secular psychological and integrationist approaches. These psychologies are evaluated from a biblical perspective and the theological foundations for biblical counsel are explored (2 credit hours). Prerequisite: BC 701.

BC 805 - Biblical Conflict Resolution - This course is designed to help the student think biblically about conflict and how to respond to life's conflicts in a way that glorifies the Lord (2 credit hours). Prerequisite: BC 701

BC 806 - Human Personality - Theories of personality try to capture what is both stable and unique about human nature. This course surveys and critiques some prominent secular personality theories, personality assessments, and personality "disorders" from the perspective of a biblical anthropology. Then consideration is given to how biblical counselors might address the issues and answer questions raised by the secular theories (2 credit hours). Prerequisite: BC 701

BC 807 - Counseling and Physiology - This course investigates key connections between biblical counseling and medical matters. Topics considered are the interaction of medicine and the sufficiency of Scripture, mental health and disorders, the DSM V, pharmacology, OCD, PTSD, bipolar disorder, schizophrenia, ECT, and bioethics (1 credit hours). Prerequisite: BC 701

BC 808 - Counseling Practicum - This course is designed to consider the practical application of the principles of biblical counseling and the various methodological aspects of the counseling process. The goal of these courses is to help the student learn, evaluate, and sharpen practical counseling (2 credit hours). Prerequisites: BC 701, BC 702.

BC 809 - Counseling Internship - Because of our desire to train those who not only know about counseling but can actually do counseling, the student will be required to do at least 25 sessions of supervised/mentored

counseling. Ideally this counseling would take place in the student's local church under the church's authority, but other venues may be approved as well. An ACBC Fellow (the Association of Certified Biblical Counselors) will oversee this process and the sessions will count toward ACBC certification (2 credit hours). Prerequisites: BC 701, 702, 803, 805.

BC 810, 811 - Problems & Procedures I, II - These courses are designed to apply the biblical principles taught in Methods of Biblical Change (BC 803) to a range of specific counseling problems. Topics discussed include abortion, anger, fear, depression, sexual deviancy, anxiety, eating disorders, decision making, one's past, self-concept, various syndromes, ADHD, and crisis counseling. During the second semester of this course, each student will be part of a team that will develop and present to the class a detailed biblical counseling outline for a teacher approved counseling problem (2 credit hours each). Prerequisites: BC 701, 702, 803, 805.

BC 812 – Life Dominating Sins - This course studies biblical counseling principles, procedures, and strategies for counseling those struggling with addictive behavior. It includes such issues as physiology, substance abuse, pornography, temptation, self-harm, relapse prevention, transparency, shame, and forgiveness (2 credit hours). Prerequisite: BC 701, 803

BC 814 – Parenting - Compares formulaic parenting and various models to Gospel-centered parenting. Covers topics such as family worship, adoption, foster care, blended families, as well as parenting young children, teens, adult children, and those with special needs (2 credit hours). Prerequisites: BC 701, 702

BC 815 – Human Sexuality - Studies God's design for human sexuality and covers current issues like pornography, sexual abuse, sexual orientation, and others (1 credit hours). Prerequisites: BC 701, 702

BIBLE EXPOSITION

BE 501 – Hermeneutics 1 – An introduction to the science and art of interpreting the Bible. It surveys the history of interpretation and defines the grammatical, historical approach by establishing the general and special principles. Care will be given to developing a practical process of interpretation. This first course focuses on presuppositions, the history of interpretation, the analogy of faith, scripture interpreting scripture, and historical context (2 credit hours).

BE 502 – Hermeneutics 2 - A continuation of BE 501 with focus upon the interpretation principles of canonical context, genre, authorship, literary context, syntax, grammar, and lexical studies. Modern challenges to grammatical-historical interpretation will also be surveyed (2 credit hours). Prerequisite: BE 501

BE 701 – Old Testament Introduction - A study of General Introduction and Special Introduction to the OT Testament, including the fields of canonicity, textual criticism, and special introductory matters pertaining to each book of the Old Testament (2 credit hours).

BE 702 – New Testament Introduction 1 - A study of General Introduction and Special Introduction to the New Testament, including the fields of canonicity, textual criticism, criticism of the Synoptic Gospels, and special introductory matters pertaining to each book of the New Testament (2 credit hours).

BE 703 – New Testament Introduction 2 – A continuation of BE 702 (2 credit hours). Prerequisite: BE 702

BE 704 - Basics in Biblical Communication – This course provides practical knowledge, skills, and strategies for effectively studying and teaching the Bible with confidence in whatever setting a person may be called to serve. It emphasizes the preparation and delivery of a biblical message with a biblical main idea and

with relevance. Students deliver a message once and receive evaluation from the professor and from fellow students (2 credit hours). Prerequisites: BE 501 & 502

BE 800 – Advanced Hermeneutics – A study of current methods of Bible interpretation (2 credit hours). Prerequisites: BE 501 & 502

BE 810-814 - This series of five courses is designed to instruct the student in the fundamentals of actual sermon preparation and effective communication.

BE 810 – Preparation of the Preacher – This course focuses on an introduction to preaching, important convictions, and the preacher’s spiritual life. Practical experience opportunities will be given and evaluated (2 credit hours). Prerequisites: BE 501, 502; BL 602, 705; BT 501-506; ST 601-703

BE 811 – Preparation of the Text - This course focuses on general principles, text selection, and exegesis of the passage. Practical experience opportunities will be given and evaluated (2 credit hours). Prerequisite: PM 810

BE 812 – Preparation of the Message - Continues the study of homiletical methodology with special emphasis on transitioning from exegesis to exposition, creating, purpose statements, and structuring the sermon. Includes the study of outlining, explanation, argumentation, illustrations and application (2 credit hours). Prerequisite: PM 811

BE 813 – Presentation of the Message – Special attention to public presentation including the use of voice, notes, extemporaneity, hand gestures, bodily movement, eye contact, pace, etc., (2 credit hours). Prerequisite: PM 812

BE 814 – Practicing Preaching – This will be a practical course where students have the opportunity to put everything together into a final preaching project and grow through evaluation by their professors and peers (2 credit hours). Prerequisite: PM 813

BE 815-881 – Exposition of a Bible Book – This course is an expositional study of any book of the Bible of the student’s choice with an emphasis on interpretation, application, and teaching in a ministry setting. The course number is based upon the book chosen (2 credit hours). Prerequisites: BE 501, 502; BT 501-506

BE 883 – The History of Israel - A study of the history of Israel in the context of the ancient Near Eastern world (2 credit hours).

BE 884 - Ancient Near Eastern History - A study of the religion of Israel in Old Testament times in both a descriptive and normative sense against the background of the historical, cultural, and religious world of which it was a part (2 credit hours).

BE 885 - Introduction to Biblical Archaeology - An introduction to biblical archaeology focusing on significant archaeological discoveries in Egypt, Mesopotamia, and Syria-Palestine. The course will survey the history of archaeology and modern archaeological method, with special attention to the exegesis related to the Old Testament (2 credit hours).

BE 886 - Physical and Historical Geography of Israel - A survey of the principal physical features of the land of Israel and a review of the historical geography of Israel for all the important periods in the Old and New Testaments. Attention is given to the relationship between Israel’s geography and history. The course also incorporates a variety of the most recent visual resources (2 credit hours).

BE 887 - Bible Chronology - A study of the major problems of Bible chronology in both testaments, with emphasis on establishing dates for Bible events in relation to the chronology of secular history (2 credit hours).

BE 888 - Bible Manners and Customs - A study of the social and cultural milieu of Israelite, Jewish, and Greco-Roman life in the Old and New Testament periods and its impact on the historical grammatical interpretation of the Bible. Attention is given to information and resources available in carrying out the historical and cultural part of the interpretive process (2 credit hours).

BIBLICAL LANGUAGES

BL 501 - Beginning NT Greek 1 – This is the first course in a series of four that provide an introductory study of the basic elements of New Testament Greek. These emphasize vocabulary, grammar, the basic principles of Greek syntax, and the effective use of lexical, grammatical, and syntactical tools. Includes translation of portions of the Greek New Testament. This first course introduces the student to Koine Greek, its alphabet, pronunciation, nouns, and adjectives (1 credit hour).

BL 502 - Beginning NT Greek 2 – Continuation of BL 101 with a focus on, nouns, pronouns, and indicative verbs (1 credit hour). Prerequisite: BL 501

BL 503 - Beginning NT Greek 3 – Continuation of BL 102 with a continued focus on indicative verbs and introduces participles (1 credit hour). Prerequisite: BL 502

BL 504 - Beginning NT Greek 4 – Continuation of BL 103 with a focus upon participles and non-indicative verbs (1 credit hour). Prerequisite: BL 503

BL 505 - Greek Grammar & Exegesis 1 – A series of six courses are designed to make Greek a useful tool for interpreting the New Testament. It builds Greek vocabulary, increases confidence in translation, highlights the significance of important grammatical features and syntactical structures, and introduces the practice of exegetical procedures, including problem solving methodology, with the end goal of the preparation of an expository sermon. This first course utilizes texts from 1 John, the Gospel of John, and Mark (1 credit hour). Prerequisite: BL 504; BE 501, 502

BL 506 - Greek Grammar & Exegesis 2 – Continuation of BL 201. Utilizes texts from Mark, Colossians, and Matthew (1 credit hour). Prerequisite: BL 505

BL 507 - Greek Grammar & Exegesis 3 – Continuation of BL 202. Utilizes texts from Romans, James, and Philippians (1 credit hour). Prerequisite: BL 506

BL 508 - Greek Grammar & Exegesis 4 – Continuation of BL 203. Utilizes texts from Matthew, 1 Timothy, 1 Peter, and Luke (1 credit hour). Prerequisite: BL 507

BL 601 - Greek Grammar & Exegesis 5 – Continuation of BL 204. Utilizes texts from Ephesians, Acts, and 2 Thessalonians (1 credit hour). Prerequisite: BL 508

BL 602 - Greek Grammar & Exegesis 6 – Continuation of BL 205. Utilizes texts from Hebrews, Revelation, Psalm 42 from the *LXX*, and portions of the *Didache* (1 credit hour). Prerequisite: BL 601

BL 603 – Exegesis of Galatians – This course allows the student to apply the exegetical method to the examination of NT books. It expands the student’s knowledge of exegesis through exposure to exegetical

methodology in Galatians. It also takes an in-depth look at exegetical issues in Galatians that affect exposition, theology, and application to Christian life (1 credit hour). Prerequisites: BL 602

BL 604 – Exegesis of the Pastoral Epistles – This course allows the student to apply the exegetical method to the examination of NT books. It expands the student’s knowledge of exegesis through exposure to exegetical methodology in the Pastorals. It also takes an in-depth look at exegetical issues in the Pastorals that affect exposition, theology, and application to Christian life (1 credit hour). Prerequisites: BL 602

BL 610 – Beginning Hebrew 1 –An introduction to biblical Hebrew designed to equip the student with a basic vocabulary and an understanding of the essential principles of vocabulary, phonology, morphology, and syntax (1 credit hour).

BL 611 – Beginning Hebrew 2 – A continuation of BL 610 with special attention to pronunciation, nouns, articles, conjunctions, and prepositions (1 credit hour). Prerequisite: BL 610

BL 612 – Beginning Hebrew 3 – A continuation of BL 611 with special attention to adjectives, pronouns, pronominal suffixes, construct chains, and numbers (1 credit hour). Prerequisite: BL 611

BL 613 – Beginning Hebrew 4 – A continuation of BL 612 with special attention to Hebrew verbs (1 credit hour). Prerequisite: BL 612

BL 701 – Beginning Hebrew 5 – A continuation of BL 613 with special attention to infinitives, participles, and syntax (1 credit hour). Prerequisite: BL 613

BL 702 – Beginning Hebrew 6 – A continuation of BL 614 with special attention to the additional verb stems (1 credit hour). Prerequisite: BL 610

BL 703 – Hebrew Exegesis 1 – This series of courses is designed to prepare the student for independent exegesis of the Hebrew text. It emphasizes translation of selected OT books, as well as grammatical, syntactical, and lexical studies, in order to develop an exegetical methodology with a goal toward exposition (1 credit hour). Prerequisites: BL 702, BE 501, 502

BL 704 – Hebrew Exegesis 2 – A continuation of BL 301 with special focus upon OT Biblical Narrative (1 credit hour). Prerequisite: BL 703

BL 705 – Hebrew Exegesis 3 – A continuation of BL 302 with special focus upon OT Biblical Prophecy and Poetry (1 credit hour). Prerequisite: BL 704

BL 706 – Exegesis of Jonah and Ruth – This course allows the student who has completed BL 201-203 to apply the exegetical method to the examination of OT books. It expands the student’s knowledge of exegesis through exposure to exegetical methodology in these OT narratives. It also takes an in-depth look at exegetical issues that affect exposition, theology, and application to Christian life (1 credit hour). Prerequisite: BL 705

BL 707 – Exegesis of Haggai and Malachi - This course allows the student who has completed BL 201-203 to apply the exegetical method to the examination of OT books. It expands the student’s knowledge of exegesis through exposure to exegetical methodology in these OT Prophets. It also takes an in-depth look at exegetical issues that affect exposition, theology, and application to Christian life (1 credit hour). Prerequisite: BL 705

BIBLICAL THEOLOGY

BT 501 – Old Testament Narrative –This course provides a broad survey of Genesis through Esther with an emphasis on the biblical theology of each book. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The Christ-centeredness of scripture will be highlighted as each book is considered in its contribution to the history of redemption (2 credit hours).

BT 502 – Old Testament Poetry – This course provides a broad survey of Job through Song of Solomon with an emphasis on the biblical theology of each book. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The Christ-centeredness of scripture will be highlighted as each book is considered in its contribution to the history of redemption (2 credit hours).

BT 503 – Old Testament Prophecy – This course provides a broad survey of Isaiah through Malachi with an emphasis on the biblical theology of each book. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The Christ-centeredness of scripture will be highlighted as each book is considered in its contribution to the history of redemption (2 credit hours).

BT 504 – New Testament Gospels & Acts – Includes a survey of the four Matthew through Acts focusing on understanding the major contents of each book with an emphasis on biblical theology. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The person and work of the Lord Jesus Christ will be highlighted along with an understanding of each book in its relation to God’s overall plan of redemption (2 credit hours).

BT 505 – New Testament Pauline Epistles – Includes a survey of the books of Romans through Philemon focusing on understanding the major contents of each book with an emphasis on biblical theology. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The person and work of the Lord Jesus Christ will be highlighted along with an understanding of each book in its relation to God’s overall plan of redemption (2 credit hours).

BT 506 – New Testament General Epistles & Revelation – Includes a survey of the books of Hebrews through Revelation focusing on understanding the major contents of each book with an emphasis on biblical theology. Overall themes, divisions, main problems, and spiritual lessons will be examined in relation to their historical background and Christian ministry today. The person and work of the Lord Jesus Christ will be highlighted along with an understanding of each book in its relation to God’s overall plan of redemption (2 credit hours).

CHURCH HISTORY

CH 601 - Church History 1 - A survey study designed to give the student a sense of perspective and appreciation of the church since the time of Christ. Primary attention is devoted to the major events, individuals, and issues, which have played significant roles in the history of the church from the birth of Christ to Gregory the Great (AD 33-590) (2 credit hours).

CH 602 - Church History 2 – Continues from CH 102: An introductory survey of the main personalities, movements, and theological battles of Medieval Christianity, from Gregory I to the Reformation (AD 590-1517) (2 credit hours).

CH 603 - Church History 3 – An introductory survey of the main personalities, movements, and theological battles of the Christianity from the Reformation to the Present (AD 1517 to today). The Puritans, Anabaptism, the Great Awakening, are examples of the subjects discussed. The last period is devoted to a survey of American Christianity (2 credit hours).

PASTORAL MINISTRIES

PM 710 – Pastor’s Call and Character - Targeted Topics: The Pastor’s Call to Ministry; Character; Spiritual Life; Work Ethic; Relationship to his Congregation; Ministerial Reputation and Practice of Christian Liberties (1 credit hour).

PM 711 – The Theology & History of Preaching – Studies the biblical theology of preaching and examples of preachers in history. Practical experience opportunities will be given and evaluated (2 credit hours).

PM 802 – Pastoral Leadership - Targeted Topics: Biblical Eldership, Unity in Leadership; Philosophy of Ministry; Developing and Training Leaders; Shepherding the Flock Together; Division of Labor; Deacons; Leadership Crises; Common Mistakes in Early Ministry; Confidentiality (1 credit hour).

PM 803 – The Pastor’s Family - Targeted Topics: The Pastor’s Family; Enduring the “Fishbowl” of Ministry; Battling the Lure of Power and Personal Significance; Workaholism; Dealing with Criticism; Avoiding Moral Catastrophe (1 credit hour).

PM 804 – Shepherding the Flock - Targeted Topics: Preaching; Discipleship; Practicing Hospitality; Hospital and Bereavement Ministry; Counseling; Church Discipline; Handling Information Biblically (1 credit hour).

PM 805 – Special Services & Issues - Targeted Topics: Weddings & Funerals; Church Ordinances; Guest Speakers, Conferences, Missionary Speakers; Infant/Parent Dedications; Offerings (1 credit hour).

PM 806 – Special Ministries - Targeted Topics: Deacons; Mercy Ministries; Counseling; Prison Ministry; Discipleship; and ministries to Men, Women, Youth, College, Singles, and Children (1 credit hour).

PM 807 - Pastoral Administration - Targeted Topics: The Pulpit and Ministerial Schedules; The Role of Associate Pastors; Resource Stewardship; Budgeting; Shepherding the Administrative Needs; Legal Issues (1 credit hour).

PM 808 – Worship and Music - This course will equip students with both a biblical theology of worship and practical skills to enable even those who are not musically trained to effectively plan and lead corporate worship services. A thorough study of worship as described and demonstrated in both the Old and New Testaments is also included. The course will examine current philosophies of corporate worship and compare them with biblical examples. It will also offer a discussion of music, its role in corporate worship, and how it relates to biblical worship, providing the student opportunity to set forth his philosophy of worship in the church (2 credit hours).

PM 815 – Evangelism – A careful examination of the mission of the church. This class will particularly emphasize a biblical philosophy of ministry that leads to an understanding of the purpose of the local church and its essential role in the great commission of the Lord Jesus Christ. This includes a study of the content and related theology of the gospel message, as well as a biblical evaluation of various evangelistic methods. The course equips students to understand and practice biblical evangelism in their own lives, as well as to lead other believers in evangelism in and through the ministry of the local church. Evangelism is then studied within this framework to present the student with a consistent gospel presentation for biblical evangelism (2 credit hours).

PM 816 – Missions – A study of the biblical teaching and principles defining and undergirding the reality of missions, as well as consideration of missionary practices which arise. This includes an examination and critique of issues affecting missions today, namely religious pluralism and ethno-theology, contextualization and indigenization, and power-encounters and spiritual warfare. The course will trace the biblical model for making disciples among Jewish and Gentile peoples, dealing with cultural and theological differences. It will also examine the local church's responsibility and role in equipping, sending, supporting, and shepherding missionaries. Practical assignments will afford future pastors the ability to develop an applied church-based strategy for missions (2 credit hours).

SYSTEMATIC THEOLOGY

ST 601 – Bibliology and Theology Proper – Begins with a study of prolegomena, dealing with the essence and source of systematic theology, and reasons for its study. It will include the topics of revelation, inspiration, inerrancy, canonicity, illumination, arguments for the existence of God, creation, the Trinity, attributes, names of God, and His will (2 credit hours).

ST 602 – Christology - A study of the person and work of Jesus Christ. This course is a detailed investigation into the doctrine of Christ. Emphasis is placed upon His preexistence, incarnation, hypostatic union, earthly life, and present work. His atonement and cross work is given special consideration. This course also gives attention to the reality of Christ's all-sufficiency as a central feature of the glory of His Person (2 credit hours).

ST 603 – Pneumatology and Angelology – Studies the person and work of the Holy Spirit; and angelology, including the nature and ministry of angels, Satan, and demons. Includes an introductory examination and critique of the charismatic movement (2 credit hours).

ST 604 – Anthropology and Hamartiology - A study of anthropology, focusing on the origin and nature of man; and hamartiology, dealing with the fall and its consequences, especially total depravity (2 credit hours).

ST 701 – Soteriology - Dealing with the atonement of Christ, election, regeneration, conversion, justification, sanctification, and glorification (2 credit hours).

ST 702 – Ecclesiology and Eschatology - A study of ecclesiology, focusing on the inception, organization, leadership, ordinances, and ministry of the church; and eschatology, including a study of the biblical covenants, the rapture, tribulation, the millennial reign of Christ, the resurrections, the eschatological judgments, the eternal state, and personal destiny (2 credit hours).

ST 703 – Apologetics - A careful biblical and theological development of a consistent apologetic. The course provides a basis for the evaluation of various empirical systems as well as a working knowledge of presuppositionalism for use in all aspects of practical ministry (2 credit hours).

WOMEN'S MINISTRIES

WM 801 – OT Biblical Theology of Womanhood - An amplified and comprehensive study of womanhood in the Old Testament integrating previous studies in theology, exegesis, hermeneutics, linguistics, and philosophy in order to establish the foundation for systematizing a consistent and non-contradictory pattern and plan for biblical womanhood (1 credit hours).

WM 802 – NT Biblical Theology of Womanhood - An amplified and comprehensive study of womanhood in the New Testament integrating previous studies in theology, exegesis, hermeneutics, linguistics, and

philosophy in order to establish the foundation for systematizing a consistent and non-contradictory pattern and plan for biblical womanhood (1 credit hours).

WM 803 – The Role of Women in Marriage and the Home – A study of the theological foundation, skills and attitudes for a ministry of hospitality and service through the home (2 credit hours).

WM 804 - Engaging Women in Ministry - This course is designed to study the philosophy, objectives, activities and administration of local community ministries to women (2 credit hours).

WM 805 – Discipling Women – This course will examine the process of discipling women. A study of a biblical model of ministry to women in a variety of contexts with a focus on a biblical foundation, leadership issues, and considerations for women as well as the practical outworking of the tasks of a woman-to-woman ministry. This course will also examine the biblical principles that relate to issues frequently experienced by women and competencies necessary for effective discipling of women (2 credit hours).

WM 806 - Leadership in Women's Ministry - A study of the philosophy, theology, skills, and methods of personal leadership development, leadership team development and administrative procedures that are unique to women's ministry in the local church. Students will conduct personal evaluations of leadership skills, develop a plan for leadership and create an administrative procedural resource (2 credit hours).

WM 807 – Children's Ministries – A study of the spiritual development of children, with discussions of how to lay the foundation of faith in the lives of children (2 credit hours).

WM 808 - Girls' Ministry - This "how to" course will introduce the student to the principles for setting up and engaging in Girls' Ministry in a variety of settings. The student will study a brief history of student ministry with special emphasis given to the emerging role of "Girls' Ministry" within the last few decades. Particular attention will be given to investigating biblical principles that should form the foundation for ministry to girls and young women age 12 to 18 (1 credit hours).

WM 809 - Women in Church History - This course is designed to be an overview of prominent women in church history and the recognition of their contributions and accomplishments (2 credit hours).

WM 810 - Biblical Counseling for Women - This course will focus on equipping women in ministry to counsel other women with God's Word. Topics such as sufficiency of Scripture, role of the local church, and the responsibility of church leaders will be discussed. Other subject matters also include judging others and challenging issues a counselor faces. This course exposes women to a variety of topics a counselor may encounter while counseling other women. Scripture references are provided as a tool to help the counselee (2 credit hours).

WM 811 - Women's Issues - This course will provide a study of the various issues facing women and the church in reaching, teaching, and ministering to women. The course will include a holistic approach to physical, social, emotional, and spiritual development of women (1 credit hours).

INDEPENDENT STUDY ELECTIVES - Electives will be available in various fields of study as independent studies under the supervision of a faculty member.

PERSONNEL

ADMINISTRATION

Pastor Scott Menez, President

Pastor Brian Shealy, Dean

Pastor Jerry Schaeffer, Registrar

FACULTY

Ernie Baker, M.Div. Capitol Bible Seminary, D.Min. Westminster Theological Seminary

With over 25 years of pastoral ministry experience, Ernie now serves as Pastor of Counseling at First Baptist of Jacksonville and at the Grace Center for Biblical Counseling. Previously he taught as Professor of Biblical Counseling at The Master's University and Seminary. He now oversees their online B.A. program in Biblical Counseling. He is a Certified Conciliator with The Institute for Christian Conciliation, a Fellow with the Association of Certified Biblical Counselors, and a Council Board member of the Biblical Counseling Coalition. Ernie is the author of several books and articles, primarily in the area of Biblical Counseling. He and Rose, 3boys 3 girls. 5 married and 9 grandchildren

Allen Cagle, B.S. University of Mobile, M.Div. The Master's Seminary, D.Min. Southern Baptist Theological Seminary

Allen currently serves as Senior Pastor of Sunrise Community Church in Atlantic Beach, FL. He previously ministered as the Pastor to Junior High students at Grace Community Church in Sun Valley, Calif., and Family Ministries Pastor at Dauphin Way Baptist Church in Mobile, Ala. Allen also serves on the board of Pastors of the Caribbean. He and his wife Mindy have three children.

Rick Cobb, B.A. Florida State University, M.A. Southwestern Baptist Theological Seminary

Rick is the Music Minister at Riverbend Community Church in Ormond Beach, Fla. He has a master's degree from Southwestern Baptist Theological Seminary in Texas and undergraduate degree from Florida State University. He and his wife Claudia have seven children and three grandchildren.

Dwight Brown, B.S. Virginia Tech University, Th.M. Dallas Theological Seminary

Dwight has served as a pastor in several churches since his graduation from Dallas Theological Seminary in 1973. He has also taught as a professor in two church-based seminaries in Colorado. At New Covenant School of Theology in Colorado Springs, he also served as the Dean of Students. Dwight grew up in Arlington, Va., and graduated from Virginia Tech University. He served in the USAF for five years and continued as a reserve Chaplain 1973 to 1990. Dwight and his wife Anne have three sons and eight grandchildren.

Cornelius Ganzel, Jr., B.A. Florida Atlantic University, M.Div. Reformed Theological Seminary

Neal is Senior Pastor at Coquina Presbyterian Church in Ormond Beach, Fla. Before his call to the ministry He spent twenty years in marketing and communications in seaport/airport-related international trade and transportation. He and his wife Suzanne embraced Jesus Christ as Savior and Lord in early 1970's at the Greenhouse, a ministry outreach associated with Coral Ridge Presbyterian Church in Fort Lauderdale, Fla. He completed his Master of Divinity at Reformed Theological Seminary.

Jason Karr, B.A. Stetson University, Th.M. Dallas Theological Seminary

Jason has served as a pastor at Ormond-by-the-Sea's North Peninsula Baptist Church and Skycrest Baptist in Clearwater, Florida. He is presently the Headmaster of Riverbend Academy and a pastor on staff at Riverbend Community Church in Ormond Beach, Fla. He obtained his undergraduate degree at Stetson University and his seminary training at Dallas Theological Seminary. He and his wife Donna have five children and one grandchild.

Scott Menez, B.Th. The Cornerstone Theological Seminary

Pastor Scott currently serves as the teaching pastor for Riverbend Community Church. He began his pastoral ministry as a church planter in rural northern California, Nevada and Oregon. He served as the Teaching Pastor at Grace Bible Church in Hollister, Calif. He received his pastoral education from The Cornerstone Seminary where he then served on the board and taught for seven years. He and his wife Gina have four sons.

Jerry Schaeffer, M.A. Arkansas State University,

Jerry has served many years as a pastor on staff at Riverbend Community Church. He has his master's degree in mass communications from Arkansas State University and has completed doctoral work in Biblical Studies at Master's School of Divinity. He formerly worked as a magazine editor with the Southern Baptist Convention, a newspaper sports editor, and Assistant Athletic Director at Arkansas State. Jerry is an Army veteran who earned the Bronze Star in Vietnam. He and his wife Pat have two daughters and eight grandchildren.

Brian Shealy, B.S. Clemson University, M.Div. Th.M. The Master's Seminary, Ph.D. Baptist Bible Seminary (in process)

Brian has served 29 years in pastoral ministry in places such as Guam, California, and Florida. He taught Biblical Languages and Hermeneutics for eight years at The Master's Seminary in Sun Valley, Calif. He also was instrumental in starting The Cornerstone Seminary in Vallejo, Calif., where he served as Dean and Professor of Biblical Languages for eight years. He is a native of Greenville, S.C., and served five years in the United States Air Force as a B-52G Electronic Warfare Officer. Brian and his wife Myra have eight children and one grandchild.

Tom Sheahan, B.Th. The Master's Seminary

Tom was born and raised in Fort Collins, Colo., and saved through the preaching of a country church plant in Calverton, Mont. He completed seminary training at The Master's Seminary. After graduation he served as Senior Pastor of First Baptist Church of Stevensville, Mont. Tom was trained in biblical counseling and served many years in the counseling ministry at Grace Community Church in Sun Valley, Calif. He has been instrumental in developing Pre-Marital counseling material and taught in a men's ministry called Iron Sharpening Iron. He and his wife Cheryl have 10 children and 7 grandchildren.

ACADEMIC CALENDAR

Fall 2018 Semester

Registration for Fall Semester	July 2-13
Orientation	July 26
Classes Begin	August 4
Module 1	August 4-30
Module 2	September 8 - October 4
Module 3	October 13 - November 8
Registration for Spring	October 22 - November 2
Module 4	November 13-17; November 27 - December 15

Final Day of Semester	December 15
Spring 2019 Semester	
Orientation	January 3
Classes Begin	January 5
Module 1	January 5-31
Module 2	February 9 – March 7
Module 3	March 16 – April 11
Registration for Fall Semester	April 9-19
Module 4	April 27 – May 23
Final Day of Semester	May 23
Fall 2019 Semester	
Registration for Fall Semester	July 1-12
Orientation	July 25
Classes Begin	August 3
Module 1	August 3-29
Module 2	September 7- October 3
Module 3	October 12 – November 7
Registration for Spring	October 21 – November 1
Module 4	November 12-23; December 3-14
Final Day of Semester	December 14
Spring 2020 Semester	
Orientation	January 3
Classes Begin	January 4
Module 1	January 4-30
Module 2	February 8 – March 5
Module 3	March 14 – April 9
Registration for Fall Semester	April 6-17
Module 4	April 25 – May 21
Final Day of Semester	May 21
Fall 2020 Semester	
Registration for Fall Semester	July 6-17
Orientation	July 30
Classes Begin	August 1
Module 1	August 1-27
Module 2	September 12 - October 8
Module 3	October 17 – November 12
Registration for Spring	October 19-30
Module 4	November 12-21; December 1-19
Final Day of Semester	December 19
Spring 2021 Semester	
Orientation	December 31
Classes Begin	January 2
Module 1	January 2-28
Module 2	February 6 – March 4
Module 3	March 13 – April 1; April 10-15
Registration for Fall Semester	April 5-16

Module 4
Final Day of Semester

April 24 – May 20
May 20

Fall 2021 Semester

Registration for Fall Semester
Orientation
Classes Begin
Module 1
Module 2
Module 3
Registration for Spring
Module 4
Final Day of Semester

July 5-16
August 5
August 7
August 7 – September 2
September 11 - October 7
October 16 – November 11
October 18 – 29
November 16-20; November 30 – December 18
December 18

Spring 2022 Semester

Orientation
Classes Begin
Module 1
Module 2
Module 3
Registration for Fall Semester
Module 4
Final Day of Semester

January 6
January 8
January 8 – February 3
February 12 – March 10
March 19 – April 14
April 4-15
April 23 – May 19
May 19