



Catalog

2021-2022

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Central Seminary is a graduate school of theology offering advanced degrees above college training to prepare dedicated Christians for the gospel ministry at home and abroad. The emphasis of Central Seminary is on the separatist, biblicist position set forth in the Word of God, commonly referred to as the "fundamental Baptist" position. Central Seminary is a faith ministry dependent on contributions from churches and individuals to maintain its many ministries.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20

Central Baptist Theological Seminary of Minneapolis, Minnesota, is accredited by the Commission on Accrediting of the Association of Theological Schools (ATS) [10 Summit Park Drive, Pittsburgh, PA 15275-1110; telephone: 412.788.6505; FAX: 412.788.6510; website: ats.edu]. The seminary has been accredited by ATS since June 2018, and the following degree programs are approved: Master of Arts (Theology), Master of Arts in Biblical Counseling, Master of Divinity, Master of Theology, Doctor of Ministry. Central Seminary is also approved for a Comprehensive Distance Education Program.

Recognizing that the academic delivery of education is a continuing and changing process, Central Baptist Theological Seminary reserves the right to make changes to regulations published in this catalog without obligation or prior notice.

2021-2022
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A WORD FROM THE CHANCELLOR



The 21st century world is suffused with a combination of complexity and depravity. The hallmarks of this post-Christian world are: narcissism, the worship of the self; relativism, the denial of truth; pluralism, the rejection of exclusivity; and secularism, the repudiation of the eternal. All of these shape our world and complicate Christian ministry.

This is why theologically rich, biblically shaped, and missionally driven training is absolutely indispensable for anyone who intends to take seriously the call to Christian service. And this is what Central Baptist Theological Seminary is all about. At Central Seminary, under the influence of godly faculty, students are taught to engage in the passionate exaltation of God, the courageous exposition of truth, the missional explosion of evangelism, and the fervent expectation of eternity. These disciplines constitute the precise antidote necessary to mount a counter-revolution against the hallmarks of our post-Christian world, and actually to rescue souls from their evil influence.

If I were a student anxious to be equipped to do ministry in our complex world, Central Seminary is the first place I would look. My training here over 45 years ago provided me with the theological rudder-set I needed to do ministry in my generation. Today's faculty is performing that very same task with even higher levels of excellence, equipping a whole new generation of Good News ambassadors and cross-cultural communicators.

We would be honored to have you join them.

A handwritten signature in black ink that reads "Douglas R. McLachlan". The signature is written in a cursive, flowing style.

Douglas R. McLachlan
Chancellor

A WORD FROM THE PRESIDENT



Welcome to Central Seminary!

The information in this catalog details the class offerings and degree programs that are available to you at Central Seminary. Each course is taught by a highly educated and experienced professor who has demonstrated world-class scholarship in his discipline. These pages represent a wealth of Bible doctrine and theological content that can be yours as you chart a course and join us in this fellowship of learning.

On the other hand, while this catalog presents a lot of information, it is incomplete. It is incomplete because it is impossible to capture and communicate the importance of one's personal spiritual growth that should accompany a seminary degree. Our desire is not just to fill the mind, but to shape the heart so that students learn to love the Lord their God with all of their heart, soul, and might.

Our commitment to you goes far beyond the classroom. We want to see you and each of our students become a vessel that is fit for the Master's use.

A handwritten signature in cursive script that reads "Matt".

Matt Morrell
President

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Mission

The mission of Central Baptist Theological Seminary is to assist New Testament churches in equipping spiritual leaders for Christ-exalting biblical ministry.

Purpose

Assisting New Testament Churches

Assisting

Since God has established the local church as the body of Christ in which and through which he accomplishes his work in this age, and since the equipping of saints for ministry is the task of pastors and churches, Central Seminary purposes to function as a service agency for New Testament churches both at home and abroad.

New Testament Churches

Central Seminary purposes to accept as students those men and women who are recommended by New Testament churches as certifiable, spiritually and mentally qualified candidates for advanced biblical training and who are serving in their churches under the leadership and mentorship of pastors with whom the seminary will partner throughout the training process.

Equipping Spiritual Leaders

Equipping

As an educational institution in graduate and postgraduate studies, Central Seminary purposes to train the mind of each student, and to do so with excellence through the agency of each program, department, and course, and through the instruction and mentorship of each member of the faculty.

Spiritual

Central Seminary equally purposes to train the heart of each student, molding each student's affections by precept and example to love God and to love his word in heart, soul, and mind, translating biblical faith into a model of Christian works, grace, maturity, humility, and spiritual disciplines, in order both to please God and to attract others to follow in faith and good works.

ABOUT CENTRAL SEMINARY

Leaders

Central Seminary purposes to produce men and women who are able to serve in various and appropriate biblical roles of leadership as a ministry to their churches individually and to other churches collectively; various roles include leadership as a church member, as a missionary church planter, as a pastor, as an educator, or as a service agency administrator.

Christ-Exalting Biblical Ministry

Christ-Exalting

Central Seminary purposes to produce genuine Christian servants who are driven by deepest affection for Christ, who are growing in Christ's likeness, who serve in and through Christ's church in the power of his Spirit for his glory, and who long to see people from all tribes and nations find their only hope and greatest joy in Christ.

Biblical

Central Seminary purposes to perpetuate in the students the true and singular faith that was once for all delivered to the saints through the Holy Scriptures and to promote among the students the practice of that faith through the separatist Baptist witness of New Testament churches which are the pillar and ground of the truth.

Ministry

Central Seminary purposes to generate highly competent and deeply spiritual graduates who involve themselves in lifelong and worldwide local church ministry, effectively communicating biblical truth in love across spiritual and cultural barriers, leading souls to Christ and edifying the saints through the skillful investigation and faithful proclamation of the whole counsel of God.

Original Points of Purpose

This mission and these goals are founded upon and are in agreement with the seminary's original "Points of Purpose"

which were established at its founding in 1956 and which are intended to remain in perpetuity as characteristic of this institution:

The purpose of Central Seminary is to prepare, at the graduate level, men and women whom God has called to His service for separatist Baptist witness and work at home and abroad. It proposes to train these in the faith “once for all delivered to the saints” in order that they may emulate the Savior who “grew in wisdom and stature and in favor with God and man.”

In more detail, this purpose is accomplished and implemented by observing the following principles:

Education. This institution is committed in Christian education to the direct method of presentation of divine truth from the Bible, an authoritative and exclusive revelation, rather than to the indirect method so common in secular education today, where relative truth and standards prevail.

The Local Church. It is geared to local church ideology and individual cooperation in spiritual unity rather than ecumenical cooperation in organizational unity.

Scholarship. It emphasizes scholarship of the highest order as a means to an end of “rightly dividing the word of truth,” and it disdains that type of scholarship that indulges in mind-worshipping.

Curriculum. In curriculum, it emphasizes biblical rather than philosophic content.

Denominational. It is Baptist and evangelistic rather than merely conservative and evangelical in approach.

Polity. It is separatist rather than inclusivistic, separating from unsound organizations and fellowships rather than infiltrating them.

Theology. In theology, it is dispensational rather than reformed and covenant.

Eschatology. In eschatology, it holds that view in premillennialism which makes the pretribulation rapture the blessed hope in the Church.

ABOUT CENTRAL SEMINARY

Hermeneutics. This school is committed to the grammatico-historical method of interpretation, the fundamental principle of which is to gather from the Scriptures themselves the precise meaning that the writers intended to convey. The same principles, grammatical processes, and exercises of common sense and reason which apply to other books are applied to the sacred books. The born-again exegete, furnished with suitable intellectual, educational and moral qualifications and using the grammatico-historical method of interpretation, will accept the claims of the Bible.

Apologetics. In its systematic argumentative defense of the divine origin and authority of Christianity, this school follows the biblical pattern of being both positive and negative.

Institutional Objectives

Central Baptist Theological Seminary intends its graduates to function as Christian leaders, and therefore expects that its students will develop in the following areas:

- Biblical and doctrinal knowledge (ideas that the graduate believes, knows, and understands, including moral convictions)
- Ordinate religious affection (Christ-like character that the graduate demonstrates, including devotion to God, moral fiber, integrity, perseverance, and self-denial)
- Functional ministry skills (tasks that the graduate performs in the execution of Christian leadership)

The following institutional objectives grow out of the seminary’s mission and reflect its expectations:

1. Each graduate should exhibit the ability to understand the Word of God with sufficient competence as to be able to evaluate fairly diverse interpretations by:
 - adequately fulfilling classroom objectives which demand interpretation of and interaction with diverse views.
2. Each graduate should possess a comprehensive grasp of the contents of the Bible and of biblical doctrines, including

those aspects of the faith that are distinctive to Baptists, dispensationalists, separatist fundamentalists, and cessationists by:

- successfully completing cognitive course objectives.
 - demonstrating increased knowledge through the biblical knowledge entrance/exit exams.
 - writing summary papers on each distinctive before graduation.
 - successfully articulating the doctrinal position of the seminary before graduation.
3. Each graduate should demonstrate the ability to use biblical and theological knowledge to confront the practical problems of life, including the challenges of Christian leadership by:
 - fulfilling practical ministry experiences associated with each program.
 - adequately fulfilling practical skills course objectives.
 4. Each graduate should display the ability to defend the seminary's doctrinal distinctives in the area of dispensationalism, premillennialism, pretribulationism, Baptist theology, cessationism, and progressive sanctification by:
 - completing systematic theology courses.
 - writing summary papers on each distinctive before graduation.
 - successfully articulating the doctrinal position of the seminary before graduation.
 5. Each graduate should exhibit a commitment to grow in love and knowledge toward God-in-Christ, manifested in the internalization of a value system that reflects the fruit of the Spirit and produces Christ-like character, attitudes, decisions, and actions by:
 - evidencing conformity with the institutional standards of conduct.
 - evidencing to the student's pastor a close relationship with God.

- evidencing to the student's pastor exemplary Christian character.
- demonstrating Christ-like responses in practical ministry experiences associated with each program.
- demonstrating Christ-like responses in interactions with faculty and staff.

6. Each graduate should endeavor to participate in the world-wide fulfillment of the Great Commission through direct involvement in personal witness and in local church ministry, as well as through support of the planting of indigenous, self-perpetuating New Testament churches around the world by:
 - working to build personal relationships and to seize providential opportunities for personal witness.
 - evidencing active service in local church ministries.
 - participating in worldwide church-planting missions through prayer support, financial support, and a willingness to serve personally.

Educational Philosophy

The seminary is committed to the direct method of presenting divine truth from the Bible which is viewed as an authoritative and exclusive revelation, and rejects relativism which denies the complete authority of Scriptural revelation. It believes that true scholarship is that which submits to the authority of Scripture and rejects the exaltation of human intellect above the written Word of God. In curriculum it emphasizes biblical rather than philosophic content. It is not merely evangelical, but specifically Baptist in approach, with an emphasis upon evangelism. A dispensational theology is followed as over against a covenant or reformed system. The pretribulation, premillennial coming of Christ is accepted. The grammatical-historical method of biblical interpretation is followed. Both the negative (refutation of error) and the positive (presentation of truth) are included in classroom teaching.

Code of Ethics

The following ethical standards will be internalized and consistently demonstrated by all employees and volunteers of Central Baptist Theological Seminary.

Truth

- We will never knowingly mislead or deceive each other or our constituents.
- We will admit mistakes without covering them up or shifting blame.
- We will always represent our seminary fairly and accurately.

Transparency

- We will conduct ourselves at all times so as to give no occasion for reproach or ethical question.
- Except where restricted by the requirement of confidentiality, we will fully disclose the seminary's business and its manner of transaction to any party who has the right to know.
- Transparency, however, will not constitute an acceptable excuse for breaching confidentiality when confidentiality is legally or morally obligatory.

Justice

- We will treat each other fairly, impartially, and ethically, both in fact and appearance, and regardless of rank or position.
- All accusations of co-workers must be pursued in properly prescribed ways and must be substantiated by fair evidence.
- In all matters involving gender, race, disability, or national origin, we will speak and behave ourselves consistently with the unity of the new humanity in the body of Christ.

Charity

- We will extend to one another the benefit of the doubt in all cases of ambiguous conduct.
- We will address disagreements in mutual love as brothers and sisters, always seeking the wellbeing of the person with whom we disagree.

- When necessary, we will address wrong attitudes and behaviors by confronting one another in compassion and love.

Service

- We will constantly remember that a seminary is a service organization, and that it is useful only insofar as it helps local churches to accomplish their mission.
- We will manifest an attitude of helpful service toward each other and toward students, constituents, alumni, vendors, and other institutional stakeholders, going out of our way to assist others.

Leadership

- We understand leadership to consist mainly in example and instruction.
- We purpose to avoid the abuse of power in every relationship, whether within the seminary or outside of it.
- We will constantly articulate the vision of the seminary to one another and to outsiders.

Ministry

- We will be members of particular local churches, actively involved in ministering within those congregations.
- We recognize that our primary accountability is not to the seminary, but to our local church and to its spiritual leaders.
- We will conduct ourselves in such a way as to create no interference from the seminary in the affairs of local congregations.

Community

- We recognize a debt to our surrounding community, and purpose as individuals to work for the betterment of our community.
- We recognize accountability to the larger academic world, and purpose to uphold sound academic standards.

Liberty

- We will uphold the unique position of the seminary as that position has been approved and articulated by the cabinet and board.

- Within the confines of the seminary's stated position, we will uphold the liberty of our fellow seminary personnel to express their views freely and without prejudice.

Privacy

- We recognize that our personnel, students, and alumni expect a right to privacy, and we will uphold this right by not disclosing confidential information except to competent authority.
- The seminary will not attempt to govern the private lives of its personnel or their families, asking only that all seminary personnel submit themselves to the standards of Christian decency.

Loyalty

- We acknowledge that the seminary has a right to expect a duty of loyalty from its faculty and staff. We as employees will act in the best interests of the institution at all times, avoiding every activity that would be prejudicial to the institution or contrary to its interests. This is particularly true with respect to external communications or dealings. This expectation of loyalty shall not, however, detract from the seminary's policies on fairness, justice, truth, and faithfulness to God's Word.
- Central Seminary strives to maintain a teaching and working environment of such high caliber, and that so faithfully reflects God's Word, that faculty and staff aspire to spend their entire career in service at the institution.

Yet the seminary ultimately respects God's calling in the lives of his people and will never consider an employee's discreet consideration of other opportunities as a matter that would prejudice his or her current employment.

History

Northwestern Theological Seminary, a part of Northwestern Schools, was founded in Minneapolis in 1935 by Dr. William Bell Riley, a noted fundamentalist leader. In the decade after Dr. Riley's passing, financial pressures forced Northwestern's board of trustees to close the seminary. Students, seminary faculty, and other supporters urged Dr. Richard V. Clearwaters, vacuum in ministry through the establishment of a fundamental

ABOUT CENTRAL SEMINARY

Baptist seminary. With the knowledge and encouragement of the administration of Northwestern Schools, this was done. Fourth Baptist Church agreed to provide accommodations for the fledgling school within its own facilities. Thus Central Baptist Theological Seminary of Minneapolis was born, opening on September 11, 1956, with a student body of thirty-one students from ten states and a faculty of seven.

Within its first decade, Central Seminary grew to a student body of over 100 students. As Fourth Baptist Church prospered, the seminary enjoyed expanded facilities. In 1965, Central Seminary established a radio station and began a radio ministry.

Dr. Douglas R. McLachlan succeeded Dr. Clearwaters as pastor of Fourth Baptist Church in 1982 and succeeded him as president of Central Seminary during the 1986-1987 school year. Dr. Ernest D. Pickering served as the seminary's third president from 1988 to 1993. Dr. McLachlan accepted the invitation to the pastorate of Fourth Baptist Church and presidency of Central Seminary in 1994. Under Dr. McLachlan's leadership, Fourth Baptist Church and Central Seminary relocated to a facility in the suburb of Plymouth in 1998. In 2003, Dr. Kevin Bauder was elected to be Central Seminary's fourth president. During his tenure, Central Seminary gained accreditation, expanded the library, and continued development of the Romanian campus. After 8 years in office, Dr. Bauder stepped down from the presidency and was appointed Research Professor of Systematic Theology. In 2011, Dr. Sam Horn became the fifth president of the institution, and he served for 3½ years. In January 2015, Dr. Matt Morrell, who had already been senior pastor of Fourth Baptist Church since 2008, assumed the presidency.

Central Seminary graduates serve in ministry in nearly every state of the United States, as well as in mission works on many foreign fields. The emphasis of the seminary, as declared in the statement of purpose, has characterized Central Seminary from its inception.

Recognition

Fundamental, Bible-believing churches, colleges, and mission agencies from across the United States and many foreign countries have acknowledged the spiritual, academic, and professional contribution that Central Baptist Theological Seminary has made to the fundamental, independent Baptist effort for over 60 years.

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Membership – American Association of Christian Colleges & Seminaries

Approval –

- (1) United States Citizenship and Immigration Services for Enrollment of Foreign Students
- (2) Minnesota State Approving Agency for Veterans Training Benefits
- (3) Armed Forces Chaplains Board for Military Services

Chartered – By the State of Minnesota in 1957

Non-Discrimination

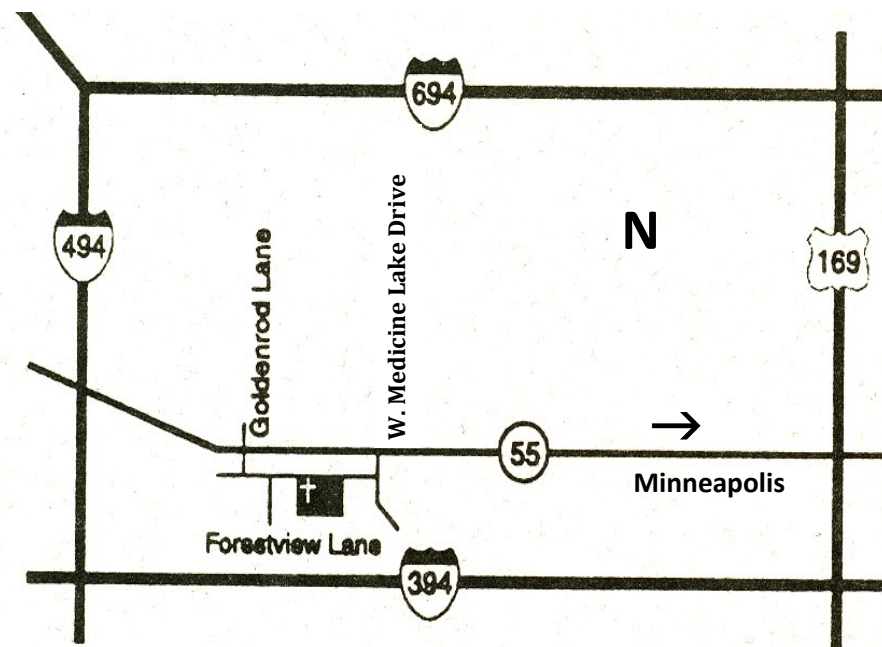
Central Baptist Theological Seminary admits qualified applicants who are personally committed to faith in Jesus Christ regardless of race, sex, color, age, national or ethnic origin, or disability. Central Baptist Theological Seminary does not discriminate in employment opportunities or practices on the basis of race, color, sex, national origin, age, disability, or any other characteristic protected by law, except when an otherwise protected characteristic is a *bona fide* occupational qualification.

ABOUT CENTRAL SEMINARY

Campus

Central Seminary is housed in the multi-plex of Fourth Baptist Church. The seminary has its own classrooms, student lounge, and chapel. The library contains over 70,000 books, periodicals, and journals. It also contains a computer lab, laptop stations, and is equipped with wireless connection. The seminary shares the auditorium of Fourth Baptist Church for major events, as well as the Fellowship Hall and gymnasium of Fourth Baptist Christian School.

Location



Expenses

All tuition charges and fees are subject to change.

Tuition

Per semester hour:

Non-degree, Diploma, M.A.(Theology), M.A.B.C., M.Div.....	\$350.00
Audit Non-degree, Diploma, M.A.(Theology), M.A.B.C., M.Div.....	\$175.00
Certificate in Biblical Counseling	\$175.00
Th.M., D.Min.....	\$400.00
Audit Th.M., D.Min.....	\$200.00

Fees

Application fee for Non-degree, Certificate in Biblical Counseling	\$25.00
Application fee for Diploma, M.A.(Theology), M.A.B.C., M.Div.	\$35.00
Application fee for Th.M., D.Min.	\$60.00
Activity fee (on campus only).....	\$35.00
Activity fee (Th.M.,D.Min.).....	\$20.00
Auditor Fee	\$35.00
Diploma/Certificate & graduation fee	\$30.00
Other required graduation charges include cap, gown, hood, and diploma cover.	
Distance education technology fee	\$35.00
Late fee	\$30.00
Library fee.....	\$50.00
NSF check fee.....	\$35.00
Proficiency exam retake fee (per exam)	\$300.00
Program change fee.....	\$25.00
Registration fee.....	\$100.00
Rescheduled exam fee (per exam)	\$15.00
Transcript fee	\$10.00
Visitor fee	\$100.00

Postgraduate Fees

Continuation fees:

Th.M.	\$1,200.00
D.Min.	\$400.00
Thesis fee: Th.M.	\$2,400.00
Major project fee: D.Min.	\$1,600.00
Binding fees per copy	\$35.00
Outside reader fee.....	\$700.00

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Auditors

Students who audit courses are charged half tuition. They are subject to the registration but not to library and activity fees. Because auditors are not charged these fees, the services represented by the fees are not available to them. If auditors wish to use these services, they must pay the respective fees.

Explanation of Fees

Auditor Fee

The auditor fee is paid by all auditors to cover the required Populi expenses.

Activity Fee

The activity fee is charged each semester for Non-degree, Diploma, M.A. (Theology), M.A.B.C., and M.Div. students. A married couple who are both students is charged only one fee per semester. The activity fee covers services such as the Fall Student Picnic, the Spring Student Banquet, and the student lounge.

Certificate in Biblical Counseling Fee

Certificate students pay a one-time application fee and diploma/graduation fee. They also pay the distance education technology fee and library fee each semester they enroll in a course.

Continuation Fee

Continuation fees are paid by Th.M. and D.Min. students who do not take a class within the time prescribed in their program and desire to continue in that program. Continuation in the program is explained in the respective program handbooks.

Diploma and Graduation Fee

Charged before the student graduates, this fee covers the cost of the student's diploma or certificate. If a student fails to graduate after the diploma is ordered, the student must pay the fee again when he graduates.

Distance Education Technology Fee

The technology fee is applied every semester and will help cover hardware, software, and maintenance of the technology. For distance education students, this fee will replace the student activity fee.

Fees for Summer Term

All Non-degree, Diploma, M.A. (Theology), M.A.B.C., and M.Div. students pay the activity, library, and registration fees in the summer term.

Library Fee

The library fee is charged each semester and covers library services and resources such as books, interlibrary loan, periodicals, desks, equipment, and staff.

NSF Checks Fee

Checks returned to the seminary for lack of funds are assessed a \$35.00 bank fee. If the fact that the check was returned makes the payment late, the late fee applies.

Proficiency Exam Retake Fee

Students who fail a biblical language proficiency exam may pay the fee and retake the exam. The student must wait at least three months after failing the exam before taking the exam a second time.

Program Change Fee

This fee is assessed when a student changes from one program to another.

Regalia

Regalia for graduation may be purchased or rented. Rented regalia must be returned immediately after the commencement service.

Registration Fee

One registration fee is charged per semester. This fee is automatically applied to the student's bill after the student

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registers on Populi, our student information system. Registration fees cover the expense of our online student management system as well as various other benefits and are non-refundable.

Rescheduled Examination Fee

Students who must reschedule an examination are subject to this fee. The fee must be paid in advance for each exam rescheduled.

Transcript Fee

Unofficial transcripts for a student's personal records are obtained by contacting the registrar. Official transcripts require the Transcript Request Form available at centralseminary.edu. A \$10.00 transcript fee is payable in advance to the seminary. Students who have an outstanding balance with the seminary may not obtain an official transcript until the debt is paid.

Visitor Fee

Individuals who have not matriculated may attend any or all of the masters level course hours offered at Central Seminary. Because visitors are not charged other fees, the services represented by the fees are not available to them.

Scholarships and Awards

Financial assistance is available to students of Central Seminary, as funds permit, in the form of gifts and scholarships. Students may apply for assistance each semester, and available funds are distributed on the basis of need and available funds. The seminary does not wish any student to be forced from his studies due to financial constraints and will do as much as possible to help those who are in true need. Some area churches also provide assistance to those students who actively serve with them.

Students seeking financial assistance must complete an online scholarship application for each new semester by the end of the first week of regular classes. The scholarship committee

will consider each application and weigh the needs based upon criteria such as student income, expenses, past course work, future plans, and adherence to the seminary's core commitments. Endowed scholarships will be distributed according to their own rules. General scholarships will be applied to the semester in which they were awarded. Scholarship money will not be refunded.

Endowed Scholarships

Raymond and Catherine Buck

Fourth Baptist Church has established this scholarship in honor and recognition of Dr. and Mrs. Buck's faithful service to the Lord. The Bucks served Christ's cause for over fifty years in the areas of foreign missions, the pastorate, administration, and teaching ministries. They have contributed to the support and advancement of missions through Central Seminary and their local church.

John and Kathleen Carrara

The Carrara scholarship is awarded to a student in need of financial assistance who is committed to serving the Lord in full-time ministry.

The R. V. Clearwaters Foreign Student Scholarship

This award is in honor of Dr. Clearwaters to a foreign student or to a student intending to serve in foreign missions.

Chris and Amanda Dougherty

Mrs. Irene Tell established this scholarship in memory of her parents. Two scholarships are awarded yearly: one for a new student and one for a continuing student.

R. G. and E. K. Ellis Educational Fund

Mrs. Ellis established this scholarship to meet the financial needs of new or continuing students who can document financial need.

Richard G. Ellis Memorial

Mrs. Richard G. Ellis made this scholarship possible in memory

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of her husband, Richard G. Ellis. The scholarship is awarded to a student who is committed to serving the Lord in the pastorate or a related ministry and who exhibits financial need.

Dorathy Fowler Memorial

This scholarship is made possible by a brother and the estate of Dorathy Fowler and is presented each year to one or two students. The students receiving this scholarship must have a financial need and demonstrate interest in the area of evangelism.

Freiberg Family Fund

This scholarship is given in memory of Omar F. Freiberg and the Freiberg family to a student who is in financial need and has a desire to serve Jesus Christ in full-time gospel ministry.

Merle and Maxine Harmon

The children of Cecile E. Lindsey established this scholarship to honor their uncle and aunt for many years of Christian care and service to their mother. The scholarship is given to a middler or senior student who is either a child of missionaries or planning to enter missionary service.

Charles and Anna Hauser

This scholarship was provided by friends and former students of Dr. and Mrs. Hauser in recognition of their many years of faithful service. It is awarded to an M.Div. student whose goal is the pastorate. The student must maintain at least a C average and must intend to complete his M.Div. program at Central Seminary.

Erma Jacox

In memory of Erma Bernice Jacox, this scholarship is used to assist a worthy and needy minority student.

Anna Peck

Mrs. Charlotte Olson established this scholarship in memory of her mother, Mrs. Anna Elizabeth Peck Quiggle, who was an active member of First Baptist Church of Minneapolis.

Wilbur and Dorothy Sanford

This endowment was established by several churches and individuals in honor of the Sanfords' long ministry in foreign missions. Recipients are training for missionary service.

Sylvia Stuckey

This scholarship is given in memory of Mrs. Stuckey by her children. The scholarship is designed to assist those in the Biblical Counseling program.

Yearly Scholarships

Dale Goetz Christian Leader Scholarship

This scholarship was established in memory of Captain Dale Goetz who became the first Army chaplain to die in combat since Vietnam when a roadside bomb killed him and four fellow soldiers in Afghanistan. It is to be awarded to the student who best exemplifies the qualities of Christian leadership on campus and in his/her local church. The recipient must be either an upperclassman in the Master of Divinity program or a post-graduate student.

Golden Agers

The Golden Agers ministry of Fourth Baptist Church awards two scholarships per year to assist continuing students who are preparing for ministry.

Robert L. Riley

This scholarship was established in memory of Pastor Riley by the former Southview Baptist Church, Richfield, MN.

General Scholarships

These are made possible through donations by individuals who have an interest in helping students financially. They are distributed according to student need.

Awards

Senior Academic

This financial award is given to the graduating M.Div. senior

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among those graduating with honors who has achieved the highest grade point average for his complete seminary training.

Full-Time Student Benefits

Spouses of full-time students may audit classes tuition-free or take them for credit at half tuition. Alternatively, they may visit courses free of charge. If a husband and wife are both full-time students, only one receives half tuition. All fees except the activity fee apply to spouses taking class for credit.

Payments

Students have two payment options: (1) payment in full on or before September 1 (Fall semester), January 2 (Spring semester), or June 1 (Summer term); or (2) payment in four equal installments (three for Summer term), the first payment due on September 1, January 2, or June 1, and the other payments due on the first day of each succeeding month. A late fee will be assessed whenever a payment is missed. An additional late fee will be assessed every subsequent month the amount in question remains unpaid.

Students must meet all financial obligations to the seminary (including the library) before they will be permitted to take final examinations and before they will be permitted to register for the subsequent term. Students who have not settled all of their financial obligations may not participate in commencement and may not have access to any student services, including transcripts, degree checks, diploma, enrollment for another degree program, or help with placement in professional ministry.

Tuition and fees are subject to change. Students may pay their accounts by cash, personal check, or major credit card.

Students who leave seminary with money in their account may receive a refund. If the student paid by credit card, the refund will be made to his card. If the amount was paid in cash, please allow two weeks for a check to be issued.

Central Seminary is not approved with the U.S. Department of Education to offer student loans.

Refunds

When a student completes registration, the student is obligated to pay full tuition and fees for the semester. Tuition will be refunded to students who withdraw from seminary or a course according to the following schedule:

Semester Courses

Through the first week of classes	100% refund of tuition
Through the second week of classes	90% refund of tuition
Through the third week of classes	75% refund of tuition
Through the fourth week of classes	50% refund of tuition
Through the fifth week of classes	30% refund of tuition
After the fifth week of classes	0% refund of tuition

Modular Courses

Tuition will be refunded to veterans on the GI Bill or other government programs on a prorated basis of the time remaining in the semester.

Th.M. and D.Min. Courses: See respective handbooks for specific details of refunds in these programs.

Up through		
2 credit class	3 credit class	Refund
2 hours	3 hours	100% refund of tuition
4 hours	6 hours	90% refund of tuition
6 hours	9 hours	75% refund of tuition
8 hours	12 hours	50% refund of tuition
10 hours of class time	15 hours of class time	30% refund of tuition
After 10 hours	After 15 hours	0% refund of tuition

STUDENT SERVICES

Spiritual Development

Central Missions Fellowship (CMF)

Central Missions Fellowship is a student-run, faculty-guided fraternity within the seminary community designed to promote a Great Commission commitment among the Central Seminary family. The CMF meets periodically to pray for the missionary enterprise and for conversation, instruction, and edification designed to encourage all students to contemplate world missions for future ministry. Chapels feature veteran missionaries who instruct and inspire students to consider their personal obligation to fulfill the Great Commission.

Central Women's Fellowship (CWF)

Central Women's Fellowship exists to meet the needs of women preparing for local church ministry by providing spiritual encouragement, practical training, and a support network of friends and mentors for a lifetime of service. Women students and wives of men studying at Central Seminary meet regularly throughout the academic year. The calendar begins with the Fall Student Picnic, includes Bible studies and times of fellowship, and the annual Spring Student Banquet. Spouses of full-time students may audit seminary classes tuition-free. Alternatively, they may visit courses free of charge.

Chapel

The purpose of Central Seminary chapel is to minister to the seminary community by stimulating the mind, affections, and will to believe, love, and practice the desires of God as revealed in Scripture. Chapel services exist to:

- provide an atmosphere of corporate reverence for God and his Word.
- engage biblical and worshipful music in praise to God.
- invoke God's presence and spiritual work through meditation and prayer.
- provide a forum for sound and qualitative exposition of God's Word.

- keep the hearers mindful of the work of missions at home and abroad.
- provide occasional opportunities for public testimonies and corporate prayer.
- model biblical worship and reverent worship services.
- provide occasional opportunities for our faculty to instruct and engage with each other and with the students as we consider ministry-related issues (e.g. multi-ethnic ministries, church leadership organization, the church and political involvement, child protection, etc.).

Church Membership & Christian Service

All students are encouraged to be active members of a local church that endorses the statement of purpose of Central Seminary and affirms the system of teaching set forth in the doctrinal statement, specifically churches that are baptistic, separatist, dispensationalist, and cessationist.

Pastoral Internship Program

The Pastoral Internship Program partners Central Seminary with local churches to give each male M.Div. student a twelve-month, supervised ministry program. Designed to provide practical ministry experience for our students, this internship will develop essential pastoral skills through structured ministry opportunities in preaching, teaching, administration, leadership, and evangelism.

Small Group Fellowships

The purpose of small group fellowships is to allow students and faculty to meet regularly for prayer, Bible study, fellowship, character assessment, career planning, and spiritual development. Goals include:

- building friendships.
- providing support and encouragement.
- developing relationships of honesty, transparency, safety, and acceptance.
- providing students with an opportunity to get to know faculty and to observe how they deal with problems and situations.

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- furnishing a scheduled, non-academic time to relax with seminary friends, giving balance to seminary life.

Student Counseling

Central Seminary has a Biblical Counseling program in which well-trained biblical counselors teach and are available to counsel and advise in student matters. Serious counseling needs are directed to the student's pastor and his local church.

Graduate Support

Central Seminary desires to maintain a positive, long-term relationship of support and encouragement with our graduates over their ministry careers. As a part of our ongoing commitment to our alumni, graduates who desire to do so may have their resumes submitted to churches who contact the seminary seeking Central Seminary graduates.

Other Student Concerns

Health Insurance

Proof of health insurance is required of residential students.

Student Body President

Each year the seminary appoints a student body president to represent the students to the cabinet and board of trustees. The president helps to organize occasional recreational and social events as well as leads in the provision of the annual class gift to the seminary.

Student Handbook

The *Student Handbook* communicates standards of conduct as well as important policies and procedures affecting students. It is made available to students each year and posted on the website.

Student Housing

Every reasonable attempt will be made to assist students in locating adequate housing; no guarantee, however, can be made. It is advisable for students to indicate their needs well

in advance of their arrival. In order to secure housing and employment, a student should arrive in the area several weeks before classes begin.

WCTS – AM 1030, FM 97.9

Central Seminary owns and operates WCTS Radio. The station affords students and their families Christian radio for spiritual edification and information about special seminary events.

Student Conduct

Conduct and Appearance

Seminary students and their spouses are expected to live “above reproach.” The seminary recognizes the freedom of each student to grow in discernment under the leadership of the Holy Spirit. However, since students at the seminary are already recognized as Christian leaders by people in the community, certain exemplary standards of conduct and appearance are to govern the student body in order to maintain the Christian testimony of the seminary. The use of alcoholic beverages or tobacco is not considered suitable for students, who are expected to abide by this standard. Likewise, bad ethics, immorality, cheating, and non-biblical attitudes may be grounds for dismissal.

Central Seminary desires to maintain a professional and God-honoring academic environment. Toward this end we have established the following dress guidelines. Each is to be tempered by God’s standard of modesty.

During classroom hours, all students are expected to wear business casual attire.

Business casual attire for men includes:

- shirt with collar, button-down front or Polo, and tucked-in
- dress or khaki pants with belt (no denims or cargo pants)
- socks and dress shoes or loafers (no tennis shoes, work boots, or hiking boots)

Business casual attire for women includes:

- blouse or sweater

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- skirts or dress slacks

While issues of dress and style in any culture may fluctuate over time, the appearance of Central Seminary students should generally reflect the conventional norms of conservative, biblical Christianity. For example, men’s hair should be conservatively trimmed and styled. Neat, well-trimmed mustaches and beards are permitted. The faculty encourages students to develop the habit of being well-groomed, neatly dressed, and beyond what is doubtful in their general appearance.

Cell Phones and Laptop Computers

Cell phones are to be turned off in classrooms and the library. Students are asked to boot computers before class begins.

Food

Those who desire to eat a meal at the seminary are asked to use the student lounge. Beverages are allowed in the classrooms.

Student/Teacher Relationships

We expect that students and faculty will have a harmonious relationship in their educational experience. This involves a proper respect for the teacher on the part of the student and a willingness on the part of the teacher to listen to the viewpoint of the student. This relationship should be characterized by a spirit of humility and meekness by all concerned.

Any problem between a teacher and student should be resolved by the student by going privately to the teacher and dealing with the problem. It must not be a subject of conversation among other students or become a matter of gossip.

If this does not resolve the problem, the matter should then be taken to the vice president of academic affairs. After hearing from all parties concerned, the vice president of academic affairs will take appropriate action. If the student is still not satisfied that the matter has been handled properly, he may petition the faculty. A faculty committee will be appointed to consider the matter. The decision of this committee will be final.

It is important that a biblical attitude characterize all relationships within the seminary family. There must be mutual respect, humility, and the absence of a contentious spirit.

Emergency Procedures

The Emergency Procedures are available for all students in Populi, our student information system, under the "Shared Files" tab.

Admissions Policies

Central Seminary encourages all prospective students to make a visit to the seminary's campus. A personal visit will enable the visitor to see and experience the dynamics of the seminary. Visitors attend chapel and classes, meet current students, have interviews with administrative personnel, and lunch with members of the faculty. The seminary provides a complimentary night's lodging and some of the meals. Reservations must be made in advance with the recruitment office.

Spiritual Requirements for Admissions

The admissions requirements for all programs include the spiritual maturity and integrity of the applicant in addition to his compatibility with, acceptance of, and dedication to the statements, principles, and beliefs of the seminary as presented in this catalog.

The seminary enrolls individuals who have received Jesus Christ as Savior. Their lives and relationships must reflect commitment to Christ and obedience to his Word. When considering applicants to any of the seminary programs, therefore, the seminary seeks those students who are not only academically qualified, but also whose desires, goals, values, and leadership potential are compatible with the mission statement of the seminary.

Admissions Procedures

Application

The application process can be completed at www.centralseminary.edu/apply.

Application Contents

(May vary according to program)

- General information
- Program information
- Requested addenda (salvation testimony, direction for ministry, etc.)
- Reference forms from each of the following:
 - Pastor of the applicant
 - Educator of the applicant
 - Business friend of the applicant
 - Friend of the applicant
- Church endorsement for the applicant's home church
- Official transcripts for all schools attended since high school should be sent directly to Central Seminary. (If applicant attended schools in another country, those transcripts should be sent as well.)

Application Deadlines

The application fee for Non-degree applications is \$25.00, and the applicant may submit the application and fee at any time before the course begins.

Applicants for graduate studies should submit completed applications more than 30 days prior to the term they wish to enroll. The application fee is \$35.00, if the completed application is submitted before the deadline. After the deadline, the late fee of \$30.00 applies.

Fall Semester	July 1
Spring Semester	December 1
Summer Term	May 1

Applicants for postgraduate studies should submit completed applications by April 1 for the fall semester (October) and October 1 for the spring semester (April). The application fee is \$60.00, if the completed application is submitted before the deadline. After the deadline, the late fee of \$30.00 applies.

Application Acceptance

Official action will be taken on each application as soon as possible after all application items have been received. The applicant will be notified promptly of the decision of the admissions office. Any changes that may develop in the applicant's plans for enrollment must be communicated to the admissions office in advance. Applicants who are accepted into a program must matriculate within one year of their acceptance or else they will have to reapply.

Responsibility for determining an applicant's compliance with the requirements for admission and for administering the admissions policy is vested in the office of the vice president of academic affairs and is carried out by the director of admissions. Admission to Central Seminary is selective and based on one's academic record, personal character, and ability to relate to people. Decisions are based on information from the applicant, transcripts, and references. The office of the vice president of academic affairs shall, in prayerful discretion, be the sole judge of whether the applicant meets the standards and criteria for admission. Central Seminary reserves the right to refuse admission to any applicant for any justifiable reason.

For specific admission requirements, please see *Academic Programs*. Any exceptions to those requirements must be approved by the faculty before student status can be granted.

Readmission

Students who withdraw from the seminary (officially or unofficially) will be required to reapply for admission if a period of more than one year transpires without enrollment.

Students who complete one program and desire to enroll in another degree program must submit a new application to the new program. Any student who is readmitted to the seminary will be under the requirements specified in the catalog that is current at the time of readmission and will be required to complete 25% of the program requirements under that catalog: 24 hours for the M.Div. and 9 hours for the M.A. (Theology) and M.A.B.C.

Transfer Credits

Students may receive transfer credit for graduate-level studies completed at recognized graduate institutions. A grade of C or better must be earned for this previous coursework. The work must also be comparable to that listed in the catalog of Central Seminary. Grades from transferred courses will not be used in computing the GPA. No more than 50% of the credit hours required for any given graduate program may be transferred in. Official transcripts of all courses must be received before credits can be transferred.

Transfer credits will be applied toward required courses when possible; otherwise, they will be counted toward electives.

Transfer work applied to a required course may be evaluated to determine whether additional work is needed to fully meet particular course requirements. For example, one credit of independent study may be needed when a two-credit transfer course is applied to a three-credit required course. No credits from another completed masters degree may be transferred into the M.A. (Theology) or M.A.B.C. degrees.

The maximum number of credits that may be transferred into the M.A. (Theology) and M.A.B.C. programs is ten. They may be transferred in at any time. The maximum number of credits that may be transferred into the M.Div. program is forty-eight. They must be transferred before the student has earned sixty-four credits. The maximum number of credits that may be transferred into the Th.M. program is six. They must be transferred at the beginning of the program.

Transfer of credits earned via correspondence or distance education is considered on a class-by-class basis. The applicant or student desiring to transfer credits must submit to the registrar a copy of the course syllabus that includes the course description, objectives, and requirements. The decision to transfer the credit is based on the amount of time the student spends on coursework and the level of the assignments required. As an average, for a two-credit correspondence course, the student should complete 90 hours of coursework. Assignments should approximate

1,000 pages of reading and 15 pages of written work.

Transfer credit will not be granted for work completed more than ten years before matriculation at Central Seminary. Questions on transfer of credit should be directed to the registrar. Appeals should be directed to the vice president of academic affairs who will present the matter to the academic committee for consideration.

Students seeking to transfer to another institution should consult with the registrar for information regarding the mechanism for and the likelihood of the transfer of Central Seminary's credits to another institution. The registrar will respond to any properly presented transcript requests in a timely manner.

The following courses must be taken at Central Seminary and cannot be transferred:

- NT 602, Principles of Greek Exegesis
- OT 701, Hebrew Reading and Exegesis

Waiver of Course

Permission to waive a required graduate course is granted if the student meets the following criteria: (1) earns at least a B in a comparable undergraduate course, and (2) receives recommendation by the course instructor at Central Seminary that basic knowledge or competence for a seminary course has been acquired.

All waiver requests must be initiated, in writing, with the vice president of academic affairs. Forms are available from the website under Student Central. If a waiver of course is permitted, the student must then take an elective course to meet the credit requirement.

Waivers normally will not be granted for reasons such as convenience to a student's schedule, lack of proper planning on the part of the student, change of degree program late in the student's academic career, or previous experience gained outside of a classroom setting.

Veterans

Central Seminary is approved by the Minnesota State

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Approving Agency for Veterans Training Benefits.

Veterans and dependents of prisoners of war should notify the registrar at the time of application that they are eligible for assistance under Public Law 89-358. The seminary will refund the unused portion of tuition, fees, and other charges in the event the veteran or eligible person fails to enter the course, withdraws, or is discontinued therefrom at any time prior to completion.

The amount charged to the veteran or eligible person for tuition, fees, and other charges for a portion of the course will not exceed the approximate prorated portion of the total charges for tuition, fees, and other charges that the length of the completed portion of the course bears to its total length.

Any covered individual (i.e. a person using Chapter 31 or Chapter 33 benefits) will be allowed to attend a course of education if they present the school a copy of their Certificate of Eligibility, Statement of Benefits, or VA form 28-1901, and ending on the earlier of the following dates:

- The date on which payment from VA is made to the institution.
- 90 days after the date the institution certified tuition and fees following the receipt of the certificate of eligibility.

Eligible VA beneficiaries will not be penalized in any way due to a delayed disbursement of funding from the Veterans Affairs Office.

International Students

International students are subject to the admission policies of Central Seminary and to the regulations of the U.S. Citizenship and Immigration Services. International students applying for admission must:

1. File all of the documents required of any new student. Transcripts of academic achievement submitted in a foreign language must be accompanied by a certified translation into English.
2. Take the Test of English as a Foreign Language (TOEFL),

a test which is administered by Education Testing Services (ETS) (www.ets.org). TOEFL scores must accompany applications from candidates in non-English speaking countries.

3. Achieve a score of 575 or higher (on the written exam), 230 or higher (on the computerized exam), or 90 or higher (on the internet exam) for any graduate or postgraduate program. TOEFL scores more than two years old will not be accepted. Information regarding the certificate or tests may be obtained from American embassies and consulate offices of the United States Information Service or from TOEFL, P.O. Box 6154, Princeton, NJ 08541-6154. Applicants who have received a degree from a college or university in the United States within the previous five years may not need to submit a TOEFL score.
4. Submit a financial guarantee (USCIS Form I-134) that all incurred expenses while in attendance at Central Seminary will be underwritten. This financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be accomplished by:
 - providing proof that the student is sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his or her dependents (if they are to accompany the student to the seminary).
 - demonstrating with a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and round-trip airfare.
 - providing the same proof from other individuals or organizations that wish to contribute to the student's support that there are sufficient funds available to cover the student's financial commitment. If the dependents are remaining in their home country, the seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student's expenses in the United States.

5. Maintain a full program of studies per semester. Part-time employment is allowed when permission has been granted by the United States government. Employment must not interfere with the student's studies.

The processing of an application usually takes several weeks. Complete application data should be filed by July 1 for the fall semester and by December 1 for the spring semester.

Student Orientation

The week before classes begin in the fall contains many meetings and activities in which students take part. Entrance exams, orientation, and registration are part of the process. During orientation, students hear firsthand the president's heartbeat for the seminary. Students are also introduced to the faculty, tour the facilities, and complete final paperwork for enrollment. Distance student virtual orientations may take place periodically throughout the year.

Institutional Effectiveness

Any person interested in obtaining the results of the evaluations of student learning may contact either the registrar's office or the vice president for academic affairs who will make available a summary of the results requested.

Academic Policies

Academic Integrity and Written Work

All submissions for a grade must be the original work of the student. Academic dishonesty constitutes a serious violation of behavioral and scholarship standards at Central Seminary and is forbidden. It can result in a failing assignment or course grade, denial of credit, or dismissal from the seminary. Academic dishonesty includes, but is not necessarily limited to, cheating on assignments, quizzes, or exams; plagiarizing (directly or indirectly misrepresenting another's work or idea, whether published or unpublished, as one's own original creation); submission of the same (or substantially the same) written work or reading in more than one course without prior consent of all instructors concerned; and depriving other students of necessary academic resources.

All written work must be proofread, neatly typed, and submitted in

thesis form in conformity to the most recent edition of *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian, unless this requirement is waived by the professor of a specific course.

The physical copy of all written work which is turned in for a grade in a given class becomes the property of the professor, though in most cases it is returned to the student. The content or ideas of such documents, however, remain the intellectual property of the author and may not be copied or used without permission of the author.

Academic Discipline

Graduate students are placed on academic probation at the end of any semester in which they fail to earn a grade point average of 2.00 (1.50 for those in the Diploma program) or fail two or more courses. Students on academic probation are limited to no more than 3 courses in a semester and are required to meet with their academic advisor during the semester. Students are removed from probation by earning a grade point average of 2.0 or greater for the semester they are on probation.

Students will be academically dismissed from the seminary after two consecutive semesters on academic probation. After academic dismissal, a student must appeal to the faculty for permission to return to school as a special student.

Students may appeal their academic status by writing to the vice president of academic affairs, who ordinarily will bring the matter to the faculty at a regular or specially-called faculty meeting for a decision.

Americans with Disabilities Act (ADA)

The Americans with Disabilities Act of 1990, as amended, and its implementing regulations provide that no qualified individual with a disability shall, on the basis of the disability, be excluded from participation in or be denied the benefits of the services, programs, or activities of a public entity. The Act and regulations also require an entity to "make reasonable

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modifications in policies, practices, or procedures when the modifications are necessary to avoid discrimination on the basis of disability, unless the public entity can demonstrate that making the modifications would fundamentally alter the nature of the service, program, or activity." If you believe that you require assistance or accommodation in order to participate in or receive the benefit of a service, program, or activity, or if you desire more information, you may contact the registrar's office.

Auditors

- Auditors are governed by the seminary's attendance standards.
- Auditors must complete all required reading, including collateral reading, but are not required to take tests, write term papers, or complete projects, etc.
- Audit grades are recorded as either "Audit Satisfactory" or "Audit Unsatisfactory."
- Those not currently enrolled at Central Seminary must apply for seminary admission as Non-degree students. As seminary students, they must adhere to the *Student Handbook* in conduct and appearance.
- Students cannot change their course registration from credit to audit after the semester has commenced.
- The audit fee for each course is one-half of the tuition of the same course taken for credit.
- The following people may audit courses tuition-free:
 - (a) students carrying a load of at least 8 credit hours,
 - (b) graduate program students in their last two semesters of coursework, (c) spouses of students carrying a full credit load, and (d) graduates of a degree program at Central Seminary.
- Auditors customarily do not participate in class discussion.

Distance Education

All of Central Seminary's degree programs are offered through distance education in addition to residential classes. The distance education medium is synchronous, meaning that students participate live in classroom lectures and discussions without being physically present on campus. Each classroom is equipped with advanced software and hardware, high definition cameras,

monitors, and microphones to allow full integration and interaction. Because the classes are synchronous, coursework, attendance policies, and other class stipulations remain the same as the residential program.

Distance education students are encouraged to participate in student activities (e.g. picnics, conferences, banquets) if possible, though these activities are not required.

Visitors

- Visitors complete a Visitor Information Form at the time of registration. The fee for each course is \$100.00.
- Visitors must pay the visitor fee for each course attended.
- The following people may visit courses free of charge:
 - (a) students carrying a load of at least 8 credit hours,
 - (b) graduate program students in their last two semesters of coursework, (c) spouses of students carrying a full credit load, and (d) graduates of a degree program at Central Seminary.
- Visitors customarily do not participate in class discussion.

FERPA (Family Educational Rights and Privacy Act of 1974)

Annual Notification to Students

Students may contact the office of the registrar for the complete policy regarding student records access. See *Student Handbook* for procedures.

The Family Educational Rights and Privacy Act of 1974 (FERPA) affords students certain rights with respect to their education records. These rights are:

- *The right to inspect and review the student's educational records within 45 days of the day the seminary receives a request for access.* Students should submit to the registrar written requests that identify the record(s) they wish to inspect. The seminary official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the seminary official to whom the request was submitted, the official shall advise the student of the

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correct official to whom the request should be addressed.

- *The right to request the amendment of the student's education records that the student believes is inaccurate or misleading.* Students may ask the seminary to amend a record that they believe is inaccurate or misleading. They should write the seminary official responsible for the record, clearly identify the part of the record they want changed, and specify why it is inaccurate or misleading. If the seminary decides not to amend the record as requested by the student, the seminary will notify the student of the decision and advise the student of his or her rights for further appeal.
- *The right to consent to disclosures of personally identifiable information contained in the student's education records, except to the extent the FERPA authorizes disclosure without consent.* One exception, which permits disclosure without consent, is disclosure to school officials with legitimate educational interests. A school official is defined as a person employed by the seminary in an administrative, supervisory, academic, or support staff position (including law enforcement unit and health staff); a person or company with whom the seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the board of trustees; or a person assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.
- *The right to file a complaint with the U.S. Department of Education concerning alleged failures by the seminary to comply with the requirements of FERPA.* The name and address of the office that administers FERPA is:

Family Policy Compliance Office
U.S. Department of Education
400 Maryland Ave SW
Washington, DC 20202-4605

Full-Time Status

Students are considered full time when they carry the following course load:

- M.Div. and Diploma programs: 8 credits per semester
- M.A. (Theology) and M.A.B.C. programs: 6 credits per term
- Summer Term (M.Div. and M.A.): 2 credits per term

General Graduation Requirements

Students must meet the general and program-specific graduation requirements listed in the catalog under which they begin their program. Students who change programs are responsible for meeting the graduation requirements in effect when they request the change. Students who take extended leaves of absence of more than one year are subject to the graduation requirements in effect at the time of their reinstatement, unless written permission was obtained prior to their extended leave.

Every graduate, whether receiving a diploma or degree, shall:

- give evidence of spiritual fitness and other qualifications essential for the work of Christian ministry.
- complete the prescribed course of study as outlined in the curriculum for the degree program in which the student is enrolled.
- show proficiency in the use of English language in both speech and writing.
- affirm the fundamentals of the faith.
- articulate and defend the distinctive teachings of the seminary: a) Baptist distinctives; b) dispensational premillennialism and pretribulationism; c) separatist fundamentalism; d) cessationism.
- file an application for diploma or degree with the vice president of academic affairs no later than October 1 preceding the commencement at which the degree is to be conferred. Students who for any reason do not complete their degree by the official graduation date must reapply for graduation. Students may not participate in commencement and may not receive a diploma until they fully meet all graduation requirements.

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- meet all financial obligations. Students who have not settled all of their financial obligations may not participate in commencement and may not have access to any student services, including transcripts, degree checks, diploma, enrollment for another degree program, or help with placement in professional ministry.
- receive the recommendation of the faculty and approval by the board of trustees.
- be present at the commencement when the expected degree is granted.

For specific graduation requirements, please see *Academic Programs*.

Fundamentals of the Faith*

1. The inspiration and authority of the Scriptures (1:1-5)
2. The triunity and divine work of God in three persons (2:1-6)
 - a. The literal record and sovereign work of God in Creation (3:1-4)
 - b. The divine/human person and work of Christ (5:1-5)
 - c. The divine person and soteriological work of the Holy Spirit (6:1-5)
3. The fallen and depraved nature of all mankind (4:1-4)
4. The provision of salvation by grace through faith in Christ alone (9:1-5)
5. The essential and ultimate distinction between the righteous and wicked (14:1)

*Parenthetical references are to the seminary's doctrinal statement.

Credit Hour

Central Seminary defines a credit hour as one hour of classroom instruction in combination with two hours of out-of-class work for each week of the academic term.

Academic Good Standing

Students are considered to be in good standing who maintain a minimum GPA of 2.00 and who have taken a course within the last calendar year. This standard is in effect for all students, regardless of catalog year.

Grading

Central Seminary uses the following grading criteria in assigning letter grades:

Letter	Percentage	Grade Points
A	96-100	4.0
A-	94-95	3.7
B+	92-93	3.3
B	89-91	3.0
B-	87-88	2.7
C+	85-86	2.3
C	81-84	2.0
C-	79-80	1.7
D+	77-78	1.3
D	72-76	1.0
D-	70-71	0.7
F	0-69	0.0

INC	Student Missing Work*
NG	Professor Missing Grade*
WP	Withdraw Pass*
WF	Withdraw Fail*
P/F-P	Pass* (of a pass/fail course)
P/F-F	Fail* (of a pass/fail course)
AU-S	Audit Satisfactory*
AU-U	Audit Unsatisfactory*

*Does not factor into GPA

When a student repeats a course, all grades will appear on the permanent record and will be calculated in the cumulative GPA, excluding WP and WF. See *Repetition of Courses*.

Any required course which a student fails must be repeated.

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Graduation Honors

The following criteria are established for the determination of graduation honors for students in the Diploma, M.A.B.C., M.A. (Theology), and M.Div. programs:

<i>cum laude</i> (with honors)	minimum cumulative GPA of 3.60
<i>magna cum laude</i> (with high honors)	minimum cumulative GPA of 3.75
<i>summa cum laude</i> (with highest honors)	minimum cumulative GPA of 3.90

Grades from transferred courses at other institutions are not used in computing the grade point average.

Honors are not awarded to students of postgraduate programs.

Independent Study

There are two categories of independent study courses:

- (1) independent study—regular courses completed alone, apart from normal course attendance, under faculty direction, and
- (2) directed study—individualized research courses developed and completed by a student with faculty mentoring.

Required courses may not be taken by independent study.

Leave of Absence

Students who must interrupt their studies may apply for a leave of absence. The leave of absence allows the student to take up to a year away from the program without financial penalty. The student, however, remains under the statute of limitations for the duration of the program. Leaves of absence must be granted by the faculty and are intended for exceptional circumstances only.

Registration

Students register for courses online through Populi, our student information system. The deadlines for registration are published on the seminary website, and students also receive notification of registration dates from the registrar by email.

After registration closes for each term, students may still register for courses, but the late registration fee applies.

Applicants

Generally, accepted applicants will register for courses during new student orientation. An accepted applicant is encouraged to make an appointment with the registrar to register early, if he desires.

Current Students

Current students will receive an email one week prior to registration reminding them to register and any special considerations for registering.

Alumni

Alumni of degree programs at Central Seminary may audit courses tuition-free. If an alumnus wishes to use this benefit, he should email the registrar directly (registrar@centralseminary.edu), including in the email which class he wishes to audit. Alternatively, alumni may visit courses free of charge.

Changes in Registration

Students may drop or add courses during the first week of the semester. Newly matriculated students enrolled in NT 531 (Greek Reading and Syntax) may drop this class and add NT 521 (Elementary Greek Grammar) during the first three weeks of the fall semester. This special drop/add provision also applies to OT 601 (Hebrew Syntax) and OT 501 (Hebrew Grammar). Students wishing to withdraw from any course after the first week of the semester must follow the proper withdrawal procedure. A student who stops attending a class but does not follow the proper withdrawal procedure will be considered still taking the course, will be responsible for full

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tuition, and may receive a grade of F for the course. Students may withdraw from any course using the procedure in their Populi account. Next follows a student-teacher conference at which the student must obtain a teacher's dated signature. Course withdrawals during the first seven weeks of the semester will be assigned either the grade of WP (withdraw pass) or WF (withdraw fail). A WP is assigned if the student is earning a C- (i.e., 79%) or better at the point of withdrawal; otherwise, a WF is given. After the seventh week of the semester, either a WP or F will be assigned.

Repetition of Courses

Normally, the only circumstance that justifies the repetition of a course is failure the first time. Aside from F grades, courses normally may not be retaken in order to improve one's grade point average. When a student repeats a course, all grades will appear on the permanent record and will be averaged in the cumulative GPA, excluding WP and WF.

Interpretation of Policies

The seminary catalog is the primary document containing academic policies. Expanded information about those policies is provided by the *Student Handbook* published annually and is available on Populi.

Each student is responsible for knowing and understanding current academic policies and procedures. Ignorance of a policy which appears in published documents, particularly the catalog or program handbooks, is not a valid reason for granting an exception to any policy. The right to interpret seminary policy is reserved to the faculty.

Student Appeals

We recognize that sober Christians entertain differences about some doctrinal areas and some standards of conduct. Students do not have to agree with every aspect of the teaching and standards to which they are exposed at Central Seminary. They must, however, be in essential agreement with the seminary's statement of faith. They must express all differences with an attitude of deference and respect. They must also

abide by the seminary's standards of conduct, even if they disagree with some of those standards.

The seminary reserves the right to suspend or dismiss any student whose conduct is factious or divisive, whose doctrinal views represent a serious departure from the statement of faith, whose public or private behavior violates the standards of the *Student Handbook*, or whose development of professional skills is unsatisfactory.

Grievance Policy

The purpose of the grievance policy is to resolve any charge brought by an individual against the seminary or employee thereof pertaining to the requirements of federal anti-discrimination legislation.

Any student, prospective student, or employee has the opportunity to use these grievance procedures without jeopardizing his status with the seminary. All records, which are introduced or reviewed during the grievance procedures, will be held in strictest confidence and will in no way adversely affect the individual's relationship to the seminary.

No decision reached in the process of this grievance procedure can be enforced if it is in clear conflict with the doctrinal position of the seminary as set forth in its Constitution or the exceptions to Section 504 of the Rehabilitation Act of 1973, Title VI of the Civil Rights Act of 1964, and Title IX of the Education Amendments of 1972 as filed with the U.S. Department of Health.

No grievance will be recognized by the seminary unless it has been presented at the appropriate level within thirty (30) days after the individual(s) knew or should have known of the act or occurrence on which the grievance is based.

The grievance procedure shall consist of the following three stages:

Stage One

The grievant(s) shall verbally communicate with the individual(s) responsible for the grievance in the effort to arrive at a

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solution mutually satisfying to the parties involved. If a reasonable amount of time, not to exceed one (1) calendar week, has elapsed without a satisfactory solution, the grievant shall proceed to stage two.

Stage Two

If the grievance is not settled in stage one, the grievant shall file a written grievance with the chairman of the grievance committee, normally the vice president of academic affairs or someone appointed by the president. The written grievance shall contain a concise and accurate statement of the grievance, stating all relevant facts and dates. Submitting of the written grievance shall initiate formal grievance action.

The chairman of the committee will be responsible for maintaining all written documents concerning the grievance proceedings and for overseeing the progress and conclusion of all grievance activity. A copy of the grievance shall be sent to each respondent. A written grievance shall be submitted to the grievance committee composed of the chairman and two other members of the faculty. In the case where an individual on the committee is involved in the grievance, the president shall appoint a suitable replacement. The overall concern in the selection of the committee members will be balanced representation to ensure impartiality during the resolution process. The committee shall:

- Determine whether or not the written grievance constitutes a legitimate grievance matter.
- Attempt to facilitate communication between parties involved to gain a biblical, ethical, and fair resolution of the grievance matter.
- Document all contacts, communication processes, and efforts to achieve a resolution.
- Hear the grievance together with such witnesses as it deems germane to the grievance.
- Make every reasonable effort to resolve the matter within fifteen (15) days of its formal initiation and to present

its report and recommendation to the appropriate parties involved.

Stage Three

If the decision of the committee leaves the matter unresolved in the mind of the individual involved in the grievance, an appeal of the committee's decision may be made to the president within two (2) calendar weeks. If the appeal is not made, the matter shall be considered dropped or resolved. If an appeal is made, the president will review the facts as presented by the committee and take any action deemed necessary. When satisfied with the facts, the president will make a final decision in the matter. There is no further formal appeal available following the president's decision. Records for student grievances will be kept by the provost.

Reporting Procedures for Students

If a student feels that the institutional process has been exhausted and the matter has not been resolved, the student may wish to report any grievances to the appropriate accrediting body or state authorizer.

Accrediting Body

The Commission on Accrediting of the Association of Theological Schools (ATS) [10 Summit Park Drive, Pittsburgh, PA 15275-1110; telephone: 412.788.6505; FAX: 412.788.6510; website: ats.edu].

State Authorizer

Resident students and distance students whose home state participates in the National Council for State Authorization Reciprocity Agreements (S.A.R.A.)

Minnesota Office of Higher Education
1450 Energy Park Drive, Suite 350
St. Paul, MN 55108-5227
Phone: (651) 642-0567
Toll Free: (800) 657-3866
Fax: (651) 642-0675
Web Address: www.ohe.state.mn.us
www.nc-sara.org/content/sara-complaint-process

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Distance students whose home state *does not* participate in S.A.R.A. will need to contact their state's department of higher education. A list of all states that participate in S.A.R.A. can be found at www.nc-sara.org/content/sara-and-institutions.

Academic Programs

Special Programs

Visitor

Individuals who have not matriculated may attend any of the masters level courses offered at Central Seminary. Visitors are not subject to course requirements or attendance policies, and they should ask questions outside of class so as to maximize the opportunity for matriculated students to participate.

Visitors are not subject to semester fees and, therefore, are not entitled to services covered by them, such as transcripts or computer access. All visitors must complete a Visitor Information Form in lieu of a formal seminary application. Visitors are not eligible for Central Seminary's scholarships or awards.

Non-Degree

Persons may enroll at Central Seminary on a part-time, non-degree basis. A Non-degree application is available online. Transcripts from the highest institution of learning (high school, college, etc.) and a pastor's recommendation are required as part of the application. A maximum of *six credits* per semester and a maximum of 24 total credit hours may be taken as a Non-degree student, including classes taken as audit (See *Auditors*). Credits earned can be transferred into a degree program at a later date. Once an application is accepted, the student may take classes for five years.

Non-degree students are not eligible for Central Seminary's scholarships or awards.

Certificate in Biblical Counseling

Purpose

The Certificate in Biblical Counseling is designed for students with diverse backgrounds and ministry goals. They are pastors, elders, deacons, ministry leaders, lay people, counselors, missionaries, and more. The certificate will develop within the student a theological soundness that informs a biblical counseling and discipleship orientation.

Objectives

Students who complete the Certificate in Biblical Counseling will demonstrate:

- that they understand the history, philosophy, components, and methodology of biblical counseling.
- that they are able to use a biblical counseling methodology that discerns human problems and provides biblical solutions.

Admission Requirements

Applicants must hold a high school diploma or GED, have a personal testimony of faith, be a member of a Gospel preaching church, and receive a pastor's recommendation.

Graduation Requirements

- The program must be completed within five years.
- All courses must be completed from Central Seminary.
- A cumulative GPA of 2.0 (C) must be achieved.

The Certificate in Biblical Counseling is a very flexible program designed to meet the needs of pastors, counselors, and teachers. Courses are offered in the semester format (both mornings and evenings), week-long modular format, and weekend format (four Friday evenings and Saturday mornings). The certificate may be completed in two years.

Courses taken in the certificate program will not receive any credit and will not qualify for transfer of credit into any program at Central Seminary or any other institution.

Program Structure

The Certificate in Biblical Counseling consists of 24 class hours: 14 class hours are required and 10 class hours are electives.

Required Courses (14 class hours)

CO 501 Foundations of Biblical Counseling
 CO 502 The History and Philosophy of Biblical Counseling
 CO 503 Theology of Biblical Counseling
 CO 504 Comparative Analysis Between Biblical Counseling, Integration Counseling, Psychological Counseling
 CO 505 Biblical Counseling Process
 CO 565 Biblical Counseling/Discipleship: A Local Church Ministry
 CO 590 Counseling Internship

Elective Courses (10 class hours)

CO 510 Current Issues in Biblical Counseling
 CO 522 The Theology of Personhood
 CO 526 Problems and Procedures in Biblical Counseling
 CO 530 Counseling Victims and Abusers
 CO 540 Biblical Philosophy of Addiction
 CO 541 Biblical Apologetics to Challenge the Secular Philosophy of Addiction
 CO 542 Biblical Procedures and Processes to Counsel Addiction
 CO 543 Pharmacology and the Impact of Drugs on the Brain
 CO 550 Marriage and Family
 CO 552 Complementarianism and Biblical Counseling
 CO 561 Problems and Procedures in Counseling Women
 CO 562 Controversial Issues in Counseling Women
 CO 563 Discipling Women Through Biblical Counseling

Independent Studies (up to 2 class hours; these are 1 hour courses)

CO 583 Biblical Counseling Alliance
 CO 584 Association of Certified Biblical Counseling
 CO 586 Expository Counseling Training Center
 CO 587 Faith Baptist Church, Lafayette, IN
 CO 588 Addiction Connection
 CO 589 Real Life

Diploma in Bible and Theology

Jonathan Pratt, Director

Persons may enroll at Central Seminary in the Diploma in Bible and Theology program which is essentially the Master of Divinity program, but it is designed for those with either a Bible institute degree or who have less than four years of college level preparation. It is for those who by reason of age or family responsibilities cannot go the usual college and seminary route of seven years. Should a graduate with a Diploma in Bible and Theology ever complete a college baccalaureate degree, the Diploma may be exchanged for the M.Div. degree. The application process is the same as the Master of Divinity without the necessity of an undergraduate degree. Diploma students demonstrate their ability to benefit by maintaining the same GPA as masters students.

Purpose

The purpose of the Diploma program is to equip Christian leaders to handle the Scriptures skillfully and to love God rightly so that they may bring truth to others.

Objectives

Students who complete the Diploma in Bible and Theology will be able to:

Cognitive Objectives

- interpret and apply Scripture according to proper hermeneutical principles.
- demonstrate a comprehensive knowledge of the Bible.
- demonstrate an understanding of the historical development of Christian fundamentalism.
- demonstrate an understanding of dispensational, premillennial theology.
- demonstrate an understanding of Baptist distinctives and congregational church polity.
- read biblical Greek and Hebrew texts with the assistance of a standard lexicon for use in the proper exegesis of the text.

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- demonstrate the ability to communicate the Word of God through expository preaching and teaching.
- analyze and assess the quality of theological arguments reflected in research and writing skills.
- demonstrate an ability to support their theological views through application to contemporary issues.
- demonstrate an understanding of vocational ministry with its necessary calling, qualifications, character, and affections.
- demonstrate the ability to integrate the theological disciplines into the ministries of the church.

Affective Objectives

- demonstrate healthy, vital personal relationships with God, family, a local church, and other people.
- demonstrate mature Christian character and purity of life.

Graduation Requirements

- The program must be completed within eight years.
- The last 32 credit hours must be completed from Central Seminary.
- A cumulative GPA of 2.0 (C) must be achieved.
- A written doctrinal statement must be satisfactorily defended before the faculty.
- A maximum of 48 credit hours may be transferred into the program.
- Up to 8 credit hours of independent studies are permitted.

Program Structure

Year One

Fall Semester

BI 571	2	Hermeneutics
NT521	3	Greek Grammar I
OT 511	3	Old Testament Introduction
PT 703	2	Pastoral Theology
ST 511	2	Research and Writing

Spring Semester

ME 510	3	Intro to Personal and World Evangelism
NT 511	3	New Testament Introduction
NT 522	3	Greek Grammar II
PT 501	2	Foundations of Biblical Counseling

Summer Term

_____	2	Elective
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Year Two

Fall Semester

HT 511	3	Church History I
NT 531	2	Greek Syntax I
OT 501	3	Hebrew Grammar I
ST 501	3	Systematic Theology I

Spring Semester

HT 512	3	Church History II
NT 532	2	Greek Syntax II
OT 502	3	Hebrew Grammar II
ST 502	3	Systematic Theology II

Summer Term

_____	2	Elective
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Year Three

Fall Semester

NT 575	3	New Testament Biblical Theology I
NT 601	2	Greek Exegesis I
OT 601	3	Hebrew Syntax
ST 601	3	Systematic Theology III

Spring Semester

NT 576	3	New Testament Biblical Theology II
NT 602	2	Greek Exegesis II
OT 701	3	Hebrew Exegesis
ST 602	3	Systematic Theology IV

Summer Term

HT 601	2	Baptist History
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Year Four

Fall Semester

OT 675	3	Old Testament Biblical Theology I
PT 610	3	Homiletics/Intro to Expository Preaching
PT 726	1	Pastoral Internship Program
PT 750	0	Senior Seminar
ST 630	3	Theology as Life
_____	2	Elective

Spring Semester

OT 676	3	Old Testament Biblical Theology II
PT 710	3	Advanced Expository Preaching
PT 727	1	Pastoral Internship Program
ST 520	2	Christian Ethics
ST 701	2	Dispensationalism

Total 96 Hours

Graduate Programs

Master of Arts in Biblical Counseling

Nicolas Ellen and Joshua Stephens, Directors

Purpose

The Master of Arts in Biblical Counseling is a professional graduate degree designed to develop within the student a theological soundness that informs a biblical counseling and discipleship orientation.

Objectives

Students who complete the Master of Arts in Biblical Counseling will demonstrate:

- that they understand the history, philosophy, components, and methodology of biblical counseling.
- that they are able to use a biblical counseling methodology that discerns human problems and provides biblical solutions.

- that they can interpret Scripture according to proper hermeneutical principles and can integrate their theological education into biblical counseling practices.
- that they are committed to Christian orthodoxy and can defend the seminary's theological distinctives, analyzing and assessing theological arguments, and applying these perspectives to contemporary issues.

Admission Requirements

Applicants must hold an accredited four-year bachelors degree with a minimum GPA of 2.0. Applicants with a GPA greater than or equal to 2.0 but less than 2.5 will be accepted on probation. See *Academic Discipline* for more details.

Admission of students without bachelor's degrees is highly selective. Applicants must be at least 27 years old, have served at least 3 years in vocational ministry, and have earned at least 20 hours of college credits with a 2.5 GPA or better.

In extremely exceptional cases, an applicant who does not meet all of the above requirements may be admitted by appealing to the vice president of academic affairs, who makes a recommendation to the faculty for approval. Such a recommendation would include a probationary period in which the student must maintain a 2.5 GPA for the first 6 credit hours taken.

Graduation Requirements

- The program must be completed within five years.
- 26 of 38 credit hours must be completed from Central Seminary.
- A cumulative GPA of 2.0 (C) must be achieved.

The M.A.B.C. is a very flexible program designed to meet the needs of pastors, counselors, and teachers. Courses are offered in the semester format (both mornings and evenings), week-long modular format, and weekend format (four Friday evenings and Saturday mornings). The degree may be completed in two years.

Program Structure

The M.A.B.C. degree consists of 38 credit hours: 16 credits form

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the theological component and 22 credits form the counseling component.

Theological Component (16 hours)

BI 571	2	Hermeneutics
ST 511	2	Research and Writing
ST 501	3	Systemic Theology I
ST 502	3	Systemic Theology II
ST 601	3	Systemic Theology III
ST 602	3	Systemic Theology IV

Counseling Component (22 hours)

Required Courses (14 hours)

CO 501	2	Foundations of Biblical Counseling
CO 502	2	The History and Philosophy of Biblical Counseling
CO 503	2	Theology of Biblical Counseling
CO 504	2	Comparative Analysis Between Biblical Counseling, Integration Counseling, Psychological Counseling
CO 505	2	Biblical Counseling Process
CO 565	2	Biblical Counseling/Discipleship: A Local Church Ministry
CO 590	2	Counseling Internship

Elective Courses (8 hours)

CO 510	2	Current Issues in Biblical Counseling
CO 522	2	The Theology of Personhood
CO 526	2	Problems and Procedures in Biblical Counseling
CO 530	2	Counseling Victims and Abusers
CO 540	2	Biblical Philosophy of Addiction
CO 541	2	Biblical Apologetics to Challenge the Secular Philosophy of Addiction
CO 542	2	Biblical Procedures and Processes to Counsel Addiction
CO 543	2	Pharmacology and the Impact of Drugs on the Brain
CO 550	2	Marriage and Family
CO 552	2	Complementarianism and Biblical Counseling
CO 561	2	Problems and Procedures in Counseling Women
CO 562	2	Controversial Issues in Counseling Women
CO 563	2	Discipling Women Through Biblical Counseling

Independent Studies (up to 2 hours)

CO 583	1	Biblical Counseling Alliance
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CO 584 1 Association of Certified Biblical Counseling
CO 586 1 Expository Counseling Training Center
CO 587 1 Faith Baptist Church, Lafayette, IN
CO 588 1 Addiction Connection
CO 589 1 Real Life

Master of Arts (Theology)

Preston Mayes, Director

Purpose

The purpose of the Master of Arts (Theology) program is to develop students' theological competency and practical skills in order that they might minister more effectively in support roles of their local churches.

Objectives

Students who complete the Master of Arts (Theology) will be able to:

Cognitive Objectives

- interpret and apply Scripture according to proper hermeneutical principles.
- demonstrate an increased knowledge of the Bible.
- demonstrate an understanding of dispensational, pre-millennial theology.
- demonstrate an ability to support their theological views through application to contemporary issues.
- demonstrate the ability to integrate the theological disciplines into the ministries of the church.
- analyze and assess the quality of theological arguments reflected in research and writing skills.

Affective Objectives

- demonstrate healthy, vital personal relationships with God, family, a local church, and other people.
- demonstrate mature Christian character and purity of life.

Like the Master of Divinity degree, the Master of Arts (Theology) is an academic, graduate degree designed to develop within

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the student a theological soundness along with appropriate heart for God, his people, and the lost. The student can choose one of these concentrations in the M.A. (Theology) program: Biblical Studies or Biblical Worldview.

Recognizing the importance of a thorough understanding of the biblical languages, the faculty recommends that all M.A. (Theology) students and graduates prayerfully consider furthering their preparation by enrolling in the M.Div. program.

Admission Requirements

Applicants must hold an accredited four-year bachelor's degree with a minimum GPA of 2.0. Applicants with a GPA greater than or equal to 2.0 but less than 2.5 will be accepted on probation. See *Academic Discipline* for more details.

Admission of students without bachelor's degrees is highly selective. Applicants must be at least 27 years old, have served at least 3 years in vocational ministry, and have earned at least 20 hours of college credits with a 2.5 GPA or better.

In extremely exceptional cases, an applicant who does not meet all of the above requirements may be admitted by appealing to the vice president of academic affairs, who makes a recommendation to the faculty for approval. Such a recommendation would include a probationary period in which the student must maintain a 2.5 GPA for the first 6 credit hours taken.

Graduation Requirements

- The program must be completed within five years.
- 26 of 36 credit hours must be completed from Central Seminary
- A cumulative GPA of 2.0 (C) must be achieved.

Modular Courses

The M.A. (Theology) is a very flexible program designed to meet the needs of pastors, missionaries, and teachers who are unable to relocate to the area. Both concentrations can be completed in two years through the modules.

Master of Arts (Theology) Core

The M.A. (Theology) degree consists of 36 credit hours: 18 credits form the core, while 18 credits form the concentration.

Students in any concentration will take the following courses:

BI 600	2	Capstone Project
BI 571	2	Hermeneutics
ST 511	2	Research and Writing
ST 501	3	Systemic Theology I
ST 502	3	Systemic Theology II
ST 601	3	Systemic Theology III
ST 602	3	Systemic Theology IV

*Concentrations***M.A. (Theology) with Concentration in Biblical Studies**

The goal is to enable the student to minister effectively in various local church roles.

*Program Structure***Required Courses (12 hours)**

BI 544	2	Acts
BI 545	2	Romans
NT 511	3	New Testament Introduction
OT 511	3	Old Testament Introduction
ST 701	2	Dispensationalism

Elective Courses (6 hours)

_____ 6 General

Independent Studies (up to 4 hours)

An independent study course may be substituted for an elective course.

M.A. (Theology) with Concentration in Biblical Worldview

The goal is to enable the student to have a biblical worldview which informs and enhances ministry effectiveness.

*Program Structure***Required Courses (11 hours)**

BI 518	2	Job
HT 600	2	Historical Theology
ST 520	2	Christian Ethics
ST 623	2	Kingdom of God
ST 630	3	Theology as Life

Elective Courses (7 hours)

_____ 7 General

Independent Studies (up to 4 hours)

An independent study course may be substituted for an elective course.

Master of Divinity

Jonathan Pratt, Director

Purpose

The purpose of the Master of Divinity degree is to equip Christian leaders to handle the Scriptures skillfully and to love God rightly so that they may bring truth to others.

Objectives

Students who complete the Master of Divinity will be able to:

Cognitive Objectives

- interpret and apply Scripture according to proper hermeneutical principles.
- demonstrate a comprehensive knowledge of biblical content, biblical theology, and systematic theology.
- demonstrate an understanding of the historical development of Christian fundamentalism.
- demonstrate an understanding of dispensational, premillennial theology.
- demonstrate an understanding of Baptist distinctives and congregational church polity.
- read biblical Greek and Hebrew texts with the assistance of standard lexical aids for use in the proper exegesis of the text.
- demonstrate the ability to communicate the Word of God through expository preaching and teaching.
- analyze and assess the quality of theological arguments reflected in research and writing skills.
- demonstrate an ability to support their theological views through application to contemporary issues.
- demonstrate an understanding of pastoral and vocational ministry with its necessary calling, qualifications, character, and affections.
- demonstrate basic administrative skills necessary for organizational leadership: budgeting, financial reporting, etc.
- demonstrate the ability to integrate the theological disciplines into the ministries of the church.

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Affective Objectives

- demonstrate healthy, vital personal relationships with God, family, a local church, and other people.
- demonstrate mature Christian character and purity of life.

Integration

The design integrates all the disciplines of theological studies. The desire of Central Seminary is to develop students who have a biblical and theological foundation for all practical ministry. The path begins with a rudimentary understanding of hermeneutics and history. Along the way, the student obtains language skills which enable him to exegete the Scriptures properly. He then develops the critical skills of biblical theology and systematic theology which enable him to preach and teach the Word boldly.

Although women may enter the Master of Divinity program, they must substitute alternate courses for homiletics, expository preaching, pastoral theology, church administration, and pastoral internship. See *Statement on Biblical Manhood and Womanhood*.

Admission Requirements

Applicants must hold an accredited four-year bachelor's degree with a minimum GPA of 2.0. Applicants with a GPA greater than or equal to 2.0 but less than 2.5 will be accepted on probation. See *Academic Discipline* for more details.

Admission of students without bachelor's degrees is highly selective. Applicants must be at least 30 years old, have served at least 5 years in vocational ministry, and have earned at least 60 hours of college credits with a 2.5 GPA or better.

In extremely exceptional cases, an applicant who does not meet all the above requirements may be admitted by appealing to the vice president of academic affairs, who makes a recommendation to the faculty for approval. Such a recommendation would

include a probationary period in which the student must maintain a 2.5 GPA for the first 6 credit hours taken.

Knowledge of the original biblical languages is essential and invaluable for educating students to preach and to teach confidently from the Scriptures. The student who is limited to the English text is somewhat deprived of a wealth of critical study aids. M.Div. students are expected to be able to perform exegetical work from the original languages; therefore, an emphasis is placed on those languages at Central Seminary.

All students who have taken one or more years of Greek or one or more years of Hebrew may take a placement exam for that language. If a grade of B- or greater is received, the applicant will receive advanced standing credit. A maximum of 10 credits for Greek and 9 credits for Hebrew is allowed. Students are required to take at least one semester of Greek exegesis (NT 602) and one semester of Hebrew exegesis (OT 701) at Central Seminary.

Graduation Requirements

- The program must be completed within eight years.
- The last 32 credit hours must be completed from Central Seminary.
- A cumulative GPA of 2.0 (C) must be achieved.
- A written doctrinal statement must be satisfactorily defended before the faculty.
- A maximum of 48 credit hours may be transferred into the program.
- Up to 8 credit hours of independent studies are permitted.

Program Structure

Scripture and Interpretation - 36 hours

BI 571	2	Hermeneutics
NT 511	3	New Testament Introduction
NT 521/522	6	Greek Grammar
NT 531/532	4	Greek Syntax and Reading
NT 601/602	4	Greek Exegesis
OT 511	3	Old Testament Introduction

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OT 501/502	6	Hebrew Grammar
OT 601/701	6	Hebrew Syntax, Reading, and Exegesis
ST 511	2	Research and Writing

Theology and Tradition - 34 hours

HT 511/512	6	Church History I & II
HT 601	2	Baptist History
NT 575/576	6	New Testament Biblical Theology I & II
OT 675/676	6	Old Testament Biblical Theology I & II
ST 501	3	Systematic Theology I
ST 502	3	Systematic Theology II
ST 601	3	Systematic Theology III
ST 602	3	Systematic Theology IV
ST 701	2	Dispensationalism

Worldview and Culture - 8 hours

ME 510	3	Intro to Personal and World Evangelism
ST 520	2	Christian Ethics
ST 630	3	Theology as Life

Ministries and Practices - 12 hours

PT 501	2	Foundations of Biblical Counseling
PT 610	3	Homiletics and Intro to Expository Preaching
PT 703	2	Pastoral Theology
PT 710	3	Advanced Expository Preaching
PT 750	0	Senior Seminar
PT 726/727	2	Pastoral Internship Program

Elective Courses - 6 hours

_____	6	General
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Total - 96 hours

Postgraduate Programs

Doctor of Ministry

Kevin Bauder, Director
(8 credits per year is considered full-time)

Purpose

The purpose of the Doctor of Ministry program is to enable students to increase their theological and ministerial skills as spiritual Christian leaders.

Objectives

Each student who completes the D.Min. program at Central Seminary will be able to:

- identify his strengths and weaknesses as a spiritual leader and biblical expositor.
- demonstrate competence in biblical and systematic theology, and relate this competence to contemporary theological issues.
- apply proper exegetical methods to passages found across various genres of the scripture.
- demonstrate ability to express clearly the message of the biblical text through expositional preaching.

Emphases

The D.Min. program at Central Seminary focuses upon biblical exposition. Students in other ministries are not excluded, but must recognize that the classes will be shaped primarily to strengthen pastors. Because of the pastoral focus of the D.Min. degree, Central Seminary accepts only males into this program.

Admission Requirements

Applicants must have an accredited M.Div. degree or its equivalent with a minimum GPA of 3.0 (B). A limited number of students with an average grade lower than B may be admitted on a probationary basis, if otherwise acceptable.

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The applicant must normally have completed four years of significant vocational ministry subsequent to receiving the M.Div. degree. In exceptional instances, applicants may be considered who have fewer than four years of post-M.Div. experience, but never those with fewer than two years.

The applicant must demonstrate growth and competence in church ministry and leadership. He must give evidence of the potential to minister effectively while successfully completing doctoral studies. The applicant must be engaged in vocational ministry when he enters the program. If at any time he leaves vocational ministry, he may be suspended from the program. The applicant must secure the endorsement of his church or other ministry to pursue the D.Min. degree. References from others who know his ministry will also be required.

The applicant may be required to pass an entrance interview with a faculty committee. In some cases, the student may be granted provisional acceptance and the interview may be held in connection with the student's first seminar. Other academic, psychological, or spiritual examinations may be required at the discretion of the seminary.

Normally, the applicant will submit a 10-page paper on sanctification. Otherwise, the faculty may administer an examination in connection with the application. At the faculty's discretion, the applicant may be required to pass a written examination of theological and biblical competence.

Central Seminary is not obligated to grant admission to any student, even if he possesses all of the above qualifications. Enrollment in the program is a privilege and not a right. The decision of the seminary will be influenced by several factors, including the number of openings available in the program, the likelihood that the student will contribute to the aims of Central Seminary and to the intellectual and spiritual advancement of his fellow students.

Special Students

Individuals may enroll in Central Seminary's D.Min. program on a non-degree basis. Applicants must be enrolled in a credible and comparable degree program at another institution, or have already received a credible, terminal degree. Applicants may complete an abbreviated application which includes:

- Testimony of salvation
- Transcripts from current or highest level of education

Individuals who are not currently enrolled or have not completed a credible and comparable degree must complete the standard application process. Both applications are available on the web-site and from the admissions office.

Graduation Requirements

- The program must be completed within six years.
- A cumulative GPA of 3.0 (B) must be achieved.
- A written major project must be defended before the faculty.

Course Structure

Because the D.Min. program aims for a balance between theory and practice, none of the seminars is strictly theoretical. Every class is designed to lead immediately to the work of ministry. Course assignments will require the student to stretch intellectually, but every seminar will require the student to integrate his learning with his ministerial practice.

All courses in the D.Min. program are modular in structure to accommodate ministry demands on pastors and missionaries. Of the seven seminars, four are designed to increase core competency.

The remaining three seminars and the major project give the student the opportunity to develop skill in biblical exposition.

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Program Structure

DM 809	4	Preaching Poems, Proverbs, and Parables
DM 813	4	Preaching Narrative
DM 814	4	Preaching Prophetic Literature
DM 822	4	Hermeneutics & Homiletics
DM 858	4	Shepherding the People of God
DM 861	4	Theory and Practice of Public Worship
DM 886	4	Public Defense of the Faith
DM 895	4	Major Project
——	32	TOTAL

The Major Project

The student will submit a report on the major project consisting of at least 35,000 words (approximately 140 pages of 12 point font). Criteria for evaluating the report will include the following:

- the extent and depth of research into the area with which the project is concerned
- the intellectual content of the project
- the significance of the project for the practice of ministry
- the manner in which the project has developed the learning and ministry of the student

The report itself should display serious intellectual content, literary excellence, sound compositional structure, and good deployment of academic form. It must be written in conformity with the current edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. The report must also conform to any in-house formal requirements established by Central Seminary.

Master of Theology

Brett Williams, Acting Director
(12 credits per year is considered full time)

Purpose

The purpose of the Master of Theology program is to initiate students into the scholarly disciplines of research and writing.

Objectives

Each student who completes the Th.M. program at Central Seminary will be able to:

- demonstrate competent research and writing skills.
- demonstrate an expanded knowledge of the fields of biblical and theological studies.
- demonstrate mastery of a particular area of academic specialization.

The Th.M. degree is not simply a teaching degree, though those who desire to teach at the college level will want to pursue it. The Th.M. program emphasizes intensified study of the Bible, theology, and related subjects. Those who complete the Th.M. degree can expect a broader and richer ministry in the Word of God wherever they may serve. The program initiates students into the scholarly disciplines of research and writing, though at a less sustained level than they would encounter in an academic doctoral program. The Th.M. is the ideal program for students who desire more intense study beyond the standard ministerial degree, but who are not attracted to the more sustained rigors of the Th.D. or Ph.D.

Admission Requirements

Applicants must have an accredited M.Div. degree or its equivalent with a minimum GPA of 3.0 (B). A limited number of students with an average grade lower than B may be admitted on a probationary basis, if otherwise acceptable.

Applicants must demonstrate a working knowledge of Greek and Hebrew. Typically, the applicant's transcripts should reflect 14 semester hours of Greek and 12 semester hours of Hebrew prior to application for the Th.M. program.

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Graduates of M.Div. programs other than Central Seminary's may be required to take either written or oral entrance examinations at the seminary's discretion. Other academic, psychological, or spiritual examinations may be required at the discretion of the seminary.

Normally, students will submit a thesis or extended research paper that they have written previously. Otherwise, the faculty may administer an examination in connection with the application.

The seminary desires that postgraduate alumni be prepared to train future generations of Christian pastors at the baccalaureate level. Not all graduates will become teachers, but all of them should be qualified to instruct future pastors in Christian colleges and seminaries. Because of this pastoral focus and the authoritative nature of this role (understood biblically), only males will be admitted into this program.

Graduation Requirements

- The program must be completed within five years.
- A cumulative GPA of 3.0 (B) must be achieved.
- A written masters thesis must be defended before the faculty.

Course Structure

The Th.M. degree employs both the semester and modular graduate course format. Students may choose to meet the 24 hours of course requirements in the following ways:

- Postgraduate courses taught apart from the M.A. (Theology), M.A.B.C., and M.Div. courses
- Teaching practicums taught under the supervision of full-time faculty
- Heightened graduate courses which have increased requirements of 75% above the typical graduate workload to bring them to the Th.M. level

Program Structure

—	24	Eight graduate courses
—	6	Thesis
Total	30	Hours

The Thesis

As a last step in the Th.M. program, the student will submit a thesis of 60-100 pages. The thesis demonstrates the student's ability to sustain a moderately lengthy line of research and argument. It is to make a significant contribution, though at a more modest level than would be expected of a doctoral dissertation. The thesis will be evaluated on the basis of its breadth of research, precision of thought, intellectual content, literary excellence, and compositional structure. The thesis must be written in conformity with the current edition of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. The thesis must also conform to any in-house formal requirements established by Central Seminary.

The *Master of Theology Handbook* containing more information is available on the website.

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ACADEMIC INFORMATION

Course Descriptions

Central Seminary currently has eight departments of study. Departments are indicated by a two-letter prefix to the course number. Graduate course numbers for the graduate level are 500-799.

Graduate Courses by Department

BI = Department of Bible Exposition

The purpose of the Bible Exposition department is to enable students to study inductively and to exposit accurately the English Bible.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

BI 571 Hermeneutics.....2 hours credit
A study of the science of biblical interpretation, its history, its basic principles, and its application in grammatico-historical study of the Scriptures.

BI 600 Capstone Project.....2 hours credit
The Capstone Project calls for the student to produce a portfolio that reflects the scope of their training and demonstrates the achievement of their academic goals. The portfolio consists of three parts: a comprehensive doctrinal statement, a research essay of article length, and a theory-practice self-evaluation.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

BI 501 Genesis.....2 hours credit
A careful examination of Genesis 1-11, focusing particularly on the origin of the world, the human race, and the nation Israel.

BI 503 Leviticus.....2 hours credit
An examination of the book with special consideration of the procedure, importance, and purpose of the Levitical code with its ritual.

- BI 518 Job.....2 hours credit
An analytical and theological study of the book.
- BI 519 Psalms.....2 hours credit
An expository study of selected Psalms.
- BI 523 Isaiah.....2 hours credit
An analytical study of the book with special attention to the eschatological and Messianic sections of the book.
- BI 526 Ezekiel.....2 hours credit
A study of the prophecies of Ezekiel with a focus upon their composition, theological content, and historical/eschatological fulfillment.
- BI 527 Daniel.....2 hours credit
An exposition of the book, giving attention to the man Daniel and concentrating on the book's historical background and prophetic content.
- BI 540 Matthew.....2 hours credit
An analytical and theological study of the book, particularly tracing the kingdom theme as developed by Matthew.
- BI 543 John.....2 hours credit
An exposition of the book of John from the English text. Attention is given to matters of special introduction, narrative criticism, Johannine theology, and interpretive issues in regard to the content of the book.
- BI 544 Acts.....2 hours credit
An exposition of the book, concentrating on the transition from Israel to the church and the early development of the church.
- BI 545 Romans.....2 hours credit
An analysis of the book with special attention to its doctrinal contribution to the message, faith, and practice of the church.
- BI 546 1 Corinthians.....2 hours credit
An expository study of First Corinthians with special attention given to the principles Paul gave to the Corinthian church and their application to the Christian life and problems facing the church today.
- BI 555 Hebrews.....2 hours credit
An exposition of the book with special attention given to interpretive problems found in the book along with their doctrinal implications.

- BI 560 Revelation.....2 hours credit
An exposition based on the futuristic interpretation of the book that develops its premillennial and pretribulational themes.

- BI 564 Wisdom Literature.....2 hours credit
An expository and topical study of the books of Proverbs and Ecclesiastes.

- BI 601 Teaching Practicum2 hours credit
A partnering exercise with local churches in which the student will have a supervised teaching ministry for a specified period of time. It includes analysis of the organization, clarity, and relevance of the student's teaching.

- BI 602 History of the English Bible.....2 hours credit
A study of the English Bible from the earliest translations examining both textual issues and the King James Only controversy.

CO = Department of Biblical Counseling

The purpose of the Biblical Counseling department is to enable students to apply the truths of Scripture to the challenges of everyday life.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

- CO 501 Foundations of Biblical Counseling.....2 hours credit
An evaluation of what happens in the human heart at the point of choosing between right and wrong. The major biblical-theological concepts that make up a framework to diagnose and address the minor and major issues of life from a biblical perspective will be identified.

- CO 502 The History and Philosophy of Biblical Counseling.....2 hours credit
A survey of the history of biblical counseling in the last 200 years. The major biblical-philosophical assumptions of biblical counseling will also be identified.

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CO 503 Theology of Biblical Counseling.....2 hours credit
An evaluation of how the basic tenets of systematic theology relate to biblical counseling with a particular emphasis on how those tenets are applied to the issues of life.

CO 504 Comparative Analysis Between Biblical Counseling, Integration Counseling, Psychological Counseling.....2 hours credit
This course will compare and contrast biblical counseling, integration counseling, and psychological counseling, and it will demonstrate the supremacy of biblical counseling to the other schools of thought.

CO 505 Biblical Counseling Process.....2 hours credit
This course provides a biblical-theological grid whereby students are able to cultivate and implement a system for biblical counseling. Students will develop the skills of observation, interpretation and application in the practice of biblical counseling. Prerequisite: Foundations of Biblical Counseling

CO 565 Biblical Counseling/Discipleship: A Local Church Ministry.....2 hours credit
This course examines a biblical perspective of how discipleship and counseling ministries operate within a local church.

CO 590 Biblical Counseling Internship.....2 hours credit
Students will be supervised as they apply the basic content and competencies of biblical counseling to actual counseling cases as they engage in counseling services connected with local churches or para-church organizations.

Elective Courses

CO 510 Current Issues in Biblical Counseling.....2 hours credit
This course will trace the latest trends, issues, and controversies in the field of biblical counseling and provide strategies to address them.

CO 522 The Theology of Personhood.....2 hours credit
This course seeks to develop a biblical perspective of the image of God in humanity and how God transforms humanity into the image of Christ.

CO 526 Problems and Procedures in Biblical Counseling.....2 hours credit
An evaluation of the major issues people face including anger, worry, depression, the past, and trials. The course will provide direction in applying biblical solutions to these problems.

CO 530 Counseling Victims and Abusers.....2 hours credit
This course prepares the biblical counselor for dealing with domestic abuse in our world. Sexual, physical, emotional, and verbal abuse will all be defined. Students will be prepared to counsel both the victims and the perpetrators of abuse.

CO 540 Biblical Philosophy of Addiction.....2 hours credit
This course will identify the basic aspects of addiction using a biblical-theological perspective of human nature and will then provide solutions for addiction counseling from a biblical perspective.

CO 541 Biblical Apologetics and the Secular Philosophy of Addiction.....2 hours credit
An evaluation and critique of the secular view of addiction including its basic components, presuppositions about human nature, the epistemology of addiction, the cycle of addiction, and the treatment for addiction. The course will demonstrate the opposition of the secular philosophy of addiction to the biblical philosophy of addiction.

CO 542 Biblical Procedures and Processes to Counsel Addiction.....2 hours credit
An evaluation of the biblical strategies and procedures needed to understand the various aspects of addiction and to help individuals who are struggling with addiction.

CO 543 Pharmacology and the Impact of Drugs on the Brain2 hours credit
An evaluation of the basic tenets of pharmacology while exploring and explaining the science of drugs and their effect on the brain. The course will show how the secular approach to medication and the brain does not agree with the biblical concept of keeping the heart.

CO 550 Marriage and Family.....2 hours credit
This course will guide students into the biblical-theological understanding of marriage and family, helping students evaluate issues concerning oneness, communication, conflict resolution, sex, and parenting from a biblical perspective.

CO 552 Complementarianism and Biblical Counseling.....2 hours credit
This course will evaluate the value of complementarianism for biblical

counseling to counteract the dangers of secular feminist theory and its impact on women. The student will learn to discern the difference between complementarian views and unbiblical views of counseling for women.

CO 561 Problems and Procedures in Counseling Women.....2 hours credit
A theological evaluation of various issues women face including women in the workforce, divorce, loneliness, suicide, addictions, abuse, abortion, adoption, self-esteem, self-image, self-love, sex-trafficking, and many others with the goal of providing biblical solutions for these issues.

CO 562 Controversial Issues in Counseling Women2 hours credit
This course will trace the latest trends and controversies facing women and will provide key strategies on how to address them through the practice of biblical counseling.

CO 563 Discipling Women through Biblical Counseling.....2 hours credit
This course will focus on the biblical methods of change and the implementation of these methods in the process of woman-to-woman discipling through the biblical counseling process.

General Courses

CO 583 Biblical Counseling Alliance.....1 hour credit
This organization provides workshops and seminars on topics related to biblical counseling. They also provide resources to help biblical counselors. Students could connect with this organization as they provide conferences and workshops and receive credit accordingly.

CO 584 Association of Certified Biblical Counseling1 hour credit
This organization provides weekend training around the country as well as an annual conference. Students could attend a training seminar or an annual conference.

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CO 586 Expository Counseling Training Center1 hour credit
This organization provides sermons, books, audio, and video training in discipleship and biblical counseling. Students could take an online training course and receive credit accordingly.

CO 587 Faith Baptist Church, Lafayette, IN.....1 hour credit
This church provides an annual counseling conference and regional conferences around the country. Students could attend a regional conference or an annual conference and receive credit accordingly.

CO 588 Addiction Connection.....1 hour credit
This organization provides audio training and an annual conference and certification in counseling addiction from a biblical perspective. Students could receive training online or attend an annual conference and receive credit accordingly.

CO 589 Real Life.....1 hour credit
An arm of Expository Counseling Training Center which is designed to equip and encourage women in developing in biblical womanhood and helping women grow in their character and faith. Female students can take an online course or attend an annual conference and receive credit accordingly.

HT = Department of Historical Theology

Matthew Shrader, Chairman

The purpose of the Historical Theology department is to teach students to understand and appreciate the history of the Christian church and its development of doctrine.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

HT 511 Church History I: From the beginning of the Christian Church to the Protestant Reformation3 hours credit
A study of the major persons, events, movements and conflicts

arising from the introduction of Christianity in the first century through the end of the 16th century.

HT 512 Church History II: From the end of the Protestant Reformation to the Present.....3 hours credit
A study of the major persons, events, movements and conflicts arising from response to the Reformation of Christianity through to the modern era.

HT 601 Baptist History.....2 hours credit
A presentation and defense of the distinctive teachings of Baptist churches, together with an examination of the development of Baptist thought and practice in England and America. Particular attention will be paid to issues such as Baptist successionism, qualifications for church membership, the number and nature of church offices, biblical church government and discipline, and the relationship between churches and the state. The course will include discussion of developments among Baptists during the 21st century. This course may be credited to Systematic Theology.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

HT 521 History of Missions.....2 hours credit
A survey of the modern missionary movement from its inception in the apostolic era through to the beginning of the 21st century. Special emphasis will be given to the devolving concept of missions that resulted from the rise of theological liberalism. HT 521 and ME 521 are equivalent courses.

HT 590 From Reformation to Reason.....2 hours credit
A survey of the theological transition that occurred in the aftermath of the Reformation under the influence of the Enlightenment and the Age of Reason. Deism and German Pietism will be included, as well as the rise of German and American Liberalism. The class will be primarily concerned with the 18th and 19th centuries and will include reading in the primary sources. The focus will generally be narrowed to European and American theology.

HT 600 Historical Theology.....2 hours credit
An introduction to the theory and practice of historical theology as well as the most significant doctrinal discussions in church history. Attention will be given to major methodological and theological issues within

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historical-theological studies, including the history of historical theology, the nature and place of tradition, and the development of doctrine. A significant portion of the course will be diachronic explorations of core doctrines of Christian theology.

HT 722 Medieval Theology.....2 hours credit
A course designed to explore the theology of a particular medieval theologian through an examination of his own writings and to expose the student to the secondary literature in the field. This course may be credited to Systematic Theology.

ME = Department of Missions and Evangelism

The purpose of the Missions and Evangelism department is to prepare students to do the work of evangelism and church planting both at home and abroad.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

ME 510 Introduction to Personal and World Evangelism.....3 hours credit
An introduction to sharing the Gospel at home and abroad by understanding the theological foundation and practical implications of the Great Commission.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

ME 521 History of Missions.....2 hours credit
A survey of the modern missionary movement from its inception in the apostolic era through to the beginning of the 21st century. Special emphasis will be given to the devolving concept of missions that resulted from the rise of theological liberalism. ME 521 and HT 521 are equivalent courses.

ME 575 Introduction to Cross-Cultural Missions...2 hours credit
A survey of the philosophy and methods used in working in a cross-

cultural context with special emphasis on international missions. The class will examine the concepts of culture, customs, and worldview, and consider appropriate biblical models for evangelizing and church planting within a different culture.

ME 601 Foundations of Missions.....2 hours credit
A survey of the scriptural guidelines for future pastors and potential missionaries in their respective roles in the missionary enterprise. Topics include the recognition of a call to missions, selecting a field of service, selecting a mission agency, facilitating a deputation ministry, developing a mission strategy, planting indigenous churches on the field, and a discussion of common problems in contemporary missions.

ME 604 Theology of Missions.....2 hours credit
A study of the theological foundations of the Christian missionary enterprise, including the sovereignty of God, the lordship and uniqueness of Jesus Christ, the ministry of the Holy Spirit, the nature of evangelism, the character of the church, the function of the ordinances, the condition of non-Christians, the results of regeneration, and the rewards for faithfulness.

ME 690 Missions Internship.....2 hours credit
The student, in consultation with the professor of missions, will plan and execute a missions internship that may involve visiting a foreign field and being mentored by a veteran missionary designed to provide the student with first-hand missionary experience.

NT = Department of New Testament

Jonathan R. Pratt, Chairman

The purpose of the New Testament department is to equip students to do accurate exegetical work in the Greek New Testament so that they can discern, expound, and apply the truths of the New Testament.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

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NT 511 New Testament Introduction.....3 hours credit
An introductory study of the New Testament, including consideration of the following topics: historical background, canonicity, textual and literary criticism, and special introduction.

NT 521/NT 522
Elementary Greek Grammar I & II.....3 hours credit each
A study of the basic phonology, morphology, grammar, and vocabulary of the Greek New Testament, for students who have not completed a beginning Greek sequence or who need an extensive review of the elements of Greek. NT 521 is prerequisite for NT 522.

NT 531, NT 532
Greek Reading and Syntax I & II.....2 hours credit each
A study of the grammar and syntax of the Greek New Testament combined with selected readings in the New Testament. Prerequisite: NT 522 or a satisfactory score on the proficiency exam. NT 531 is prerequisite for NT 532.

NT 575 New Testament Biblical Theology I: Gospels, Acts, Johannine Writings.....3 hours credit
A study of the theology of the Gospels, Acts, and Johannine writings by means of an inductive, historical, and descriptive analysis of these sections of biblical literature. The goal is to establish and compare the diverse themes of this literary corpus and to ascertain the unity that underlies these themes. The primary emphasis will be on the exegesis of the text of Scripture, especially key texts, along with the theology that emerges from these texts. Prerequisite: NT532 or a satisfactory score on the proficiency exam.

NT 576 New Testament Biblical Theology II: Pauline and General Epistles.....3 hours credit
A study of the theology of the Pauline epistles, Hebrews, James, 1 & 2 Peter, and Jude by means of an inductive, historical, and descriptive analysis of these sections of biblical literature. The goal is to establish and compare the diverse themes of this literary corpus and to ascertain the unity that underlies these themes. The primary emphasis will be on the exegesis of the text of Scripture, especially key texts, along with the theology that emerges from these texts. Prerequisite: NT 532 or a satisfactory score on the proficiency exam.

NT 601 Introduction to Greek Exegesis.....2 hours credit
An introduction to the principles and practice of exegesis with an emphasis on the mastery of Greek grammar, syntax, and vocabulary. Prerequisite: NT 532 or a satisfactory score on the proficiency exam.

NT 602 Principles of Greek Exegesis.....2 hours credit
A further study of the principles and practice of exegesis with an emphasis on the mastery of Greek grammar, syntax, and vocabulary. Prerequisite: NT 601.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

NT 681, NT 682 Reading Through the Greek NT...2 hours credit each

An independent study course in which the student reads the entire New Testament in Greek. It is designed to follow Greek Reading and Syntax II and to extend through the next fall and spring semesters. The reading must be completed in one year and reported by the final examination week of the spring semester. The course is credited as one hour credit for the fall semester and one hour credit for spring.

OT = Department of Old Testament

Preston Mayes, Chairman

The purpose of the Old Testament department is to equip students to do accurate exegetical work in the Hebrew Old Testament so they can discern, expound, and apply the truths of the Old Testament.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

OT 501, 502 Hebrew Grammar.....3 hours credit each
An inductive study of the rudimentary elements of biblical Hebrew grammar, syntax, and vocabulary, along with the translation of selected biblical passages.

OT 511 Old Testament Introduction.....3 hours credit
An examination of basic historical, critical, and literary issues related to the background, canon, and text of the Old Testament, along with a consideration of the composition, authorship, date, and design of Old Testament books.

OT 601 Hebrew Reading and Syntax.....3 hours credit
An inductive and deductive study of the major syntactic categories in biblical Hebrew and their significance for the interpretation of the Old Testament text. This course is preparatory for Hebrew reading and exegesis. Prerequisite: OT 502 or a satisfactory score on the proficiency exam.

OT 675 Old Testament Biblical Theology I: Pentateuch, Historical Books, Wisdom Literature3 hours credit
A study of the theology of the Pentateuch, historical books, and select books of wisdom by means of an inductive, historical, and descriptive analysis of this section of biblical literature. The study will overview and compare the diverse themes of these literary works, and will consider the unity that underlies these themes. The primary emphasis will be on the exegesis of the text of Scripture, especially key texts, along with the theology that emerges from these texts. Prerequisite: OT 601.

OT 676 Old Testament Biblical Theology II: Psalms and Prophetic Books.....3 hours credit
A study of the theology of the Psalms and prophetic books by means of an inductive, historical, and descriptive analysis of these sections of biblical literature. The study will overview and compare the diverse themes of these literary works, and will consider the unity that underlies these themes. The primary emphasis will be on the exegesis of the text of Scripture, especially key texts, along with the theology that emerges from these texts. Prerequisite: OT 601.

OT 701 Hebrew Reading and Exegesis3 hours credit
The examination of a methodological procedure for doing Old Testament exegesis along with the actual exegetical analysis of selected Old Testament texts with a goal of accurately understanding, teaching, and preaching the biblical text. Prerequisite: OT 601.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

OT 521 History of Israel in the Old Testament....2 hours credit
An examination of the history of God's elect nation as recorded in the Old Testament with emphasis upon Old Testament chronology, international relations, national leaders, and the importance of the prophets, beginning with the call of Abram and ending with the Persian period.

OT 621 Bible Geography.....2 hours credit
A concentrated study of the various geographical and topographical features of Israel and the surrounding regions together with an examination of some of the impact of these features upon the flow of biblical history. This study includes lectures, map work, historical reviews, and detailed visual presentations.

OT 622 Bible Lands Study Trip.....2 hours credit
Pre-excursion and post-excursion assignments complementing the study, on location, of biblical sites, travel routes, battlefields, and other areas of biblical significance with a goal of personally acquainting the student with the historical, geographical, and cultural setting of the Bible.

OT 723 Advanced Hebrew Grammar and Syntax...2 hours credit
Special studies in the historic development of the Hebrew language and a more detailed examination of Hebrew linguistics.

OT 724 Advanced Hebrew Reading.....2 hours credit
Intensified reading in a variety of Old Testament genres. This course may be offered in a classroom setting or taken as an independent study.

OT 762 Old Testament Textual Criticism.....2 hours credit
An examination of the procedures and problems of textual criticism in the Old Testament and a study of the Masoretic tradition that surrounds the text, combined with the text-critical analysis of selected passages of the Old Testament Scriptures. Prerequisite: required Hebrew courses.

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OT 763 Aramaic.....2 hours credit
A study of basic Aramaic grammar, syntax, and vocabulary, along with translations in Daniel, Ezra, and selected secular texts.
Prerequisite: required Hebrew courses.

PT = Department of Practical Theology

The purpose of the Practical Theology department is to equip students to apply exegetical and theological skills for ministry in appropriate areas of church leadership.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

PT 501 Foundations of Biblical Counseling.....2 hours credit
A survey of secular psychology-based counseling approaches followed by the development of a biblical counseling/discipling process for helping people address the challenges of life. See also CO 501.

PT 610 Homiletics and Introduction to Expository Preaching3 hours credit
A study of the history and principles of homiletics, the primary types of sermon structure, and the organization and delivery of Bible messages with an emphasis on expository preaching.

PT 710 Advanced Expository Preaching II.....3 hours credit
An advanced study of preaching theory regarding the preparation and delivery of expository sermons. The course will provide guided experience in planning a long range plan for expository preaching as well as the actual preparation and delivery of expository sermons.
Prerequisite: PT 610.

PT 703 Pastoral Theology2 hours credit
A study of the biblical concept of the pastoral office, the pastor and his duties, and the relation of the pastor to the total church program.

PT 726/727 Pastoral Internship Program.....2 hours credit
A partnering program with area local churches in which the student will have a supervised ministry program through his local church for twelve months. This internship will provide ministry opportunities in preaching, teaching, administration, leadership, and evangelism. While participating in the Pastoral Internship Program, students will meet with a seminary professor for the duration of the internship.

PT 750 Senior Seminar.....0 hours credit
A course to enable the student to write his personal doctrinal statement with a view to preparing the student for the oral doctrinal defense (and ordination). Normally taken in the student's final year, the class will meet one hour each week throughout the fall semester. Prerequisite: Systematic Theology I-IV.

PT 790 Ministry Internship Program.....2 hours credit
The student, in consultation with the M.A. (Theology) advisor and local church pastor, will plan and execute a practical ministry internship that may involve various aspects of local church ministry.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

PT 521 Local Church Youth Ministries.....2 hours credit
An introductory course which sets forth the biblical importance of a youth ministry. Important aspects of local church youth work will be studied, including the youth pastor's relationship to the pastor, church leadership, parents, and congregation. The course stresses a youth ministry that is purposeful and family-based.

PT 522 Local Church Adult Ministries.....2 hours credit
A study of the nature and needs of the different age groups, the current methods of ministry, and organizing for effective adult ministries in the local church. Special attention will be given to the unique ministries to singles and senior members of the congregation.

PT 524 Local Church Educational Ministries.....2 hours credit
A study of the multifaceted ministries designed to reach specific groups within the church in order to integrate each into the overall ministry of the church, including children's ministries, youth ministries, adult groups, and specialized programs.

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PT 534 Pastoral Problems..... 2 hours credit
A practical discussion course led by an experienced pastor dealing with the problems, perils, and priorities of the pastorate.

PT 536 Church Planting.....2 hours credit
A practical course dealing with the techniques of establishing a local New Testament church.

PT 601 Teaching Methods..... 2 hours credit
A study of the principles of biblical teaching and learning with practice in becoming an effective teacher to adults.

PT 704 Church Administration.....2 hours credit
A study of the pastor as church administrator, organizer, and leader in the missionary program, financing, building, planning, and managing of the church.

PT 712 Expository Preaching III.....2 hours credit
An advanced study in preaching theory using different forms of biblical literary styles, emphasizing practice in the development, preparation, and delivery of the expository sermon. Prerequisite: PT 701.

PT 752 The Pastor's Wife.....2 hours credit
Recognizing that ministry failure often directly relates to failures in the pastor's home, this course is designed to help the pastor's wife prepare for life in the parsonage, as well as understand the significance of her role in supporting her husband's ministry. This course will be taught by an experienced pastor with assistance from his wife as well as other women with ministry experience.

PT 754 Church Leadership.....2 hours credit
A study in the biblical models of leadership, including an intensive look at practical leadership techniques. The course will include a survey of leadership literature with a view to developing convictions.

PT 756 Church Growth.....2 hours credit
A study in the biblical principles and practices of church growth, including an extensive survey of the field of church growth. Class emphasis will be upon developing a model of church growth that purposes to both glorify God and satisfy the biblical nature of the church.

ST = Department of Systematic Theology

Kevin T. Bauder, Chairman

The purpose of the Systematic Theology department is to teach students to correlate the truths of the corpus of Scripture logically and theologically.

Required Courses

Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

ST 501 Systematic Theology I: Prolegomena, Trinitarianism, Bibliology, Angelology.....3 hours credit
A study of theological prolegomena (the nature, method, and sources of theology), as well as theology proper (the doctrine of God, with special emphasis upon the unity, diversity, and properties of the persons of the Trinity), bibliology (including both natural and special revelation), and angelology (including a study of all classes of created spirit beings).

ST 502 Systematic Theology II: Pneumatology, Anthropology, Hamartiology.....3 hours credit
A study of pneumatology (emphasizing the personality and activity of God the Holy Spirit), theological anthropology (the Christian understanding of human nature), and hamartiology (the effect of sin, in its various classifications, upon the human race).

ST 511 Research and Writing.....2 hours credit
A graduate level introduction to the existence and use of theological information resources with application to the production of theological writing in connection with rigorous research expectations. The course aims to cultivate proficiency in the use of theological research tools, to establish a research mindset, and to develop the skills necessary for scholarly, written presentation of findings. The course also includes interaction on the relationship between the disciplines of exegetical, biblical, historical, and systematic theology.

ST 520 Christian Ethics..... 2 hours credit
A consideration of the various schemes of ethics viewed in light of the ethical teachings of the Word of God, consideration of the

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Christian world view, and the practical application of Christian ethics in various areas of life.

ST 601 Systematic Theology II: Christology and Soteriology.....3 hours credit
A study of Christology (the person and work of God the Son) and soteriology (the grace of God in the provision and application of salvation to fallen humanity).

ST 602 Systematic Theology IV: Ecclesiology and Eschatology.....3 hours credit
A study of ecclesiology (the nature, purpose and order of the Church and the churches) and eschatology (including the development of major themes and controversies in the doctrine of last things).

ST 630 Theology as Life: Knowing, Loving, Doing, Defending.....3 hours credit
Explores the roles of orthodoxy, orthopraxy, orthopathy in the construction and communication of the Christian worldview for both believers and unbelievers. The course emphasizes both catechesis, which draws the believer into a love-and-worship relationship with God, and apologetics, which offers a rational defense of that love-and-worship relationship to unbelievers.

ST 701 Dispensationalism.....2 hours credit
A comprehensive presentation of historic dispensationalism, its developments over time, its merits, and its contrast with other methods of Bible study.

Elective Courses

Elective offerings for a given semester are subject to change without advance notice.

ST 512 Introduction to Logic.....2 hours credit
The study and practice of the fundamental principles and practice of logic, including illustrations of formal and informal fallacies that are encountered in doing theology.

ST 623 Kingdom of God.....2 hours credit
A study of the Kingdom of God beginning with the mediatorial idea, and continuing with the establishment of the Kingdom at Sinai, its monarchical form, the Kingdom according to the prophets, its offer by Jesus to Israel, its rejection, and its eschatological establishment.

Postgraduate Courses by Department

Doctor of Ministry

Kevin T. Bauder, Director

All courses are four (4) credit hours.

DM 809 Preaching Poems, Proverbs, and Parables

This course develops understanding and skill in the exegesis and exposition of the Bible's most imaginative literature: poetic and wisdom literature in the Old Testament, and parabolic literature in the New Testament.

DM 813 Preaching Narrative

This course develops understanding and skill in the exegesis and exposition of narrative passages in the Old Testament.

DM 814 Preaching Prophetic Literature

This course develops understanding and skill in the exegesis and exposition of prophetic passages of the Old Testament.

DM 822 Hermeneutics and Homiletics: A Study in NT Expository Preaching

This course fosters growth in the student's understanding of hermeneutical questions and improves his skills in the exposition of Scripture. This is accomplished by surveying important contemporary issues, by reviewing basic concepts of hermeneutics, and by practicing the art of interpretation.

DM 858 Shepherding the People of God

This course covers such critically important pastoral issues as core values for Christian ministry, the features of the prototypical New Testament church, a biblical philosophy of the pastor as equipper and servant-leader, and the process of moving toward a balanced

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fundamentalism. As time permits, such ministry matters as a look at the nature of a divine call to ministry and the fuller meaning of the pastoral qualifications as stated in 1 Timothy 3:1-7 will be discussed.

DM 861 Theory and Practice of Public Worship

This practicum seeks to study and apply the principles that regulate Christian worship, evaluate the history of their development and application, and respond to their principle challenges, as these matters pertain to the life of local churches in the contemporary environment.

DM 886 Public Defense of the Faith

This course prepares ministers at an advanced level to address contemporary challenges within their own churches and communities to the Christian system of faith and practice.

DM 895 Major Project

The major project demonstrates the student's ability to sustain a full-length line of research and argument. It should contribute by advancing the conversation in areas related to expository preaching.

Master of Theology

Brett Williams, Director

All courses are three (3) credit hours. Consult the program curriculum charts in the *Academic Programs* section of this catalog for courses required in each degree program.

HT 815 Seminar in Baptist Theology and Theologians

An investigation of the ideas that have motivated and divided American evangelicals since the final quarter of the 19th century. Attention will be given to the development of American fundamentalism, the new evangelicalism, and the evangelical left.

HT 826 Global Christianity

A study of the growth and development of the global church with an emphasis on the majority world including Africa, Asia, and South America.

HT 835 Pentecostalism

A study on the history and theology of 20th century Pentecostalism from Charles Fox Parham to the Prosperity Gospel. The study will include a discussion of theological antecedents as well as a survey of the global impact of Pentecostalism.

NT 820 The Use of Scripture in Scripture

This course will examine hermeneutical and theological issues particularly as they pertain to inter-textual citations within the canon of the Scriptures as a whole. Discussion will include hermeneutical/theological presuppositions and methodological approaches, along with the detailed examination of specific texts.

NT 825 Seminar on Paul and the Law

An examination of the Pauline theology of the law with an emphasis upon current approaches to the subject and with the goal of formulating a coherent understanding of this vital subject.

NT 852 Biblical Theology of Jesus

An examination of the theology of Jesus with an emphasis upon the content, history, and construction of this theology.

OT 820 The Use of Scripture in Scripture

This course will examine hermeneutical and theological issues particularly as they pertain to inter-textual citations within the canon of the Scriptures as a whole. Discussion will include hermeneutical/theological presuppositions and methodological approaches, along with the detailed examination of specific texts.

OT 821 Old Testament Textual Criticism

An examination of the procedures and problems of textual criticism in the Old Testament and a study of the Masoretic tradition that surrounds the text, combined with the text-critical analysis of selected passages of the Old Testament Scriptures.

OT 822 Bible Lands Study Trip

Pre-excursion and post-excursion assignments complement the study, on location, of biblical sites, travel routes, battlefields, and

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other areas of biblical significance with the goal of acquainting the student with the historical, geographical, and cultural setting of the Bible.

OT 823 Advanced Hebrew Grammar and Syntax

Special studies in the historic development of the Hebrew language and a more detailed examination of Hebrew linguistics.

OT 824 Advanced Hebrew Reading

Intensified reading in a variety of Old Testament literary genres.

OT 825 Advanced Hebrew Exegesis

The technical application of the exegetical process to a specific, key passage of the Old Testament.

OT 826 Aramaic

A study of basic Aramaic grammar, syntax, and vocabulary, along with translations in Daniel and selected biblical and secular texts.

ST 820 Seminar in Contemporary Theology

The class will briefly survey Old Liberalism, then read and discuss works by and about the major shapers of theological thought since its demise. The focus is on non-conservative theologies.

ST 825 Seminar in Advanced Pneumatology

A specialized study of classical and recent questions concerning the Holy Spirit, including the debates over the *filioque* and the present-day status of miraculous gifts.

ST 850 Advanced Trinitarianism

An examination of the development of the doctrine of the Trinity, including its elucidation through the ecumenical creeds. It will also give attention to its relationship with systematic theology in the twentieth century as well as contemporary Trinitarian debates.

ST 860 Religious Philosophy in the 19th and 20th Centuries

A study in the evolution and development of predominant religious philosophies from the early 19th century through the late 20th century. Special attention will be given to the relationship between philosophy and Western Protestantism.

Doctrinal Statement

Section 1. Concerning the Scriptures

We believe that the Bible, consisting of a total of sixty-six books in the Old and New Testaments, is without error in the original manuscripts (1). The author of the Bible was God the Holy Spirit (2) Who guided the human authors (3) so that the writings they produced were verbally and plenary inspired (4). We believe that the Bible is the sole authority for faith and practice (5).

Some places where taught: (1) Prov. 30:5-6; John 17:17; Rev. 22:18-19. (2) II Pet. 1:19-21; Heb. 1:1-2; II Pet. 3:15-16. (3) II Sam. 23:2; Acts 1:16; I Cor. 2:13-14. (4) Matt. 5:18; John 10:35; Gal. 3:16; II Tim. 3:16. (5) Acts 17:11; I Cor. 10:6-12; Eph. 6:17; II Tim. 3:15-16; I John 4:1.

Section 2. Concerning the True God

We believe that there is only one living and true God (1), Who is eternal, self-existing, perfect Spirit (2). He is a personal Being and the Creator and Upholder of the universe (3). God's knowledge is exhaustive, active, and immediate and encompasses all events including the future decisions of free beings. (4) Though one God, He exists in three Persons: the Father, the Son, and the Holy Spirit (5). These Persons are equal in essence and in every divine perfection (6), but each has His own distinct work to perform (7).

Some places where taught: (1) Deut. 6:4-5; Jer. 10:10. (2) Hab. 1:12; John 4:24; James 1:17. (3) Gen. 1:1-25; Heb. 1:10; Col. 1:15-17. (4) Acts 2:23. (5) Matt. 3:16; 28:19; II Cor. 13:14. (6) John 10:30; 14:10; 17:5; I Cor. 8:6; Phil. 2:5-6. (7) John 14:26; 15:26; Eph. 1:3-4, 6-7, 13-14.

Section 3. Concerning Creation

We believe that the Genesis account of creation is to be accepted literally and not figuratively (1). We believe that the six days of creation mentioned in Genesis chapter one were normal, twenty-four hour days (2). We believe that all animal and vegetable life was made directly and that they follow God's

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law in multiplying "after their kind" (3). We believe that the entire human race sprang from one man, Adam, and one woman, Eve, literal people who were created directly in God's image and after His likeness and did not evolve from any lower form of life (4).

Some places where taught: (1) Gen. 1:1-2:25; Neh. 9:6; Ps. 33:6-9; John 1:3; Heb. 11:3; Col. 1:16-17. (2) Ex. 20:11; 31:17. (3) Gen. 1:11, 12, 21, 24, 25. (4) Gen. 1:26.

Section 4. Concerning the Fall of Man

We believe that man was originally created a sinless being (1). By voluntary transgression he fell from that sinless state (2), and, as a result, all mankind are now sinners by nature and by conduct (3) and are justly under divine condemnation (4).

Some places where taught: (1) Gen. 1:27, 31; 2:16-17; Eccles. 7:29. (2) Gen. 3:6-7; Rom. 5:12, 19. (3) Ps. 51:5; Is. 53:6; Rom. 3:9-18, 23; 5:15-19; James 2:10. (4) John 3:36; Rom. 1:20.

Section 5. Concerning the Lord Jesus Christ

We believe that the Lord Jesus Christ is both truly God and truly man (1). His literal human body was miraculously conceived by the power of the Holy Spirit, and He was born of a human mother who was a virgin (2). He was the God-Man with two natures, divine and human (3). He lived a sinless life on earth, died on the cross as a substitute for sinners and bearing the judgment of their sins, and was raised bodily from the tomb as a testimony to the sufficiency of His sacrifice and as a guarantee of His people's future resurrection (4).

He now is in heaven as the great High Priest of His people (5). He will return for His people at the rapture of the Church, and later to the earth to reign following the tribulation period (6).

Some places where taught: (1) Phil. 2:5-8. (2) Is. 7:14; Lk. 1:26-38. (3) John 1:1-2, 14; John 8:58; Phil. 2:7-8. (4) Lk. 24:1-6; I Pet. 2:21-24; Lk. 24:1-6; I Cor. 15:1-7, 23-26. (5) Heb. 4:14. (6) Matt. 24:30-31; I Cor. 15:51-52.

Section 6. Concerning the Holy Spirit

We believe that the Holy Spirit is a divine Person, co-equal with God the Father and God the Son (1). He was active in creation (2). He convicts men of sin (3). He indwells each believer (4). He performs various ministries such as regenerating, sealing, guiding, teaching, sanctifying, and strengthening (5).

Each believer has been sanctified positionally in Christ, is being sanctified by the continuing work of the Spirit, and ultimately at Christ's coming will be completely sanctified (6). While the believer can have victory over sin through the power of the Spirit, his sin nature will not be eradicated in this life (7).

The Holy Spirit bestows spiritual gifts upon believers, these gifts being special abilities for service. Some gifts, such as tongues, prophecy, and healing, were temporary signs or revelatory gifts and have ceased (8).

It is the believer's privilege to be filled with the Spirit and thus to produce fruit unto God and to live a joyous and productive Christian life (9).

Some places where taught: (1) II Cor. 13:14. (2) Gen. 1:1-2. (3) John 16:8-11. (4) I Cor. 6:19-20. (5) John 3:3; Rom. 8:14; Eph. 1:13, 17; 3:16. (6) I Cor. 1:2; 12:4-7, 11; II Cor. 3:18. (7) I John 1:8. (8) II Cor. 12:12; Heb. 2:4; I Cor. 13:8. (9) Eph. 5:18.

Section 7. Concerning Personal Godliness

We believe that the result of being filled with the Spirit is a life of personal godliness (1). The believer is to repudiate the world and its patterns of life and thought (2), and to present himself as a living sacrifice to God (3). Christians must guard against the notion that holiness is produced by obedience to rules and regulations, as well as the concept that life under grace permits us to indulge in the sins of the flesh. Life under grace does not allow the believer to live as he wishes (4). He is under a divine mandate to be holy (5). The teaching of Scripture regarding the Christian life is not merely positive in nature, but is also negative, warning the believer against sin.

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A fruitful Christian life is produced through daily fellowship with the Lord and the control of the Holy Spirit (6).

We stand against immorality as is so often condemned in God's Word. We believe that the marriage bond is holy and that there should be no sexual relationships between persons who are not married to one another (7). We believe that intercourse between persons of the same sex is contrary to nature and to the explicit teachings of Scripture and is to be condemned (8). 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 that any form of homosexuality, lesbianism, transvestism, bisexuality, bestiality, incest, fornication, adultery, and pornography are sinful perversions of God's gift of sex. We believe that God disapproves of and forbids any attempt to alter one's gender (collectively, 9). We believe that the only legitimate marriage is the joining of one man and one woman (10).

Some places where taught: (1) Titus 1:1. (2) John 2:15-17. (3) Romans 12:1-2. (4) Titus 2:11-14. (5) I Peter 1:16. (6) Galatians 5:22-24. (7) Exodus 20:14; I Cor. 6:18; Prov. 5:1-21. (8) Lev. 20:13; Rom. 1:26-27. (9) Gen. 1:26-28; Gen. 2:24; Gen. 19:5, 13; Gen. 26:8-9; Lev. 18:1-30; Deut. 22:5; Rom. 1:26-29; I Cor. 5:1; 6:9; I Thes. 4:1-8; Heb. 13:4. (10) Gen. 2:24; Matt. 19:4-6; Rom. 7:2; I Cor. 7:10; Eph. 5:22-23.

Section 8. Concerning Angels

We believe in the existence of angels who are mighty spiritual beings that were created by God. They serve Him in various ways and are specially appointed to watch over and minister to God's people (1).

We believe that at some time in the past a large number of angels, under the leadership of him who is called Satan, rebelled against God and were removed from His presence (2). They now roam the universe and are especially active on earth, opposing God and His purposes and ruling over the

spiritual darkness of this world (3). Satan, also called the Devil, is a real person who has tremendous power and is the enemy of God's people. He is destined to be judged by Christ at His return and finally to be eternally incarcerated in the lake of fire (4).

Some places where taught: (1) Heb. 1:6, 14. (2) Matt. 25:41. (3) Eph. 6:12. (4) Rev. 20:1-3, 10.

Section 9. Concerning Salvation

Salvation is made free to all by the gospel. It is initiated by God and is accomplished by grace apart from any human works (1). It is the duty of all persons to accept it by personal faith (2). Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Christ as Savior (3). All who believe in the Lord Jesus Christ are forgiven, regenerated, and justified, i.e. declared righteous (4). The perfect righteousness of Christ is imputed to them (5). They are given spiritual life which is manifested in their growth in grace (6). True believers are saved forever and can never be lost (7).

Some places where taught: (1) Eph. 2:8-9. (2) John 3:16; Acts 16:31. (3) John 5:40; Rom. 2:5; I Tim. 2:4. (4) Rom. 5:1; Eph. 1:7; I Pet. 1:23. (5) II Cor. 5:21. (6) II Pet. 3:18. (7) John 10:27-30.

Section 10. Concerning the Church

We believe that the Church, the Body of Christ, is composed of all true believers who are placed into that Body by the baptizing work of the Holy Spirit (1). The Church is distinct from Israel (2).

We believe that a local, visible church is an organized congregation of immersed believers (3), associated together by a common faith and fellowship in the gospel. Such a church is to be governed by the Word of God (4), and to observe the ordinances of baptism (the immersion of true believers only) and the Lord's Table (5). Its scriptural officers are male believers referred to in Scripture as bishops (pastors) and deacons. A church normally has one pastor under whose direction other

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pastors function (if there is more than one pastor). The qualifications and duties of a pastor are defined in the Epistles to Timothy and Titus (6).

A local church is autonomous, is not to be subject to the control of any outside persons or organizations, and has the power and right to confess its own faith and conduct its own affairs in accordance with the teachings of the New Testament.

On all matters of membership, polity, government, discipline, and benevolence, the will of the local church is final (7).

We believe that both Christian baptism and the Lord's Supper are each a symbolic memorial and a prophecy (8). We believe that Christian baptism is the single immersion in water of a believer (9), performed in the name of the Father, the Son, and the Holy Spirit (10). It shows forth, in solemn and beautiful figure, our faith in the crucified, buried, and risen Savior, and our death to sin and resurrection to a new life (11). Baptism is prerequisite to the privileges of church membership and participation in the Lord's Supper (12). At the Lord's Supper the members of the Church, by the use of bread and the fruit of the vine, commemorate together the death of Christ (13). This commemoration should always be preceded by careful self-examination (14).

The church and its members should have as primary goals the evangelization of their own area, the extension of the gospel to the ends of the earth through biblical missionary methods, and the edification of believers (15).

Some places where taught: (1) Matt. 16:18; I Cor. 12:13; Eph. 1:22-23. (2) Eph. 3:3-6. (3) Acts 2:41-42. (4) II Tim. 3:16-17. (5) Matt. 28:19-20; I Cor. 11:23-24. (6) I Tim. 3:1-16; Titus 1:5-9. (7) Matt. 18:15-18; Acts 6:3-5; I Cor. 5:4-5, 13; I Tim. 3:15. (8) Rom. 6:3-4; I Cor. 11:26. (9) Acts 8:36-39. (10) Matt. 28:19. (11) Rom. 6:3-4. (12) Acts 2:41-42. (13) I Cor. 11:26; Matt. 26:29. (14) I Cor. 11:28. (15) Acts 8:4; 11:20-21.

Section 11. Concerning the Lord's Day

We believe that the first day of the week is the Lord's Day, set apart for spiritual purposes. It commemorates the resurrection of the Lord Jesus Christ from the dead (1). It is a time for corporate worship and for spiritual growth (2).

Some places where taught: (1) John 20:1, 19. (2) Acts 20:7; I Cor. 16:1-2.

Section 12. Concerning Heresy, Apostasy, and Compromise

We believe that the Word of God predicts widespread apostasy from the revealed Christian faith as the time of Christ's coming draws nearer (1), and that obedient believers and local churches are to practice complete separation from these who deny the faith. The Scripture teaches that we are not to seek to win them to the faith by fellowshiping with them, but rather we are to identify them, rebuke them, and withdraw ourselves from any spiritual communion with them (2). The principle of separation, as opposed to infiltration or collaboration, is clearly taught.

We also believe that we are to refuse ecclesiastical fellowship and organizational cooperation to those who are truly born again but who espouse doctrines that are contrary to Scripture or are engaged in practices that are not consistent with the Word and with a separated walk (3).

Some places where taught: (1) II Pet. 2:1-3; I John 4:1. (2) Rom. 16:17; II Cor. 6:17; Tit. 1:13. (3) Gal. 2:11-21; II Thess. 3:6-12.

Section 13. Concerning Civil Government and Religious Liberty

We believe that civil government is of divine appointment and is for the maintenance of good order in human society (1). Believers are to pray for, honor, and obey civil authorities (2) except where to do so would be to violate plain commands and principles of the Word of God (3). The Church and the State

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have separate spheres of authority and the State has no valid jurisdiction over the ministry of the Church (4). The State should not favor one ecclesiastical group over another, nor should the State impose taxes for the support of any form of religion. A free church in a free State is the Christian ideal.

Some places where taught: (1) Rom. 13:1-7. (2) Tit. 3:1; I Pet. 2:13-14; I Tim. 2:1-3. (3) Acts 4:18-20; 5:29. (4) Matt. 22:21.

Section 14. Concerning Future Events

We believe that there is a radical and essential difference between the righteous and the wicked. Those who are righteous will enter into eternal bliss with Christ and those who are wicked will be lost forever (1).

We believe that the Scriptures teach that at death the spirit and soul of the believer pass into the presence of Christ and remain in conscious joy until the resurrection of the body when Christ comes for His own (2). The blessed hope of the believer is the imminent, personal, pretribulational, premillennial appearance of Christ to rapture the Church, His bride, prior to the seventieth week of Daniel (3). God's righteous judgments will then be poured out upon an unbelieving world during the seven years of tribulation (4). The climax of this fearful era will be the physical return of Jesus Christ to the earth in great glory to reestablish the Davidic kingdom (5). Israel will be saved and restored as a nation (6). Satan will be bound, and the curse essentially will be lifted from the physical creation (7). Following this thousand-year reign of Christ (the Millennium), the Great White Throne Judgment will occur, at which time the bodies and souls of the wicked shall be reunited and cast into the lake of fire, a divinely appointed place of eternal torment (8). The saved will enter the city which God has prepared for His own and will live with the Lord in resurrected and glorified bodies (9).

Some places where taught: (1) Mal. 3:18; John 3:16-18. (2) I Cor. 15:51-57; II Cor. 5:8. (3) I Thess. 4:13-18; Titus 2:13. (4) Rev. 6:17. (5) Rev. 19:11-20:6. (6) Rom. 11:26-27. (7) Is. 35:1-7. (8) Rev. 20:7-15. (9) Phil. 3:20-21; Rev. 21:1-3.

Addendum: Statement on Biblical Manhood and Womanhood

There is great uncertainty in our culture concerning the proper roles of men and women and the relationship between the two sexes. This ambivalence has influenced the church, and within evangelicalism there is a growing promotion of feminist egalitarianism and a neglect or distortion of the biblical teaching on the subject. This has resulted in the reinterpretation of particular Scripture passages in order to make them conform to the spirit of the culture of our day.

This leads the seminary to express its affirmation of the biblical teaching on this subject and to express its commitment to Scripture as the final authority for all doctrine and practice. While respecting those who may disagree with the seminary's position, our hermeneutic drives us to the position that today is called the complementarian view of men and women and their relationship to each other in the home and church. One of the best statements of this position is the Danvers Statement, and for this reason we have included its affirmations so that our viewpoint on the subject is made clear.

Based on our understanding of biblical teachings, in agreement with the Danvers Statement, we affirm the following:

- Both Adam and Eve were created in God's image, equal before God as persons and distinct in their manhood and womanhood.
- Distinctions in masculine and feminine roles are ordained by God as part of the created order, and should find an echo in every human heart.
- Adam's headship in marriage was established by God before the Fall, and was not a result of sin.
- The Fall introduced distortions into the relationships between men and women.
 - In the home, the husband's loving, humble headship tends to be replaced by domination or passivity; the wife's intelligent, willing submission tends to be replaced by usurpation or servility.
 - In the church, sin inclines men toward a worldly love of power or an abdication of spiritual responsibility,

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and inclines women to resist limitations on their roles or to neglect the use of their gifts in appropriate ministries.

- The Old Testament, as well as the New Testament, manifests the equally high value and dignity which God attached to the roles of both men and women. Both Old and New Testaments also affirm the principle of male headship in the family and in the covenant community.
- Redemption in Christ aims at removing the distortions introduced by the curse.
 - In the family, husbands should forsake harsh or selfish leadership and grow in love and care for their wives; wives should forsake resistance to their husbands' authority and grow in willing, joyful submission to their husbands' leadership.
 - In the church, redemption in Christ gives men and women an equal share in the blessings of salvation; nevertheless, some governing and teaching roles within the church are restricted to men.
- In all of life Christ is the supreme authority and guide for men and women, so that no earthly submission—domestic, religious, or civil—ever implies a mandate to follow a human authority into sin.
- In both men and women a heartfelt sense of call to ministry should never be used to set aside biblical criteria for particular ministries. Rather, biblical teaching should remain the authority for testing our subjective discernment of God's will.
- With half the world's population outside the reach of indigenous evangelism; with countless other lost people in those societies that have heard the gospel; with the stresses and miseries of sickness, malnutrition, homelessness, illiteracy, ignorance, aging, addiction, crime, incarceration, neuroses, and loneliness, no man or woman who feels a passion from God to make His grace known in word and deed need ever live without a fulfilling ministry for the glory of Christ and the good of this fallen world.
- We are convinced that a denial or neglect of these principles will lead to increasingly destructive consequences in our families, our churches, and the culture at large.

The Danvers Statement was prepared by several evangelical leaders at a Council on Biblical Manhood and Womanhood meeting in Danvers, Massachusetts, in December, 1987. It was first published in final form by the CBMW in Wheaton, Illinois, in November, 1988. Used by permission.

Publications

In the Nick of Time

In the Nick of Time is a weekly, electronic publication from the faculty of Central Seminary. Its purpose is to educate the school's constituency in matters of theology, religion, and culture.

Other Publications

Central Seminary encourages its faculty and cabinet to publish articles, pamphlets, and books for the benefit of God's people.

Conferences

Fall Conference

Every fall Central Seminary conducts its annual Fall Conference. Workshops and plenary sessions are offered that present theological and practical material from the faculty and guest speakers. Alumni, pastors, and friends from across the nation attend.

MacDonald Lectures Series

During the spring Central Seminary conducts the MacDonald Lectures Series in Bible and Theology. This lecture series was created in memory of Charles MacDonald, Th.D. (1903-1971), beloved professor of pastoral theology at Central Seminary. Dr. MacDonald pastored churches in Illinois and Michigan before coming to Central Seminary to teach. His gracious and loving approach to the ministry served as an example for many who studied under him and observed his life.

Missions Conference

Central Seminary, in cooperation with Fourth Baptist Church, conducts a missions conference each spring. Missionaries from various fields are invited to speak.

ADMINISTRATIVE INFORMATION

Seminary Personnel

Board of Trustees

Class of 2022

Milt Andrews	Columbia Hgts MN	Retired
Tim Emslie	Plymouth MN	Businessman
Marlon Mielke	Milltown WI	Pastor
Randy Quiring	Prior Lake, MN	Businessman
Jay Russell	Robbinsdale MN	Businessman
Don Steinhart	Plymouth MN	Businessman

Class of 2023

Timothy Graham	Pine Islane MN	Pastor
Emmanuel Malone	Gilbert AZ	Retired
Don Odens	Brooklyn Park MN	Retired
Donald Oglivie	Motley MN	Retired
Lee Ormiston	Minneapolis MN	Retired
Mark Stuckey	Maple Grove MN	Physician

Class of 2024

Greg Adams	Kennedale TX	Pastor
Steven Bauder	Boyceville WI	Retired
Ronald Groschel	Prior Lake MN	Retired
Douglas McLachlan	St. Michael MN	Retired
Craig Muri	Plymouth MN	Retired
Shad Vork	Stillwater MN	Pastor
Ralph Warren	Zion IL	Pastor

Board Advisors

Alumni Association President
Student Body President

Board Member Emeritus

Charles Hauser	Louisville KY	Retired
Gerald Webber	Sebring FL	Retired

Board of Trustees Officers

Craig Muri	Plymouth MN	Chairman
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Corporation Officers

Eric Fjetland	Treasurer
Matthew Morrell	President
Shad Vork	Secretary

Fourth Baptist Designated Trustees

Ben Davis
Mark Gehrke
Les Leith
Sam Macalus

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ADMINISTRATIVE INFORMATION

Cabinet and Full-Time Faculty

Kevin T. Bauder



- Research Professor, 2011–
- B.A., Faith Baptist Bible College
- M.Div., Th.M., Denver Baptist Theological Seminary
- D.Min., Trinity Evangelical Divinity School
- Ph.D., Dallas Theological Seminary

Kevin engaged in pastoral ministry and church planting in Colorado, Iowa, and Texas. His prior teaching experience includes a professorship in ecclesiastical history at Denver Baptist Bible College, where he also served as dean of men. For five years he was the editor of *Ruminations*, a journal devoted to helping pastors do the work of the mind. He served as president at Central Seminary, 2003–2011. He is a chaplain with the Civil Air Patrol, the auxiliary of the United States Air Force. Kevin's academic interests include ecclesiological issues, Baptist distinctives, and the development of American evangelicalism and fundamentalism. He and Debra have two children.

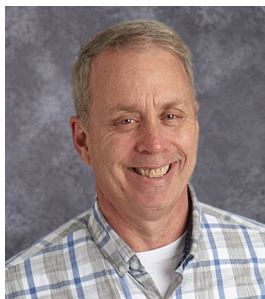
Stephen W. Davis



- WCTS Station General Manager
- B.A., Pillsbury Baptist Bible College
- M.Div., Central Baptist Theological Seminary
- D.Min., Central Baptist Theological Seminary

Steve was brought up in a pastor's home coming to a personal knowledge of Christ at an early age. He learned radio announcing at WCTS during his seminary career. He has served in Iowa churches. Steve returned to WCTS, where he has served in various managerial capacities since 1998. His personal interests include teaching, music, reading, painting, shooting. Steve and Diane have a son and two grandchildren.

Eric Fjetland



- Vice President of Institutional Finances
- A.A.S., Community College of the Air Force
- B.T.M., Peru State College
- M.A., Bellevue University

Eric was born and brought up in Fridley, Minnesota. He was saved as a adult. Eric served 20 years activity duty in the U.S. Air Force. He has been in business jobs and in ministry as a Christian school administrator and on staff at Bob Jones University. Eric enjoys working with people of all age groups, building classic cars, and picking up anything old and rusty. Eric and Patricia have a son.

Ronald D. Gotzman



- Vice President of Advancement, 1995–
- B.A., Pillsbury Baptist Bible College
- M.Div., Central Baptist Theological Seminary

Ron served as a youth pastor for over 12 years in Minnesota and Michigan before joining the staff at Central Seminary. His favorite pastime is golf. He and Christy have two daughters and five grandchildren.

Preston Mayes



- Chair and Professor of Old Testament, 2020–
- B.A., M.A., Bob Jones University
- M.Div., Th.M., Calvary Baptist Theological Seminary, Lansdale, PA
- Ph.D., Trinity Evangelical Divinity School, Deerfield, IL

Preston was born and brought up in Rochester, New York. He served as Professor of Old Testament for 22 years at

ADMINISTRATIVE INFORMATION

Maranatha Baptist University and Seminary. Preston enjoys bowling, water-skiing, and reading. He is married to Traci and they have four children.

Matthew D. Morrell



- President, 2015–
- Adjunct Instructor of Practical Theology
- Board Chairman, Central Baptist Theological Seminary, 2009-2015
- B.A., Northland Baptist Bible College
- M.Div., Th.M., Central Baptist Theological Seminary
- D.Min., Northland International University

Matt grew up in a pastor's home, immersed in ministry activity since his earliest remembrances. He pastored at Chisago Lakes Baptist Church for ten years before following God's leading to Fourth Baptist Church in 2008. He has taught in multiple venues at home and overseas and is a contributing author to the book, *The Pastor: A Guide for God's Faithful Servant*. Matt and Kim have five children.

Jonathan R. Pratt



- Vice President of Academic Affairs, 2010–
- Chair and Professor in New Testament, 2008–
- B.A., Pillsbury Baptist Bible College
- M.Div., Th.M., Central Baptist Theological Seminary
- Ph.D., Dallas Theological Seminary

Jon was born in Minneapolis during his father's final year as an M.Div. student at Central Seminary and trusted in Christ at an early age. He has served as associate pastor at Eden Baptist Church, associate professor of Bible at Maranatha Baptist Bible College, and assistant pastor at Chisago Lakes Baptist Church. His personal interests include reading, playing soccer and other sports. Jon and Elaine have four children and four grandchildren.

Matthew Shrader



- Director of Recruitment and Retention, 2018–
- Assistant Professor of Church History, 2019–
- B.A., Faith Baptist Bible College
- M.A. and M.Div., Faith Baptist Bible Seminary
- Th.M., Central Baptist Theological Seminary
- Ph.D., Trinity Evangelical Divinity School

Matt has served as associate pastor in Smithville, Missouri, and has worked with Aletheia Baptist Ministries. Matt enjoys reading, Denver sports teams, English soccer, and time with his family. His major interest is to explore the history and roots of his own theological heritage, particularly northern Baptists in nineteenth-century America. Matt and Tarah have three children.

Brett J. Williams



- Provost/Executive Vice President, 2016–
- B.A., Pillsbury Baptist Bible College
- M.Div., Central Baptist Theological Seminary
- Ph.D., Central Baptist Theological Seminary

Brett was born and brought up in Littleton, Colorado. He accepted Christ as a young man and decided to pursue theology and full-time ministry while in college. He has pastored in Austin, Minnesota, and taught as an adjunct for several institutions. He enjoys reading, watching football, and backpacking. Brett and Naomi have three children.

ADMINISTRATIVE INFORMATION

Adjunct Faculty

Roy E. Beacham

- Chair and Professor of Old Testament, 1976–2019
- Senior Professor of Old Testament, 2019–
- Director of Institutional Effectiveness, 2005–2019
- B.A., Pillsbury Baptist Bible College
- M.Div., Th.M., Central Baptist Theological Seminary
- Th.D., Grace Theological Seminary Graduate Studies, Institute of Holy Land Studies, Jerusalem

Roy was brought up in Newton, Kansas, and through the godly influence of his parents received Christ at an early age. Roy served on the staff of Fourth Baptist Church from 1975–1983 as an assistant pastor and as minister of music. He has taught graduate and post-graduate courses in various states and has led study trips to Israel and Greece. He serves as a chaplain for the Plymouth Police Department. His personal interests include music, reading, travel, hunting, and camping. Roy and Jan have three children and several grandchildren.

Bryan Blazosky

- Adjunct Professor of New Testament
- B.A., Bob Jones University
- M.A., Northland International University
- M.Div., Faith Baptist Theological Seminary
- Ph.D., Ridley College, Melbourne, Australia

Bryan serves as the senior pastor of Richfield Bible Church in Richfield, Minnesota. He was a professor of New Testament, Greek, and Biblical Theology at Northland International University from 2006–2015, while also serving as librarian from 2013–2015. Bryan is married to Tricia and they have four children.

Jeff Brown

- Adjunct Professor of Missions
- B.S., Ball State University
- M.Div., Central Baptist Theological Seminary
- Th.M., Central Baptist Theological Seminary
- Ph.D., Central Baptist Theological Seminary

Jeff grew up in Indiana. He was saved as a young boy. During his final year of college, studying Biology, the Lord called him into the Gospel ministry. After college, he attended Central Baptist Seminary. He spent seven years as a pastor in rural west Michigan and 31 years as a church-planting missionary in Germany with Baptist Mid-Missions. He was involved with strategic planning for the mission for 10 years. He has published five books (three in German), as well as discipleship materials. Jeff and his wife, Linda, have been married for 44 years. They have four grown children.

L. Mark Bruffey

- Adjunct Professor of Greek
- B.A., Bible, Pensacola Christian College
- M.Div., Calvary Baptist Theological Seminary
- Th.M., New Testament, Calvary Baptist Theological Seminary
- M.L.I.S., University of Wisconsin Milwaukee
- Ph.D., Central Baptist Theological Seminary

Mark teaches first year Greek, functions as part-time librarian and registrar. He enjoys the ministry of pulpit supply. Avocationally, Mark loves to play the guitar. He and Melody reared two children.

Nicolas Ellen

- Visiting Professor of Biblical Counseling
- B.A., University of Houston, Texas
- M.A., Dallas Theological Seminary
- M.A., Master's University
- D.Min., Southern Baptist University
- Ph.D., Southwestern Baptist Seminary

Nicolas is a certified counselor and fellow with the Association of Certified Biblical Counselors. He is the founder of the Expository Counseling Center, LLC, and a senior member of the Biblical Counseling Framework. He is the senior pastor of Community of Faith Bible Church in Houston, TX. He and his wife, Venessa, have two children and four grandchildren.

Kraig Keck

- Adjunct Professor of Biblical Counseling
- B.A., Northland Baptist Bible College

ADMINISTRATIVE INFORMATION

- M.Div., Calvary Baptist Theological Seminary
- D.Min., Westminster Theological Seminary

Kraig is on the faculty of Faith Baptist Bible College and Seminary in Ankeny, Iowa. His ministry experience includes Christian camp work, Christian publishing, senior pastorate, and pastoral counseling. Kraig and Laura have four children.

Robert A. Lillo

- Adjunct Professor of New Testament
- B.S., Western Baptist College
- Th.M., Northwest Baptist Seminary
- Ph.D., Central Baptist Theological Seminary

Rob was a pastor and missionary serving in Canada, the United States, and Nigeria, West Africa. He has contributed to several books on education and New Testament studies for Africa Christian Textbooks. He and Adrienne reside in the United States but return to Nigeria regularly to teach at the University of Jos.

Emmanuel Malone

- Adjunct Professor of Practical Theology
- B.S., Southern University
- M.B.A., Case Western Reserve University
- M.Div., Calvary Baptist Theological Seminary
- D.Min., Trinity Evangelical Divinity School

Emmanuel pastored in West Philadelphia, Chicago and Joliet, Illinois, and Minneapolis, retiring in 2016. He is currently involved in mission efforts in Trinidad, Tobago and Liberia. He and Claudia reared three children and have seven grandchildren.

Charles McLain

- Adjunct Professor of Old Testament
- B.A., Pillsbury Baptist Bible College
- M.A., Dropsie College
- M.Div., Th.M., Central Baptist Theological Seminary
- Ph.D., Westminster Theological Seminary

Chuck spent four years in pastoral ministry in Minnesota before taking a position as professor of Old Testament at Calvary Baptist Theological Seminary in Lansdale, Pennsylvania. He continued in church ministry during his tenure at Calvary Seminary by serving Calvary Baptist Church in various lay capacities. After thirty years of full-time academic ministry, Chuck and his wife Suzanne now reside in Eau Claire, Wisconsin, enjoying their three children and grandchildren.

Donald L. Odens

- Adjunct Professor of Practical Theology
- B.A., Pillsbury Baptist Bible College
- M.Div., Central Baptist Theological Seminary
- Th.M., Central Baptist Theological Seminary
- D.D., Central Baptist Theological Seminary

Don has been on adjunct staff at Central Seminary and at the Romanian campus. He served in pastoral ministry since 1974, retiring from Liberty Baptist Church of Eden Prairie, Minnesota, in 2015. Don taught college and seminary level courses in Australia, Jamaica, Peru, Russia, St. Vincent, Ukraine, and China. He has conducted seminars and Bible conferences in the United States and other countries. He is a widower with four children and four grandchildren.

Lee Ormiston

- Adjunct Professor of Missions and Evangelism
- M.E.B.S., North Dakota State University
- M.A., Central Baptist Theological Seminary
- D.S.M., Northland International University

Lee served for a number of years on the pastoral staff of Fourth Baptist Church. Since 1996, he has been the senior pastor of Family Baptist Church located in the heart of Minneapolis. In addition to his pastoral ministries, he also serves on the board of a major missions agency. Lee and Pam reared six children and have several grandchildren.

Michael P. Riley

- Adjunct Professor of Systematic Theology
- B.A., Bob Jones University
- M.Div., Detroit Baptist Theological Seminary
- Ph.D., Westminster Theological Seminary

Michael served on staff at International Baptist College and Seminary, Chandler, Arizona, from 2004–2009. He came to Central Seminary as assistant to the president, 2010–2012. He is the pastor of Calvary Baptist Church, Wakefield, Michigan, where he lives. Michael and Alicia have five children. He enjoys golf, chess, reading, and coffee.

Joshua D. Stephens

- Visiting Professor of Biblical Counseling
- B.A., Pillsbury Baptist Bible College
- M.A.B.C., Central Baptist Theological Seminary
- M.Div., Central Baptist Theological Seminary
- D.Min., Southern Baptist Theological Seminary

Joshua is certified with the Association of Certified Biblical Counselors and is the Founder/Executive Director of the Biblical Counseling Alliance. He is an associate pastor at Palmetto Baptist Church in Piedmont, South Carolina. Josh and Michelle have five children.

Academic Staff

L. Mark Bruffey	Librarian
L. Mark Bruffey	Registrar

Operations and Support Staff

Debra Bauder	Office Assistant
Laura Glassel	Office Assistant
Tim Kauffman	IT
Joanna Harmon	Finance Office
Matthew Shrader	Recruitment and Retention

CALENDAR OF EVENTS

Fall Semester 2021

Aug 16	Seminary Golf Tournament
Aug 17–19	Faculty In-Service
Aug 20	Entrance Exams
Aug 20	New Student Orientation; Last day for Fall Registration
Aug 23	Regular Classes Begin
Aug 23–27	Drop/Add Week
Sept 3	Last day to apply for Fall General Scholarship
Sept 6	Labor Day – No classes
Sept 10	Summer Module Course work due
Sept 11	Seminary Picnic
Sept 24	Summer Module Grades due
Oct 8	Last day to withdraw from class without penalty
Oct 12	Fall Conference – No classes
Nov 4	New Board Member Orientation
Nov 4–5	Fall Board Meeting
Nov 5	Registration for Spring Courses opens
Nov 8–12	Modular I Courses
Nov 15–19	Modular II Courses
Nov 24–26	Thanksgiving Break – No classes
Dec 10	Last Day of Classes
Dec 13–17	Finals Week
Dec 16	New Student Orientation

The most current calendar is available at www.centalseminary.edu.

Spring Semester 2022

Jan 3	Last day for Spring Registration
Jan 3–21	Modular I Courses
Jan 4–7	DMin Seminar
Jan 24	Regular Classes Begin
Jan 24–28	Drop/Add Week
Feb 4	Last day to apply for Spring General Scholarship
Feb 8	MacDonald Lecture Series – No classes
Feb 11	Course Work for Fall Modular I and II due
Mar 12	Spring Student Banquet
Mar 14–16	Missions Conference
Mar 18	Registration for Summer Modules opens; Last day to withdraw from class without penalty
Mar 28–Apr 1	Academic Assessments
April 4–8	Modular II Course; Senior Doctrinal Defense
April 11	Friends & Family Banquet
April 15	Registration for Fall Semester opens
May 6	Last Day of Class
May 9–12	Finals Week
May 12–13	Spring Board Meeting
May 14	Commencement
May 27	Spring Semester Grades due
June 3	New Student Orientation; Last Day for Summer Registration
June 6–10	Summer Modules
June 6	Drop/Add Day for Summer Modules
June 24	Course Work for Spring Modular II due
Jun 28–Jul 1	DMin Seminar
Jul 8	Spring Modular II & III grades due

—End of Catalog—