

CENTRAL BAPTIST  
*Theological Seminary*  
OF VIRGINIA BEACH

CATALOG

**CATALOG**  
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## **Introduction**

### **A Word from our President**

I invite you to explore Central Baptist Theological Seminary of Virginia Beach within the pages of this catalog. You will find an answer to the prayers of many saints who have asked God to raise up a fundamental Baptist seminary on the East Coast. God alone has built Central for the sole purpose of training men and women in the Word of God and teaching them to develop a grace philosophy of ministry. What a combination: grace and truth!

Central was incorporated in 1995 and began its academic activities the following year. Now, there is a growing student population, a library of over 37,000 volumes, a new facility, and a faculty with doctorates from reputable schools with pastoral and missionary experience. Central places a clear emphasis on global evangelism and a philosophy of biblical grace.

Central recognizes that any student who desires a graduate theological education is making one of the most important decisions of his or her life. This decision will affect both ministry effectiveness and ministry vision. This catalog represents Central's commitment of excellence to train every student in God's Word for God's glory. As an institution, it stands ready to challenge and prepare you, a future CBTS student, to be all that God has created you to be.

Thank you for your interest in Central Baptist Theological Seminary, and I invite you to visit our campus and see for yourself what God is doing!

Daniel K. Davey, Th.D.  
President

## About CBTS

### Objectives

Central Baptist Theological Seminary of Virginia Beach provides post-baccalaureate biblical education which is Christ-centered, text-based, exegetically sound, theologically coherent, and instilled with a grace philosophy of ministry. Operating in accordance with the biblical mandates of Matt 28:19-20 and 2 Tim 2:2, CBTS strives to prepare men and women to accurately handle the Word of God in ministries appropriate to their biblically designated roles, encouraging them to invest their lives in local church ministries, pastorates, missions, and Christian education, both locally and globally.

### Mission Statement

The mission of CBTS is to equip each student for local church ministry and missions worldwide through biblical academic training in a ministry-based environment that seeks to honor the Lord Jesus Christ and to uphold the inerrant Word of God.

This mission statement in summary form is, *Sharpening Servants for Global Ministry* and is fulfilled through a compassionate commitment to the text of Scripture taught in the context of a local church and applied to every aspect of life and ministry with an emphasis on the biblical philosophy of grace.

### Doctrinal Statement

The faculty of CBTS believes that a careful exegesis of the biblical text leads to a dispensational, pre-millennial, and pre-tribulational perspective on Scripture. However, the Scripture itself, rather than any tradition, is understood as the final authority on all matters of life and faith. This doctrinal position is consciously implemented within the context of the grace philosophy of ministry, and encourages godly living in accordance with the Word of God and the example of Christ. The full doctrinal statement is available in the Appendix of this catalog and on the CBTS website.

### Education Philosophy

CBTS is committed to presenting divine truth from the Bible, using its original languages as its primary foundation. Since Scripture is viewed as the authoritative and exclusive revelation from God to man, all forms of philosophical relativism, which deny the complete authority of the Holy Scriptures, is rejected. True scholarship is understood as that which submits to the authority of Holy Scripture and, in so doing, rejects the exaltation of human intellect above the written Word of God.

CBTS is a local church based graduate school designed to positively contribute to the larger body of Christ through godly scholarship and through the preparation of humble servants who can rightly divide the Word of God.

### CBTS Distinctives

There are a number of theological seminaries in the United States which provide excellence in academics from the perspective of the authority of Scripture and the supremacy of Christ. However, a common problem encountered in seminary life is the integration of academics with piety in life. To address this difficulty institutions sometimes require spiritual formation courses which are implemented to keep the student focused on the practical implementation of what is learned into daily life. CBTS is distinct from other seminaries in that the integration of piety and academics is not a problem to be resolved—it is our foundational philosophy. At CBTS, every aspect of academic training and life exists within the conscious and intentional focus on the study of Scripture as inextricably linked with, and resulting in, godliness in daily life.

### History

Central Baptist Theological Seminary of Virginia Beach is a work of God's grace. God placed the burden for this educational ministry on the heart of Daniel K. Davey in consultation with Ernest D. Pickering, who, at the time, was the President of Central Baptist Theological Seminary, MN. The

discussions between Drs. Davey and Pickering were encouraged and approved by Colonial Baptist Church in Virginia Beach, which became the host church for the new seminary. After several years of preliminary discussions, Central Baptist Theological Seminary, Virginia Beach was incorporated in November of 1995. Two classes were taught in the summer of 1996 and the first full semester began that fall. The generous sharing of God-given resources from Colonial Baptist Church and Central Baptist Theological Seminary, MN resulted in the establishment of a seminary on the East coast which is committed to the authority of Scripture and personal devotion to Jesus Christ, with both being worked out in a context of a biblical philosophy of grace.

### **Facilities**

CBTS is located on the campus of Colonial Baptist Church. The church has graciously built a state-of-the-art Christian Education building for seminary classrooms, office spaces and the library. In addition to the academic facilities, the campus also includes the international headquarters of Missions to Military Thus, CBTS is ideally located in the context of a local church ministry and a worldwide missions organization.

### **Library**

A theological library supports the educational programs of CBTS. The Ernest D. Pickering Seminary Library consists of over 37,000 volumes, an expanding periodical collection (paper and electronic), and incorporates the latest computer research technology. Our goal is to consistently and aggressively expand our library holdings so that our students can have the tools to undertake credible theological research. In addition to our library, students have access to several libraries in the greater Hampton Roads area with excellent resources for biblical and theological study.

### **Location and Costs**

Education at CBTS is affordable and is offered in innovative formats without compromising course content. Contact the Registrar for additional information.

The mild climate of Virginia Beach is an excellent place to prepare for the Lord's work. The seminary is located thirty minutes from the Atlantic Ocean, fifty minutes east of historic Williamsburg, and three hours from the scenic Blue Ridge Mountains. Within just a few miles of CBTS are several major universities that house excellent libraries. Additionally, the world's largest naval base is within twenty minutes of our campus and provides many outreach ministries.

### **Accreditation and Approval**

Central Baptist Theological Seminary of Virginia Beach is approved by the Council of Higher Education from the Commonwealth of Virginia to provide theological education and is fully accredited by the Transnational Association of Christian Colleges and Schools (TRACS). TRACS is recognized by the United States Department of Education (USDE), the Council for Higher Education Accreditation (CHEA) and the International Network for Quality Assurance Agencies in Higher Education (INQAAHE).

## **Student Life**

CBTS exists to educate, train, and mentor students to become effective students of Scripture and servants of Jesus Christ. Therefore, everything is organized for the purpose of furthering this goal.

The philosophy of CBTS is that effective biblical training is inseparable from spiritual development. Therefore, every class is consciously and intentionally conducted in a manner which correlates academics with godliness. Additionally, weekly chapels are held for the purpose of praying, encouraging, exhorting, and instructing the seminary family and to address issues critical to seminary life.

Students are required to regularly attend and to be involved in ministry in a local church. Additionally, they meet regularly with their faculty advisors to discuss their development as a student intellectually, spiritually, and socially.

There is an active Seminary Ladies Fellowship which meets regularly during the academic year to provide encouragement to student spouses and single women. In addition to fellowship and encouragement, special speakers frequently address varied aspects of seminary life and ministry preparedness.

Although employment and housing are the responsibility of each student, CBTS is actively involved in providing assistance in both of these areas.

## Academic Programs

Central Baptist Theological Seminary of Virginia Beach offers four graduate degrees (Master of Biblical Studies, Master of Biblical Studies in Chaplaincy, Master of Divinity, and Master of Theology) and a diploma program (Diploma of Biblical Studies). In each degree program the seminary faculty labor to maintain the delicate balance between scholarship and piety. Each classroom presentation is dedicated to an accurate presentation of the glory of God associated with the subject being taught. Ultimately, the faculty desires to nurture within the student spiritual affections for God that are grounded in and arise out of the eternal Word of God.

### Diploma of Biblical Studies

The Diploma of Biblical Studies (D.B.S.) is a terminal diploma program open to qualified men and women who have not completed an undergraduate degree. CBTS offers this educational option to those who desire to prepare for a support role in the local church or in the work of missions, but whose life circumstances have not allowed the completion of an undergraduate degree. Eligible students must manifest spiritual and theological competency.

The Diploma of Biblical Studies curriculum is identical to the Master of Biblical Studies program. All courses are offered at the graduate level and continuation in the program is based upon maintaining a 2.3 (C+) grade point average. Like the other degrees offered at Central, the Diploma of Biblical Studies is designed to develop within the student theological soundness, along with appropriate affections for God, His people, and those without Christ. Candidates for the D.B.S. must meet all the graduation requirements listed in the seminary catalog.

The curriculum includes the following:

101 Missions and Evangelism	3
201 Hermeneutics	3
MBS Seminar	3
Old Testament Study	3
New Testament Study	3
Systematic Study	3
Historical Study (BH or CH3)	3
Elective 1	3
Elective 2	3
Elective 3	3
Elective 4	3
Elective 5	3
<b>Total</b>	<b>36</b>

### The Master of Biblical Studies

The Master of Biblical Studies is an academic graduate degree designed for men and women who desire an effective support role in the local church and in the work of missions and is formulated in order to develop within the student theological soundness along with appropriate affections for God, His people, and those without Christ.

The curriculum includes the following:

101 Missions and Evangelism	3
201 Hermeneutics	3
MBS Seminar	3
Old Testament Study	3
New Testament Study	3
Systematic Study	3
Historical Study (BH or CH3)	3
Elective 1	3
Elective 2	3
Elective 3	3
Elective 4	3
Elective 5	3
<b>Total</b>	<b>36</b>

### The Master of Biblical Studies in Chaplaincy

The Master of Biblical Studies in Chaplaincy is designed to equip students with the biblical content and ministry skills to serve as chaplains in the United States Armed Forces. The curriculum includes the following:

101 Missions and Evangelism	3	303 Baptist History and Polity	3
102 Intro to Biblical Counseling	3	304 Church History III	3
121 Issues in Biblical Counseling	3	351 Systematic Theology	3 I
120 Counseling for the Home	3	352 Systematic Theology	3 II
103 Pastoral Theology	3	353 Systematic Theology	3 III
104 Preaching	3	354 Systematic Theology	3 IV
201 Hermeneutics	3	356 MBS Seminar	3
202 Old Testament Intro	3	Elective 1	3
251 New Testament Intro	3	Elective 2	3
252 Greek Grammar I	3	Elective 3	3
253 Greek Grammar II	3		
254 Greek Ex Method I	3		
255 Greek Ex Method II	3		
256 Greek Exegesis	3		
		<b>Total</b>	<b>72</b>

### **The Master of Divinity**

The Master of Divinity is the seminary's foundational degree designed to outfit the student for a ministry of the Word. The M.Div. curriculum is constructed and sequenced to develop within the student theological soundness, along with appropriate affections for God, His people, and those without Christ. The Master of Divinity includes ninety-six hours of course work in the biblical languages, theology (biblical, systematic, and historical), biblical content, practical theology, preaching, as well as missions and evangelism. Upon completion of the M.Div. the student will have the biblical, theological, historical, and exegetical skills necessary for credible ministry to the body of Christ in the 21<sup>st</sup> century. Since the M.Div. is considered the professional ministry degree, which may culminate in ordination, enrollment is limited to qualified men.

The curriculum includes the following:

101 Missions and Evangelism	3	301 Church History I	3
102 Intro to Biblical Counseling	3	302 Church History II	3
103 Pastoral Practice	3	303 Baptist History and Polity	3
104 Preaching	3	304 Church History III	3
201 Hermeneutics	3	351 Systematic Theology I	3
202 Old Testament Intro	3	352 Systematic Theology II	3
251 New Testament Intro	3	353 Systematic Theology III	3
203 Hebrew Grammar I	3	354 Systematic Theology IV	3
204 Hebrew Grammar II	3	355 Issues in	3
205 Hebrew Ex Method I	3	356 MDiv Seminar	3
206 Hebrew Ex Method II	3	Elective 1	3
207 Hebrew Exegesis	3	Elective 2	3
252 Greek Grammar I	3	Elective 3	3
253 Greek Grammar II	3	Elective 4	3
254 Greek Ex Method I	3	Elective 5	3
255 Greek Ex Method II	3		
256 Greek Exegesis	3		
		<b>Total</b>	<b>96</b>

### **Master of Theology**

The Master of Theology is designed to provide the student with the opportunity to do advanced biblical study. The course work of the program allows students to specialize in one of the following area of concentration: Old Testament Studies, New Testament Studies, Theological Studies, or Bible Exposition. The program by nature places a heavy emphasis on developing research and writing skills that will profit a ministry of the Word at any level.

**Course Offerings  
Academic Years 2008—2010**

Fall 08	Spring 09	Summer 09
Bible Exposition Elective Intro to Bib Counseling Baptist History Reformation Theo. Seminar Hebrew Grammar 1 Old Testament Introduction Hebrew Ex Methods 1 Greek Ex Methods 1 Greek Grammar 1 Systematic Theology 1 Greek Exegesis	Grace Theology Seminar Pastoral Practice Systematic Theology 4 Theology Seminar Hebrew Grammar 2 Hebrew Exegesis Preaching Hebrew Ex Methods 2 Greek Ex Methods 2 Greek Grammar 2 Issues in Dispensationalism Spring Prelude Elective	Counseling Elective Church History 1 Hermeneutics J. Edwards Seminar Systematic Theology 3 New Testament Introduction Missions and Evangelism Elective

Fall 09	Spring 10	Summer 10
Bible Exposition Elective Intro to Bib Counseling Church History 3 Seminar in Puritan Theology Hebrew Grammar 1 Old Testament Introduction Hebrew Ex Methods 1 Greek Ex Methods 1 Greek Grammar 1 Systematic Theology 1 Greek Exegesis	Bible Exposition Elective Pastoral Practice Systematic Theology 4 Theology Seminar Hebrew Grammar 2 Hebrew Exegesis Preaching Hebrew Ex Methods 2 Greek Ex Methods 2 Greek Grammar 2 Systematic Theology 2 Spring Prelude Elective	Counseling Elective Church History 2 Hermeneutics Apologetics Systematic Theology 3 New Testament Introduction Missions and Evangelism Elective

## **Admissions, Finances, and Graduation**

### *Admissions*

The seminary admits qualified applicants who are personally committed to faith in Jesus Christ without regard to race, color, national origin, or disability based upon academic and personal qualifications. CBTS's graduate programs require a recognized bachelor's degree for entrance. The Academic Dean and the Admissions Committee evaluate all transcripts, references, interviews, and submitted essays to determine whether the applicant meets the standards and criteria for admission.

CBTS is willing to enroll students whose theological positions differ from the mission and the doctrinal statement of the seminary. In order to nurture a positive learning environment, students who take exception to the mission and doctrinal position of the seminary must indicate in writing specific points of difference. In addition, they must indicate in writing a willingness to promote a positive learning experience both in and out of the classroom by a submissive and supportive manner of life. All students will be asked in faculty advising sessions to indicate in writing their understanding of and support of the seminary mission and theological position. The Theology Seminar taken prior to graduation offers all students the opportunity to express in writing and to defend orally the theological convictions of their conscience.

### **Prerequisites**

#### *Diploma of Biblical Studies*

1. High School diploma or equivalent and at least 30 years of age. Younger applicants are encouraged to complete an undergraduate degree program prior to seminary.

#### *Master of Biblical Studies, Master of Biblical Studies in Chaplaincy, Master of Divinity*

1. A four-year undergraduate degree or its equivalent from an accredited school. Applicants from non-accredited schools will be evaluated on an individual basis.
2. A minimum college cumulative grade point average of 2.4 (on a 4.0 scale). Applicants with a college cumulative grade point average below 2.4 (on a 4.0 scale) may be accepted on a probationary basis

#### *Master of Theology*

1. A Master of Divinity degree or its equivalent from an accredited seminary. Applicants from non-accredited seminaries will be considered on an individual basis.
2. A cumulative grade point average of 2.7 (B-) on a 4.0 grading scale.

### **Application Requirements**

1. Completed seminary application form and a non-refundable application fee made payable to CBTS.
2. A church endorsement from the church of which the applicant is a member.
3. Four recommendations regarding the applicant's character.
4. A written account (1-2 pages) documenting the applicant's conversion, an overview of his/her spiritual life, call to ministry, and reasons for pursuing theological education.
5. An academic reference from a former teacher or an academic peer regarding the applicant's fitness to complete the program for which application is made.
6. A written account (1-2 pages) documenting the applicant's Christian service experiences.
7. An interview with appropriate seminary faculty and staff.
8. Official transcripts of all academic work completed beyond high school, or, in the case of diploma applicants, a high school transcript.
9. Graduate Record Exam Scores
10. Students without an undergraduate degree in Bible or without a Bible component to their degree must read *The Handbook on Theology* by Paul Enns and *Basic Bible Interpretation* by

Roy Zuck. There will be an oral and or written test over the Systematic Theology section of *The Handbook on Theology*. Students are asked to contact the seminary to schedule the test.

### **Admissions Status**

An applicant may pursue one of the following options:

1. Full Acceptance—Applicant is admitted into a program.
2. Delayed Admission—The applicant is accepted for admission, however, for whatever reason, chooses not to enroll immediately. In this case, CBTS will keep the student's application and acceptance status active for one year. After one year, if a student desires to matriculate in a forthcoming term, the student's file must be updated. Updating a student application after a one-year period requires an additional application fee.
3. Provisional Admission—An applicant whose files are incomplete at the time of matriculation will be allowed to register for classes on a provisional basis. Provisionally admitted students may take classes for two terms.
4. Special Student Status—An individual not making application to a program at CBTS may petition for special student status. Special student status is offered with a desire to benefit the larger body of Christ on a first-come, first-serve basis to the student who is enrolled in another graduate program or who desires to take an occasional class to further his or her knowledge of theology. The number of special students in a term is limited to 10% of the student population, so students under this status may be limited or deferred to a future term based on the number of students registered for classes. Students requesting special status must complete an application.
5. Readmission—A student who withdraws from the CBTS (officially or unofficially) and takes no classes for four consecutive terms must submit a letter to the Academic Dean requesting permission to register for a forthcoming term. In addition, the student must update his or her file and provide a letter indicating the reason(s) for the withdrawal period.
6. Admission to Another CBTS Degree Program—A student who completes one program and desires to enroll in another must complete the following steps. First, make a written entry request to the Academic Dean. Second, submit a faculty recommendation and a church endorsement to the Academic Dean. Finally, schedule an interview with the Dean and another faculty member. If the student is married, his or her spouse is encouraged to participate in the final interview.

### **International Students**

International students are welcome to make application to CBTS under the following conditions:

1. Submission of a statement from their national church endorsing their educational objectives. In addition, the letter should affirm the unavailability of graduate theological education in the student's homeland or indicate the specific reasons for pursuing theological education outside the student's homeland.
2. Conformity to the admissions policies and procedures of the seminary. All application documents (transcripts, references, essays, etc.) in a foreign language must be accompanied by a certified translation into English.
3. Compliance with the immigration laws and regulations of the United States.
4. Demonstrate of an ability to use the English language for graduate study in theology. The foreign student, whose first language is not English, is required to take the Test of English as a Foreign Language (TOEFL), which is administered by the Education Testing Services. The student is responsible for making test arrangements and for having results sent to the seminary. If the test results are inadequate, the seminary reserves the right to require further language study before the student is qualified for graduation. Testing information can be obtained at [www.ets.org](http://www.ets.org).
5. Demonstration of financial resources adequate for travel (to and from the states), educational, and living expenses while a student.
6. Maintenance of a full program of studies each semester (9 or more credit hours) once accepted.

**Transfer Students**

In addition to the regular application process, students transferring to CBTS from another seminary must submit a letter of honorable dismissal from the dean of that seminary, including documentation that financial obligations to the former seminary are satisfied or that a payment plan has been established.

**Transfer Credits**

Transfer of credits from other graduate institutions will be considered on the basis of course grade and compatibility with CBTS's curriculum. The total number of transfer credits will be evaluated in light of CBTS's educational objectives to prepare a student academically and to impart to the student a philosophy of ministry. Normally, this will require students to complete two-thirds of their program at the seminary.

**Student Spouses**

The spouse of any student who is taking nine or more hours in a given semester may take courses the seminary at a discounted rate of tuition. The student's spouse must make application to the desired program and maintain the academic requirements prescribed for each program. The student's spouse will pay the application fees and all related semester fees.

**Auditors**

Students and spouses may audit courses. Although auditors are not required to complete written assignments and are not expected to take quizzes or exams, all reading assignments must be completed.

**Course Credit Policy**

Students with an adequate undergraduate preparation in Greek or Hebrew may take the seminary's Greek or Hebrew placement examination to test out of certain courses. For more information, contact the admissions office.

**Campus Visit**

It is always a privilege for us to demonstrate some "southern hospitality" to prospective students. We strongly encourage students to arrange to visit the seminary campus, attend classes and chapel, and meet with faculty and students. If possible, it is very helpful for prospective students to attend a Sunday worship service at Colonial Baptist Church. Colonial services highlight the grace theology that permeates both the ministry and the seminary classroom. If you are interested in visiting Central, contact the Registrar for more information.

**Veterans**

CBTS is approved for the education of Veterans and other eligible persons.

*Finances***Tuition and Fees**

CBTS strives to keep tuition and fees affordable so that students will graduate debt free and have the freedom of multiple ministry opportunities. (Contact the Registrar for current fee information.) Prompt payment of tuition and fees is a critical component of maintaining year-to-year tuition affordability. In addition, students who make prompt payments establish a reputation of financial integrity essential for a ministry of the Word. Therefore, all academic expenses must be paid within the parameters of a given semester. Students with unpaid balances will not be permitted to register for subsequent terms. In the event that a student is unable to satisfy his or her financial obligations prior to registration, he or she may make an appeal to the Operations Manager of the seminary for special consideration and registration approval.

### **Payment**

A student who completes the registration process is obligated to the semester tuition and fees. Payment can be made in full at registration or in four equal installments (see the Operations Manager for details).

### **Refunds**

In the event that a student needs to withdraw from a course, tuition will be refunded in the following manner for the fall and spring terms:

1 <sup>st</sup> Week	100%
2 <sup>nd</sup> Week	50%
3 <sup>rd</sup> Week	No Refund

Veterans and other eligible persons will be reimbursed in accordance with the particulars of their program.

### **Tuition Assistance**

Students who are interested in tuition assistance must make formal application to the seminary's Operations Manager.

## *Graduation*

### **Graduation Requirements**

1. Complete the *Intent to Graduate* form obtained from the Registrar's Office.
2. Give evidence of a saving faith relationship with the LORD Jesus Christ that manifests itself in godly character and conduct.
3. Successfully complete all academic and resident study requirements. Potential graduates must have at least a 2.30 cumulative grade point average for the D.B.S., M.B.S., M.B.S.C., and M.Div.
4. Demonstrate proficient use of the English language in both speaking and writing.
5. Meet all financial obligations before the time of graduation.
6. Maintain a satisfactory record in the field ministry program.
7. Complete all program requirements within a five-year period, unless the faculty has granted an extension.
8. Receive faculty recommendation and be approved for degree conferral by the Board of Trustees.

### **Graduation Honors**

Graduation honors for Central's graduate programs are based on the following criteria:

1. Cum laude (with honors) minimum cumulative grade point average of 3.40
  2. Magna cum laude (with high honors) minimum cumulative grade point average of 3.75
  3. Summa cum laude (with highest honors) minimum cumulative grade point average of 3.90
- Grades transferred from other institutions are not used in computing the grade point average.

### **Academic Awards**

#### *J. Edward Hahn Ministry Award*

J. Edward Hahn, a distinguished servant of the Lord, ministered at Colonial Baptist Church for 20 years and was a charter member of Central Baptist Theological Seminary's board of trustees. He humbly and graciously accomplished the work of the ministry in both the church and seminary with a Christ-like spirit that encouraged all who came in contact with him. He was a man who truly loved God and the people of God. The J. Edward Hahn award is given to the CBTS student who clearly demonstrates a servant's spirit and who manifests an encouraging spirit with others.

*The President's Leadership Award*

The Scripture places a premium on godly servant leadership. The biblical leader is to model a delicate balance of courageous leadership with blameless character according to the pattern of the Lord Jesus Christ, our God and Savior. The President's Leadership Award is given to a Central Baptist Theological Seminary student who demonstrates in his manner of life the balance of courageous leadership and blameless character. The recipient of this award is valued as a servant-leader being sharpened for global ministry.

*The Zondervan Greek Award*

The Zondervan Publishing Company each year sponsors a Greek award to acknowledge an upper-level Greek student who demonstrates a skillful mastery of the language. This award is given to a student who demonstrates mastery of this New Testament language.

*The Zondervan Hebrew Award*

The Zondervan Publishing Company each year sponsors a Hebrew award to acknowledge an upper-level Hebrew student who demonstrates skillful mastery of the language. This award is given to a student who demonstrates mastery of this Old Testament language.

*The Systematic Theology Award*

The Systematic Theology Award is granted annually to the student who composes the most significant theological research paper during the previous calendar year. The paper must exhibit depth of research and quality of writing.

*Keith H. Davey Missions Award*

The Keith H. Davey Missions Award is a cash gift given to the upper-level student who humbly demonstrates an unwavering call to the work of missions, a sincere desire to make known the glory of God to all people in the work of evangelism, and a command of biblical truth.

*The Ernest D. Pickering Preaching Award*

The Pickering Preaching Award is a cash gift given to an upper-level student who in the estimation of the faculty is a godly man walking in step with the Holy Spirit of God and who demonstrates skill and passion in expositing the Word of God. The recipient of the Pickering Preaching Award must have at least a 3.0 cumulative grade point average.

*The CBTS Academic Award*

This award is given to the graduating Master of Divinity student with the highest cumulative grade point average.

## Course Descriptions

### *Christian Ministry and Communication*

#### **Missions and Evangelism** (required)

The goal of this course is two-fold: 1) To introduce the student to a biblical philosophy of missions that is local church oriented and 2) It is designed to provide each student with the basics on how to lead a sinner to the saving knowledge of Jesus Christ.

#### **Introduction to Biblical Counseling** (required)

This course, required for all M.Div. students, will serve as the gateway for each student who desires an emphasis in biblical counseling. The reading will be in the seminal works of the movement, both in textbooks as well as journal articles. In addition to progressive sanctification and the key elements of counseling, the topics covered will be those that are seen most often in the local church setting (pastoral and lay), such as depression, suicide, grief, trials, God's Will, salvation doubts, private sin habits, marital infidelity, forgiveness, and church discipline.

#### **Pastoral Theology** (required)

A biblical office of the pastor will be evaluated as to his personal qualifications, ministry duties, and family responsibilities. Many practical areas of the ministry will be examined such as, ordination, visitation, weddings, funerals, the ordinances, finances, and world missions. Also, an in-depth study of the grace philosophy of ministry will be addressed.

#### **Principles of Preaching** (required)

This course will examine the basic principles of communication and acquaint the student with the art of public speaking. It will also focus on the science of sermon structure and how to properly organize and outline messages from the Word of God. Principles of Preaching is also designed to facilitate the application of exegetical skills developed in the biblical language courses.

Prerequisites: Exegesis of Narrative or Exegetical Method. Prerequisites may be waived on the basis of an interview with the Academic Dean and a faculty member.

#### **The Grace Theology of Ministry**

This course is designed to introduce the student to both the grace theology and grace philosophy of ministry. The Pauline letters of Romans, Ephesians, and Titus are thoroughly examined in order to apply Paul's principles of grace to the ministry of a New Testament local church.

#### **Biblical Counseling for the Home**

This course will address the major issues for the Christian home with regards to premarital, marriage and parenting counseling. Some of the issues that will be covered include the four purposes of marriage, marital roles, premarital counseling, living with an unbelieving or disobedient spouse, rescuing a marriage in the wake of infidelity, rebuilding communication, and parenting training in the local church. Prerequisite: Introduction to Biblical Counseling

#### **Issues in Biblical Counseling**

This course will build upon the introductory course(s) and focus on current/pertinent issues in biblical counseling. The subjects that will be studied include the biblical counselor, current opponents to biblical counseling, interaction with the DSM-IV, psychological labels, anxiety & worry, eating disorders, and self-esteem. Prerequisite: Introduction to Biblical Counseling

#### **Medical & Legal Issues in Counseling**

This course will cover the major medical issues (psychotropic medications, diseases, death, chemical imbalances, etc.) as well as legal issues pertinent to the local church with regards to counseling. Prerequisite: Introduction to Biblical Counseling

### **Starting a Local Church Counseling Ministry**

This course will equip the student to lay the ground work for a local church counseling ministry from start to finish. Special attention will be given to developing a curriculum that would pass NANC certification for a training site. Prerequisite: Introduction to Biblical Counseling

### **Methods of Research and Writing**

This three part course considers the following: (1) the development of effective research and writing skills along with efficient use of the CBTS library; (2) an introduction to computer technology, an evaluation of various Bible and bibliographic soft-ware programs, and web research; and (3) the use of Turabian's Form and Style for paper writing.

## *Biblical Theology and Exegesis*

### **Hermeneutics** (required)

This course introduces the student to the theory and practice of biblical interpretation. Critical issues are explored including, among other things, the history of biblical interpretation, the qualifications of the biblical interpreter, preunderstanding, and literary genre. The course also introduces the student to some of the indispensable tools of Bible study. Students are then given the opportunity to sharpen hermeneutical skills through careful analysis of selected biblical passages through the discipline of observation, interpretation, and application.

### **Old Testament Introduction** (required)

Old Testament Introduction is an examination of the critical problems of the Old Testament canon and text (General Introduction), a survey of the critical methodologies of Old Testament analysis, along with an investigation of the major historical and chronological issues of the Old Testament.

### **Hebrew Grammar I and Hebrew Grammar II** (required)

This two-semester course is an introductory study of biblical Hebrew emphasizing the foundational elements of the language including morphology, basic grammar, and vocabulary. Translation is limited to biblical phrases and sentences. A minimum of a C average is needed for students to advance through language classes.

### **Hebrew Exegetical Method I** (required)

The goal of this course is the development of sound exegetical skills for an accurate exposition of the narrative sections of the Old Testament text. In this course attention will be given to syntax, textual critical matters, and the development of an exegetical method appropriate for historical narrative. The exegetical principles and methods are then applied in a detailed analysis of select Old Testament passages. Additionally, attention will be given to expanding knowledge of biblical Hebrew vocabulary.

### **Hebrew Exegetical Method II** (required)

The goal of this course is the development of sound exegetical skills for the purpose of facilitating an accurate exposition of the sections of the Old Testament text commonly referred to as wisdom literature, lyrical literature, and the prophets. In this course attention will be given to the development of an exegetical method appropriate for these types of writing, including syntax, analysis of Hebrew poetry, and biblical usage of metaphors. In addition to applying these exegetical principles and methods to select Old Testament passages, an overview of certain biblical books will be conducted. Attention will also be given to expanding knowledge of biblical Hebrew vocabulary.

### **Hebrew Exegesis** (required)

### **New Testament Introduction** (required)

This course introduces the student to the disciplines of New Testament study and the issues pertaining to it. The main focus of the course examines the historical, literary, and linguistic

backgrounds of the New Testament in their various dimensions. In addition, the course addresses such important matters as translation, textual criticism, history and theology of the New Testament canon, the Jesus seminar and quests, the synoptic problem, critical methodologies, and the history of New Testament research.

**Greek Grammar I and Greek Grammar II (required)**

This course, taught over the span of two semesters, is intended for those who have had no previous Greek study or are in need of substantial review to regain mastery. The fundamentals of New Testament Greek grammar, including morphology, vocabulary, and syntax are thoroughly examined. These fundamentals are developed through exercises and readings from selected portions of the Greek New Testament. A minimum of a C average is needed for students to advance through language classes.

**Greek Exegetical Method I (required)**

The goal of this course is to begin the development of sound exegetical skills for the purpose of facilitating an accurate exposition of the New Testament Greek text. Attention is given to the development of an exegetical method utilizing skills in syntactical analysis and discourse analysis applied to New Testament narrative texts, while expanding knowledge of biblical Greek vocabulary.

**Greek Exegetical Method II (required)**

The goal of this course is continuation of the development of sound exegetical skills for the purpose of facilitating an accurate exposition of the New Testament Greek text. In this course attention will be given to the development of an exegetical method utilizing skills such as text criticism, grammatical diagramming, and discourse analysis, all applied to New Testament propositional text. Additionally, attention will be given to further expanding knowledge of biblical Greek vocabulary.

**Greek Exegesis (required)**

**NT Exegetical Book Studies**

These three credit courses involve an exegetical analysis of a select New Testament book. M.Div. students are required to complete six credits of exegetical books studies (or two exegetical classes) in the course of their program. Prerequisites: Greek Grammar; Hermeneutics; Prerequisites may be waived on the basis of an interview with the NT Department Chair.

Exegetical Course Offerings Include:

- The Exegesis of James – 3 credits
- The Exegesis of the Gospels – 3 credits
- The Exegesis of 1 Thessalonians – 3 credits
- The Exegesis of Jude and 1 Peter – 3 credits
- The Exegesis of Ephesians – 3 credits
- The Exegesis of Matthew – 3 credits
- The Epistles of John – 3 credits
- The Fourth Gospel – 3 credits
- The Exegesis of 1 Peter – 3 credits
- Johanine Literature – 3 credits

**Introduction to Biblical Theology**

This course will investigate the history and development of biblical theology, methodological issues, special considerations related to Old and New Testament biblical theology, and make suggestions for doing Old and New Testament biblical theology. On occasion, this course will be team-taught by professors from the Old and New Testament departments.

### **The Theology of the Pentateuch**

This course will begin with a consideration of the genre and the poetics of this literary corpus. Select portions of the Pentateuch will be scrutinized from a historical, grammatical, and literary perspective. The various themes, motifs, and theological concepts of larger blocks of material will be investigated and correlated. Old Testament Introduction (OT 201) is a prerequisite since the critical introductory issues related to the Pentateuch are considered in this course.

### **The History of Israel**

The Hebrew Bible (Tanak) groups Joshua, Judges, Samuel, and Kings in the canonical division Former Prophets. Since the books of this division are historical in nature, the initial goal of the course will be to understand the genre of historical narrative for the purpose of a more informed reading of this canonical corpus. The analytical section of the course will balance synthetic analysis with more detailed exploration of select portions from the corpus. Attention will be given to the literary qualities, the theological emphasis, and the critical issues of the historical narrative.

### **Genesis**

This English Bible course investigates the literary, historical, grammatical, and theological issues of Genesis. The study begins with a synthetic overview of the book's content, structure, and literary character as a preliminary to addressing the questions of authorship, date, and historical occasion. Select portions of Genesis are then more thoroughly examined with a view toward establishing the theological message of the book. Special attention is given to the place of Genesis in the canon and the appropriateness of its message for the body of Christ.

### **A Literary Analysis of Joshua**

In this course the principles and methods of literary analysis are applied to the Old Testament book Joshua. By means of a descriptive genre analysis, Joshua is investigated as covenant history. Once the macro genre of covenant history is established, the micro genres related to conquest and settlement are investigated. The goal of this course is to accurately identify Joshua's literary type for the purposes of a more informed reading of the book's message.

### **Daniel**

This English Bible course investigates the literary, historical, grammatical, and theological issues of Daniel. The study begins with a synthetic overview of the book's content, structure, and literary character in order to appreciate its unified composition. In this section, special attention is given to the use of apocalyptic literature along with the incorporation of both Hebrew and Aramaic. The second unit of the course addresses the introductory issues of date, authorship, and historical occasion. In the final unit of the course, key passages of Daniel are expositionally and theologically considered. Special attention is given to God's sovereign plan for the kingdoms of the world.

### **Old Testament Theology**

Old Testament Theology has two primary objectives. The first objective is devoted to the development of a method for doing biblical theology that is canonical, historical, theological, thematic, and inductive. The second objective includes the application of the method of biblical theology to select portions of the Old Testament revelation. Special attention will be given to the themes of creation and redemption.

### **The Theology of Romans**

This course deals primarily with an interpretation of the English text of Romans and has three foci: (1) introductory—attention to matters of Special Introduction, i.e., authorship, historical background, occasion for writing, provenance, date, purpose, theme, theological distinctives, etc., (2) exegetical-theological—an in depth examination of some of the key texts of Romans, together with their biblical-theological implications, (3) practical—exploration of important issues raised by Romans for the Christian life.

**Matthew**

An analytical study of the Gospel of Matthew focusing on the literary, historical, grammatical, and theological aspects of the text. The theme of Kingdom is given special attention.

**Greek Refresher Course – Non-Credit Refresher Class**

This course is designed for the student who has had at least one year of Greek. Students will be directed through an intensive review of the grammar, syntax, and vocabulary normally associated with Greek Grammar I and II. Successful completion of this refresher course with an 87% or above will satisfy the requirements of Greek Grammar I and II and will enable the student to enter Greek Exegetical Method.

*Historical and Systematic Theology***Church History I** (required)

A survey of Christianity from the 2<sup>nd</sup> through the 15<sup>th</sup> centuries

**Church History II** (required)

A survey of Christianity from the 16<sup>th</sup> to the 20<sup>th</sup> centuries

**Baptist History and Polity** (required)

A survey of Baptist origins and history and an investigation into the polity of Baptists

**History of Fundamentalism** (required)

An investigation into the rise of Fundamentalism in the 20<sup>th</sup> century and the various tensions, which helped to define the movement

**Systematic Theology 1** (required)

This course studies the biblical teachings about the Scriptures (Bibliology), about God (Theology Proper), and about angels (Angelology).

**Systematic Theology 2** (required)

This class is a study of the biblical teachings about the Holy Spirit (Pneumatology), about man (Biblical Anthropology), and about sin (Hamartiology).

**Systematic Theology 3** (required)

This course studies the Biblical teaching about the Lord Jesus Christ (Christology) and about salvation (Soteriology).

**Systematic Theology 4** (required)

This class is a study of the Biblical teaching about the church (Ecclesiology) and about the end times (Eschatology)

**Dispensationalism** (required)

A study of the major divisions of the Bible as grounded in progressive revelation, biblical covenants, dispensational distinctions, and premillennial interpretation

**MDIV Theology Seminar** (required)

This course is designed to help each graduating senior in the Master of Divinity program to correlate his theological studies in a comprehensive manner. Students will also be required to produce a written doctrinal statement and to give an oral defense of their theological views and interpretations. Prerequisite: required theology courses

**MBS Theology Seminar** (required)

This course is designed to help each graduating senior in the Master of Biblical Studies and Diploma of Biblical Studies programs to correlate his or her theological studies in a

comprehensive manner. Students will be required to produce a written defense of their theological views and interpretations.

**Puritan Theology**

A study of selected English and American Puritan theologians, their ministries, and their thought

**Reformation**

A study of the ministries and theology of Martin Luther, John Calvin, and other selected Reformers

**History and Theology of the Charismatic Movement – 3 Credits**

A survey of the history of the holiness movement and the subsequent Charismatic movement

**Seminar in Bibliology**

Readings and investigation concerning the nature of the Bible and divine revelation

**Seminar in Theology Proper**

Readings and investigation concerning the being, identity, and attributes of God

**Seminar in Pneumatology**

Readings and investigation concerning the nature and work of the Holy Spirit

**Seminar in Christology**

Readings and investigation concerning the nature, incarnation, work, death, and resurrection of Jesus Christ

**Seminar in Soteriology**

Readings and investigation concerning the doctrine of salvation including the issues of election, the atonement, and the consequence of salvation

**Seminar in Ecclesiology**

Readings and investigation concerning the nature and work of the church

**Seminar in Eschatology**

Readings and investigation concerning death and prophesied events

**Ethics**

An investigation of various ethical systems and a consideration of principles of biblical ethics

**Apologetics**

A study of the concept of apologetics in various theological systems with an emphasis on a biblical presentation and defense of the Gospel

**Kingdom of God**

An investigation and analysis of the kingdom of God in various theological systems with an emphasis on a premillennial interpretation of the kingdom of God

**Study Abroad**

CBTS partners with Baptist Mid-Missions and potentially other mission agencies to facilitate the study abroad opportunity. The Study Abroad opportunity introduces students to the needs and opportunities of various mission fields of the world. Students visit a mission field, national or international, and receive academic credit for courses completed during the study abroad.

CBTS offers three to six credits of courses in the study abroad curriculum. Courses are taught by missionary personnel who hold terminal degrees. The courses are missions related, culturally

relevant, or historically significant. The time abroad is about four weeks. Students are involved in pre- and post-field work. The total study hours invested is equivalent to a 14-week semester.

The courses are open to graduate students in good standing from CBTS and other like-minded seminaries. Non-CBTS students may enroll as special students. Study abroad students pay the current tuition rates. Travel and living expenses are raised and paid for by each individual student.

## Doctrinal Statement

### Article 1. Concerning the Holy 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 without distorting their person or character (3) so that the writings they produced were verbally and plenary inspired (4). By His singular care and providence they have been kept pure in all ages and are therefore the authentic Word of God today (5). We believe that the Bible is the sole authority for faith and practice (6).

(1) Prov. 30:5-6; Jn. 17:17. (2) II Pet. 1:19-21; Heb. 1:1-2. (3) II Sam. 23:2 with Acts 1:16; II Thess. 3:17. (4) Matt. 5:18; Jn. 10:35; II Tim. 3:16. (5) Matt. 5:18; I Peter 1:23; Ps. 119:152, 89, 160. (6) Acts 17:11; I Cor. 10:6-12; Eph. 6:17; II Tim. 3:15-17; I Jn. 4:1.

### Article 2. Concerning the True God

We believe that there is only one living and true God (1) who is an eternal, self-existing, perfect Spirit (2). He is a personal Being and the Creator and Upholder of the universe (3). Though one God, He exists in three Persons: the Father, the Son, and the Holy Spirit (4). These Persons are equal in essence ~~and~~ in every divine perfection (5), but each has His own distinct work to perform (6).

(1) Deut. 6:4-5; Jer. 10:10. (2) Hab. 1:12; Jn. 4:24; Jas. 1:17. (3) Gen. 1:1-25; Heb. 1:10; Col. 1:15-17. (4) Matt. 3:16; 28:10; II Cor. 13:14. (5) Jn. 10:30; 14:10; 17:5; I Cor. 8:6; Phil. 2:5-6. (6) Jn. 14:26; 15:26; Eph. 1:3-4, 6-7, 13-14.

### Article 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 solar days (2). We believe that all animal and vegetable life was made directly and that they follow God's 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).

(1) Gen. 1:1-2:25; Neh. 9:6; Ps. 33:6-9; Jn. 1:3; Heb. 11:3; Col. 1:16-17. (2) Exod. 20:11; 31:17. (3) Gen. 1:11, 12, 21, 24, 25. (4) Gen. 1:26-27; 5:2.

### Article 4. Concerning the Fall of Man and Sin

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).

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

### Article 5. Concerning the Lord Jesus Christ

We believe that the Lord Jesus Christ is the eternal Son of God (1) who is today both truly God and truly man (2). 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 (3). At conception He became the God-Man with two natures, divine and human (4). After His birth He lived a sinless life on earth, died on the cross as a substitute for sinners, bore 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 and resurrections (5). He now is in heaven as the great High Priest of His people (6). He will return at the rapture for His church, and later to the earth to reign following the tribulation period (7).

(1) Heb. 1:1-2; Ps. 2. (2) Phil. 2:5-8. (3) Is. 7:14; Lk. 1:26-38. (4) Jn. 1:1-2; Jn. 8:58; Phil. 2:7-8. (5) Lk. 24:1-6; I Pet. 2:21-24; Rom. 4:25; I Cor. 15:1-7, 23-26. (6) Heb. 4:14. (7) I Thess. 4:16-17, I Cor. 15:51-52, Matt. 24:30-31; 25:31.

#### Article 6. Concerning the Holy Spirit

We believe that the Holy Spirit is an eternal and 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 Holy Spirit, his sin nature will not be eradicated in this life (7).

The Holy Spirit bestows a spiritual gift(s) upon every believer; this gift(s) is a special ability 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 and responsibility to be filled with the Holy Spirit and thus to produce fruit unto God and to live a joyous and productive Christian life (9).

(1) II Cor. 13:14. (2) Gen. 1:1-2. (3) Jn. 16:8-11. (4) I Cor. 12:13; 6:19-20. (5) Jn. 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 Jn. 1:8. (8) II Cor. 12:12; Heb. 2:4; I Cor. 13:8. (9) Eph. 5:18; Gal. 5:22, 23.

#### Article 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. 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 as husband and wife (7). We believe that any sexual relationship outside the bounds of a biblical marriage is contrary to the explicit teachings of Scripture and is to be condemned (8).

(1) Titus 1:1; 2:11-12. (2) Jn. 2:15-17. (3) Rom. 12:1-2. (4) Rom. 6:1-2, 12-13; Titus 2:11-14. (5) I Pet. 1:16. (6) Gal. 5:22-24, II Cor. 3:18. (7) Exod. 20:14; I Cor. 6:18; Prov. 5:1-21; Heb. 13:4. (8) Lev. 20:13; Rom. 1:26-27.

#### Article 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 the one called Satan, rebelled against God and were removed from His presence (2). They now roam the universe and are especially active on the 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).

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

#### Article 9. Concerning Salvation

Salvation is made free to all by the gospel (1). It is initiated by God and is accomplished by grace apart from any human works (2). It is the duty of all persons to accept it by personal faith (3). All who believe in the Lord Jesus Christ are forgiven, regenerated, and justified (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).

(1) Rom. 3:24; I Tim. 2:4; 4:10. (2) Eph. 2:8-9. (3) Jn. 3:16; Acts 16:31. (4) Rom. 5:1; Eph. 1:7; I Pet. 1:23. (5) II Cor. 5:21. (6) I Pet. 3:18. (7) Jn. 10:27-30; Phil. 1:6; Rom. 8:35-39.

#### Article 10. Concerning the Church

We believe that the Church, the Body of Christ, is composed of all true believers who are placed into the 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 and deacons. The qualifications of the church officers are defined in the Epistles to Timothy and Titus.

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 service and a prophecy (8). We believe that Christian baptism is a single immersion of the believer in water (9), 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, which is not optional for the church member, 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).

(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.

#### Article 11. Concerning Theological Error

We believe that the Word of God predicts widespread departure from the revealed Word of God as the time of Christ's coming draws nearer (1), and that obedient believers and local churches are to practice complete separation from those who deny the faith. The Scripture teaches that we are not to seek to win them back 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 with a view toward restoration (2).

We also believe that we are to refuse ecclesiastical fellowship and organizational cooperation with 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 of God (3).

(1) II Tim. 4:1-3; II Pet. 2:1-3; I Jn. 4:1. (2) Ps. 1:1; Rom. 16:17; II Cor. 6:17; Titus 1:13. (3) Gal. 2:11-21; II Thess. 3:6-12.

#### Article 12. Concerning the Charismatic Movement

We believe that the modern day Charismatic movement is theologically incorrect (1). We believe miraculous signs and supernatural events occurring in the New Testament church were gifts that authenticated the ministry of the apostles and were not intended to continue with regularity in the post-apostolic church (2).

(1) I Cor. 12-14; I Pet. 4:7-11; II Pet. 3:15-17. (2) II Cor. 12:12; Heb. 2:4; I Cor. 13:8.

#### Article 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 commands and principles of the Word of God (3). The Church and the State have separate spheres of authority and the state has no valid jurisdiction over the ministry of the Church (4). A free church in a free state is the Christian ideal.

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

#### Article 14. Concerning the Lord's Day

We believe that the first day of the week is the Lord's Day, and is a Christian institution that is to be kept sacred to spiritual purposes insofar as is possible on the part of the individual believer. It commemorates the resurrection of the Lord Jesus Christ from the dead (1). It is a time for public worship and for spiritual growth (2).

(1) Jn. 20:1, 19. (2) Acts 20:7; I Cor. 16:1-2.

#### Article 15. Concerning World Evangelization and Missions

We believe that God has given a "great commission" to every Christian to be a personal witness of the resurrected and living Christ. We understand this mandate as follows:

A. The Strategy of the Commission – Matt. 28:19-20

To make disciples through baptism and teaching.

B. The Scope of the Commission – Mk. 16:15

To reach every person in all the world.

C. The Substance of the Commission – Lk. 24:44-48

To preach repentance and remission of sins based upon the death, burial, and resurrection of Jesus Christ.

D. The Submission of the Commission – Jn. 20:21

To submit to the commission as Christ submitted to the will of the Father.

E. The Strength of the Commission - Acts 1:8

To rely on the power of the Holy Spirit to accomplish the task of the great commission.

#### Article 16. Concerning Future Events

We believe 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 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, pre-tribulational, pre-millennial 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 re-establish 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 into the city that God has prepared for His own and will live with the Lord in resurrected and glorified bodies forever (9).

(1) Mal. 3:18; Jn. 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.