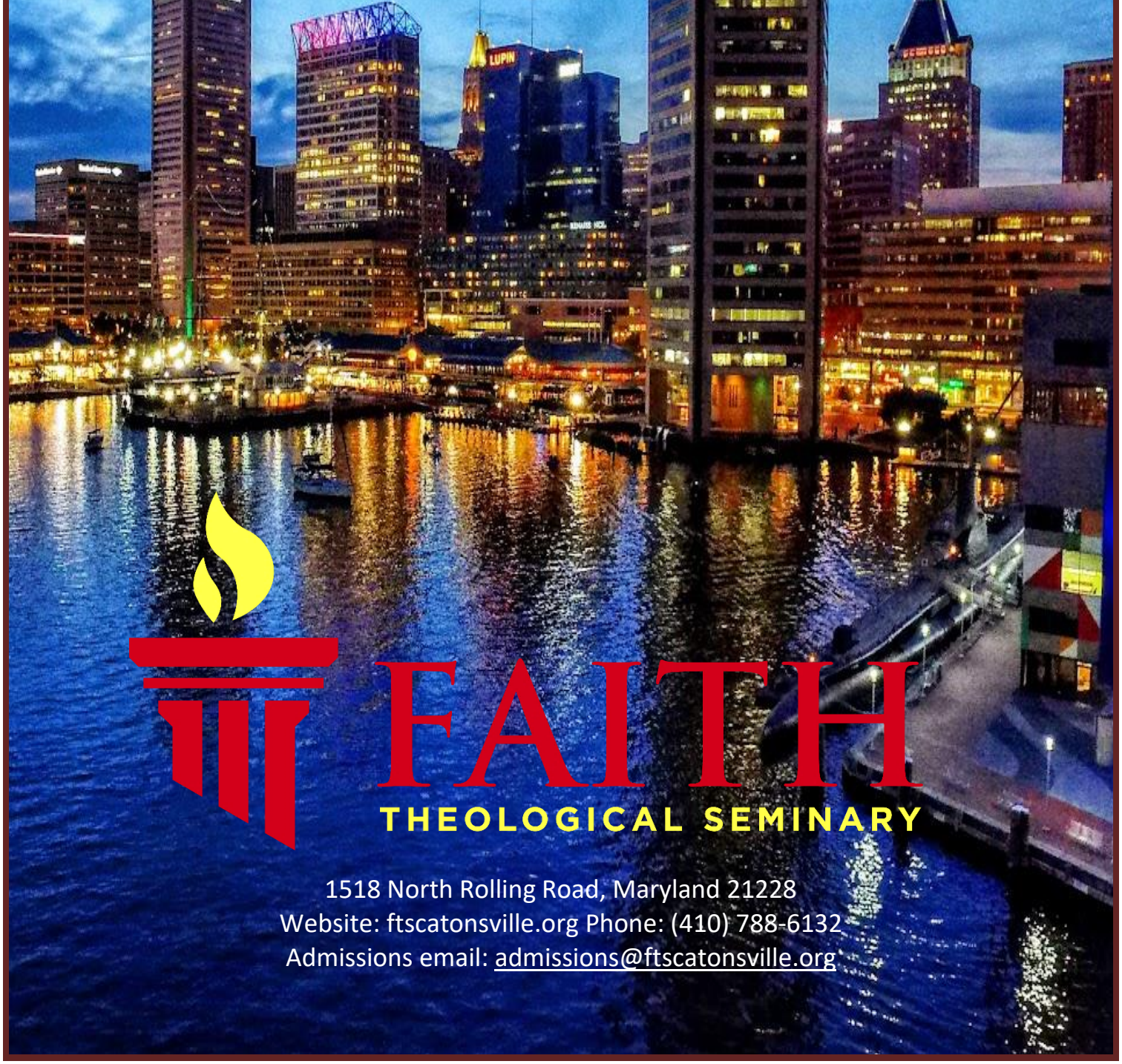
Academic Catalog

2026 - 2027



FAITH

THEOLOGICAL SEMINARY

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The name by which this nonprofit educational organization shall be known is Faith Theological Seminary of Catonsville, herein referred to as FTS.

About FTS

Welcome from the President

Dear Fellow Servant of Christ,



The greatest call in all the world is to serve our Lord and to teach, preach, and bear witness to his gospel. The great need in our churches and the world today is for dedicated expositors of the Word who proclaim Christ with clarity, boldness, and conviction.

There rarely has been a time in the history of the church when this was more urgently needed than today, when many loud voices present arguments that are based on human wisdom and the spirit of the age. Ultimately, such philosophies prove to be empty and powerless. Yet, we can rejoice that God has sufficiently provided the answer to humanity's needs in the inspired Word! Based on these unshakable convictions, we here at Faith Theological Seminary are committed to training up servants of this good news who courageously go forth to meet the challenges before us.

We offer gospel-centered education that is built on the inerrant Scripture, sustained by scholarly study and research, nurtured in discipling relationships and ministry experiences, characterized by personal growth, and directed toward effectiveness in evangelism, edification, and service.

If you long to deepen your understanding of the Bible and theology for greater fruitfulness in your pastoral or marketplace vocation, and if you are willing to submit yourself to the discipline of diligent study, and to mentoring by godly professors, then we invite you to prayerfully consider the exciting potential for study with us at Faith Theological Seminary.

Blessings,
Jerry R. Harmon, Ph. D
President, Faith Theological Seminary

Historical Background

Faith Seminary traces its genesis to Princeton Theological Seminary when in 1929 a handful of conservative theologians under the visionary leadership of John Gresham Machen, faculty, graduates, and students formed Westminster Theological Seminary. The original faculty consisted of Oswald T. Allis, Rienk Bouke Kuiper, Allan A. MacRae, John Murray, Ned Stonehouse, Cornelius Van Til, Robert Dick Wilson, and Paul Woolley.

J.G. Machen died on January 1, 1937, leaving behind a diverse movement of conflicting concerns and convictions that led to the founding of Faith Theological Seminary the following summer of 1937 by the following: Rev. Dr. Allan Alexander MacRae (President of the Seminary from 1937 until 1971 and Professor of Old Testament (Th.B., Ph.D.); James E. Bennet, Esquire (Vice President); Roland K. Armes (Treasurer); Rev. Harold S. Laird (Secretary); Rev. Carl McIntire (President of the Board of Directors); Rev. Roy Talmage Brumbaugh (D.D.); Rev. David Otis Fuller (D.D.); William A. Chamberlin; P.D., Peter Stam, Jr.; Rev. James R. Graham, Jr.; Rev. A.L. Lathem (Ph.D., D.D.); Rev. William R. McCarrell (D.D.); Professor J.A. Barkley; Frederic M. Paist; Ernest R. Robinson; Rev. Percy B. Crawford; Rev. Milo F. Jamison; Rev. Merril T. MacPherson; Rev. Martin Luther Thomas (D.D., LL.D.); James L. Rankin, Esquire; and Weidner Titzck, Esquire.

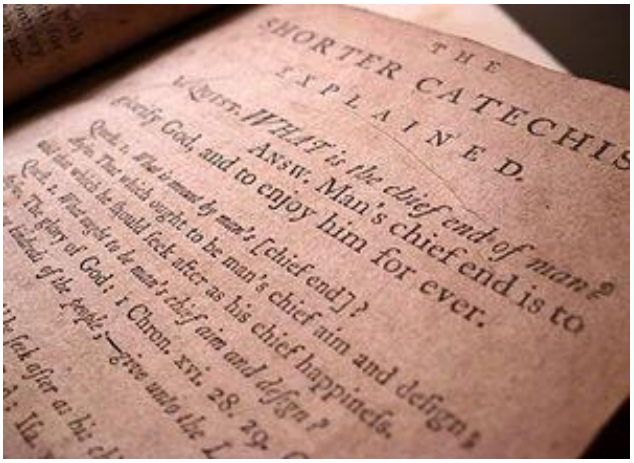
The Seminary was officially independent of any specific denomination's control (by the design of the "Certificate of Incorporation of Faith Theological Seminary, Inc." Feb 7, 1938). FTS initially used the facilities of the First Independent Church of Wilmington (later Faith Bible Presbyterian Church), pastored by Harold Laird. FTS' increasing size led to a move to Huston Hall in Wilmington in 1941, followed by significant growth that precipitated the purchase of Lynnewood Hall (the former Widener estate) in Elkins Park, Pennsylvania, in 1952. The mammoth 110 room mansion with many acres of grounds was then adapted for classrooms, conferences, and student and faculty housing.

After fifty-two years of providing theological training in the Philadelphia area, FTS then relocated to Baltimore MD and in 2015 acquired Accreditation Status with the Transnational Association of Christian Colleges and Schools (TRACS) and received Conditional Approval to operate by the Maryland Higher Education (MHEC) in 2018. Through a series of internal issues, and loss of Accreditation Status, FTS dissolved and reopened in 2019 as Faith Theological Seminary of Catonsville with a new Board of Directors who called Pastor Dr. Jerry Harmon to be president. The seminary was then relocated onto the campus of Grace Bible Baptist Church in Catonsville, MD and renovated and designated the Academic building for FTS to occupy. As a semi-autonomous institution, the Seminary works with the church in a collaborative relationship along with a diversity of other churches and Christian organizations to provide theological education and gospel witness in the Greater Metro region.

Included among the many graduates of FTS in the twentieth century was Francis Schaeffer (1938), the world-renowned Presbyterian pastor, theologian, apologist, and founder (with his wife Edith) of Labri Fellowship in Switzerland. Others include Arthur

Glasser (1942), Vernon Grounds (1940), Kenneth Kantzer (1942), Arthur E. Steele (1959), and Timothy Tow.

Articles of Faith



The Seminary affirms the historic Westminster *Confession of Faith* and Catechisms and the London Baptist *Confession of Faith of 1689* that shall form the basis of the instruction. Believing the system of doctrine contained in the Scriptures, we maintain the following Doctrinal Statement:

- We believe in the divine inspiration and authority of the Scriptures. By this is meant a miraculous guidance of the Holy Spirit in their original writing, extending to all parts of the Scriptures equally, applying even to the choice of words, so the result is the very Word of God, the only infallible rule of faith and practice. Moreover, it is our conviction that God has exercised such singular care and providence through the ages in preserving the written Word, that the Scriptures as we now have them are essentially as originally given and contain all things necessary for salvation.
- We believe in one God, revealed as existing in three persons – the Father, the Son, and the Holy Spirit. These three are One God, the same in substance and equal in power and glory. We believe in the Holy Spirit as a divine Person, a personality distinct from the Father and the Son.
- We believe that God created out of nothing, by the power of his word, the existing space-time universe in six (twenty-four hour) days.
- We believe that, as through Adam and Eve's temptation and deception by the created, angelic being named Satan, sin entered the world, and death through sin, so death passed upon all men, for that all sinned.
- We believe in the death of Jesus Christ as a true substitute, and that His death was a sufficient expiation for the guilt of all men. We believe that those who receive Christ by faith have been given new life from God. We believe that people are justified by faith alone and are accounted righteous before God only through the merit of our Lord and Savior Jesus Christ.
- We believe in the visible, personal return of our Lord Jesus Christ for His Church, and then with His redeemed to establish a worldwide kingdom of righteousness and peace. We believe in the everlasting conscious blessedness of the redeemed and the conscious punishment of the unredeemed.
- We believe it to be the supreme responsibility of the disciples of the Lord Jesus Christ to make His Gospel known to all people.

On Male and Female Distinctives
Faith Theological Seminary affirms and agrees with The Danvers Statement by The Council on Biblical Manhood and Womanhood.

Vision and Mission

To Proclaim Christ

- Our **vision** is God's creational and redemptional purposes for the world.
- Our **mission** is to equip disciples to proclaim Christ to all the world.

"Him we proclaim, instructing and teaching everyone with all wisdom, so that we may present everyone mature in Christ." Col 1:28

A narrative expansion of the vision and mission statement:
Our **vision** is rooted in the mission of God's creational and redemptional *purposes* for the world (*Missio Dei*). God's mission is revealed through God's *actions* (*Actio Dei*) in the world. God's actions are recorded in the *whole Bible* which reveals the *whole gospel* to be proclaimed by the *whole church* for the *whole person* to the *whole world*. Though the gospel is communicated with sensitivity to diverse cultural contexts, the gospel is not to be accommodated to values or principles in conflict with biblical truth.

God's *creational* actions are shown most fully in the creational commissions bestowed in Eden upon humanity made in God's image (*Imago Dei*) to serve, work, steward and guard the garden, to be fruitful and multiply, to subdue and have dominion, and to name the creation. These prophetic, priestly, and kingly tasks all continued after Adam and Eve's failure and fall into sin and coming under God's curse on the ground and their body. Yet, in response to their sin, God's gracious promise of redemption began a long history of anticipation that a Prophet, Priest, and King Redeemer would come to perfectly fulfill God's creational and redemptional mission summarized by "I will be your God, and you will be my people."

God's *redemptive* actions are shown fully through the life, death, resurrection, ascension, and glorification of God's Son and the outpouring of his Holy Spirit upon his elect, redeemed people from all nations who are sent on mission to represent God's *image* (*Imago Dei*) in the world. God's people also represent God's glorious *presence* (*Coram Deo*) in the world through their creational commissions and by proclaiming and demonstrating God's active *righteousness* (*Coram mundo*) in Christ to all the world until he returns to fulfill the ancient promises of a final, purifying judgment of justice followed by a new creation, wherein the creational commission will continue for time without end when "the whole earth will be filled with his glory" (Num 14:21; Hab 2:14; Ps 85:9; 72:19; Rev 19, 21).

Therefore, our **mission** is to serve God's creational and redemptional mission through biblical, theological education by *growing* and *equipping* followers of Christ as disciples, a royal priesthood who represent God's glorious image, presence, and gospel in the workplace and on the foreign field by *proclaiming* Christ to all the world through word and action "so that we may present everyone mature in Christ" (Col 1:28).

"You are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light." 1 Pet 2:9

Universal Learning Objectives (ULO)

The institution seeks to . . .

A. To build and sustain an integral theological institution of four divisions with shared governance and responsibility: Board, Administration, Staff, and Academic.
B. To provide biblically integrated and competitive theological education at the Undergraduate, Graduate, and Postgraduate levels that offers flexibility in course delivery modality options.
C. To build and sustain comprehensive, cross-disciplinary, and contemporarily appropriate curricula that is rooted in the essentials of orthodoxy while being informed by a broad spectrum of viewpoints.
D. To equip followers of Christ for service in all vocational callings, whether in pastoral ministry or public service.
E. To nurture genuine love for God and neighbor in all aspects of institutional structure, functions, and relationships as a paradigm for gospel witness to the world and thus fulfill our *Vision* and *Mission*.

Institutional Learning Outcomes (ILO)

Graduates of FTS . . .

A. Will have a thoroughgoing knowledge and comprehension of Scripture and of the full scope of theological subjects with increased motivation to grow beyond simple information-gathering to transformation-seeking.
B. Will have a reasoned and well-informed historical understanding of theological issues of the past and those facing the church today with increased skill to communicating the truth in love and with gentleness.
C. Will have advanced skills in competent academic research, biblical interpretation, exposition, exegesis, and presentation with increased love for the knowledge of God.
D. Will have adequate preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.
E. Will have ability to clearly communicate the claims of Scripture and the gospel of Christ to the diverse contexts of the contemporary world.
F. Will have grown in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ and his gospel to the world, having matured in genuine love for God and care for others.

The ICTE Manifesto II and Theological Education

Faith Theological Seminary affirms The ICETE Manifesto - ICETE of The International Council for Evangelical Theological Education (ICETE). FTS draws from and affirms the sentiments and vision of the ICTE Manifesto II as reflected in the following narratives on Core Values and Educational Philosophy. See also below The Beirut Benchmarks.

ICETE vision objectives for international theological education include:

Quality

Develop, disseminate, mutually validate, harmonize, and inspire quality in theological education, aimed at fostering reciprocal trust among stakeholders, including the church.

Connections

Cultivate worldwide relationships, stimulated through gatherings, communications for reflection, interactive dialogue, collaboration, and practice in support of the church's mission.

Impact

Train, consult, and provide resources for those involved in theological education, marked by relevance, accessibility, and collaborative effectiveness.

Core Values

BIBLICAL SCHOLARSHIP

Our commitment is to provide a scholarly and biblical foundation to equip followers of Christ for service in all vocational callings, serving God's creational and redemptional mission by preparing believers to interpret and apply Scripture's story of God's work in creation, fall, redemption, and restoration through a Christ-centered Biblical Theology.

CHRISTIAN VOCATION

Our goal is that graduates are prepared to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living by fulfilling the creational commissions bestowed in Eden upon humanity made in God's image: to build knowledge through naming all creation so as to serve, work, steward, be fruitful and multiply, subdue, and have dominion.

GOSPEL MISSION

Our mission is to grow and equip followers of Christ as disciples, a royal priesthood who represent God's glorious image, presence, and gospel in the workplace, in the church, and on the foreign field by proclaiming Christ to all the world through word and action. We affirm that the whole Bible reveals the whole gospel for the whole person proclaimed by the whole church for the whole world.

Core Competencies

FTS seeks to develop students who are competent:

- ☐ To *know* and *love* God and neighbor
- ☐ To *exemplify* integral biblical character
- ☐ To *practice* skillful and fruitful biblical scholarship
- ☐ To *serve* vocationally with skill and wisdom in truth, love, righteousness, and holiness
- ☐ To *equip* disciples of Christ as ambassadors in the workplace and on the foreign field
- ☐ To *witness* faithfully to God's glory and gospel in Christ through words and actions

Expanded Core Competencies for Core Values

These expanded competencies deepen the focus on each Core Value, ensuring a thorough and practical engagement with the theological and missional mandates intrinsic to **Biblical Scholarship**, **Christian Vocation**, and **Gospel Mission**. Each competency reflects the understanding that every aspect of life is integral to God's redemptive purposes, and that faithful service to God's mission includes aspects that are prophetic, priestly, and kingly and that holistically involve the mind, heart, and hands in all areas of life.

Biblical Scholarship

Concept: To serve God's creational and redemptional mission through biblical and theological education, equipping believers to interpret and apply Scripture faithfully, understanding the unfolding story of God's work in creation, fall, redemption, and restoration through a Christ-centered Biblical Theology.

Expanded Core Competencies:

- **Comprehensive Knowledge of Scripture**: Ability to thoroughly understand and apply both the Old and New Testaments, engaging with the Bible as a unified narrative of God's creation, redemptive work, and final restoration.
- **Theological Depth and Integration**: Proficiency in relating biblical texts to Biblical, Systematic, and Historical theology, allowing students to construct a coherent theology that accounts for the whole counsel of Scripture while also considering historical and contemporary theological insights. Exemplifies a missional attitude of being a lifelong learner to grow in depth and breadth of vocational proficiency.
- **Historical Contextualization**: The ability to recognize and interpret biblical texts within their historical, cultural, and geographical context, drawing upon the study of ancient languages, archaeology, and historical scholarship to deepen understanding.
- **Hermeneutics and Exegesis**: Competence in using proper redemptive-historical-grammatical hermeneutical principles and methods to interpret and apply Scripture in a way that respects both the literal and metaphorical

aspects of the text, employs a contextual reading (without exemplorizing and moralizing), while integrating both exegetical rigor and pastoral sensitivity.

- **Practical Application of Biblical Knowledge**: Ability to interpret Scripture in ways that shape personal transformation towards integral, godly character, informs theological discourse, and inspires action in areas such as church leadership, ethics, social justice, reconciliation, and community engagement. This requires a richly Trinitarian understanding of vocational mission and service.
- **Scholarly Engagement**: Developing skills in engaging with the wider academic and ecclesial community to critically analyze and contribute to ongoing biblical and theological scholarship.
- **Equipping for Whole-life Ministry**: Preparation for using biblical scholarship in practical ministry in all vocations, including preaching, teaching, pastoral care, and counseling, in ways that make Scripture relevant and transformative for individuals and communities in both the church and the marketplace.

Christian Vocation

Concept: The creational commissions bestowed in Eden upon humanity made in God's image (Imago Dei) to serve, work, steward, and guard the garden, to be fruitful and multiply, to subdue and have dominion, and to name creation. Christian vocation is the call to fulfill these purposes in all aspects of life, reflecting God's image through work, relationships, and stewardship of creation from a Christ-centered perspective.

Expanded Core Competencies:

- **Theological Understanding of Vocation**: Ability to articulate the biblical theological basis of vocation, grounded in the creation narrative of Genesis, seeing all forms of human work and activity as meaningful ways to reflect the image of God and serve His creational and redemptive purposes in the world.
- **Work as Worship**: Understanding and embracing the idea that work, whether in pastoral ministry or "secular" occupations, is a form of worship and service to God, rooted in the Imago Dei, and contributing to the flourishing of creation. Competence in missional service that expresses a mature comprehension that there is no sacred and secular dualism where God is both transcendent and immanent as Lord of all creation.
- **Stewardship and Care for Creation**: Ability to understand and practice biblical stewardship of the natural world, human resources, and societal structures, recognizing these as gifts entrusted by God to humanity for care and development towards fulfilling the Edenic creational commissions in anticipation of the new creation coming. Stewarding the creation and its resources means ability to protect it, to create and build, to rule and administer, to subdue, to serve, to tend, to work it, to preserve it, to be fruitful in it, to name (taxonomy) it, and to eat the fruits of labor from it.

- **Serving and Leading in Society**: Skills in cultivating a biblical worldview that informs ethical and effective leadership and that *exemplifies* integral biblical character, with the ability to serve in various spheres of society—family, work, politics, the arts, government, church, marketplace—with moral integrity, compassion, and humility.
- **Work-Life Integration**: Competence in balancing the demands of vocation in one's personal and public life, with an emphasis on living out one's vocational calling in all spheres, pursuing personal holiness and vocational excellence simultaneously. Demonstrates wisdom and skill in living all of life as one's *spiritual service(worship)*.
- **Building Communities of Faith**: Ability to foster and cultivate a culture of community and mutual support, with a focus on service, hospitality, justice, intercultural relationships, and reconciliation, as part of one's vocational responsibility to promote human flourishing and the well-being of others.
- **Discerning God's Call**: Skill in discerning and responding to God's specific call in individual lives, including the ability to mentor others in identifying and pursuing their own vocational calling *as their ministry,* whatever the context. All Christians are engaged in "full-time ministry" since Christ is Lord over all of life and every godly calling.

Gospel Mission

Concept: The mission of God to grow and equip followers of Christ as disciples, a royal priesthood who represent God's glorious image, presence, and gospel in the workplace, in the church, and on the foreign field by proclaiming Christ to all the world through word and action.

Expanded Core Competencies:

- **Evangelistic Proclamation**: Ability to proclaim the gospel of Jesus Christ both locally and globally, equipping others to share the message of salvation through word and deed, and overcoming cultural, linguistic, and social barriers to communicate the gospel effectively. Advanced skill in articulate communication in a multicultural world.
- **Discipleship and Transformation**: Competence in developing discipleship programs that lead to spiritual growth and transformation, fostering a lifestyle of devotion, service, and mission in all believers.
- **Cross-Cultural Service**: Preparation for cross-cultural ministry of service, whether locally or internationally, with sensitivity to the diversity of global contexts and an understanding of how the gospel can be communicated in culturally relevant ways without compromising its truth.
- **Kingdom-Centered Living**: Emphasis on living as a representative and ambassador of God's kingdom in the world, recognizing that all areas of life—including family, work, community, and recreation—are arenas for advancing the gospel and living out kingdom values. A well-developed

understanding in practice that *spirituality* involves the whole of human life; that nothing is nonspiritual.

- **Justice and Social Responsibility**: A deep commitment to social justice and mercy as intrinsic to the gospel mission, including addressing poverty, inequality, exploitation, human trafficking, and other forms of injustice through both direct action and advocacy, in alignment with God's heart for the marginalized.
- **Multiplying Disciples**: Skill in creating environments that foster the multiplication of disciples, leading to the development of leaders who, in turn, equip others to be emissaries of the kingdom contextually in their own social and vocational spheres of influence.
- **Holistic Mission**: Commitment to a holistic understanding of the mission of God – that is deeply rooted in the comprehensive treasure of the whole Bible as the whole gospel for the whole person proclaimed by the whole church to the whole world – that integrates evangelism, social justice, peace-making, bringing *shalom*, and wholesome community development as inseparable components of the gospel's impact on both individual lives and society at large.
- **Global Missions Strategy**: Ability to engage with global mission efforts effectively, working with international organizations, churches, businesses, and ministries to advance the spread of the gospel through both proclamation and humanitarian efforts, recognizing the global need for Christ's redemption. Demonstrate genuine openness to serve in both church-based and marketplace ministries wherever God calls.
- **Empowerment and Mobilization**: Skills in equipping and mobilizing the church for effective mission work, both locally and globally, ensuring that every believer is prepared to live out their calling as part of the larger movement of God's redemptive mission in the world.

Educational Philosophy

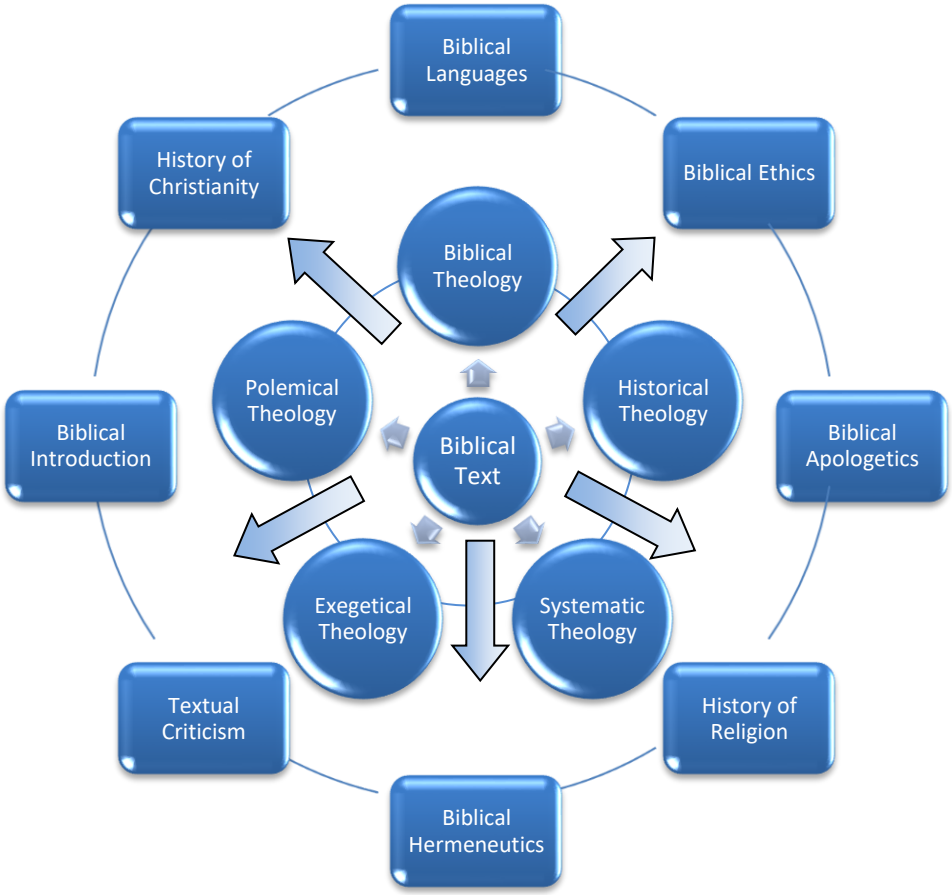
And this I pray, that your love may abound still more and more in real knowledge and all discernment, so that you may approve the things that are excellent, in order to be sincere pure] and blameless until the day of Christ; having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.
Phil 1:9-11

In Him was life, and the life was the light of men. John 1:4

The Wheel of Integrated Theological Study

The major divisions of theological study are understood as interrelated and interdependent, each subject complementing the whole as well as all other divisions. We believe that all divisions must have a place within the curriculum to create a complete theological education. The tenets of our mission include a commitment to the academic ideals that govern our

objectives. Our philosophy of education guides us towards the goal of preparing men and women towards serving the mission of Christ's church in proclaiming and demonstrating the whole Bible as revelation of the whole gospel of redemption for the whole person and proclaimed by the whole church to the whole world. This is guided by our firm conviction that Christ calls us to live in this world as salt and light, as ambassadors of his righteousness, truth, and justice. We believe that Christ is King of all kings and Lord of all lords and is presently reigning over his world and his church. It is God's purpose that his Name be known in all the earth as holy and glorious and so we proclaim that redemption of creation is coming through Christ Jesus in whom his people will forever know and love God and be known and loved, thus fulfilling the promises "I will be your God and you will be my people" and "Then you will know that I am YHWH."



We believe that the best context for a gospel-centered education is one that is charitable and irenic in both classroom pedagogy and personal relationships. This necessitates academic freedom (below) that includes free class-room discussion and debate wherein the Bible is acknowledged as the ultimate authority, and not any individual teacher or student. One of the unique aspects of FTS is its contemporary, evangelical, conservative ethos expressed in the context of a denominationally mixed faculty, staff, and student body. This creates a sometimes-exciting atmosphere to adjust to, but we encourage this for the growth of all. Many students enter theological studies without ever having had an opportunity to engage in open discussion about our various

theological traditions and viewpoints done in the context of our acknowledged oneness in Christ.

Francis Schaeffer (class of FTS, 1938) wrote that there are four primary, corresponding ideals for the local church. We believe these are applicable to Christian higher education:

- *Two Contents*: sound doctrine and honest answers for honest questions.
- *Two Realities*: true spiritual reality and beautiful human relations.

The institution must consciously develop its courses, curricula, and other education/research programs from a framework and perspective consistent with biblical and Christian purpose. A viable philosophy of Christian education must guide the teacher to teach in harmony with the Word of God, the Bible. Such a philosophy results in an integration of biblical principles throughout the institution's curriculum course-by-course.

An institution is not fully Christian if it simply provides a program of instruction housed in a Christian environment. Courses and curricula must be designed and carried out within a framework of respect for biblical principles and practice. Indeed, this respect must result in an education process which is clearly gospel-centered in philosophy and practice.

To fulfill these ideals, FTS has a four-fold emphasis in the curriculum:

- *biblical hermeneutics*
- *biblical history*
- *biblical theology*
- *biblical exposition/exegesis*

Bible-centric Education

A thorough knowledge of the Bible is requisite in preparation for Christian service in pastoral and other vocational callings. This emphasis supports our institutional commitment and objective to prayerfully seek to serve the *Missio Dei* through *proclaiming Christ in word and action to his glory.*

- Life in Christ is *rooted* in the truth of God's inspired, written Word which provides sufficient philosophical and theological framework for answers to all significant human questions and a throughgoing foundation for biblical scholarship.
  - ➔ That is, we seek "to bring every thought captive to Christ' regarding our own minds and emotions, as well as the intellectual and religious movements of our times.
- Life comes from *knowing* Christ who provided redemption on the cross and applies it to us personally through the work of the Holy Spirit. Therefore, Christ must have supreme lordship over our entire personal life, our disciplines, and vocations.

➔ That is, we seek personal integration in Christ alone and to recognize that our person, families, institutions, skills, and possessions are under His lordship.

- Extensive training in God's Word is essential to the development of Christian character, integrity, and competence in our vocations/callings and scholarship.
  - ➔ That is, we seek to be conformed to the image of God in Christ spiritually, morally, emotionally, aesthetically, intellectually, and culturally.
- Training in God's Word should engender a *missional* perspective and practice that engages all of life as related inherently to God's calling to serve *in this world,* since no occupation is *secular* nor *menial*.
  - ➔ That is, we seek to live under Christ's lordship over all of reality so that we do all things as unto Christ, showing forth his glory in *all vocations* as our missional and ministerial callings.
- Training in God's Word should help formulate a coherent and compassionate response to the "legalism" (moralism) often prevalent in evangelicalism which has failed to demonstrate grace to both believers and unbelievers by misappropriating the proper *value* and *purpose* of God's moral law.
  - ➔ That is, we seek to know and apply the *spirit* of the *whole* counsel of God as one unified history of redemption, having his law *written on our hearts.* We must not add to the all-sufficiency of Christ by seeking merit through works. The conditions for sanctified obedience are born of regeneration but are only fulfilled perfectly by Christ who satisfied them for our justification.
- Training in God's Word should help formulate a coherent and compassionate response to the "antinomianism" (lawlessness) of our age which has permeated both the church and our society by failing to appropriate the proper *value* and *limits* of God's moral law.
  - ➔ That is, we seek to demonstrate a reasoned and defensible stand on the final authority of the whole counsel of God on all matters of ethics and morality. We must not diminish the all-sufficiency of Christ by seeking grace without conditions. The conditions for redemption were fulfilled by Christ himself, but for the redeemed in Christ the conditions of the covenant of sanctified obedience consider faith without works "dead" (James).
- Training in God's Word should include some interaction with the primary sources of the cultural heritages of the major world cultures, especially in the areas of philosophy (history of ideas and logic), aesthetics, music, and literature.
  - ➔ That is, we seek to develop a distinctively Christian comprehension of world cultures, and particularly our Western heritage, to prepare people to grasp both the positive and negative aspects of that heritage, and to engage a "prophetic" stance by *thinking through the Bible lens,* while also employing the creational-cultural commission of having dominion over God's creation.
- Training in God's Word should, in part, help formulate a coherent and compassionate response to the theological, intellectual, and spiritual confusion resulting from modern theological and philosophical trends underlying theological liberalism and the skepticism of historical-critical hermeneutics.

➔ That is, we seek to coherently believe, express, and demonstrate the all-embracing riches of the Bible as God's inspired, unified, and understandable revelation of redemption that contrasts with the incoherence and unbelief prevalent in modern theological and philosophical trends, and the incoherence that is also seen in the exemplorizing, non-contextual, legalistic moralizing of widespread Evangelical teaching.

• Training in God's Word must seek to partake in the mission of God for the world through his Creational and Redemptional Commissions and the Great Commission through Christ's Church realized in all vocations and locations.

➔ That is, we seek to obey God's Edenic commands to be fruitful and multiply, to work in this world to his glory, to have dominion and stewardship of his creation, to fulfill our prophetic, priestly, and kingly roles in creation, and to obey Christ's command to go into all creation with his gospel of redemption.

• The Creational Commissions continue from the creation covenant in Eden, through the history of the redemption covenant, and throughout all eternity of the new creation.

➔ That is, though all aspects of the original creation covenant are touched deeply by corruption and God's curse on the ground and the body, there is everlasting, creative stewarding dominion over the earth through vocation/labor; through a *prophetic* role interpreting correctly and naming (taxonomy) the reality of God's universe, discerning truth from falsehood and good from evil; through a *priestly* role in monotheistic worship of God the Redeemer and the mediation of the glory of God to all the earth; through a *royal-kingly* role of co-regency dominion, administration, and stewardship over all creation.

• The Creational Commissions and the Great Commission involve proclaiming the gospel of redemption to all the world and to create local churches at home and abroad. God's mission purposes in the world are fulfilled through his actions and through his image bearing people who represent his glorious presence and righteousness as ambassadors.

➔ That is, we seek through our lives to fulfill the Edenic cultural commissions and to proclaim the glorious gospel of Christ to build the church and to bring redemption, healing, and wholesome flourishing of *shalom* that befits the kingdom of God and that is characterized by our love for Christ and each other, and which is also characterized by our longing anticipation of his immanent and glorious return. That is, we affirm life, *being in the world though not of the world*, finding our final hope only in God's eternal kingdom coming fully in the new creation at Christ's return.

• The Creational Commissions and the Great Commission are advanced only through the empowerment of the Holy Spirit as Christ's disciples are equipped to proclaim, defend, and live out the high standards of the gospel in all vocations and callings, while multiplying churches and orthodox educational institutions.

➔ That is, we seek to build Christ's Church prayerfully, seeking his will in timing and strategies, working according to his precepts, *demonstrating* compassion towards unbelievers as made in God's image, while seeking God-honoring

relationships characterized by grace, beauty, and unity with all true believers. That is, taking all people seriously and treating them with dignity.

A thorough knowledge of opposing viewpoints is also necessary for such a Christian education in preparation for evangelism, apologetics, and practical service in our contemporary context. Skill in reasoning to greater knowledge of biblical truth and of how the truth of scripture applies to all areas of human life is necessary for creational lifework in all vocations. For these reasons, we believe it is essential to emphasize skills in hermeneutics, biblical languages, exegesis and exposition, theology, church history, and biblical ethics all towards understanding the significance of the gospel of redemption for *all* human concerns.

Therefore, we encourage our faculty, while modeling a zealous love for Christ and his Word, to present a balanced approach in which students are guided to study critically all viewpoints, while we "take captive every thought to make it obedient to Christ" (2 Cor. 10:5) through rigorous study of the scriptures. Understood in this context, such education is an expression of our worship ("reasonable service," Rom 12:1) and our sanctification. As we grow in the knowledge and love of God and neighbor through increasing conformity to the image of God in Christ, we are "being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor 3:18).

Distinctive Institutional Identity

Institutional identity includes a *traditional* seminary education from a Protestant and Evangelical tradition and perspective that has a gospel-centered vision and mission that uniquely stresses *biblical hermeneutics*, *biblical history*, *biblical theology, and biblical exposition/exegesis*. There is an important balance at all program levels that stresses these four components. There is no other school in Maryland that has the same academic, programmatic, and philosophical framework for theological education.

The distinctive emphasis on the hermeneutical approach of Biblical Theology in our programming and academic course content underlies the assumption of Scriptural *unity* (coherence and textual cohesion of the Old and New Testaments) in the central biblical message of the redemption of all creation through the central Person, Christ Jesus the Redeemer. This requires a strong foundation in learning the *biblical history* of that story, the story we believe is the one that coheres and gives significance and meaning to the story of the whole world. Therefore, to grasp the richness of this scriptural narrative, the interpreter needs sound principles of hermeneutics and skill at doing biblical exposition and exegesis (employing the original biblical languages, Textual Criticism, and Literary and Discourse Analysis). This methodology is sometimes referred to as the Grammatical-Historical hermeneutic. Biblical Archeology (Historical Geography) is also a natural component of such a program, since it is one example of tangible ways students learn biblical history that has been extensively and repeatedly corroborated and confirmed by discoveries in Palestine, Central Asia, and Egypt.

These emphases we share at FTS stand in contrast to the *status quo* view today that was born of a philosophically Naturalistic and Historical-Critical hermeneutic that presumes a fragmented text originating in conflated and contradictory streams of tradition and polarized textual sources. Because the subjects of some courses are the same among schools that offer theological education, it may not be evident to the outside observer that the academic content is not the same. Since most schools have adopted the presuppositions and methods of the Critical model, this in our view circumvents confidence in the reliability of the biblical text and ultimately eclipses the gospel through dismantling the structure and authority of the Scripture.

Because of the beauty of the Gospel of Christ and the marvel of the Scriptural *witness* to God's purposes, plan, and promises we stress full confidence in that witness through our programming and in the classroom. This expresses our need to provide a *reasoned* and *evidenced* Apologetic (explanation of biblical faith), and so also, we are unapologetically evangelistic by seeking to prepare Christian believers who desire to be equipped ambassadors of Christ and his glorious Gospel to proclaim him to all the nations.

These qualities and emphases we believe add to the distinctives of our institution and to the diversity of theological education in Maryland.

Distinctive Institutional Purposes

Institutional purposes include training Christian leaders and professionals in the greater Baltimore-Washington community where there are very few such peer schools that is accredited by a Department of Education (in application process) recognized accrediting agency, as well as approved by MHEC. FTS' programs are designed to further the personal development of those seeking to live life as a believer in the Christian gospel. In this way all the institution's programs address a wide array of societal needs through providing vocational skills that are designed primarily to train Christians to serve in both the workplace and their communities with an enriched understanding of the Scriptures and Christian theology, history, communication skills, English, and culture, these are to be accompanied with growth in character and integrity.

There is a widespread need for pastors, teachers, social workers, counselors, and many other vocations, to gain further professional training towards their vocational preparation and credentials. Indeed, all programs are designed to produce graduates that make a significant contribution to their communities, regardless of whether their vocation is directly pastoral ministry related, or not. Training in a diverse environment of Christian reflection and ethos should prepare men and women for working and serving the broader community ethically and enthusiastically.

FTS programs can be said to contribute in many ways that cannot be measured, since they contribute to the betterment of human life at diverse levels that certainly surpass

the mere conveyance of information. For example, we believe strongly in personal formation, character development, and a servant emphasis for all our teachers and students.

Consumer values prompt people to think of education as a commodity, and educators are experimenting with ways to repackage the goods and deliver them more conveniently. Colleges and universities, both Christian and secular, are aggressively seeking greater markets for their products. Therefore, by contrast, we persist in our aim to provide a biblically based education that will equip students for their calling as servants of God. This counter-cultural mission may not attract the masses, but it should attract a strong retinue of Christian students. We are called to fulfill our responsibility to model a unified vision for learning and service to the worldwide Christian movement.

Institutional objectives include preparing men and women for vocations that are designed to enhance the lives of the people served. This is true of the whole person in the whole of life: spiritually, emotionally, socially (family and community), and vocationally. As men and women gain the skills requisite for service and ministry in a complex, and increasingly diverse world, their contribution is immeasurable today. The vocational and ministerial emphasis of the seminary places stress on the high calling of living and practicing the moral standards of biblical faith and perspectives in all vocations, seeing all work as God's calling to service, whether in ecclesiastical or in any other capacity (such as teaching, government service, public service, chaplaincies in prisons, hospitals, police, and military).

Objectives for Student Welfare and Academic Achievement

The image of God and the fullness of life

Our starting place is the theological concept of being created in the *image of God* that enables humans in the following: to be self-consciously living beings with true knowledge of God (a true relationship), to show justice towards neighbors, to live in covenantal relationship with God, to have covenant-faithfulness, to have real personality, will (choice, determination), communication (love, truth), emotion (affections of the heart), spirituality (worship of communion with God), rationality (logos, mind, knowledge, logic, hermeneutics), morality (conscience), creativity (aesthetics, work, beauty), dignity (personality), goodness (though and deed), value (intrinsic due to image of God), dominion (vice regents, ambassadors, representatives) and “representative” authority (derived).

It is our belief that as we live for God through Jesus Christ by the power of his Spirit, we come to experience the fullness of our humanity as made in God’s image. These are all integral to how we understand education and the ultimate welfare of our students, to encourage them to prayerfully grow in all these areas as fully as is possible.

Gospel-centered biblical education and a flourishing life

Everything that the institution has in its written policy sets the standards that all members strive to their utmost to achieve. The primary objective is the best welfare of students, staff, and faculty *towards the outcome* of student academic achievement. Indeed, the word *flourishing* is another way of stating this since it expresses our biblical hope for one another and especially for all our students. Since we understand that all humans are made in the image of God, this means that we have a high expectation that the goals of our vision and mission far exceed just academic success but include personal flourishing in all aspects of the potentialities of human life lived in faith in the One who gives life. The worthy objective of many today is to find the "good life" and how to live that life. It is our view, as a Christian community of educators, that the question of the good life is best explored in the context of a robustly gospel-centered vision of biblical-theological education that guides students in expounding and living that vision. It must therefore draw consistently on the rich depths of the waters of life found only in the Christ of the gospel who offers "fullness of life," and as these riches are expressed in the whole breadth of the Christian tradition.

We also understand that the goal of a flourishing life must find its significance in the creational commissions enjoined upon us by the God we love and know in the gospel of Christ. Those creational commissions are the expression of our dignity as created in God's image, and thus give meaning and profound significance to all our labors in study, teaching, and vocations (*e.g.,* to serve, to steward creation, to create and build, to be prolific, to administrate, to govern our lives and environments, to fill the earth, and to name all things [taxonomy] as part of building boundless knowledge of God's good world, and developing skill in living wisely). We find it a great privilege to nurture students in these commissions, and for ourselves to strive to emulate them, even if imperfectly.

Thus, our learning together in community is one important expression of being made in God's image, by design and content, intrinsically a marvelous context to develop in knowledge, understanding, and skill in directing our potential to flourish as fully human persons in living "the good life." Though we acknowledge our human propensity to failure at these ideals, we tenaciously hold to the view that even the smallest movement towards God's principles for life always yields good fruit. We emulate imagining how our world would improve immeasurably if everyone was just honest and did not steal from one another for one day! This is just one example of the hundreds of biblical principles that we believe must be the foundation for all our policies and practices if we hope to see true human flourishing and true success at living. In sum, motivation towards academic achievement must be rooted in higher principles; it must be more than just "getting all A's and yet failing life"! Consistency of integral character and transformation into virtue-filled living and serving others is a much truer gauge of success.

Education as transfer of information towards transformation

We do understand, as committed educators, that education requires the successful transfer of tremendously important information. But we also attest that information without personal transformation and growth in love in demonstrating these qualities that reflect the character of God, information for information's sake alone can be a detriment to student character and development in personal integrity. This is the context of our educational philosophy from within a Christian worldview that is intentionally designed to be altogether informed by biblical principles, ethics, and ideals.

While FTS is a rigorously academic institution, it is also our conviction that there is more to producing competent leadership and service than academics. The Seminary's objective is to enhance and support the educational experience of the student by offering services which will encourage the student's development in social, spiritual, intellectual, physical, and moral areas. That is, we recognize development of competent Christian leadership does not end in the classroom.

The Seminary provides opportunities for students to foster development in multiple areas. We desire that all our students fulfill their personal and professional goals as Christian leaders and as active citizens in the society in which they live. Therefore, all activities of the Seminary are to be grounded in the Scriptures. Students are encouraged to incorporate what they are learning in the classroom into their daily lives at home, in the church setting, neighborhood, and in the marketplace.

Community associations among students, faculty, and the administration: as a Christian community of those who share a common vision guided by the highest of possible ideals of the Scripture and the gospel of Christ, there is a remarkable gratitude among the staff and students for the natural community of learners that is inspired by that common vision and mission. As a small community, there is considerable ease in developing close relationships and mutual means of encouragement and service to one another. This feature has been one noted by students as a key reason they love being a part of the institution. The policies expressed in the *Faculty* and *Student Handbooks* also require conduct that exemplifies fruits of the Spirit of God: "the cultivation of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control."

Though there is no perfection in practicing such ideals, nevertheless, we have experienced the fruit of these principles, and that they also provide resources needed during conflicts and misunderstanding. Policies clearly conveyed in the various handbooks and *Academic Catalog* express that all are expected to demonstrate the character and mind of Christ. That is, because we are committed to the truth of scripture, we are compelled to express the love of Christ among students, faculty, and staff and to weigh our thoughts and actions against that truth. For example, faculty are expected to "teach with conviction and enthusiasm, while always with gentleness and patience, providing an exemplary personal and professional role-model for the students."

To further foster community relationships, the seminary provides several indoor and outdoor lounge and meeting areas that include two café style areas that are open for fellowship, prayer, study, as well as places to share meals.

Though limited in the early phases of growth, our student services and activities realistically reflect the stated objectives, purposes, and philosophy of the institution which is summarized in our institutional **mission**:

> To serve God's creational and redemptional mission through biblical, theological education by *growing* and *equipping* followers of Christ as disciples, a royal priesthood who represent God's glorious image, presence, and gospel in the workplace and on the foreign field by *proclaiming* Christ to all the world through word and action "so that we may present everyone mature in Christ" (Col 1:28).

Field Education

To redress the dualism prevalent in our culture of sacred ("ministry") and secular work (everything else), it is the vision of FTS to engender the biblical concept of the priesthood of every believer in all God-honoring vocations as *marketplace ministries*. The goal of encouraging students to seek field education through service is so that all students will be involved every semester in activities that serve God's purposes of redemption and reconciliation through ministry/service to others at least one hour per week.

Academic Freedom

FTS is committed to the freedom of conscience of all faculty and staff in matters regarding scholarly debates, disputed points of interpretation, and Christian lifestyle, insofar as the FTS Doctrinal Statement and Standards of Conduct & Student Policies are in no way compromised. FTS encourages academic discussion to demonstrate our reliance on scripture and not human opinion.

State Authorization, Accreditation, and 501c3 Status

- Faith Theological Seminary of Catonsville is a religious educational institution operating in the State of Maryland pursuant to a Religious Exemption granted by the Maryland Higher Education Commission (MHEC), without a Certificate of Approval from the Commission, as specified in the Code of Maryland Regulations 13B.02.04. Under this exemption originally granted July 21, 2021, Faith Theological Seminary of Catonsville can offer religious education and the granting of the following six religious educational degrees: Associate of Arts in Biblical Studies; Bachelor of Arts in Biblical Studies; Master of Arts in Biblical Studies, Master of Divinity; Doctor of Ministry; Doctor of Philosophy. FTS makes no representation to any applicant or student enrolled within its religiously exempt degree programs that it will receive full state approval or accreditation eligibility before the graduation of any matriculated student. There is also no guarantee that credits

from the religiously exempt degree programs will be transferable to potentially accredited programs in the future or to other institutions.

- FTS is in Candidate Status with the Association of Reformed Theological Seminaries (ARTS). ARTS has achieved recognition in 2024 by the Council for Higher Education Accreditation (CHEA) for the following scope of accreditation: ARTS Commission on Accreditation accredits United States-based institutions and other locations as determined by the Commission on Accreditation, which offer baccalaureate, graduate, and postgraduate degrees in fields aimed at preparing students for Christian service and ministry through biblical and theological studies of Reformed traditions. https://www.metrobaltimoreseminary.org/accreditation
- Faith Theological Seminary recognizes the serious threat that diploma mills pose to the credibility of Christian higher education and to the integrity of academic and vocational preparation. For this reason, we willingly engage in the rigorous process of accreditation to demonstrate our commitment to academic quality and institutional accountability. As the U.S. Department of Education explains, "Accreditation in the United States is a voluntary, nongovernmental process, in which an institution and its programs are evaluated against standards for measuring quality." By participating in this process, FTS affirms its dedication to providing students with a legitimate, high-quality theological education that meets nationally recognized standards.
- Faith Theological Seminary (FTS) is incorporated under the 501(c)(3) nonprofit registration of Grace Bible Baptist Church (GBBC). GBBC has been a non-profit incorporation since 1973 as a member of the Independent Fundamentalist Churches of America (IFCA) 501(c)(3) which operates under the Internal Revenue Service code of 1986, as amended, section 501(c)(3) and section 170 of the code.

Articulation Agreements

FTS has articulation agreements to transfer FTS credits with several schools that are accredited. This means that all FTS credits are recognized as academically equivalent and of peer institutional quality and as such would be transferable to those schools. FTS also accepts credits from those schools. Schools presently sharing an articulation agreement with FTS include the following:

- **The Bible Seminary**: Accredited by the Transnational Association of Christian Colleges and Schools (Department of Education and CHEA Recognized). Houston Texas. Site: https://www.thebibleseminary.edu/
- **Mid-America Baptist Theological Seminary**: Accredited by the Southern Association of Colleges and Schools Commission on Colleges (SACSCOC). Cordova Tennessee. Site: https://www.mabts.edu/
- **Washington Heritage University** (formerly Washington Theological Seminary): Accredited by the Transnational Association of Christian Colleges and Schools (Department of Education and CHEA Recognized). Arlington, VA. Site: https://www.wtsva.edu/

Admissions

Persons wishing to enroll at Faith Theological Seminary must apply by completing the web-based Application for Admission on the FTS website (www.ftscatonsville.org). When the required information and Application Fee have been received, the applicant will be notified in a timely manner of their acceptance or denial.

In considering applications, the Office of Admissions reviews the prospective student's complete Application for Admission, Pastoral Reference, personal testimony, and official academic transcripts. If the prospective student meets the required criteria for acceptance, they are admitted into FTS until they complete their program or become inactive.

Applications should be received by the Admissions Office at least two weeks prior to the last day of registration (see Academic Calendar). Applications for a degree program will only be considered by the Office of Admissions when all documents have been received. Classes can be taken only by those who have completed the application process and have been admitted into the Seminary. Applicant filed documents will be retained in the Office of Admissions for a period of three years after the Application for Admission was submitted. If the applicant's admission is not finalized within three years, all documentation will be destroyed.

Admissions Process

1. Apply by completing the web-based Application for Admission on the FTS website www.ftscatonsville.org or here. The application includes the following:
    a. A 250–500-word personal testimony that includes evidence of Christian faith in Jesus Christ and aspiration for Christian service.
    b. A Pastoral Reference Form which must be completed by the applicant's pastor. A link to this form is sent to the pastor by email.
    c. The Application Fee of $50 (non-refundable). No application will be processed without this fee.
2. Request that Official Transcript(s) from previous academic institutions be sent to the FTS Office of Admissions.

International Admissions

Currently FTS is not authorized under federal law to enroll international students seeking entry into the U.S. under F-1 visa student status. Students residing outside the U.S. are welcome to enroll in FTS to pursue their studies through course delivery options (asynchronous/synchronous) that are not in-person. All non F-1 international students are required for the application to submit all academic transcripts through either the

World Education Services (WES), the National Association of Credential Evaluations Services (NACES), or the Association of International Credential Evaluators, Inc. (AICE)

Program Classifications and Application for Acceptance Requirements

For our classification purposes, Associates and Bachelors degrees are in the **Undergraduate Program**; Masters degrees are in the **Graduate Program**; Doctoral degrees are in the **Postgraduate Program**.

Each degree requires a prerequisite: a high school diploma or GED is necessary to apply for an Associate and/or Bachelor degree; a Bachelor degree is necessary to apply for a Master degree; a Master of Divinity degree, or its equivalent, is necessary to apply for Doctoral degrees.

Applicants must be able to employ a sufficient level of computer literacy for theological research and writing. Computer and printer access or ownership is required. All students are required to learn and use the school's Learning Management System (Populi).

Undergraduate Program

Associate of Arts in Biblical Studies (A.A.) and Bachelor of Arts in Biblical Studies (B.A.)

Applicants desiring entrance into the Associate or Bachelor of Biblical Studies must have completed the requirements for a GED or high school diploma with a GPA of 2.0 (on a 4.0 scale). Students entering the Bachelor level with a confirmed Associate degree maintaining a 3.0 GPA (on a 4.0 scale). Students who wish to enter with a GPA of less than 2.0 may enter under Academic Probation maintaining a minimum 2.5 GPA taking at least twelve credits per semester. Upon successful completion of one semester, a student will be removed from Academic Probation.

Criteria for applicants who may have sufficient competency to benefit from post-secondary education but do not have a high school diploma or the Certificate of High School Equivalency

Applicants who have not graduated from an accredited high school, or received a high school equivalency certificate/diploma, and desire acceptance into the Associate or Bachelor of Biblical Studies, generally are encouraged to complete the requirements for a GED or high school diploma with a GPA of 2.0 (on a 4.0 scale). In cases where this has not been feasible, applicants may apply with their credentials which will be vetted to ascertain their high school equivalency.

Graduate Program

Master of Arts in Biblical Studies (M.A.)

Applicants desiring entrance into Master of Arts studies must have obtained a bachelor's degree with a cumulative GPA of 2.5 (on a 4.0 scale). Students who wish to enter with a GPA of less than 2.5 may enter under Academic Probation maintaining a minimum 2.5 GPA taking at least nine credits per semester. Upon successful completion of one semester, a student will be removed from Academic Probation.

Master of Divinity (M.Div.)

Applicants desiring entrance into Master of Divinity studies must have obtained a bachelor's degree with a cumulative GPA of 2.5 (on a 4.0 scale). Students who wish to enter with a GPA of less than 2.5 may enter under Academic Probation maintaining a minimum 2.5 GPA taking at least nine credits per semester. Upon successful completion of one semester, a student will be removed from Academic Probation.

Postgraduate Program

Doctor of Ministry (D.Min.)

Applicants for the Doctor of Ministry degree must hold a Master degree in biblical studies or its academic equivalency maintaining a 3.0 GPA (on a 4.0 scale). Credits taken toward Master equivalence must cover the breadth of curriculum consistent with the FTS curriculum and Scriptural standards.

Doctor of Philosophy (Ph.D.)

Applicants for the Doctor of Philosophy degree must hold a Master of Arts degree or its academic equivalency maintaining a 3.0 GPA (on a 4.0 scale). Credits taken toward M.A. equivalence must cover the breadth of a MA curriculum consistent with the FTS curriculum and Scriptural standards. All applicants must have satisfactorily passed Biblical Hebrew 1-2 and Biblical Greek 1-2 (or equivalents). Reading knowledge (and proof thereof) of two modern research languages (French, German, Latin, English for ESL, or any other modern research-relevant language) is also required for the Ph.D. degree. Ideally, such language preparation is best when oriented towards the Dissertation subject and its research needs. Applicants must submit a sample Graduate level paper of previous academic research.

Transfer of Credit

Faith Theological Seminary accepts transfer credit hours for courses that are:

(1) From another in-State institution approved by the Maryland Higher Education Commission.

(2) From an in-State institution that is:

(a) Exempted by law from approval by the Maryland Higher Education Commission.

(b) Accredited by an organization recognized as an accrediting agency by the United States Department of Education to grant institutional accreditation.

(3) From an out-of-State institution that is accredited by an organization recognized as an accrediting agency by the United States Department of Education to grant institutional accreditation.
(4) From institutions accredited by private organizations recognized as an accrediting agency by the United States Department of Education to grant institutional accreditation (*e.g.,* the Council for Higher Education in America [CHEA]).
(5) From unaccredited institutions where the creditworthiness is comparable to accredited institutions and when those credits have been thoroughly assessed and approved by the Admissions Director.
(6) From an articulated agreement with a high school for which course competencies are specified, with copies of the agreement being maintained on file.

Credits earned at other schools may be applied to a student's degree program as stated above if the credits are of a comparable level and reflect a transcript grade of "C-" or better, in a subject appropriate to the student's degree. Other restrictions may also apply.

Transfer of credit is not automatic. Official transcripts can be sent electronically from the sending institution to the Registrar and Admissions at admissions@ftscatonsville.org Official transcripts will be evaluated by the Admissions Director. Transfer of Credit from Maryland institutions exempted by law from approval by the Maryland Higher Education Commission, and comparable out-of-state credits, will be accepted only after assessment and approval. To validate transfer credits submitted upon creditworthiness, there is evaluation of appropriate teacher credentials, course content levels, and course requirements. Life experience, remedial courses, workshops, and seminars are not transferrable.

Maximum transfer allowances for each degree:

- Associate of Arts: 45 total credits (75%)
- Bachelor of Arts: 90 total credits (75%)
- Master of Arts: 21 total credits (50%)
- Master of Divinity: 50 total credits (55%)
- Doctor of Ministry: 18 total credits (60%)
- Doctor of Philosophy: 32 total credits (57%)
    - Doctor of Ministry credits to Phd credits: 16 total credits (27%)

Definition of a Credit Hour

One credit hour is awarded for a minimum of 15 hours of 50 minutes each of class time, exclusive of registration, study days, and holidays. Laboratory or studio is 30 hours of 50 minutes each. Practica and internships are 45 hours of 50 minutes for each class.

Equivalency for blended and other delivery modalities will be calculated for every course that is delivered as a Module and/or Blended/Hybrid.

Enrollment Status Classifications

Any semesterly registrations with less than these minimums will be considered as Part-Time student status:

- *Undergraduate* Full-Time registered enrollment status is a minimum of 12 credits per semester.
- *Graduate* Full-Time registered enrollment status is a minimum of 9 credits per semester.
- *Postgraduate* Full-Time registered enrollment status is a minimum of 9 credits per semester.

Matriculated Students

A student is considered fully *matriculated* once they have submitted all their application materials and fees and have received an Acceptance Letter from the Admissions Office along with a Course Checklist identifying any accepted transfer credits. They will then be issued a Student ID, have access to all services of the Seminary, and may register on Populi for courses in their program.

Non-Matriculated Students

Non-Matriculated Student status may be granted to those who have completed the admission process, but do not desire to enter a degree program at the time of application. Such students may attend courses for credit for personal enrichment, learning and upgrading job skills, and fulfilling degree requirements for another institution. If one desires to matriculate into a degree program, the student must meet with the Admissions Director for formal acceptance. A non-matriculated student is subject to all current institutional policies, including but not limited to financial, academic, and behavioral requirements.

Audit Students

Audit Students do not receive academic credit. Auditors may attend class lectures but are not typically permitted to participate in class discussions, ask questions, or submit assignments for grading, except under special circumstances and at the Professor's discretion. Unless the Professor stipulates that Audit Student participation is allowed in their class, it is understood that the restriction for Audit Students on class discussions, questions, or assignments will prevail. A student requesting Audit Student status must select the Audit option when submitting the Application for Admission online along with a copy of valid photo ID. The Application does not require references or transcripts. An Audit Student may attend any course for which he or she is registered as an auditor,

upon the payment of the audit fee for each course. The Semester Fee does not apply to auditors.

Beginning Studies at Faith Theological Seminary

After acceptance, the student will receive an acceptance email and access to their Populi account where all student information is to be found, including all transfer credits, advisor assigned, financials, transcripts, degree audits, registration, course work, and all other notes related to the student's account. The student should register only for those courses which will satisfy the requirements of their Program. The student should keep in touch with their academic advisor, especially if any problems develop.

- For questions concerning acceptance, the student should contact the Office of Admissions by email at admissions@ftscatonsville.org
- For questions concerning finances, the student should contact the Business Office by email at Abbye Jones a.jones@ftscatonsville.org
- For questions concerning academic status, the student should send an email to info@ftscatonsville.org

Recommended Course Sequencing

Students are encouraged to follow the progressive sequence of courses required for their Program as outlined in the *Academic Catalog*. Sequencing recognizes that upper-level coursework is based on introductory level knowledge and ensures a better learning experience and student progress. Students should begin by completing foundational courses such as introductions. These courses provide a foundation for later study. Each semester consists of fifteen weeks excluding holidays. Semester-long in-person courses typically meet in two-hour and forty-five-minute sessions, unless delivered in another modality (see p. 50).

New Student Orientation

Each year there is an open orientation session that is provided on campus and also by streaming (it is recorded and then the link is distributed to students who were unable to attend). All incoming students are urged to attend our Student Orientation, which is scheduled and announced in advance at the beginning of each semester in the Fall and Spring semesters. The purpose of the New Student Orientation is to cover major student issues and to lend a hand in making campus life a rewarding experience. During student orientation, students have the chance to interact with representatives from the institution. Students receive guidance on academic advisement, registration, financial aid, student accounts, library, purchasing books, and other matters.

Withdrawal from the Institution

If a student withdraws from FTS, the student must notify the Office of the Registrar in writing and make satisfactory financial arrangements with the Business Office. No withdrawal becomes official until both requirements have been satisfied. Failure to

make official withdrawal may disqualify the student from reactivation later as well as release of official documents.

Readmission Policy

Students who have officially withdrawn or have otherwise become inactive from Faith Theological Seminary for one year may return to classes without penalty. Students who do not register in any given semester will automatically be considered inactive. After the one-year period, a Reinstatement Fee of $25 will be charged. Students who do not register within that three-year period will automatically be Withdrawn. To re-enter after an absence of three years, the student must reapply for admission into a program of study. Students who have officially transferred to another academic institution must reapply for admission into a program of study.



MS 2649
Bible: Leviticus. Egypt, late 2nd c.
The oldest MS of this part of the Bible

Financial

Tuition Fees (Credit Hour)

- Undergraduate Program ……$200 per credit hour
- Graduate Program ……$250 per credit hour
- Postgraduate Program
    - D.Min ……$300 per credit hour
    - Ph.D. ……$400 per credit hour

Postgraduate Fees

- DMin Dissertation/Project Supervision……$3,000
- DMin Dissertation/Project Defense Fee ……$1,000
- PhD Dissertation/Project Supervision Fee……$4,500
- PhD Dissertation/Project Defense Fee……$2,000
- Continuation Fee (semesterly) ----------$200

Audit Fees

- For all Programs ……$300 per course

Semester Fee

- Semester Fee: registration, BigBlueButton, Populi, EBSCO/ATLA online data access, library, IT and technology……$300
- Not applicable to Auditors.

Miscellaneous Fees

- Application Fee (non-refundable) ……$50
- International Application Fee (non-refundable)..$150
- Late Registration Fee ……$50
- Course Withdrawal Fee ……..$10
- Reinstatement Fee ……$25
- Returned Check Fee ……$45
- Verification Letters (per copy) ……$10
- Graduation Fee ……$120
- Transcript Fee (per copy) ……$10
- Electronic Transcript Fee (per copy) ……$5

Tuition Payment and Course Registration

All students are required to complete the course registration process online through Populi prior to the beginning of each semester. Students must pay all required tuition,

fees, and any outstanding balances in full before they are considered officially registered and permitted to begin or attend any classes. No student shall be permitted to begin, participate in, or attend any class without full payment of the applicable tuition and fees, unless a payment plan has been agreed upon and set up by the Business Office. Registration is not considered complete until payment has been received and processed.

Specific registration dates and deadlines will be established for each semester. Students who register after the designated registration deadline will be assessed a Late Registration Fee. No student may register for classes after the second week of the semester. The Seminary limits student enrollment to a maximum of eighteen (18) semester credit hours per semester, equivalent to six (6) three-credit courses.

Outstanding Balances and Non-Payment of Accounts

Students are responsible for ensuring that all financial obligations to Faith Theological Seminary are paid in full and on time. Students with outstanding balances shall not be permitted to register for additional courses, begin or continue attending classes, or receive access to their academic records until all outstanding financial obligations have been satisfied.

All tuition and fee payments are due at the time of registration. Registration is not complete until payment is received, or payment arrangements are made. At the end of each month, a 2.5% late fee will be assessed on any outstanding balance. Tuition and fee payments are to be made in the Business Office. Cash payments must be made in person. Personal check payments are accepted. A charge of $25 will be assessed for all returned checks. Visa, MasterCard, and American Express payments are accepted in-person or online through the financial tab in Populi or through PayPal under the Student Services tab on the FTS website.

FTS reserves the right to report delinquent accounts to credit bureaus and to refer past-due accounts to collection agencies for recovery. Students shall be responsible for any additional costs, fees, or expenses incurred as a result of the collection process, to the extent permitted by applicable law.

Release of Academic Records and Graduation Requirements

All financial obligations owed to Faith Theological Seminary must be paid in full before a student may receive academic records, transcripts, or a degree. No transcripts or other official academic records shall be released to students with outstanding balances. Students with unpaid accounts shall also be prohibited from registering for further studies at the Seminary until their accounts have been settled in full.

By registering for courses at Faith Theological Seminary, students acknowledge their responsibility to comply with this policy and understand that full payment of tuition and applicable fees is a condition of enrollment and continued participation in academic programs.

Institutional Refund Policy

Refunds are issued to students who drop or withdraw from courses. Refunds are not issued if a student has not dropped courses through Populi or has not had a Course Withdrawal Form completed. Refunds are processed within four weeks.

Regular Courses

Any student who officially drops or withdraws from courses may receive a refund of tuition as follows:

- 100% if dropped before the first week of classes
- 90% if withdrawal is before the end of the first week of classes
- 80% if withdrawal is before the end of the second week of classes
- 70% if withdrawal is before the end of the third week of classes
- 60% if withdrawal is before the end of the fourth week of classes
- 50% if withdrawal is before the end of the fifth week of classes
- 40% if withdrawal is before the end of the sixth week of classes.
- There are no refunds after the sixth week classes.

Modular Courses

- Courses dropped by the end of the first 4 hours – 100% refund of tuition.
- Courses dropped by the end of the first 8 hours – 50% refund of tuition.
- Courses dropped after the first 12 hours of class – no refund.

Student Accounts in Populi

There are four tabs of the financial information a student can access through the Populi portal. All students have access to their own Populi portal with unique usernames and passwords.

1. The first tab under the financial information is "**Dashboard**." This screen shows the summary of current financial standings including unpaid invoices and current balance. IRS forms can be found on this page as well.
2. The second tab, "**By Term**," under financial information provides detailed information for each term. Here, a student can see what charges are included in the invoice and what courses are charged each semester.
3. The third tab under financial information provides "**Donation"** information.
4. The fourth tab under financial information shows the "**History"** of student account transactions. Here, students can get a detailed view of the transactions in chronological order.

Financial Appeals

Any student desiring to appeal a financial decision may do so within thirty days of the decision.

Sponsorship Policy

A church, corporation, friends, or relatives may desire to assist the education of a student financially. Payments will be applied to the student's account and may be used for any academic expenses. Sponsorship funds placed into the student's account become the property of the student, and any refund desired by the sponsor must be arranged solely between the student and sponsor. The student is responsible for any balance due should the sponsor fail to pay. If the balance is not made current, the student may be suspended from classes and not allowed to enroll in any further courses. Also, FTS may authorize collection agencies to collect on any unpaid account.

Financial Aid

The institution cannot offer the Federal Application for Financial Student Aid (FAFSA). Tuition discounts for qualified students are available. There is an embedded question in the online application process for students seeking to receive tuition relief through various waiver policies and/or demonstrated financial need.

Categories of waivers include:

- Presidential
- GBBC membership
- Staff and faculty
- First Responders
- Military
- International Student
- Missionary

Students have the primary responsibility for financing their education and the seminary expects them to do whatever is possible to meet financial needs. This includes arranging support from church, family, and friends, and by maintaining employment.

Nevertheless, we recognize that these sources do not always provide the necessary funding for students (even though FTS tuition is considerably lower per credit hour than peer institutions). Though student tuition is critical to the operations of the seminary, we strive to ensure as best as possible that applicants with *demonstrated financial need* are considered for modest tuition assistance**.**

Moabite Stone Inscription by Mesha, King of Moab ca. 840-820 BC



Students Services

See the FTS *Student Handbook* for more information.

Academic Calendar 2026-2027

Fall 2026	
Registration Begins (on Populi)	July 1
Registration Ends	August 12
Late Registration (fee applies)	August 13 - September 4
Labor Day Holiday - Offices Closed	September 7
Classes Begin	September 8
Student Orientation (Academic Office online)	September 8 at 7:00pm (EST)
Legacy Conference: "Bible and the Making of America"	September 13 (Bible manuscripts display 13-17)
Add Classes Period ends (on Populi)	September 18
Drop Classes Period ends (on Populi)	October 9
Spring 2027 Registration Begins (on Populi)	November 2
Thanksgiving Break – Offices Closed	November 23 – 27
Finals Week	December 14 - 18
Semester Ends	December 21
Winter Break Begins	December 22
Spring 2027	
Late Registration (fee applies)	January 11 - 22
Spring Registration Ends	January 17
Martin Luther King Day – Offices Closed	January 18
Classes Begin	February 1
Student Orientation (online)	February 1 at 7:00pm (EST)
Add Classes Period ends (on Populi)	February 12
Drop Classes Period ends (on Populi)	February 26
Easter Break – Offices Closed	March 22 – 26
Finals Week	May 17 - 21
Commencement	May 30, 6:00pm
Summer 2027	
Summer 2027 Registration Begins (on Populi)	April 19
Registration Ends	May 21
Late Registration (fee applies)	May 24 - May 28
Memorial Day Holiday – Offices Closed	May 31
Classes Begin	June 1
Independence Day Holiday – Offices Closed	July 4
Summer Semester Ends	July 30

Academic Advising and Counseling

At the time of admission, the Admissions Director provides academic advisement. Students have access to their records on Populi to enable them to keep track through their Student/Degree Audit tabs. Students can track what courses may have been transferred in from other institutions, what courses they have taken, Grade Point Average (GPA), and what courses are still needed to graduate.

Each student is assigned an advisor by the Registrar. Academic Advisors help with course choice, scheduling, planning and general academic direction. The Admissions Office, Academic Dean, and Program Deans also provide general academic advisement as well as career advisement and direction.

Undergraduate and Graduate students may contact the Director of Student Services and/or the Director of Admissions to schedule academic advisement. Doctoral students contact the Director of the Doctoral Program to schedule advisement. The academic advisors assigned in Populi to each student also guide and counsel students throughout their academic program, as needed. Program Directors are also contacted for advisement when needed. It is the student's responsibility to fulfill the requirements of their chosen degree program and to take the initiative to seek assistance and guidance as needed.

Monitoring academic achievement and success is another means to ensure that students needing advisement are identified. The Registrar and Director of Student Services track student achievement to safeguard students through observation, advisement, and guidance by identifying and addressing where possible any unresolved problems students may be facing that hinder or threaten their academic success

Career development: career guidance is available to assist students in selecting, preparing for, and engaging in a vocation related to their degree program. Any student who desires career guidance will contact the Director of Student Services or the Director of Admissions who will seek to arrange for appropriate assistance. Assisting students and graduates searching for that right job is something we greatly value. The Admissions Office also provides resources to assist students with job searching, resume writing, and other useful career information.

Job Placement: there is at present no designated office that provides formal placement services with employers. Informal guidance counsel, recommendations, and connecting students to potential employers who have made inquiries of students is available through the respective administrative offices (Academic, Business, Registrar, and Admissions). Letters of reference can also be provided at the request of students. When available, there will be job postings available.

Course Registration

Prior to the beginning of each semester, students are required to complete the registration process online through Populi. No person is registered until all tuition and appropriate fees are paid. Specific dates are assigned for registration each semester. Students registering for classes after the deadline must pay a Late Registration Fee. No student may register after the second week of class. The Seminary limits the total

number of credits a student may register for in any given semester to a maximum of eighteen semester credit hours (a total of six, three credit courses).

Add/Drop Procedures

It is the student's responsibility to add or drop courses on Populi during the add/drop period. Adding or dropping courses is done through the Course Add/Drop Form available through the Files link at the top left corner of any page in Populi. No classes may be added after the second week of class. When a student drops a course, FTS will follow the Refund Policy. To drop a course after the add/drop period, students must follow the Course Withdrawal procedure. Failure to attend class does not constitute a drop.

Course Cancelations

FTS will notify students at least one week before a class begins if the course is to be canceled. No late fee will be charged to replace the canceled course with another course. Students will be allowed to register for another course within one week. If no replacement course is chosen, the tuition for the canceled course will be refunded. Textbook refunds are the student's sole responsibility.

Course Withdrawal

The student is responsible to complete a Course Withdrawal Form to withdraw from a course after the add/drop period has ended. The Course Withdrawal Form is available through the Files link at the top left corner of any page in Populi. It must be signed by the Professor as either Withdraw Passing (WP) or Withdraw Failing (WF) and signed by the Registrar and the Business Manager. Failure to comply with this requirement may impact a student's tuition refund and GPA.

Transcript Requests

The student may order transcripts by using the Transcript Request Form on the FTS website in the Student Services tab or through the Files link at the top left corner of any page in Populi. A completed Transcript Request Form must be submitted to the Business Office with the request fee. After the fee is received, the Business Office will forward the request to the Registrar for processing. There is a seven-day turnaround time after transcripts are requested and the fee is paid. Students may request two types of transcripts, official and unofficial. Hardcopies of transcripts will be provided for a fee of $10 per copy. The email electronic transcript fee is $5 per copy. Transcripts are released only to the student or to another institution at the student's written request through a Transcript Request Form. Official transcripts must remain sealed in the envelope to be considered official.

Library Services

The FTS Library is located on the Main Campus and has approximately 25,000 catalogued (and 20,000 in process) volumes on Biblical exegesis, theology, missions, and related subjects. Periodicals contain articles of interest on the church, missions, and theology, as well as archeology and Biblical studies. Some of this collection contains highly prized and rare volumes. The mission of the Library of Faith Theological Seminary is to provide students, faculty, and staff with the bibliographic resources, research tools, and study environment necessary for the academic training of men and women for vocational pastoral and marketplace service. FTS develops collections, catalogs, services, policies, and facilities to support this task.

- High speed wireless Internet access is available for student use.
- The library is open during class times, Monday through Friday.
- To borrow books from the library, students must present their FTS Student ID Card.
- A librarian, or staff member, is on duty to assist students during hours of operation.

External Libraries Borrowing Privileges

FTS students with an ID card may obtain a Marion Burk Knott Library (St Mary's Seminary) card for borrowing and database access privileges for a $40 fee per semester. FTS students have full access to the Marion Burk Knott Library's extensive electronic databases that include all of ATLA/EBSCO, as well as hardcopies of periodicals. Marion Burk Knott Library also has reciprocal borrowing privileges with Baltimore Hebrew University which allows students access to interlibrary loan services for a small fee. The Marion Burk Knott Library also has catalog access to Johns Hopkins University and the Catholic University of America. FTS students can also gain borrowing privileges through the Friends of the Loyola program with Loyola Notre Dame University Library. FTS students with an FTS ID card may get a Loyola Notre Dame University Library card for borrowing privileges at a fee of $25 per year. With these libraries, FTS students can access some 550,000 volumes and on-site electronic databases in addition to the FTS collection.

Online Information Database Access

EBSCO/ATLA

All FTS students and staff have on and off campus access to the extensive religion databses of EBSCO/ATLA through their student login and through the FTS library.

Religion & Philosophy Collection

- 127 active full-text non-open access journals and magazines
- 105 active full-text non-open access peer-reviewed journals and magazines

eBook Religion Collection

- 9600 e-Books with quarterly updates
- 24-hour access. No turn-aways.
- Available for print and download

Facilities

Main Campus

Faith Theological Seminary is located at 1518 N. Rolling Road, Catonsville, MD 21228.

Faith Theological Seminary Library

The library is located on the Lower Level of the Seminary Education building.

Grace Café

An artfully renovated café is open daily that provides specialized drinks, snacks, and coffees, along with a beautiful seating area for relaxing, meetings, and class preparation.

Grace Place

The Grace Place is a self-serve café and student hall. It provides a place for students to quietly read, study, and connect with other students. It is located next to the Guest House on the left just as one enters the campus from Rolling Road.

Parking

Free parking is available for students. See *Student Handbook* for details.

Student Housing for Modular Courses

Housing for modular courses is available on a limited basis at Seminary accommodations (for a nominal service fee). Request to the Business Office is required in advance to book housing (phone 410-788-6132). Cooking facilities are also available for on-campus housing. See Course Delivery Modalities, p. 50.

Food Services

- The Seminary does not have an operating cafeteria. There is a coffee and snack area called Grace Café where seating is available for students to congregate.
- Students who wish to bring their lunches may use the refrigerator near the Student Lounge area for temporary storage. Old items will be discarded. Please do not leave items overnight. Microwave oven is available near the Student Lounge. Students are also welcome to use the tables outside the patio for eating meals or snacks.

Local restaurants in proximity:

Double T Diner
6300 Baltimore National Pike,
Catonsville, MD 21228
410-744-4151

Sorrento's West
6220 Baltimore National Pike Ste
1, Catonsville, MD 21228
410-744-2600

Pho Saigon
1116 N Rolling Rd, Catonsville,
MD 21228
410-744-2740

KPOT Korean BBQ & Hot Pot
718 N Rolling Rd, Catonsville,
MD 21228
443-860-9036

College bookstore

The institution does not have a bookstore, nor does it intend to have one in the foreseeable future. Considering the plethora and ease of acquiring books online, and the many costs (stock and staff) and physical space required for a bookstore, this is our present policy. Further, a copy of all textbooks required for courses is available on reserve in the Seminary library.

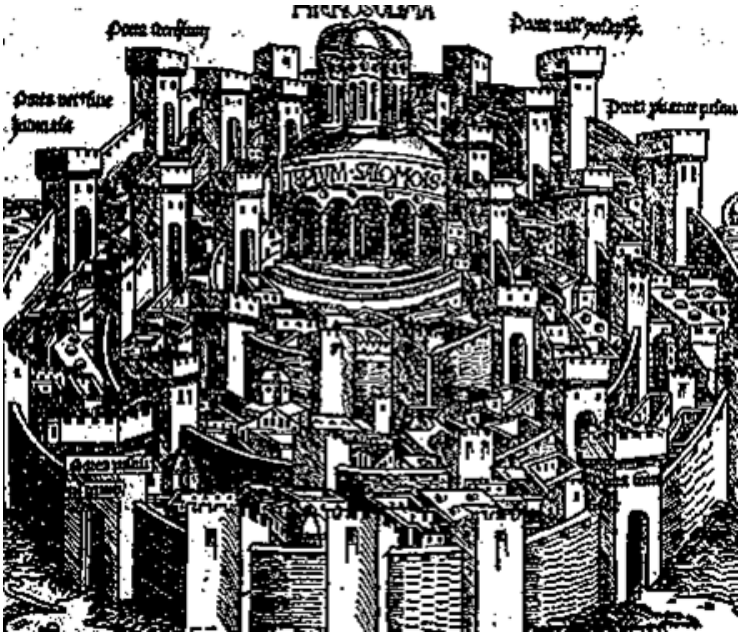
There are numerous online sites that can be used for purchase of books, such as Amazon, Barnes & Noble, Powell's Books, AbeBooks, Thriftbooks, and Alibri. Logos Bible Software also provides students with discounted and licensed textbook materials through their software program.

All course syllabi are available to students online (Populi) in a timely fashion that allows them to acquire their course textbook materials before classes begin.

Facilities for the Disabled

FTS supports the tenets and spirit of the Americans with Disabilities Act (ADA).

Jerusalem by Schedel (woodcut, Solomon's Temple, 1493)



Student Life Standards, Conduct, Policies

Chapel

The Faith Theological Chapel program is a vital part of the Seminary's educational mission. The Seminary community gathers to consider deep biblical truth, engaging the hearts and minds of students, faculty, and staff on the soul-deep issues of our time and helping them understand the grace and glory of the risen Christ. Through each Chapel service we seek to encourage one another with the Word of God and learn to serve Him in all areas of life, personally and as a community.

Scripture is central to all components of the service, including the music. We sing psalms, hymns, and spiritual songs that emphasize rich and sound theology and that exalt the life and ministry of Jesus Christ. The Seminary meets for Chapel for one-half hour and is followed with refreshments and fellowship time. Students on campus are required to attend, and all non-essential campus offices shut down during Chapel so that faculty and staff can attend, as able. Chapel is not intended to replace or supplant regular attendance at a local church for any members of FTS.

Standards of Moral Conduct

FTS desires to place emphasis on those Scriptural principles that develop positive spiritual attitudes and actions. Students, faculty, and staff on or off campus are expected to demonstrate a Christian lifestyle and character that is true to the standards of Scripture. A Christ-controlled life maintains a testimony that is exemplary in all areas including attitudes, words, and actions.

Historically, FTS has sought to maintain liberty of conscience for the believer on matters not specifically proscribed in Scripture. The seminary also recognizes that there are commands and prohibitions binding upon every Christian. Therefore, the biblical prohibitions against homosexual behavior, fornication, adultery, drunkenness, and illegal activities apply to all. We encourage the cultivation of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

Students, faculty, and staff, in their speech, are to edify one another and avoid the use of derogatory words with racial, gender, ethnic, or sexual overtones. All members are expected to have impeccable academic integrity befitting a Christian institution. Plagiarism, cheating, and intentional misrepresentation of one's credentials and prior positions will not be tolerated. All members shall promptly meet all financial and academic obligations.

If violations of any of these policies occur, the principles of Matthew 18:15-20 will be followed. Continuing violations of any of these standards will result in disciplinary action

up to and including dismissal. Any actions liable for potential legal action will be directed into the jurisdiction of the appropriate legal authorities. See the "Complaint and Grievance Policies and Appeals Process"

Criteria and Procedures for Addressing Breaches of the Seminary "Standards of Conduct"

Regarding serious moral infractions (or ongoing patterns of misconduct previously addressed unsuccessfully through the "Complaint and Grievance Policies and Appeals Process"), as delineated in the Seminary Morals Conduct policy stated in the *Academic Catalog, Student Handbook, and Faculty Handbook,* disciplinary actions will be executed that may lead to dismissal or termination. As follows,

Criteria For Initiating Formal Disciplinary Procedures

Formal adjudicatory procedures may be initiated only for allegations of serious misconduct involving professional malfeasance or affecting the fitness of the accused to continue on the faculty of the Seminary, provided that one or more of the following conditions is present:

- The offense is specifically proscribed by a Seminary policy statement in which case any procedures and sanctions mandated by that policy will normally take precedence over those described here;
- The accuser is a student, a staff member, or a colleague who has special reasons, such as a history of past difficulties (such as a history of formal grievances/complaints) of the same kind or the unusual gravity of the offense, for avoiding any personal confrontation with the faculty member;
- The offense signifies a recurrence of past patterns of misconduct that the accuser has attempted unsuccessfully to correct through personal admonition; or
- The offense appears to have caused, or appears likely to cause, serious and lasting harm to another person, the church, or the Seminary.

Among the offenses that may fall into this category are fraud or theft; professional dishonesty or misconduct; abuse of a spouse, child, or student; sexual misconduct, including sexual relations outside marriage; abuse of alcohol or other drugs; and persistently profane or obscene language in the classroom or in professional contexts. If none of the above conditions is present, procedures described in the Seminary Handbooks under "Complaint and Grievance Policies and Appeals Process" may be followed, and no disciplinary sanctions may be imposed.

FORMAL DISCIPLINARY PROCEDURES

1. Formation of Hearing Committee

At the beginning of each academic year, the President and Academic Dean will appoint a three-person Faculty Hearing Committee. One of its members will be a faculty member who will serve as committee chair; the other two will be members of the teaching faculty. This committee will serve as the hearing committee for any allegations of faculty

misconduct that may arise during the following year (including the following summer). Members of the committee shall recuse themselves from hearing any charges against themselves or against a close friend or a relative (first cousin or nearer) or the spouse of a relative. The President and Academic Dean shall appoint replacements for members who recuse themselves and shall have the option of appointing a staff member or a student as an additional committee member if circumstances warrant.

2. Initial Allegation of Misconduct

Allegations of any serious lapse in conduct meeting one or more of the conditions stated above may be brought to the attention of an appropriate Seminary official. Normally, this official is the Academic Dean, or the Students Dean, to whom the accused individual is accountable, but the President may also serve in this capacity. The official may confer with the accused and with others. If the official decides that the allegations warrant further attention, they will then be stated in writing by the official. The written statement must identify the accuser, describe the alleged misconduct, state how it impedes the individual's ability to serve effectively on the Seminary faculty, summarize the evidence for the allegation, and indicate what measures toward correction and reconciliation have already been taken or attempted. The accused person will be notified of the nature of the charges within seven days after the preparation of this written statement. If the accused wishes to respond at this time, the response must be in writing, within seven days of receiving such notice.

Special circumstances may necessitate that the identity of the accuser or of witnesses to the alleged misbehavior be withheld until a written statement of the charges is prepared. (These circumstances might include the emotional or psychological instability of the accuser or a justified fear of reprisal.) Accusations made anonymously, however, will not be accepted as a basis for disciplinary action, formal or informal.

3. Notice of Charges and the Convening of a Hearing Committee

The official will assess the nature and gravity of the charges. At his or her discretion, the steps toward private reconciliation listed above may be pursued in lieu of formal disciplinary proceedings. If the official judges that the nature of the allegations warrants Seminary investigation and action, he or she will provide a written statement of charges, including each of the elements identified clearly in accord with the statement above, "Criteria For Initiating Formal Disciplinary Procedures," and written notice of hearing procedures to the accused and to the members of the Committee within seven days of the date of initial notice to the accused.

4. Suspension Pending Resolution of Allegations

Suspension from teaching duties, or from use of Seminary facilities, during disciplinary proceedings may be imposed only in situations involving inability to carry out normal responsibilities, or the threat of immediate harm to the accused or others. Any such suspension shall be with pay.

5. Disciplinary Hearing

The Committee will invite the testimony of the accuser, and the response of the accused, and will ask questions of each party. Each party may be accompanied by an advisor from the Seminary community. Each party may request the opportunity to call other witnesses and present other evidence. The Committee will grant any such request that it judges to be reasonable. Each party may offer a concluding statement, orally or in writing. All parties must be invited to be present during all testimony and questioning and must be given the opportunity to question all witnesses. These hearings will be closed. They will be held no fewer than fourteen days and no more than twenty-eight days after the written notice of charges, unless otherwise arranged by mutual agreement. All issues regarding the procedure and administration of these hearings not specified explicitly will be decided by the Committee. After dismissing the accuser and the accused, the Committee will weigh the evidence presented and come to a decision within seven days, by majority vote, on whether the accused is guilty of a serious lapse of professional conduct. The accused will be presumed to be innocent unless a preponderance of the evidence presented is sufficient to establish guilt. The Committee will consider only the evidence and arguments presented to it at its meetings. If any additional evidence or information relevant to the Committee's decision becomes known to one of its members, each party will be made aware of this and will be given an opportunity to respond at a supplementary hearing before a finding concerning guilt or innocence is reached. A recorded or written transcript of all hearings will be kept. Confidentiality will be strictly guarded. A Seminary official bringing charges against a faculty member will take no part in the Committee's deliberations.

6. Sanctions

If the accused is found guilty, the Committee will consider next whether any disciplinary sanctions should be imposed, and if so what they should be. Possible sanctions for misconduct include, in order of severity:

1. Oral or written reprimand, documented in the personnel file
2. Disqualification from institutional privileges
3. Suspension for a period of one or more semesters with specified conditions for reinstatement
4. Dismissal

7. Committee Report and Recommendations

The Committee will report to the President and Academic Dean, and/or Program Deans, its finding of guilt or innocence and, in the former case, its recommended sanctions, together with a summary of the charges and the evidence presented. A copy of the report will be given to the accused and to his or her Program Director and the accused will have the right to submit a written response to the Committee's recommendations within seven days.

The decision of the Committee as to guilt or innocence will be final (except for the possibility of appeal as described below).

8. Presidential Action

The President will receive the report and recommendations of the Committee and act on them within fourteen days. The President may either accept the recommended sanctions or reduce them based on the evidence. The President's action will be reported to the accused individual, to his or her Program Director and the Academic Dean, and/or the Dean of Students. The President will also inform the Board of Directors of any instances in which sanctions involving temporary or permanent suspension, or dismissal are imposed.

9. Right of Appeal

The accused will have the right to appeal disciplinary sanctions imposed to the Board of Directors. The appeal should be submitted in writing within fourteen days of receiving notice of sanctions imposed. Either the finding of guilt or the sanctions imposed, or both, may be appealed.

The Board of Directors will consider the appeal based on the evidence previously presented, after reviewing the recommendations of the Committee and the President, receiving any additional oral or written testimony it may wish to invite, and reviewing a recorded or written transcript of the Committee hearings. If the Board of Directors decides, by majority vote, to sustain any part of the appeal, it will instruct the President either to retract or modify the finding of guilt or to retract or modify the sanctions previously announced.

10. Exceptions to Stated Deadlines

Deadlines stated in the preceding procedures are guidelines that may be extended by the Seminary with written notice and the consent of the accused in unusual circumstances: *e.g.*, when receipt of a disciplinary complaint or hearing occurs immediately prior to a semester or summer break.

Files containing grievance issues are maintained in either the office of the Academic Dean or the office of the Registrar.

Nondiscrimination Policy

Faith Theological Seminary admits students of any ethnicity, color, gender, national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. This nondiscrimination policy applies to educational policies, admissions policies, scholarship and loan programs, or other school-administered programs, except where required by specific religious tenets held by the institution.

Drug, Alcohol, and Tobacco Policy

In compliance with The Drug Free Schools and Communities Act, FTS prohibits the unlawful possession, use, or distribution of illicit drugs and alcohol on the campus or at any of its sponsored activities. The seminary believes that these standards and sanctions support the concern regarding the use of illicit drugs and the abuse of alcohol and are consistent with principles of Scripture given to us by God for our well-being. In accordance with property insurance restrictions, smoking is prohibited on seminary property.

Sexual Harassment Policy

The purpose of Faith Theological Seminary's sexual harassment policy is to reinforce the importance of trust and integrity in the seminary. Our desire is not only to define the policy, but also to layout the procedures that are fair as well as redemptive. Our hope is that the policy and procedures reflect the Biblical principles of repentance, forgiveness, redemption, and change. FTS is committed to a policy that is both flexible and fair. The policy presented is a recommended procedure that does not interfere with the right of an individual to seek legal counselor representation.

Definition: Any unwelcome sexual advances, requests for sexual favors, inappropriate behavior of a sexual nature, and other written, verbal, or physical conduct of a sexually intimidating or offensive nature constitute sexual harassment when:

- submission to, or rejection of, such conduct is used as the basis or condition of employment, advancement, academic decisions, matriculation, or evaluation; or
- such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating residential, work, or educational environment.

All associated with Faith Theological Seminary are reminded that this Seminary maintains the position that an atmosphere free of sexual harassment will be guaranteed for all. Unwelcome conduct at the seminary will not be tolerated. FTS encourages students, faculty, and staff to immediately tell the harasser when their conduct is unwelcome. FTS's policy is always in effect and in all places, including seminary events away from the campus.

The Federal Government, through the Equal Employment Opportunity Commission, has published regulations that make sexual harassment unlawful under the sexual discrimination provisions of the Civil Rights Act of 1964. The EEOC defines sexual harassment as "unwelcome sexual advances", requests for sexual favors, and other verbal or physical conduct of a sexual nature that are connected to decisions about employment or advancement, and/or that create an intimidating, hostile, or offensive environment. The guidelines state, "employers have an affirmative duty to prevent and eliminate sexual harassment."

All cases of alleged sexual harassment that are reported to or witnessed are to be reported in writing to the Office of the President within twenty-four hours. All

accusations of sexual harassment will be taken very seriously and investigated immediately. Retaliation for reporting sexual harassment will not be tolerated. The report should include all the facts and information pertaining to the alleged harassment including the following: who, what, when, where, how, why, names of witnesses, witness' statements and any other available information.

The Seminary Administration will investigate the charges and determine the appropriate course of action. Violation of this Sexual Harassment Policy will lead to disciplinary action, if appropriate, up to and including termination of employment and/or seminary enrollment of the guilty party. The parties involved will be notified of the determination within thirty days.

Examples include but are not limited to the following:

- *Verbal*: sexual innuendo or taunting, requests sexual favors, proposals of physical intimacy, persistent following, letters, or phone calls discussing sexual matters and repeated unwelcome requests for contact or dates.
- *Physical*: displaying of offensive, sexually oriented visual materials; cornering, pinching, leaning over, touching, leering, or patting.

Pornography Policy

Students, faculty, and staff are all required by the Biblical codes of honor and moral uprightness to refrain from all viewing, acquisition, and dissemination of any materials that could easily be classified as pornographic. In the case of proven infractions, the student or staff may be dismissed from the seminary program or employment at the discretion of the FTS Administration.

Dress Code

FTS expects that all students will dress in accordance with the protocol of professional and ministerial callings, demonstrating high standards of modesty and suitable formality.

Student Complaints, Grievance Policies, and Appeals

Academic Appeals

Any student who wishes to appeal a grade that has been recorded to his or her transcript may, within thirty days of the grade being posted, follow this procedure:

1. The student shall make an appointment with the professor of the course to discuss the issue either in person or by telephone.
2. After discussing the issue with the student, the professor shall send the student a follow-up email to his or her email address. The email will detail the professor's decision regarding the grade. A copy of the correspondence shall also be sent to the Chief Academic Officer and Registrar for record keeping.
3. If the issue is not resolved to the student's satisfaction, he or she shall address a written appeal via email to the Chief Academic Officer or via mail to Faith

Theological Seminary, Attn: Chief Academic Officer, 1518 North Rolling Road, Catonsville, Maryland 21228. The appeal will be considered by the Academic Committee. The Academic Committee will review the complaint and send a determination to the student within seven business days.

4. If the issue is still not resolved to the student's satisfaction, he or she shall address a written appeal via email or mail to the President. The President will review the complaint and send a determination to the student within seven business days. The decision of the President is final.

Personal Grievances

Faith Theological Seminary is an institution composed of committed Christians who seek to resolve conflicts in a Biblical manner. Accordingly, the following procedures are intended to provide all voluntary members of this community with a means of conflict resolution that is compatible with our Biblical commitment, to safeguard the legal rights of all individuals, and to promote the Biblical principle of mutual servanthood. The Seminary is committed to assuring a fair and balanced response to all students who have a complaint or grievance regarding a non-academic issue of their experience at the Seminary, and thus should follow the steps below. Regarding civil rights grievances, the Seminary requests that grievances and conflicts be resolved in the manner described below, it cannot require, nor construe it, in such a way that would preclude appeals to relevant external agencies. All complaints in each step will be handled with strict confidentiality.

1. In accordance with the teaching of Jesus (Matthew 18), the student who has a substantive grievance* should first try, if possible, to resolve the issue informally with the party or parties involved. This may be done through written correspondence, by phone, or in a face-to-face meeting. It is generally recognized that in any human group, complaints may originate because of misunderstandings, missed communications, perceived injustices, unanswered or incorrectly answered questions, or minor problems that have been neglected. Effective communication techniques are the tools by which one builds good human relations and accomplishes the objectives of the institution. If the issue is satisfactorily resolved by such a process, no other action is required.

   *Grievances must not be matters that could be regarded as petty, but rather substantive, as in response to insults, harassment, emotional or authority abuses, violation of academic freedom, racial/ethnic discriminatory actions or words, and civil rights abuses related to age, gender, color, ethnic/national origin, or disability. A grievance is an allegation by an individual based on specific facts that there has been a misinterpretation, misapplication, discriminatory application, or violation of a Seminary policy or procedure. The intent of a grievance process is to resolve a dispute over significant issues not minor disagreements. Grade disputes, admissions decisions, pedagogical issues, graduation appeals, and similar academic matters are not grievable issues.

Personal dislikes do not factor into either Academic complaints or personal grievances. Academic matters that are not related to grades and graduation appeals may be freely addressed confidentially in the course evaluations administered every semester for each course.

2. If the issue is not resolved to the student's satisfaction, the student may formally submit the complaint in writing to the Chief Academic Officer, or mail it to Faith Theological Seminary, Attn: Chief Academic Officer, 1518 North Rolling Road, Catonsville, Maryland 21228. Recognizing that the burden of *proof rests on the one who submits a grievance, the complaint must include detailed information, including specific dates, times, and the witnesses involved. If relevant, the complaint must also include an account of how the student has sought to resolve the issue up to this point (including copies of all correspondence to and from the parties involved). The complaint will be addressed by a panel of three FTS representatives assigned by the Academic Dean and may include one student representative. The panel will review the complaint and send a determination to the parties involved within seven business days.

   **Burden of proof*: A member of the Seminary community who files a grievance has a burden of proving, by a preponderance of the evidence, that he or she has been wronged.
   **Witness*: an individual identified by the grievant, respondent, or a member of the Seminary who can contribute to the substance of the grievance at hand. An individual identified as a witness or potential witness cannot be forced to testify and will not be coerced, intimidated, or *retaliated against for their testimony or refusal to testify.
   **Retaliation*: Retaliation is a material adverse action against an individual, because of his or her participation in any part of a grievance proceeding.

3. If the issue is still not resolved to the Grievant's satisfaction following the panel's decision, they shall address a written appeal via email or mail to the President. The President will review the complaint and send a determination to the grievant within seven business days. The decision of the President is final. Retaliation is strictly prohibited in all cases, regardless of the degree of satisfaction of resolution.

Grievants not satisfied with the final decisions of the FTS administration may contact the agencies granting approvals or exemptions: Maryland Higher Education Commission, 6 N Liberty St, Baltimore, MD 2120, Phone: (410) 767-3300.

Student Government

There is an organized and functioning student government. The students hold elections during the Fall semester. The Student Government represents the students on the FTS Strategic Planning Committee and at regularly called faculty meetings during all open meetings.

The Alumni Association

The Association is presently in a formative stage for those alumni seeking to continue a relationship with one another and the institution. The Association will provide input to the institution wherever they have recommendations for improvement. It also plays an important role in appealing to graduates and other constituents for financial contributions to their *alma mater*.

Varsity athletics

Though the Seminary has a fully equipped modern gymnasium, there are no organized sports activities available.

Extra-curricular Activities

The Seminary provides various socials, holiday celebrations, open houses, and fundraising activities. The Student Government plans some of these events, as well as a student and alumni led organization that supports the Student Government in planning and executing these various seminary activities.



Medeba map of Jerusalem (ca. 542 and 570. A.D.

Academic Policies

Course Delivery Modalities

FTS offers *flex programming* in various delivery modalities of courses to provide options for both local students and those non-local (within Maryland), and for those who have scheduling needs that limit their choices. This is done through **Blended** courses for the Undergraduate and Graduate Programs, and through **Modular** courses for the Postgraduate program.

1. Traditional in-person (all programs): delivery of content is 60-100% in-person for local students. Classes may also be live-streamed *synchronously and recorded.
2. Blended (Hybrid) courses (Undergraduate and Graduate Programs): courses that are reduced in weekly meeting-time (e.g., 5:30-7:20 pm; 7:40-9:30 pm), and that are complemented by online *equivalencies* of course-work to compensate for the reduced in-class time (see "FTS Instructional Equivalencies for Flex Delivery Modalities"). These allow a student to take two courses consecutively on a weekday or evening. There will be *synchronous streaming/recorded option for students at a distance of fifty miles or more.
3. Modular courses (Postgraduate Program): courses that require residency (four five-hour days per course, or equivalent) for all local (within a fifty-mile radius) students and that also offers **Mixed Modality options** for non-local students. Mixed Modality options for Modular courses for students within a fifty-mile radius include requirement to attend in-person unless request is made for a variance. Those granted a variance are required to attend synchronously while class is streamed unless a request is made for a variance. If a request is granted for a variance, student is considered *asynchronous *online* (or Distant) and is accountable for all class video recordings with increased interaction with professor.

Modular courses may be run as needed as follows:

- weekly or bi-weekly for shorter meeting-times (2-4 hours)
- monthly (for duration of semester) for five-hour sessions
- four five-hour days per semester (four weeks total)

4. Online: **asynchronous courses with pre-recorded lectures.

*synchronous = real-time (face-to-face in-person and/or online)
**asynchronous = not in real-time, not face-to-face.

Course videoing: all students *by application* to any Seminary program agree to the videoing and storage of class recordings. FTS retains exclusive rights to all digital content.
Learning Management System: all students entering any program must be willing to learn and use the Learning Management System (LMS) (Populi) in every course.
Housing for modular courses is available at Seminary accommodations (for a nominal service fee). Request to the Business Office is required in advance to book housing (phone 410-788-6132). See Facilities, Student Housing, p. 38.
International students are required to attend Modular *synchronous* classes unless variance is granted for scheduling concerns. If variance is granted, the student is

considered asynchronous *online* (or Distant) and will be accountable for viewing all video content and completing course assignments with increased interaction with professor.
*synchronous = real-time (face-to-face in-person and/or online); **asynchronous = recorded/online

Course Time Limitations

The student is to complete all assigned work within the semester. In exceptional circumstances, the student may petition the professor, or, if needed, the Academic Committee for permission to complete missed work. See policy on Extensions of Coursework, p. 53.

Degree Time Limitations

The minimum and maximum time limitations for the following degrees are effective upon acceptance into a Program of study:

- Associate of Arts (A.A.) (60 credits) 2 years
- Bachelor of Arts (B.A.) (120 credits) 4 years
- Master of Arts (M.A.) (42 credits) 2 years
- Master of Divinity (M.Div.) (90 credits) 3-4.5 years
- Doctor of Ministry (D.Min.) (36 credits) 2-3 years
- Doctor of Philosophy (Ph.D.) (60 credits) 3-4 years

The maximum timeframe is 200% of the normal timeframe for the program. Any student exceeding these programs of study time limitations must seek approval from to continue their studies and status. Students understand that all course withdrawals and course repeats potentially lengthen the time they will need to complete their program of study. Course withdrawals and failures are counted as credits attempted but not earned.

For D.Min. students, a continuation fee after the end of the third year will be charged semesterly, and for Ph.D. students, a continuation fee after the fourth year will be charged semesterly (see financial, p. 29).

Class Attendance

Students must be on the official class roster to be counted as present in a class. To be registered for a course, the student must be cleared through the Business Office. Pre-registration on Populi is not official until payment for the course is made.

Minimum Class Attendance Policy

- Students are required to attend at least 80% of the class meetings for each course in which they are enrolled.

- This means that in a standard semester composed of 14 class meetings, a maximum of three class periods may be missed. Any student who misses more than 20% of the meetings will receive a grade of "WP" or "WF."
- Students enrolled in intensive courses must attend all class meetings.
- Exceptions to the Maximum Absences Policy may be made only in cases of extreme circumstances and only with the approval of the Chief Academic Officer, and only when the student has completed all required work and assignments and submitted such when due or when acceptable to the professor and the Chief Academic Officer.
- The student is held responsible for absences due to late registration. Missed initial classes due to late enrollment are treated as absences under this policy. Note that late registration policies stipulate that a student is not permitted to enroll for a course after the second week of classes.

Excused and Unexcused Absences Policy

- Absences should be taken only for important and necessary reasons.
- Excused absences are those for which any missed work or other assignments may be submitted or made-up and graded at the discretion of the professor.
    - Further details about how excused absences are requested and handled are set by each professor and can be found in the course syllabus.
    - The fact that an absence is excused does not create an exception to the Minimum Class Attendance Policy.
- Unexcused absences are handled at the discretion of the professor and will result in a zero or failing grade for course participation, course grade demotions, and failing grades on course work or other assignments missed.

Grade Scale, Grade Points, and Grade Point Average

- A student cannot receive a grade even if the work was completed successfully if they were not properly registered. A student's Grade Point Average (GPA) is calculated based on the number of grade points in a given period of time divided by the total number of credits taken. A student's Cumulative Grade Point Average is a calculation of the average of all a student's grades for all semesters and courses completed up to a given academic term.
- A change in a recorded grade may be made by an instructor only with the approval of the Chief Academic Officer. The Academic Dean will recognize, as justification for a change of grade, only the fact that the professor made a grade calculation or recording error. A request for such change must be made in writing.
- Only courses taken at FTS are used in computing a student's GPA.

Standing	Grade points	Percentages

Exceptional	A	=	4.0 point	94 – 100
	A-	=	3.6 points	90 – 93
Above average	B+	=	3.3 points	87 – 89
	B	=	3.0 points	84 – 86
	B-	=	2.6 points	80 – 83
Average	C+	=	2.3 points	77 – 79
	C	=	2.0 points	74 – 76
	C-	=	1.6 points	70 – 73
Below average	D+	=	1.3 points	67 – 69
	D	=	1.0 points	64 – 66
	D-	=	0.6 points	60 – 63
Failure	F	=	0.0 points	below 60
Withdraw Passing	WP	=	no points	-
Withdraw Failing	WF	=	0.0 points	-
Incomplete	I			Not counted until changed

"**WP**" – This indicates that the student is withdrawing as passing. This grade has no bearing on the student's GPA. "WF" – This indicates that the student is withdrawing as failing. The grade of "**WF**" will be calculated as part of the student's GPA. "**I**" – This grade may be assigned only if the student has been unable to complete the course because of unavoidable circumstances. The reason for an "Incomplete" must be approved by the professor of the course and should be noted on all grade reports. A course in which the student received a grade of "I" must be completed within sixty days after the end of a semester unless special permission is granted by the instructor and the Academic Dean. Failure to complete the work within those time limits will result in a grade of "F." Merely failing to complete the work on time is not a legitimate justification for the use of "I." If the grade of "I" has not been officially changed within sixty days, the grade will automatically be changed to "F."

Extensions of coursework

On occasion a student may have extenuating life and personal circumstances (such as serious illness, family emergencies, or other significant life disruptions that are beyond the student's control) that hinder student progress in a course for which they are registered, and they have fallen behind in assignments and face failing the course. Extensions can be granted by the Seminary through cooperation with the professor teaching the course and with approval of the Registrar and academic administration. Requests must be made at the student's initiative by completing the "Extension for Course-work Request" form on Populi. Once the request has been granted, the grade for the course will be set at Incomplete ("I") until the coursework is completed.

An Incomplete ("I") may be assigned only if the student has been unable to complete the course because of unavoidable circumstances. The student must request the extension before the end of the semester when it is evident that course completion will not be possible. The reason for an "Incomplete" must be approved by the professor of

the course and the Academic administration, and it shall be graded as “I” on Populi. A course in which the student receives a grade of "I" must be completed within sixty days after the end of a semester if the extension request has been granted. Failure to complete the work within those time limits will result in a grade of "F." Merely failing to complete the work on time is not a legitimate justification for the use of "I." If the grade of "I" has not been officially changed within sixty days, the grade will automatically be changed to "F."

Repeating Course Work

Courses for which grades of “F” or “WF” have been earned may be repeated for credit, with grades for repeated attempts counting for grade point average purposes. All entries on the transcript, however, remain a part of the student’s permanent academic record. Also, any course for which students have received a passing grade (“D” or better) may be repeated, but only three credits will be applied to the student’s transcript for the course with the higher grade. Students may also repeat courses as audit without credit for self-improvement. All normal tuition and fees will apply to all repeated courses.

Academic Probation, Suspension, and Dismissal

The student will be notified in writing by the Academic Dean of any action involving probation, suspension, or dismissal.

Academic Appeals

Any student who wishes to appeal a grade that has been recorded to his or her transcript may, within thirty days of the grade being posted, follow this procedure:

1. The student shall make an appointment with the professor of the class to discuss the issue either in person or by telephone.
2. After discussing the issue with the student, the professor shall send the student a follow-up email. The email will detail the professor’s decision regarding the grade. A copy of the correspondence shall also be sent to the Academic Dean for record keeping.
3. If the issue is not resolved to the student’s satisfaction, they shall address a written appeal via email or via mail to the Academic Dean. The Academic Dean will review the complaint and send a determination to the student within seven business days. The decision of the Academic Dean is final.

Graduation Procedures

Students planning to graduate within twelve months must follow the procedures listed below:

1. Complete the Application for Graduation form (available at the Seminary)
2. Pay the Graduation Fee (non-refundable and non-transferable)
3. No applications will be processed after April 15.

4. A student may receive a Letter of Completion before the May commencement exercises if the student has submitted an Application for Graduation and the graduation fee has been paid by the deadlines stated above. The diploma will be awarded only in May.

Academic Integrity

Falsifying Information

- Falsely representing one's credentials, either in degrees claimed or other such claims. Degree-Mill diplomas will not be accepted towards application.
- Forging an instructor's name in any document.
- Submitting another's work as one's own.
- Providing false or misleading documentation for any work submitted.

Plagiarism

- Plagiarism means representing any work as your own that is not your own.
- Plagiarism shall include failure to use quotation marks or other conventional markings around material quoted from another source. Plagiarism shall also include paraphrasing a specific passage from a source without indicating accurately what that source is. Plagiarism shall further include letting another person compose or rewrite a student's written assignment.

Other Forms of Academic Dishonesty

- During examinations, academic dishonesty shall include referring to written information not specifically condoned by the instructor or syllabus. It shall further include receiving written or oral information from a fellow student.
- Academic dishonesty shall include stealing, buying, selling, or transmitting a copy of any examination.

Any student proven to have committed any of the above will receive an "F" for the course and will receive an academic warning. A student proven to have been guilty a second time will be dismissed.

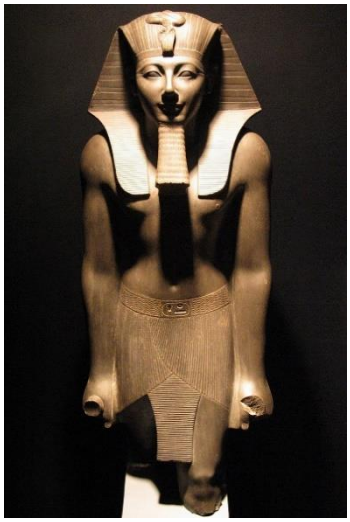
Student Academic Progress (SAP)

Monitoring student academic progress serves the purposes of institutional assessment to ensure student success. It is not to be seen as punitive but rather a means to identify students at risk academically so that the obstacles to their success can be addressed in the hopes of rectification. Once students at risk are identified each semester a letter is sent advising them to recognize that risk and to seek additional support in hope to improve their SAP.

Undergraduate Program Student Academic Progress: Associate of Arts and Bachelor of Arts in Biblical Studies

Probation

- Students who fail to maintain a 2.0 cumulative GPA for two consecutive semesters will be placed on academic probation. Students will be allowed to continue on a semester-by-semester basis under the condition that they maintain a 2.0 GPA each semester. When the student's cumulative GPA reaches 2.0 or better, he or she will be removed from academic probation.



Pharaoh Thutmose III (Exodus period)

Suspension

- While on probation, if a student fails to maintain a 2.0 GPA in any semester, he or she will be suspended for one semester.
- After the period of suspension, a student may re-enroll on probation. The above probation procedures will be followed.

Dismissal

- Upon reaching the point of being suspended the second time, the student will be dismissed from the institution.
- A student who has been dismissed may not make application to reactivate for at least one year. Reactivation is not guaranteed.

Graduate Program Student Academic Progress: Master of Arts in Biblical Studies and the Master of Divinity

Probation

- Students who fail to maintain a 2.0 cumulative GPA for two consecutive semesters will be placed on academic probation. Students will be allowed to continue on a semester-by-semester basis under the condition that they maintain a 2.0 GPA each semester. When the student's cumulative GPA reaches 2.0 or better, he or she will be removed from academic probation.

Suspension

- While on probation, if a student fails to maintain a 2.0 GPA in any semester, he or she will be suspended for one semester.
- After the period of suspension, a student may re-enroll on probation. The above probation procedures will be followed.

Dismissal

- Upon reaching the point of being suspended the second time, the student will be dismissed from the institution.
- A student who has been dismissed may not make an application to reactivate for at least one year. Reactivation is not guaranteed.

Postgraduate Program Student Academic Progress: Doctor of Ministry and Doctor of Philosophy

Probation

- A Doctoral student whose GPA falls below 3.0 will be placed on academic probation.
- A student on academic probation will be allowed to continue on a course-by-course basis under the condition that he earns at least a "B" for each course. When the student's cumulative GPA reaches 3.0 or better, he will be removed from academic probation.

Suspension

- While on probation, if a student fails to maintain a 3.0 GPA in any semester, he will be suspended for one semester.
- After the period of suspension, a student may resume his coursework on probation. The above probation procedures will be followed.

Dismissal

- Upon reaching the point of being suspended the second time, the student will be dismissed from the institution.
- A student who has been dismissed may not make an application to reactivate for at least one year. Reactivation is not guaranteed.

Assignment expectations per Program

Faculty members should exercise appropriate academic judgment when assigning reading, taking into consideration the complexity and difficulty of the material, the total course workload, and the number of credit hours assigned. Faculty members may adjust assignments according to course objectives, credit hours, subject complexity, and program requirements. Assignments should remain consistent with the academic level and learning outcomes of the degree.

The recommendations and figures below serve as institutional guidelines rather than inflexible minimum or maximum requirements.

Undergraduate Program

- *Undergraduate level readings and assignments* should establish foundational biblical, theological, historical, and vocational ministerial knowledge.

- *Undergraduate students should demonstrate ability to:*
  - Have gained foundational knowledge of Scripture.
  - Develop in knowledge and skills in biblical interpretation, Christian doctrine, church history, theology, and vocational and ministry principles.
  - Show comprehension, interpretation, application, and the development of sound academic research and writing skills.

Graduate Program

- *Graduate level readings and assignments* should promote advanced theological understanding, critical analysis, scholarly engagement, and practical application.

  - *Graduate students should demonstrate the ability to:*
    - Have advanced skills in biblical interpretation.
    - Do theological reasoning and critical engagement with scholarly literature.
    - Practice competent academic research and to integrate theological knowledge into vocational practice.

Postgraduate Program

- *Postgraduate level readings and assignments* should emphasize independent scholarship, advanced research, critical evaluation of theological literature, engagement with primary sources, and original scholarly contribution.

  - **The Postgraduate D.Min. program** involves an academic focus on practical theological applications to the ministry context of the church practice, leadership, and applied research to its global mission of the gospel of Christ. The D.Min. emphasizes the integration of advanced theological understanding, ministry leadership, professional competencies, and applied research.

    - *D.Min. Students should demonstrate the ability to:*
      - Identify and evaluate significant challenges facing churches and Christian organizations.
      - Apply biblical and theological principles to contemporary ministry challenges.
      - Conduct research within a ministry or organizational context.
      - Develop, implement, and evaluate ministry interventions.
      - Show advanced leadership, pastoral, organizational, and strategic competencies.
      - Produce a substantial doctoral-level ministry research project addressing a significant issue within a specific ministry or organizational context.

    - *The D.Min. dissertation research project should demonstrate:*
      - Identification of a significant ministry problem.

- Biblical and theological foundations for addressing the problem.
- Engagement with relevant scholarly literature.
- Appropriate research methodology.
- Development and implementation of an intervention, where appropriate.
- Evaluation of findings and ministry outcomes.
- Conclusions and recommendations for future ministry practice.

- **The Postgraduate Ph.D. program** involves an academic focus on in-depth, technical, and original scholarly investigation, with a theoretical contribution to the advancement of academic knowledge and service in higher education.

  - *Ph.D. students should demonstrate the ability to:*
    - Engage critically with primary and secondary scholarly sources.
    - Evaluate competing theological, historical, philosophical, and biblical interpretations.
    - Identify gaps in existing academic research.
    - Formulate significant research questions and scholarly hypotheses.
    - Show advanced research methodology and academic writing.
    - Produce original research and a doctoral dissertation through independent scholarly research that makes a meaningful contribution to the field. Defend scholarly conclusions through rigorous academic argumentation.

  - *The Ph.D. dissertation should include:*
    - A clearly defined research problem.
    - A comprehensive review of relevant scholarly literature.
    - A theoretical or theological framework.
    - An appropriate research methodology.
    - Original investigation and scholarly analysis.
    - Findings and discussion.
    - Conclusions and recommendations for further research.
    - Complete required examinations and successfully defend the dissertation before an appropriately qualified academic committee.

Reading and assignment expectations

Reading for Undergraduate courses

- Per week: 50-100 pages
- Per semester: 750-1,335pages

Suggested Undergraduate assignment expectations

Assignments	Expectations
Reading responses	4-6 per semester
Quizzes or examinations	2-4 per semester
Biblical or theological reflection papers	2-3 papers, 3-5 pages each
Research paper	1 paper, 8-12 pages
Class participation	Regular discussion and engagement
Final examination or project	1 per semester

Reading for Graduate courses

- Per week: 100-150 pages
- Per semester: 1,500-2,250 pages

Suggested Graduate assignment expectations

Assignments	Recommended expectations
Reading responses	5-8 per semester
Quizzes or examinations	2-4 per semester
Biblical exegesis or theological analysis	2-3 papers, 8-12 pages each
Research paper	1 paper, 15-20 pages
Book reviews	1-3 per semester
Class participation	Regular scholarly discussion and engagement
Final examination or project	1 per semester

Reading for Postgraduate courses

For the D.Min. Postgraduate program, the pastoral and practical ministry emphasis means that the reading may often be of a different depth and level of technical academic focus. The important difference is not in the page count for reading, but in the nature of the topics and the academic depth. This also applies to the nature of D.Min. research which is generally more focused on aspects of theological application of the research and dissertation project to the contemporary pastoral context.

Reading for D.Min. courses

- Per week: 150-250 pages
- Per semester: 2,500-3,750 pages

Suggested D.Min. assignment expectations

Assignments	Expectations
Scholarly reading responses	5-8 per semester
Critical book reviews	2-3 per semester
Ministry case studies	2-3 per semester
Applied theological research papers	2 papers, 15-25 pages each
Ministry leadership or organizational assessment	1 substantial project
Research proposal or ministry intervention proposal	1 per applicable course
Final applied research project	As required by the program's project sequence

Reading for Ph.D. courses

- Per week: 150-250+ pages
- Per semester: 2,500-3,750+ pages

Suggested PhD. assignment expectations

Assignments	Expectations
Scholarly reading analyses	6-10 per semester
Critical book reviews	2-4 per semester
Annotated bibliographies	1-2 substantial bibliographies
Scholarly research papers	2 papers, 20-30 pages each
Research presentations	1-2 per semester
Literature review	1 substantial review in applicable courses
Research methodology assignments	As applicable to the course
Comprehensive examinations	According to program requirements
Dissertation proposal	As required by the program
Doctoral dissertation	Original independent scholarly research

Summary of distinctions between the D.Min. and Ph.D.

Academic consideration	D.Min.	Ph.D.
Degree classification	Professional doctorate	Research doctorate
Primary purpose	Advanced ministry practice	Advancement of scholarly knowledge
Primary focus	Applied theology and ministry leadership	Original academic research
Research orientation	Applied and context-specific	Independent and original scholarly investigation
Research setting	Church, ministry, nonprofit, or Christian organization	Academic, historical, biblical, theological, or other research setting
Main research concern	Solving or addressing ministry challenges	Investigating significant scholarly questions
Academic writing	Applied research and ministry project	Scholarly research papers and dissertation
Final doctoral project	Doctoral ministry project	Doctoral dissertation
Expected contribution	Improved ministry practice and professional leadership	Original contribution to academic knowledge
Primary outcome	Advanced ministry competency	Advanced research and scholarly competency

Summary of all Program levels

Degree level	Weekly reading	Major research assignment	Expected academic outcome
Undergraduate	50-100 pages	8-12 pages	Foundational knowledge and application
Graduate	100-150 pages	15-20 pages	Advanced theological analysis
Postgraduate: D.Min.	150-250 pages	Applied doctoral research project	Advanced ministry practice
Postgraduate: Ph.D.	150-250+ pages	Original doctoral dissertation	Original scholarly contribution

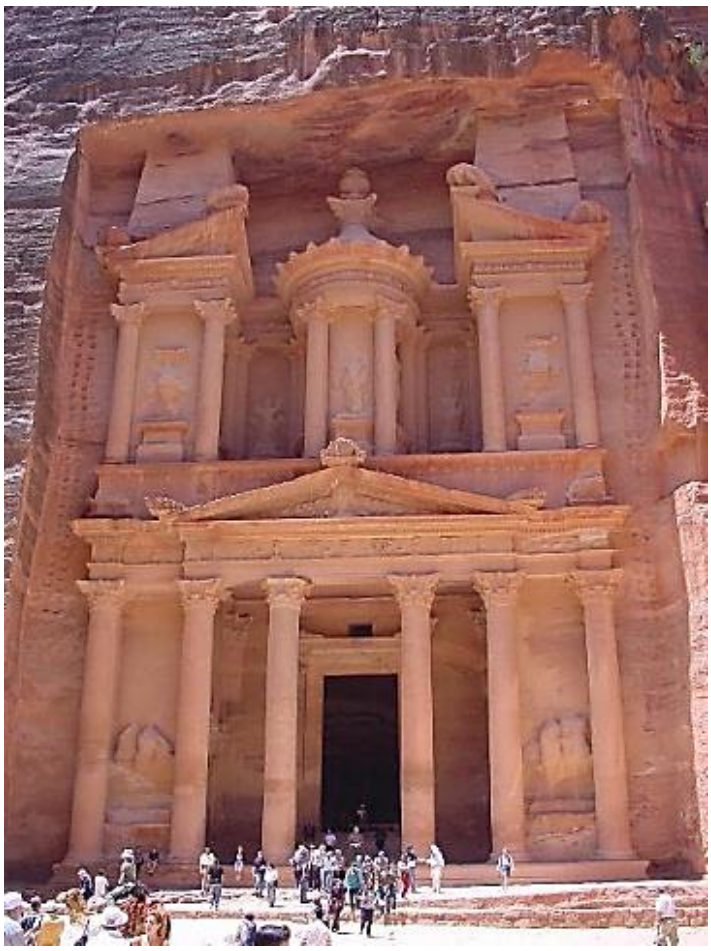
Academic Instructional Equivalencies (IE) for Blended/Hybrid/Modular modalities of course delivery

Instructional Equivalencies for Flex Delivery Modalities

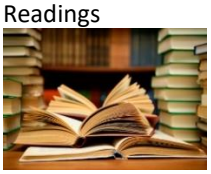
This document is to assist professors with gauging the amount of instructional time different learning activities and assessments are equivalent to when teaching Blended, Online, or Traditional courses (that use online components through the Learning Management System). These equivalencies should be followed when developing courses to ensure consistency with the classroom instructional time required by Accreditation Standards. Note that the academic content of the course taught in a Blended/Online setting must be the same as the academic content of the course taught in the traditional setting.

Note: IE = Instructional Equivalency

Identifying Additional Instructional Hours (one academic instructional hour = fifty minutes)



The Nabatean Treasury in Petra, Jordan (FTS Tour)

Asynchronous or Synchronous Presentations 	Time Allotted = instructional time plus average time required by the student to research and prepare the presentation. An expected presentation of 1/2 hour would require an additional one hour of IE time for preparation; one-hour presentation an additional two hours of IE time.
Blogs or Discussions Online 	One initial posting = 1/2 hour of IE time, one response = one-hour IE time (this includes reading posts by others before responding).
Chat Online 	Equals the time taken in the Chat, so a one-hour chat = one IE hour.
Group Projects/Guided Projects 	One IE hour per week for duration of the project.
Instructional CDs/Videos/Recorded Lectures/Website Video 	Length of CD/Video/Recording = amount of IE time.
Personal Conference/Chat with Professor	Typically, this is a part of normal course time but if specifically built into the course as an assignment then one Conference/Chat = ½ hour IE time.
Readings 	B.A.R. – fifteen pages of technical reading = one IE hour, twenty pages of popular reading = one IE hour M.Div. – twenty pages of technical reading = one IE hour, twenty-five pages of popular reading = one IE hour D.Min. – twenty-five pages of technical reading = one IE hour, thirty pages of popular reading = one IE hour Ph.D. – thirty pages of technical reading = one IE hour, forty pages of popular reading = one IE hour
Reflection Papers, Journals, Article Reviews 	Two-three pages in length = one IE hour plus additional time if the assignments utilize a CD, video, or extra reading (add time based on those equivalency categories in this chart). If further research is required to complete the assignment, then you should add an additional ½ to one hour IE time to account for that. If more research time would be required this should be calculated in the category of Research Paper.
Research Paper 	Professors calculate an average time in terms of page length, estimated amount of research time the paper requires, and further time based on the student's time involved in thinking through, structuring, and actually preparing the paper. Use other categories in this chart to help calculate.
Seminars/Field Trips 	IE hour = the actual amount of time engaged in the seminar or object of the field trip plus any additional time for assignments related to the Seminar/Field trip (calculate based on other categories in this chart).

Web Conference/Webinar	IE hour = actual time allotted for the conference/webinar



1. **Start** by accounting for activities already part of your typical traditional classroom (equivalent to ninety hours of outside the classroom work based on a fifteen-week course averaging six hours of work per week). Do not consider these hours in equivalency terms for Blended or Online classes unless you choose to further enhance the activities in those class structures.
2. **Equivalent Activities** – homework assignments used to replace actual face to face classroom time; these should be added and evaluated according to the equivalency chart.
3. **Best Equivalent Activities** – activities directly related to the objectives of the course, activities that can be in some way measurable for grading purposes, activities that involve oversight/interaction of the professor teaching the course and are equivalent to activities conducted in the traditional classroom by the professor and/or students.

Instructional Equivalency: to calculate IE, consider for example that a 3-credit course meets 3 times per week times 15 weeks = 45 hours of "instruction" time, plus 2 hours of homework per week per credit-hour = 6 hours times 15 = 90 hours, and so you have a total of **135 hours**. (See additional guidance in the file "Instructional Equivalencies for Flex Delivery Modalities.").

Assignment examples and equivalencies =

- Undergraduate Program: 1 credit hour = 50 min lecture = 25 pages reading = 400 words writing = 150-200 words writing on discussion forum.
- Graduate Program: 1 credit hour = 50 min lecture = 35 pages reading = 400 words writing = 200-300 words writing on discussion forum.
- Postgraduate Program: 1 credit hour = 50 min lecture = 50 pages reading = 500 words writing = 300-400 words writing on discussion forum.

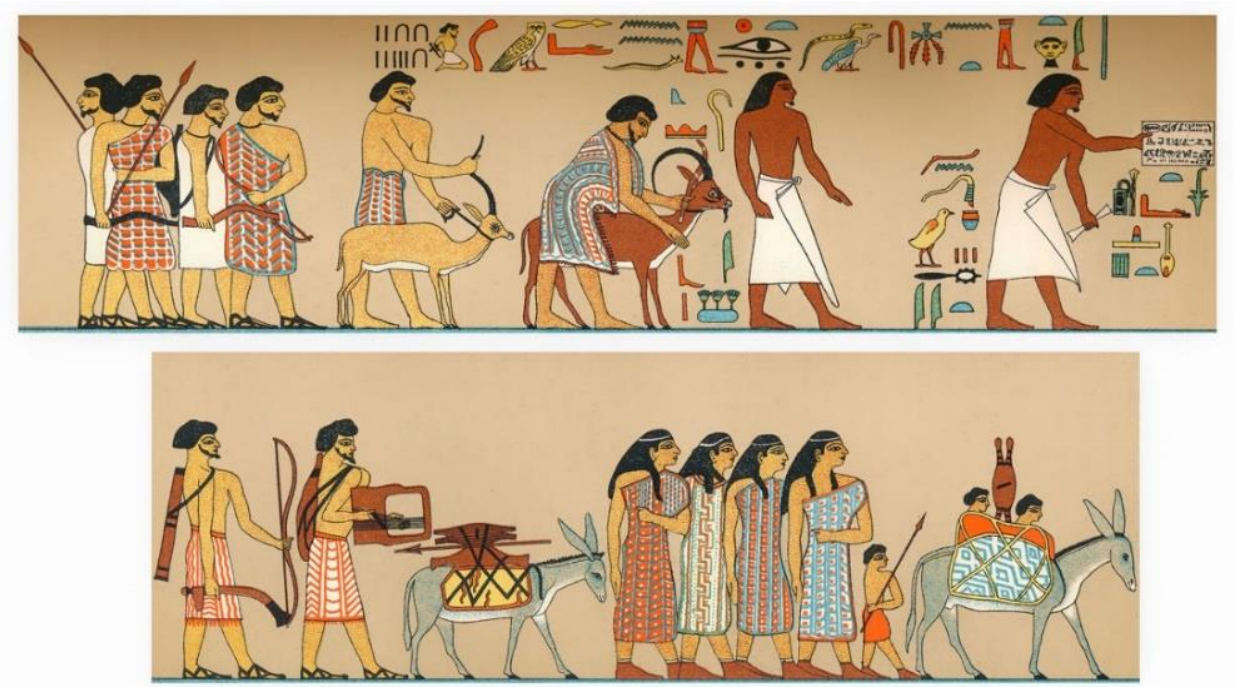
Key to course numbers for program levels

- **UNDERGRADUATE**: 1000-4000 (A.A., B.A.)
- **GRADUATE**: 5000-7000 (M.A., M.Div.)
- **POSTGRADUATE**: 8000 (D.Min.) - 9000 (Ph.D.)

Key to course subject categories

BT: Biblical Theology
BS: Biblical Studies
CH: Church History
DR: Dissertation Research
EN: English/Research
EP: Expository Preaching
HT Historical Theology
NT: New Testament
MT: Mathematics
MU: Music

OT: Old Testament
PH: Philosophy
PR: Project Methodology
RS: Research
PT: Practical Theology
SC: Science
ST: Systematic Theology
SR Supervised Research



Semites leave Egypt (Beni Hasan Egyptian cemetery site, 19th century BC)

Academic Programs

UNDERGRADUATE PROGRAM

General Education studies within a biblical framework

Table listing all the General Education course offered.

- **Biological and physical sciences**: means courses that examine living systems and the physical universe. They introduce students to the variety of methods used to collect, interpret, and apply scientific data, and to an understanding of the relationship between scientific theory and application within a biblical and theological framework.
- **English composition**: means courses that provide students with communication knowledge and skills appropriate to various writing situations, including intellectual inquiry and academic research within a biblical and theological framework.
- **Humanities**: courses that examine the values and cultural heritage that establish the framework for inquiry into the meaning of life within a biblical and theological framework.
- **Mathematics**: courses that provide students with numerical, analytical, statistical, and problem-solving skills within a biblical and theological framework.
- **Social and behavioral sciences**: courses that are concerned with the examination of society and the relationships among individuals within a society within a biblical and theological framework.

The Undergraduate Program includes General studies that address analytical and communicative skills which are rooted in the key concepts and philosophical issues of each subject area. Further, as a theological and religious program, the presuppositions and worldviews in each General Studies subject area are examined in relation to biblical principles. This approach enables students to integrate their biblical and General studies from a biblical frame of reference for engaging those to whom graduates are called to serve in their vocations.

Core Competencies	Required General Education Student Outcomes
(i) Arts and humanities (ii) English composition (iii) Social and behavioral sciences (iv) Mathematics (v) Biological and physical sciences	(a) Communicate effectively in oral and written English (b) Read with comprehension (c) Reason abstractly and think critically (d) Understand and interpret numerical data (e) Understand the scientific method (f) Recognize and appreciate cultural diversity (g) Understand the nature and value of the fine and performing arts and

	(h) Demonstrate information literacy

Undergraduate General Studies course names and numbers (total credits: 57)	Core Competency and Outcome(s) achieved (from table above)
1. ***PT 4104 Christianity and Culture*** (arts and humanities, aesthetics, fine art, history, music, philosophy, cultural heritage)	Core Competencies (i) Arts and humanities GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (g) Understand the nature and value of the fine and performing arts (h) Demonstrate information literacy
2. ***PH 1209 Introduction to Christian Philosophy*** (arts and humanities, history, philosophy)	Core Competencies (i) Arts and humanities GE Student Outcomes b) Read with comprehension (c) Reason abstractly and think critically (h) Demonstrate information literacy
3. ***PT 1307 World Literature in Christian Perspective*** (arts and humanities, aesthetics, literature, history cultural heritage)	Core Competencies (i) Arts and humanities GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (g) Understand the nature and value of the fine and performing arts (h) Demonstrate information literacy
4. ***MU 1701 Music in Worship*** (arts and humanities, aesthetics, history, music, fine art, cultural heritage)	Core Competencies (i) Arts and humanities GE Student Outcomes b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (g) Understand the nature and value of the fine and performing arts (h) Demonstrate information literacy
Church History (3 courses, 9 credits) (arts and humanities, history, cultural heritage) 5. ***CH 2114 Apostles to Pre-reformation*** 6. ***CH 2216 Reformation to Modern Times***	Core Competencies (i) Arts and humanities GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity

7. ***CH 2201 Major Figures of the Reformation***	(h) Demonstrate information literacy
8. ***PH 2216 Biblical Ethics*** (social and behavioral science, sociology, philosophy, history)	Core Competencies iii) Social and behavioral sciences GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (h) Demonstrate information literacy
9. ***MT 1101 Mathematics*** (mathematics)	Core Competencies (iv) Mathematics GE Student Outcomes (c) Reason abstractly and think critically (d) Understand and interpret numerical data
10. ***OT 3150 Geography of Israel*** (physical science, archaeology, history)	Core Competencies (i) Arts and humanities (v) Biological and physical sciences GE Student Outcomes (b) Read with comprehension (e) Understand the scientific method (h) Demonstrate information literacy
11.***SC 2220 Physical Science*** (biological and physical science) ***SC 2219 Human Biology***	Core Competencies (v) Biological and physical sciences GE Student Outcomes (b) Read with comprehension (e) Understand the scientific method (h) Demonstrate information literacy
12. ***EN 1208 Communicating the Word*** (English composition, public speaking)	Core Competencies (ii) English composition GE Student Outcomes a) Communicate effectively in oral and written English (b) Read with comprehension (c) Reason abstractly and think critically (h) Demonstrate information literacy
13. ***PT 4202 Cross-Cultural Communications*** (English composition, sociology, writing, public speaking)	Core Competencies (i) Arts and humanities (ii) English composition (iii) Social and behavioral sciences

	GE Student Outcomes (a) Communicate effectively in oral and written English (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (h) Demonstrate information literacy
14. ***PT 1301 Biblical Research and Writing 1*** (English composition, communication)	Core Competencies (ii) English composition GE Student Outcomes a) Communicate effectively in oral and written English (b) Read with comprehension (c) Reason abstractly and think critically (h) Demonstrate information literacy
15. ***PH 2113 Logic and Rhetoric*** (English, communication, linguistics, philosophy)	Core Competencies (i) Arts and humanities (ii) English composition GE Student Outcomes a) Communicate effectively in oral and written English (b) Read with comprehension (c) Reason abstractly and think critically (h) Demonstrate information literacy
16. ***PT 3209 Biblical Marriage and Family Counseling*** (social and behavioral science, psychology, sociology, anthropology)	Core Competencies (iii) Social and behavioral sciences GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (h) Demonstrate information literacy
17. ***PT 1106 Introduction to Biblical Counseling*** (social and behavioral science, psychology, sociology, anthropology)	Core Competencies (iii) Social and behavioral sciences GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (h) Demonstrate information literacy
18. ***PT 2201 Introduction to Biblical Psychology and Sociology*** (social and behavioral science, psychology, sociology, anthropology)	Core Competencies (iii) Social and behavioral sciences GE Student Outcomes (b) Read with comprehension (c) Reason abstractly and think critically (f) Recognize and appreciate cultural diversity (h) Demonstrate information literacy

19. ***PH 1201 Biblical Introduction to Philosophy*** (arts and humanities, history, philosophy)	Core Competencies (i) Arts and humanities GE Student Outcomes b) Read with comprehension (c) Reason abstractly and think critically (h) Demonstrate information literacy

Degree Completion for the Undergraduate Program

Associates of Arts in Biblical Studies (A.A.)

- Satisfactory completion of the semester hour and course requirements of the degree.
- A minimum cumulative GPA of 2.0. FTS will not include credits awarded for remedial education towards the credit hours required for graduation.

Bachelor of Arts in Biblical Studies (B.A.)

- Satisfactory completion of the semester hour, field education, and course requirements of the degree.
- A minimum cumulative GPA of 2.0. FTS will not include credits awarded for remedial education towards the credit hours required for graduation.

James' ossuary ("James [Jacob], son of Joseph, brother of Jesus," 1 A.D.)



Associate of Arts in Biblical Studies (AA)

2-year program
20 courses total: 60 credits
15 core courses: 45 credits
5 elective courses: 15 credits
Associate of Arts in Biblical Studies courses are 3 credit hours
Course Delivery Modalities: Traditional/Blended/Hybrid/Online

Purpose

The Associate of Arts in Biblical Studies is a two-year academic degree for those wanting to complete an undergraduate degree, increase their knowledge of the Bible and theology, grow in effectiveness in Christian service by developing a more complete biblical and theological understanding, with the aim of representing and proclaiming Christ to the nations.

The A.A. degree provides studies in the books of the Bible complemented by practical study of applications through biblical ethics and communication skills. The institutional vision is to serve God's mission in the world by growing and equipping followers of Christ as ambassadors to proclaim Christ's glory and gospel to all the earth and thereby includes the nurture of genuine love for God and neighbor.

This degree is offered with an emphasis in practical and applied ministry. This A.A. degree provides basic ministerial training for persons working in various church and parachurch ministries. Upon completion of this degree, graduates will be able to demonstrate knowledge of applied ministries, such as missions, evangelism, counseling, discipleship, and leadership. Upon the completion of this degree, graduates may apply their biblical understanding in a missional way to their vocations as their field of ministry, as well as in a local church, marriage and family ministry, pastoral, foreign and local missions and evangelism, campus/collegiate ministries, preparation for further biblical and theological studies (such as chaplaincy), and for teaching in Elementary and Secondary Schools or Undergraduate College contexts.

Program Learning Outcomes (PLO)

A.A. graduates will have . . .

A. A foundational knowledge of Scripture, theology, hermeneutics, ethics, and contemporary issues
B. Ability to do academic research and present the results in coherent academic level writing.
C. Ability to clearly communicate complex biblical content in diverse teaching settings, and increased skill in communicating the truth in love with gentleness.
D. Basic preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.
E. Personal growth in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ, having matured in genuine love for God and care for others.

Frequency of Course Offerings

Core and elective courses will be offered every Fall and Spring semester according to the listings for the degree program in the *Academic Catalog*. Select courses will be offered in the summer semester.

Course modality delivery options

Traditional in-person (all programs): delivery of content is 60-100% in-person for local students. Classes may also be live-streamed *synchronously and recorded.

Blended (Hybrid) courses (Undergraduate and Graduate Programs): courses that are reduced in weekly meeting-time (e.g., 5:30-7:20 pm; 7:40-9:30 pm), and that are complemented by online equivalencies of course-work to compensate for the reduced in-class time. These allow a student to take two courses consecutively on a weekday or evening. There will be synchronous streaming/recorded options for students at a distance of fifty miles or more.

Online: asynchronous courses with pre-recorded lectures.

*synchronous = real-time (face-to-face in-person and/or online)

**asynchronous = not in real-time, not face-to-face.

Associate of Arts in Biblical Studies Courses

Practical Theology/Philosophy	Biblical Theology	Systematic Theology
PT 1301 Biblical Research and Writing 1 PH 2216 Biblical Ethics	BT 3124 Biblical Interpretation BT 3229 Biblical Theology 1	ST 3121 Theology 1: Prolegomena & Bibliology ST 3226 Theology 2: God and Humanity ST 4131 Theology 3: Christ and Salvation ST 4236 Theology 4: Church and Last Things
Old Testament	**New Testament**	**Electives**
OT 3122 Pentateuch OT 3227 Historical Books OT 4132 Poetical Books of Wisdom OT 4237 Prophetical Books	NT 3123 The Gospels: Life of Christ NT 3228 Acts and Pauline Epistles NT 4134 General Epistles and Revelation	BT 3202 Bible Teaching Methods BT 3230 Biblical Theology 2 MT 1101 Mathematics PH 2113 Logic and Rhetoric in Christian Perspective PT 1102 Logos Bible Software PT 1202 Biblical Research and Writing 2 PT 1105 Introduction to Personal Formation PT 1106 Introduction to Biblical Counseling PT 3203 Biblical Missions and Evangelism PT 4104 Christianity and Culture SC 2220 Physical Science SC 2219 Human Biology ST 4133 Introduction to Apologetics

Bachelor of Arts in Biblical Studies (B.A.)

4-year program
40 courses total: 120 credits
27 core courses: 81 credits
13 elective courses: 39 credits
Bachelor of Arts in Biblical Studies courses are 3 credit hours
Course Delivery Modalities: Traditional/Blended/Hybrid

Purpose

The Bachelor of Arts in Biblical Studies (B.A.) is a four-year academic degree for those wanting to increase their knowledge of the Bible and theology and effectiveness in Christian service by developing a more complete biblical and theological understanding, with the aim of representing and proclaiming Christ to the nations. The B.A. degree explores biblical books, applied ministry, and theological training for persons committed to various church and parachurch ministries.

Upon completion of this degree, graduates will be able to demonstrate knowledge of the Bible, interpret Scripture's original meaning, and apply Scripture to contemporary situations. Graduates may apply their biblical understanding in a missional way to any vocation as their field of ministry, as well as in a local church, marriage and family ministry, pastoral, foreign and local missions and evangelism, campus/collegiate ministries, preparation for further biblical and theological studies (such as chaplaincy), and for teaching in Elementary and Secondary Schools or Undergraduate College contexts. The institutional vision is to serve God's mission in the world by growing and equipping followers of Christ as ambassadors to proclaim Christ's glory and gospel to all the earth, and thereby includes the nurture of genuine love for God and neighbor.

Program Learning Outcomes (PLO)

B.A. graduates will have . . .

A. A thoroughgoing knowledge and comprehension of Scripture, Biblical and Systematic Theology, and Church History, Ethics, with increased motivation to grow beyond simple information-gathering to transformation-seeking.
B. Ability to do academic research and present the results in coherent academic level writing.
C. Ability to clearly communicate complex biblical content in diverse teaching settings, and increased skill in communicating the truth in love with gentleness.
D. Basic preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.
E. Personal growth in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ, having matured in genuine love for God and care for others.

Frequency of Course Offerings

Core and elective courses will be offered every Fall and Spring semester according to the listings for the Program in the *Academic Catalog*. Select courses will be offered in the summer semester.

Course modality delivery options

Traditional in-person (all programs): in-person for local students. Classes may also be live-streamed *synchronously and recorded.
Blended (Hybrid) courses (Undergraduate and Graduate Programs): courses that are reduced in weekly meeting-time (e.g., 5:30-7:20 pm; 7:40-9:30 pm), and that are complemented by online equivalencies of course-work to compensate for the reduced in-class time. These allow a student to take two courses consecutively on a weekday or evening. There will be synchronous streaming/recorded options for students at a distance of fifty miles or more.
Online: asynchronous courses with pre-recorded lectures.
*synchronous = real-time (face-to-face in-person and/or online)
*asynchronous = not in real-time, not face-to-face.

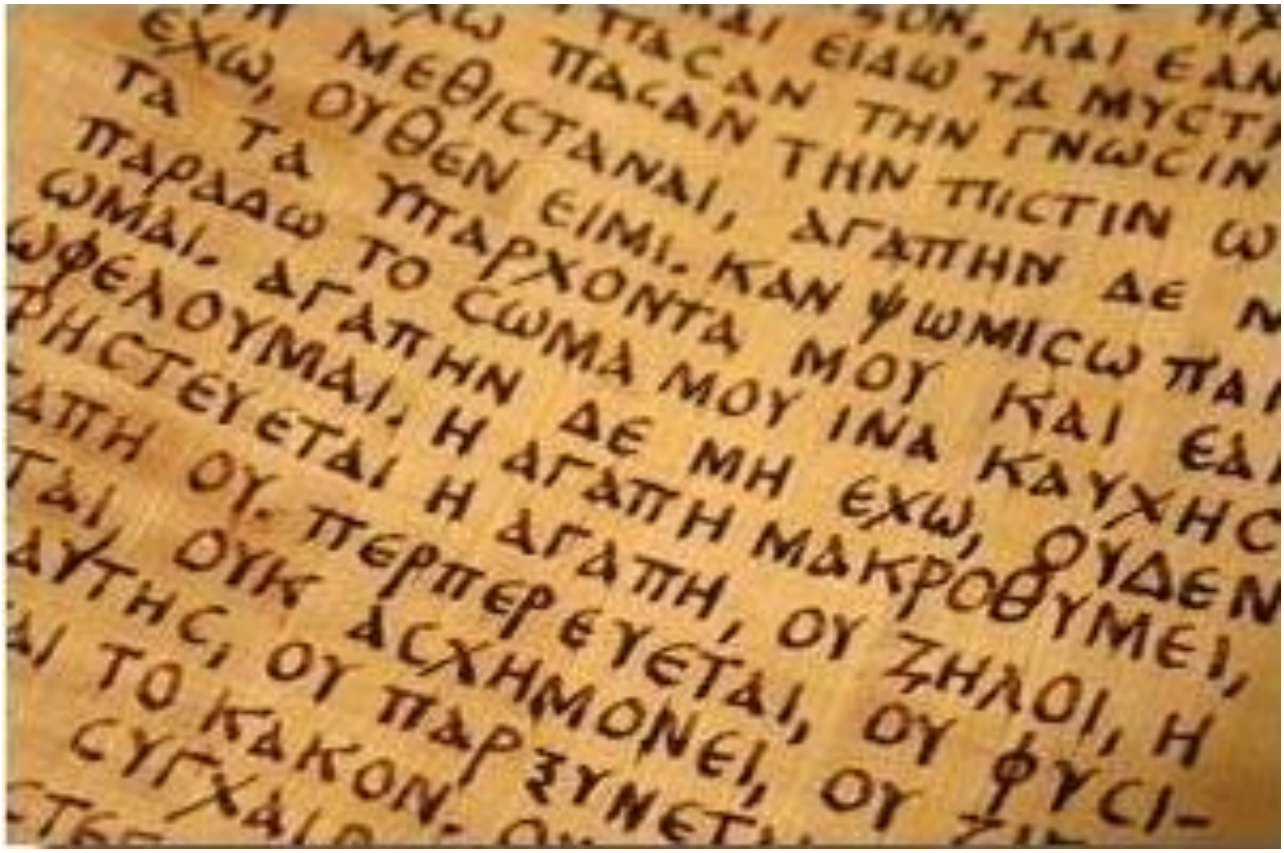


Redhead Canaanite warriors (Beni Hasan Tomb, Egypt, 12th dynasty)

Bachelor of Arts in Biblical Studies Courses

Practical Theology	Biblical Theology	Systematic Theology
PT 1106 Introduction to Biblical Counseling PT 1301 Biblical Research and Writing 1 PT 4104 Christianity and Culture	BT 3124 Biblical Interpretation BT 3229 Biblical Theology 1 BT 3230 Biblical Theology 2	ST 3121 Theology 1: Prolegomena & Bibliology ST 3226 Theology 2: God and Humanity ST 4131 Theology 3: Christ and Salvation ST 4133 Introduction to Apologetics ST 4236 Theology 4: Church and Last Things ST 4238 World Religions and Cults
Old Testament	**New Testament**	**Philosophy**
OT 3122 Pentateuch OT 3150 Biblical Geography and Archeology OT 3227 Historical Books OT 4132 Poetical Books of Wisdom OT 4237 Prophetical Books	NT 3123 The Gospels: Life of Christ NT 3228 Acts and Pauline Epistles NT 4134 General Epistles and Revelation NT 4201 New Testament Use of the Old Testament	PH 1201 Biblical Introduction to Philosophy PH 2113 Logic and Rhetoric in Christian Perspective PH 2216 Biblical Ethics
Church History	**Electives**	

CH 2114 Apostles to Pre-reformation CH 2201 Major Figures of the Reformation CH 2216 Reformation to Modern Times	BT 3202 Bible Teaching Methods MU 1701 Music in Worship PT 1102 Logos Bible Software PT 1202 Biblical Research and Writing 2 PH 1209 Introduction to Christian Philosophy PT 2201 Introduction to Biblical Psychology and Sociology PT 3124: Urban Church Ministry PT 3203 Biblical Missions and Evangelism	PT 3209 Biblical Marriage and Family Counseling PT 4202 Cross-Cultural Communications SC 2220 Physical Science SC 2219 Human Biology EN 1208 Communicating the Word EN 3105 A Christian View of World Literature MT 1101 Mathematics



GRADUATE PROGRAM

Degree Completion for the Graduate Program

Master of Arts in Biblical Studies Requirements (M.A.)

- Satisfactory completion of the semester hour and course requirements of the degree.
- A minimum cumulative GPA of 2.5. FTS will not include credits awarded for remedial education towards the credit hours required for graduation.

Master of Divinity Requirements (M.Div.)

- Satisfactory completion of the semester hour and course requirements of the degree.
- A minimum cumulative GPA of 2.5. FTS will not include credits awarded for remedial education towards the credit hours required for graduation.

Master of Arts in Biblical Studies (M.A.)

2-year program

14 courses total (courses are 3 credit hours): 42 credits total

- 10 Core courses: 30 credits
- 4 Elective courses: 12 credits

Course Delivery Modalities: Traditional/Blended/Hybrid

Purpose

The Master of Arts in Biblical Studies (M.A.) is a two-year professional degree designed to train men and women seeking to serve Christ in professional-vocational contexts, as well as pastoral and other Christian ministries, with the aim of representing and proclaiming Christ to the nations. This M.A. is designed to meet the needs of professionals in all vocations to develop a biblical and missional understanding of one's calling and service, and with a *focus* on biblical studies that allows for concentrations in elective options. It also serves to equip pastors and to enhance ministry and local and foreign missional callings for those who wish to improve their ability to study, understand, apply, and teach the Scripture and the gospel of Christ. It covers a traditional seminary curriculum including Biblical, Exegetical, Systematic, Historical, and Practical Theology. The institutional vision is to serve God's mission in the world by growing and equipping followers of Christ as ambassadors to proclaim Christ's glory and gospel to all the earth and thereby includes the nurture of genuine love for God and neighbor.

Upon the completion of this degree, graduates may apply their biblical understanding in a missional way to their vocations as their field of ministry, as well as in a local church,

marriage and family ministry, pastoral, foreign and local missions and evangelism, campus/collegiate ministries, preparation for further biblical and theological studies (such as chaplaincy), and for teaching in Elementary and Secondary Schools or Undergraduate College contexts.

Program Learning Outcomes (PLO)

M.A. Graduates will have . . .

A. A thoroughgoing knowledge and comprehension of Scripture, Biblical and Systematic Theology, and Church History, with increased motivation to grow beyond simple information-gathering to transformation-seeking.
B. A reasoned and well-informed historical understanding of theological issues of the past and those facing the church today with increased skill in speaking the truth in love and with gentleness.
C. Advanced skills in competent academic research, biblical interpretation, exposition, exegesis, and presentation with increased love for the knowledge of God.
D. Adequate preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.
E. Ability to clearly communicate the claims of Scripture and the gospel of Christ to the diverse contexts of the contemporary world.
F. Demonstrated growth in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ and his gospel to the world, having matured in genuine love for God and care for others.

Frequency of Course Offerings

Core and elective courses will be offered every Fall and Spring semester according to the listings for the Program in the *Academic Catalog*. Select courses will be offered in the summer semester.

Course modality delivery options

Traditional in-person (all programs): delivery of content is 60-100% in-person for local students. Classes may also be live-streamed *synchronously and recorded.

Blended (Hybrid) courses (Undergraduate and Graduate Programs): courses that are reduced in weekly meeting-time (e.g., 5:30-7:20 pm; 7:40-9:30 pm), and that are complemented by online equivalencies of course-work to compensate for the reduced in-class time. These allow a student to take two courses consecutively on a weekday or evening. There will be synchronous streaming/recorded options for students at a distance of fifty miles or more.

Online: **asynchronous courses with pre-recorded lectures.

*synchronous = real-time (face-to-face in-person and/or online)

**asynchronous = not in real-time, not face-to-face.

Master of Arts in Biblical Studies Courses

Old Testament	New Testament
OT 5103 Pentateuch OT 6112 Historical Books OT 7139 Pre-exilic Prophets OT 7240 Exilic to Post-exilic Prophets	NT 6113 The Gospels: The Life of Christ NT 6218 Acts and Pauline Epistles NT 7122 General Epistles and Revelation
Biblical Theology	**Systematic Theology**
BT 5208 Biblical Hermeneutics BT 5235 Biblical Theology 1	ST 5104 Prolegomena and Bibliology
Electives	
BT 5110 Biblical Theology of the Missio Dei BT 5236 Biblical Theology 2 CH 7124 Church History 1: Apostles to Reformation CH 7229 Church History 2: Reformation to Modern Times NT 5207 Introduction to the New Testament NT 6910 Apostolic use of the OT in the NT OT 5102 Introduction to the Old Testament OT 6115 Historical & Geographical Studies of Israel OT 7121 OT Poets PT 4104 Christianity and Culture PT 5210 Counseling and Personality PT 6138 Introduction to Biblical Counseling PT 6140 Biblical Ethics	PT 6210 Biblical Missions PT 6234 Biblical Addictions Counseling PT 6239 Cross Cultural Counseling PT 6240 Group Counseling PT 6241 Counseling from the Wisdom Literature PT 6250 Counseling Practicum/Internship PT 6253 Biblical Counseling Problems PT 6260 Biblical Counseling Methodology PT 7125 Marriage and Family Counseling PT 6252 Counseling and Physiology RS 6001 Graduate Research and Writing ST 5209 Theology and Anthropology ST 6114 Christology and Soteriology ST 6219 Ecclesiology and Eschatology ST 7123 Apologetics

Master of Divinity (M.Div.)

3-year program

30 courses total (courses are 3 credit hours): 90 credits total

- 26 Core courses: 78 credit hours
- 4 Elective courses: 12 credit hours

Course Delivery Modalities: Traditional/Blended/Hybrid

Purpose

The Master of Divinity (M.Div.) is a three-year professional degree designed to train men and women preparing to serve in pastoral and other ministries contexts, with the aim of representing and proclaiming Christ to the nations. The M.Div. degree is designed to meet the needs of pastors or other full-time Christian workers, as well as anyone those who seeks to deepen their ability to study, understand, and teach the Scripture. The M.Div. provides a traditional seminary curriculum that includes Biblical, Exegetical, Systematic, Historical, Ethical, and Practical Theology.

Sunrise view from Mt Sinai (Jebel Musa) FTS Tour, 2011



Upon the completion of this degree, graduates may serve in marriage and family ministry, pastoral vocations, missions, campus/collegiate ministries, biblical and theological studies, evangelism, doctoral studies, or to prepare for further study to teach in a university or seminary. Though historically, the M.Div. has mostly served those preparing for pastoral service, professionals in all vocations can join us to develop a biblical and missional understanding of one's calling and service through extensive biblical studies. Such a perspective supports the institutional vision to serve God's mission in the world by growing and equipping followers of Christ as ambassadors to proclaim Christ's glory and gospel to all the earth, and thereby is also includes the nurture of genuine love for God and neighbor.

Program Learning Outcomes (PLO)

M.Div. graduates will have . . .

A. A thoroughgoing knowledge and comprehension of Scripture, Biblical and Systematic Theology, and Church History, with increased motivation to grow beyond simple information-gathering to transformation-seeking.
B. A reasoned and well-informed historical understanding of theological issues of the past and those facing the church today with increased skill in speaking the truth in love and with gentleness.
C. Advanced skills in competent academic research, biblical interpretation, exposition, exegesis, and presentation with increased love for the knowledge of God. Will be able to demonstrate ability to do exegesis in the Hebrew and Greek texts of the Bible.
D. Adequate preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.
E. Ability to clearly communicate the claims of Scripture and the gospel of Christ to the diverse contexts of the contemporary world.
F. Grown in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ and his gospel to the world, having matured in genuine love for God and care for others.

Frequency of Course Offerings

Core and elective courses will be offered every Fall and Spring semester according to the listings for the Program in the *Academic Catalog*. Select courses will be offered in the summer semester.

Course Modality Delivery Options

Traditional in-person (all programs): delivery of content is 60-100% in-person for local students. Classes may also be live-streamed *synchronously and recorded.
Blended (Hybrid) courses (Undergraduate and Graduate Programs): courses that are reduced in weekly meeting-time (e.g., 5:30-7:20 pm; 7:40-9:30 pm), and that are complemented by online equivalencies of course-work to compensate for the reduced in-class time. These allow a student to take two courses consecutively on a weekday or evening. There will be synchronous streaming/recorded options for students at a distance of fifty miles or more.
Online: **asynchronous courses with pre-recorded lectures.
*synchronous = real-time (face-to-face in-person and/or online)
**asynchronous = not in real-time, not face-to-face.

Second Temple Period Model



Master of Divinity Courses

Old Testament	New Testament
OT 5102 Introduction to the Old Testament OT 5103 Pentateuch OT 6111 Biblical Hebrew 1 OT 6112 Historical Books OT 6115 Biblical Geography and Archeology OT 6216 Biblical Hebrew 2 OT 7121 OT Wisdom Poetry OT 7139 Pre-exilic Prophets OT 7240 Exilic to Post-exilic Prophets	NT 5101 Biblical Greek 1 NT 5206 Biblical Greek 2 NT 5207 Introduction to New Testament NT 6113 The Gospels: The Life of Christ NT 6218 Acts and Pauline Epistles NT 7122 General Epistles and Revelation
Biblical Theology	**Systematic Theology**
BT 5208 Biblical Hermeneutics BT 5235 Biblical Theology 1 BT 5236 Biblical Theology 2	ST 5104 Prolegomena and Bibliology ST 5209 Theology and Anthropology ST 6114 Christology and Soteriology ST 6219 Ecclesiology and Eschatology
Practical Theology	**Church History**
PT 6140 Biblical Ethics	CH 7124 Church History 1: Apostles to Reformation CH 7229 Church History 2: Reformation to Modern Times
Research	**Electives**
RS 6001 Graduate Research and Writing	NT 6910 Apostolic use of the OT in the NT PT 6137 Expository Teaching and Preaching PT 6138 Introduction to Biblical Counseling PT 6210 Biblical Missions and Evangelism PT 6230 Pastoral Theology PT 7125 Marriage and Family Counseling PT 6234 Biblical Addictions Counseling ST 7123 Apologetics



POSTGRADUATE PROGRAM

Degree Completion for the Postgraduate Doctoral Program (D.Min., Ph.D.)

- Satisfactory completion of the semester hour and course requirements of the degree program including dissertation/research project.
- A minimum cumulative GPA of 3.0.

Postgraduate Research

The purpose of doctoral education is to enter the broader international conversation within a specialized field of research. Students are expected to engage existing scholarship thoughtfully, respectfully, and critically, contributing original research that advances understanding in their chosen area of study. Through this process, the doctoral candidate seeks to make a unique and substantive contribution to the academic conversation. See The "FTS Doctoral Student Guidelines."

We also recognize that doctoral programs can too often result in students becoming "All But Dissertation" (ABD) rather than successfully completing their degrees. To address this concern, the seminary has structured a flexible program for academically mature students that provides a strong foundation for research and dissertation development while facilitating steady progress toward completion.

The Postgraduate program therefore provides a selection of *foundational courses* applicable to every student's area of research and dissertation topic. These courses are offered in flexible delivery modalities (see p. 50) and are designed to provide students with opportunities for intensive engagement in a Gospel-centered and Christ-centered study of Scripture. The goal is to apply the fruits of that study to their topic of interest.

Following the foundational coursework, students pursue four *Supervised Research and Writing* courses designed to facilitate steady progress toward the completion of a dissertation. These courses provide structured guidance and sustained engagement with peers and professors as students develop their research, refine their arguments, and advance their dissertation projects.

We recognize that many course subjects are important and valuable at the doctoral level, and that many institutions offer a wide array of specialized course options. Nevertheless, our doctoral degrees are structured to allow students to explore a variety of subjects in a focused manner, relating their study to their chosen area of research and to the development of a coherent thesis for their dissertation.

The *Supervised Research and Writing* courses are therefore central to the program. They provide the primary structure through which students receive sustained academic supervision, make consistent progress in their research, and develop a high-quality

dissertation. In this way, the program seeks not merely to provide doctoral-level coursework, but to guide students toward the successful completion of their degrees.

Doctor of Ministry (D.Min.)

3-year program (2 years of coursework, 1 year for writing dissertation)

Total credits: 36

10 total courses (courses are 3 credit hours): 30 credits total

- 2 Core courses: 6 credits
- 3 Elective courses: 9 credits
- 1 Dissertation Research and Writing course (or an elective, if qualified to waive): 3 credits
- 4 Supervised Research & Writing courses: 12 credits

1 Ministry Research Project: 3 credits (pass/fail)

1 Ministry Research Project Defense: 3 credits (pass/fail)

Foreign Research Languages: wherever relevant to a student's dissertation subject, reading fluency is encouraged or fluency in using AI to translate all relevant foreign materials into the student's native language will be required: 0 credits

Course Delivery Modalities: Traditional/Blended/Hybrid/Modular

Purpose

The Doctor of Ministry (D.Min.) is normally completed in three- to four-years. It is a degree designed to provide advanced professional preparation for academic vocational ministry. It involves a level of training to equip those actively involved in vocational ministry to greater competence in fulfilling their calling and serving the mission of God as ambassadors of the gospel of Christ. The degree focuses on developing expertise in Christian service grounded in biblical foundations, informed by sound ministry strategy, and refined through practical implementation. Its aim is to equip leaders to represent and proclaim Christ to the nations through word and action.

The D.Min. is an advanced professional degree for men and women engaged in local church ministry, world missions, and parachurch ministry. The program assumes prior ministry experience and seeks to integrate academic learning with each student's present ministry context and future vocational goals. The D.Min. emphasizes advanced study of applied ministry concerns and is therefore designed primarily for those seeking to develop their effectiveness in Christian service rather than for those pursuing an academic career in higher education.

The D.Min. and Ph.D. differ primarily in their purpose and orientation. The D.Min. is a professional degree that applies rigorous theological and academic study to significant issues of Christian ministry, including the church, missions, parachurch ministry, Christian leadership, preaching, counseling, and related areas of ministry. The Ph.D., by contrast, is primarily oriented toward original academic research and contribution to a specialized field of scholarship. Nevertheless, D.Min. graduates may also serve in a variety of Christian education and teaching contexts.

Credits from the D.Min. do not transfer automatically into the Ph.D. program. Any course a student seeks to transfer must meet the requirements of the Ph.D. level course through submitting equivalency work to their supervisor and paying any fees requisite to the Ph.D.

The D.Min. offers electives focus on leadership, counseling, and preaching. For more information, see the "FTS Doctoral Student Guidelines."

Program Learning Outcomes (PLO)

D.Min. graduates will . . .

A. Demonstrate an advanced understanding and integration of ministry in relation to the biblical, theological, academic, and pastoral disciplines.
B. Be able to articulate and apply a comprehensive philosophy of ministry and demonstrate advanced competencies in the areas of critical thinking, research and writing, biblical theology, biblical counseling, Christian leadership, and pastoral care by making a contribution to the understanding and practice of ministry through the completion of a doctoral-level project.
C. Have a well-reasoned and well-informed historical understanding of theological issues of the past and those facing the church today with increased skill in speaking the truth in love and with gentleness.
D. Have adequate preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.
E. Have ability to clearly communicate the claims of Scripture and the gospel of Christ to the diverse contexts of the contemporary world.
F. Have grown in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ and his gospel to the world, having matured in genuine love for God and care for others.

Frequency of Course Offerings and Dissertation Process

- *Select* courses will be offered from both the Core and Elective courses every Fall and Spring (two may also be offered in the Summer).
- Once a student has completed their required coursework, in the second and third years:
    - The student must submit a **Ministry Research Project Proposal** (Dissertation) to the Dean of the Postgraduate Program for Approval by the Dissertation Committee. Once the Proposal has been formally approved, a Primary Supervisor will be assigned in consultation with the student.
    - The student is then responsible for completing the **Ministry Research Project Supervision Application** on Populi and pay the associated fees. This application will include uploading the Approved Doctoral Dissertation proposal.
    - The student must then register on Populi for **RS 8001 Ministry Research Project** (Dissertation) and proceed to write the dissertation as guided by

the Supervisor. This is considered a Pass/Fail class and tuition and semester fees apply.

- When the RS 8001 Ministry Research Project (Dissertation) is completed, the student must complete the **Doctoral Dissertation Defense Application** and pay the associated fees**.**
- Then the student must register on Populi for the **RS 8002 Ministry Research Project Defense**. This is considered a Pass/Fail class and tuition and semester fees apply.
- Once the candidate has successfully completed RS 8002 Ministry Research Project Defense, they are eligible for graduation and must complete the **Graduation Application** on Populi and pay the associated fees.

Course Modality Delivery Options

Modular courses (Postgraduate Program): courses that require residency (four five-hour days per course) for all local (within a fifty-mile radius) students and that also offers **Mixed Modality options** for non-local students: Mixed Modality options for Modular courses for students within a fifty-mile radius include requirement to attend in-person unless request is made for a variance. Those granted a variance are required to attend *synchronously while class is streamed unless a request is made for a variance. If a request is granted for a variance, student is considered *asynchronous *online* (or Distant) and is accountable for all class video recordings with increased interaction with professor.
Online: **asynchronous courses with pre-recorded lectures.

*synchronous = real-time (face-to-face in-person and/or online)
**asynchronous = recorded/online

Modular courses may be run as needed as follows:

- weekly or bi-weekly for shorter meeting-times (2-4 hours)
- monthly for one five-hour session
- four five-hour days per semester (four weeks total)

Ministry Research Project

Students should give thought to the choice of the dissertation research project topic early in their studies. Students must register for and complete a major research project on an approved subject. It must be directly related to the student's ministry, or an aspect of Christian service. It must make a significant contribution to the field of practical, professional ministry, as well as to the student's personal life. The project should treat some aspect of communication, administration, nurture and personal formation, ministry issues, cultural concerns in pastoral ministry, Christian life and service, the relation of the church to culture, or Christian education in the local church, parachurch, or missions.

The research project proposal should state a thesis: what exactly does the research project propose to demonstrate or express? The research project proposal should then indicate the problem this demonstration would solve. The proposal should also provide schematic guidelines for developing and defending the thesis claims by chapters, anticipate methodological or other problems in the research project, and provide a select bibliography of primary and secondary sources.

An optimum D.Min. dissertation research project length is 60,000 to 70,000 words. Three complete draft-copies of the research project must be submitted to the Postgraduate Program Dean by January 30th (for May graduation) for review by the Examination Committee. The Dissertation Committee (Postgraduate Program Dean, Primary Supervisor) will decide whether the Dissertation Research Project is ready for defense, and if it is, they will determine (by the end of February) the time for the defense. The research project must be successfully presented and defended in an in-person oral examination (*viva voce*) before the Examination Committee (determined by the Dissertation Committee and consisting of at least one external, credentialed scholar at least thirty days prior to the anticipated graduation.

The writing project must conform to the format and bibliographical style requirement in *A Manual for Writers of Term Papers, Theses, and Dissertations*, by Kate L. Turabian (latest edition). See the *FTS Form and Style Writing Manual.*

Doctor of Ministry Courses

Theology Core	Research & Writing
BT 8010 Biblical Theology of the *Missio Dei* BT 8301 God's Kingdom in Scripture	RS 8108 Dissertation Research and Writing (or an elective, if qualified) SR 9001 Supervised Research and Writing 1 SR 9002 Supervised Research and Writing 2 SR 9003 Supervised Research and Writing 3 SR 9004 Supervised Research and Writing 4
Dissertation	**Electives**
RS 8001 Ministry Research Project (Dissertation) RS 8002 Ministry Research Project Defense	BT 9103 Advanced Logos Bible Exegesis EP 8117 Expository Preaching EP 8118 History of Preaching EP 8119 Biblical Systematic Theology for Preaching EP 8123 Expository Preaching and the New Testament EP 8124 Method and Model of Expository Preaching TH 8101 Biblical Worldview for Ministry PT 8104 Exegesis for Teaching and Preaching PT 8106 Introduction and Theology of Biblical Counseling PT 8107 Biblical Counseling Methodology PT 8108 Issues in Biblical Counseling PT 8109 Marriage and Family Counseling PT 8110 Addictions and Biblical Counseling

	PT 8111 Foundations in Christian Leadership PT 8112 Personal Formation PT 8114 Principles of Discipleship PT 8115 Developing Leadership Strategies TH 8102 Theology and Ministry

Cuneiform Abrahamic period land agreement nails (Museum of the Book, London)



Doctor of Philosophy (Ph.D.)

3-year program (2 years of coursework, 1 year for writing dissertation)

Total credits: 36

10 total courses (courses are 3 credit hours): 30 credits total

- 2 Core Courses (choose *one* from NT/OT options): 6 credits
- 3 Elective courses: 9 credits
- 1 Dissertation Research and Writing course (or an elective, if qualified to waive): 3 credits
- 4 Supervised Research & Writing courses: 12 credits

1 Dissertation Project: 3 credits

1 Dissertation Defense: 3 credits

Biblical Languages Competency Exam: 0 credits

Foreign Research Languages: wherever relevant to a student's dissertation subject, reading fluency is encouraged or fluency in using AI to translate all relevant foreign materials into the student's native language will be required: 0 credits

Course Delivery Modalities: Traditional/Blended/Hybrid/Modular

Purpose

The Doctor of Philosophy (Ph.D.) is an advanced postgraduate research degree. It can be completed in three- to four-years. It is designed to prepare men and women for careers in teaching and research for the scholarly enhancement of Christian vocational service in the advancement of theological education, while maintaining a clear commitment to serving the mission of God through the gospel of Christ.

The Ph.D. program is founded on the conviction that effective preparation for academic vocations is cultivated through advanced study in biblical hermeneutics,

biblical theology, biblical history, and biblical exegesis. Its ultimate objective is to equip scholars and ministry leaders to proclaim Christ to the nations through both word and action. Emphasis is placed on advanced exegetical research and the completion of a dissertation focused on the biblical text within a biblical-theological framework.

The Ph.D. is designed to provide the highest level of academic preparation for teaching and research at the college, university, or seminary level. At the same time, Christian leaders, pastors, and missionaries may benefit from doctoral study as they seek to deepen their theological and scholarly competence and enhance their effectiveness as ambassadors of the gospel of Christ.

The program provides a focused and coherent course of study that fosters meaningful and substantive research while maintaining a gospel-centered engagement with Scripture as it relates to each student's chosen area of doctoral inquiry and writing. Our institutional goal is that graduates will become more deeply rooted in the gospel and better equipped to apply the implications of the gospel to their academic disciplines and vocational pursuits. See the *FTS Doctoral Student Guidelines*.

Program Learning Outcomes (PLO)

Ph.D. graduates will . . .

- Have a thoroughgoing knowledge and comprehension of Scripture, Biblical and Systematic Theology, and Church History, with increased motivation to grow beyond simple information-gathering to transformation-seeking. Will develop and employ a fully formed Biblical Theology and Biblical Hermeneutics in all scholarly research.
- Have a reasoned and well-informed historical understanding of theological issues of the past and those facing the church today with increased skill in speaking the truth in love and with gentleness.
- Have advanced skills in competent academic research, biblical interpretation, exposition, exegesis, both primary and secondary sources, and presentation with increased love for the knowledge of God. Will develop scholarly research practices that are compatible with the objectives of the academy of professional scholars.
- Have completed a significant, scholarly dissertation that has practical value for the academic and Christian community. The dissertation must demonstrate understanding and evaluation of the major issues in theological scholarship and make a unique contribution to the vitality and strength of Evangelical scholarship and thus the Christian church.
- Have ability to clearly communicate the claims of Scripture and the gospel of Christ to the diverse contexts of the contemporary world.
- Have grown in character and integrity as a faithful, truthful, wise, and compassionate ambassador of Christ and his gospel to the world, having matured in genuine love for God and care for others.
- Have adequate preparation to serve in ecclesiastic, educational, and community service vocations with increased skill in wisdom-living.

Frequency of Course Offerings and Dissertation Process

- *Select* Modules will be offered from the Core and Elective courses every Fall and Spring (two may also be offered in the Summer).
- Once a student has completed their required coursework, in the second and third years:
    - The student must submit a **Dissertation Proposal** to the Dean of the Postgraduate Program for Approval by the Dissertation Committee. Once the Proposal has been formally Approved, a Primary Supervisor will be assigned in consultation with the student.
    - The student is then responsible for completing the **Doctoral Supervision Application** on Populi and paying the associated fees. This application will include uploading the Approved Doctoral Dissertation proposal.
    - The student must then register on Populi for **DR 9301 Dissertation Research Project**. This is considered a Pass/Fail class and tuition and semester fees apply. The student will then be focused on completing a Dissertation through four Supervised Research and writing Modules.
    - When the DR 9301 Dissertation Research Project is completed, the student must complete the **Doctoral Dissertation Defense Application** and pay the associated fees**.**
    - The student must then register on Populi for **DR 9302 Dissertation Defense**. This is considered a Pass/Fail class and tuition and semester fees apply.
    - Once the candidate has successfully completed DR 9302 Dissertation Defense, they are eligible for graduation and must complete the **Graduation Application** on Populi and pay the associated fees.

Ph.D. Dissertation

An optimum Ph.D. dissertation research project length is 60,000 to 70,000 words.

Course Modality Delivery Options

Modular courses (Postgraduate, Doctoral Program): courses that require residency (four five-hour days per course) for all local (within a fifty-mile radius) students and that also offers **Mixed Modality options** for non-local students: Mixed Modality options for Modular courses for students within a fifty-mile radius include requirement to attend in-person unless request is made for a variance. Those granted a variance are required to attend *synchronously while class is streamed unless a request is made for a variance. If a request is granted for a variance, student is considered *asynchronous *online* (or Distant) and is accountable for all class video recordings with increased interaction with professor.

Modular courses may be run as needed as follows:

- weekly or bi-weekly for shorter meeting-times (2-4 hours)
- monthly for one five-hour session

- four five-hour days per semester **Online:** **asynchronous courses with pre-recorded lectures.

*synchronous = real-time (face-to-face in-person and/or online)
**asynchronous = recorded/online

Supervised Research and Writing Courses (4 courses; 3 credits each)

The Modular Supervised Research and Writing Courses will be undertaken in conjunction with a professor who will oversee the students in doing in-depth guided reading and writing on a specific topic *aimed at clarifying and focusing* the student's research on their dissertation project. These courses will ideally comprise more than one student, in a cohort fashion. The Supervised Research Courses must contribute to the student's projected dissertation topic and thesis or be clearly relevant to exploring those objectives. These courses will include student presentations of research in progress. As part of the course requirements will be a formal agreement between the student and the professor to clarify and guide the research and writing. See The "FTS Doctoral Student Guidelines."

Biblical Languages Competency Exam (0 credits)

Ph.D. students must demonstrate knowledge of grammar and reading proficiency at an advanced M.Div. level in both biblical Hebrew and New Testament Greek. Such expertise will be demonstrated by means of a competency exam in each language. Failure to demonstrate competence on the required examination will result in remedial language study and evaluation which must be completed during the first semester of enrollment. Should the student not fulfill the requirement, the faculty maintains the right to place the student on academic probation, pending completion of the language requirement.

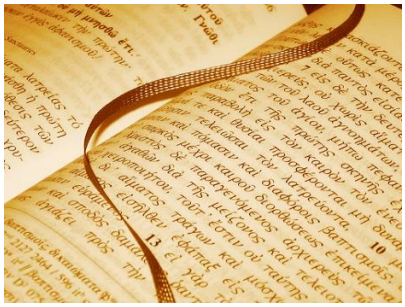
Doctor of Philosophy Courses

Old Testament Core (for those focusing on OT)	New Testament Core (for those focusing on NT)
OT 9304 Messiah in the Old Testament	NT 9304 Messiah in the New Testament
Theology Core (for all)	**Research and Writing**
BT 9010 Biblical Theology of the *Missio Dei*	RS 9108 Dissertation Research and Writing (or an elective, if qualified) SR 9001 Supervised Research and Writing 1 SR 9002 Supervised Research and Writing 2 SR 9003 Supervised Research and Writing 3 SR 9004 Supervised Research and Writing 4
Language Requirement Core	**Dissertation**
OT 9216 Advanced Hebrew Reading NT 9211 Advanced Greek Reading	DR 9301 Dissertation Research Project DR 9302 Dissertation Defense

(choose 1 or an elective if tested out)	
Electives	
BT 8301 God's Kingdom in Scripture BT 9102 Critical Issues in Biblical Theology BT 9103 Advanced Logos Bible Exegesis BT 9104 Advanced Hermeneutics and Exegesis HT 9034 The Post Reformation Confessions of Faith HT 9223 Ancient Theological Issues HT 9224 Theology of Luther and Calvin HT 9225 Contemporary Theological issues	NT 9212 Exegetical Seminar in John NT 9213 Exegetical Seminar in Romans NT 9214 Exegetical Seminar in Hebrews NT 9215 Exegetical Seminar Revelation NT 9110 New Testament Use of the Old Testament OT 9218 Exegetical Seminar in Genesis OT 9219 Exegetical Seminar in Deuteronomy OT 9220 Exegetical Seminar in Isaiah OT 9221 Exegetical Seminar in Psalms

The Beirut Benchmarks on Doctoral Programs

In congruence with "The Beirut Benchmarks," FTS affirms the following tenets developed and unanimously endorsed by participants in the International Council for Evangelical Theological Education Doctoral Consultation. Doctoral study within an evangelical Christian institution is founded on an understanding of knowledge that is more than academic. In the Bible, acquiring and exercising wisdom involves a combination of faith, reason, and action. It requires:

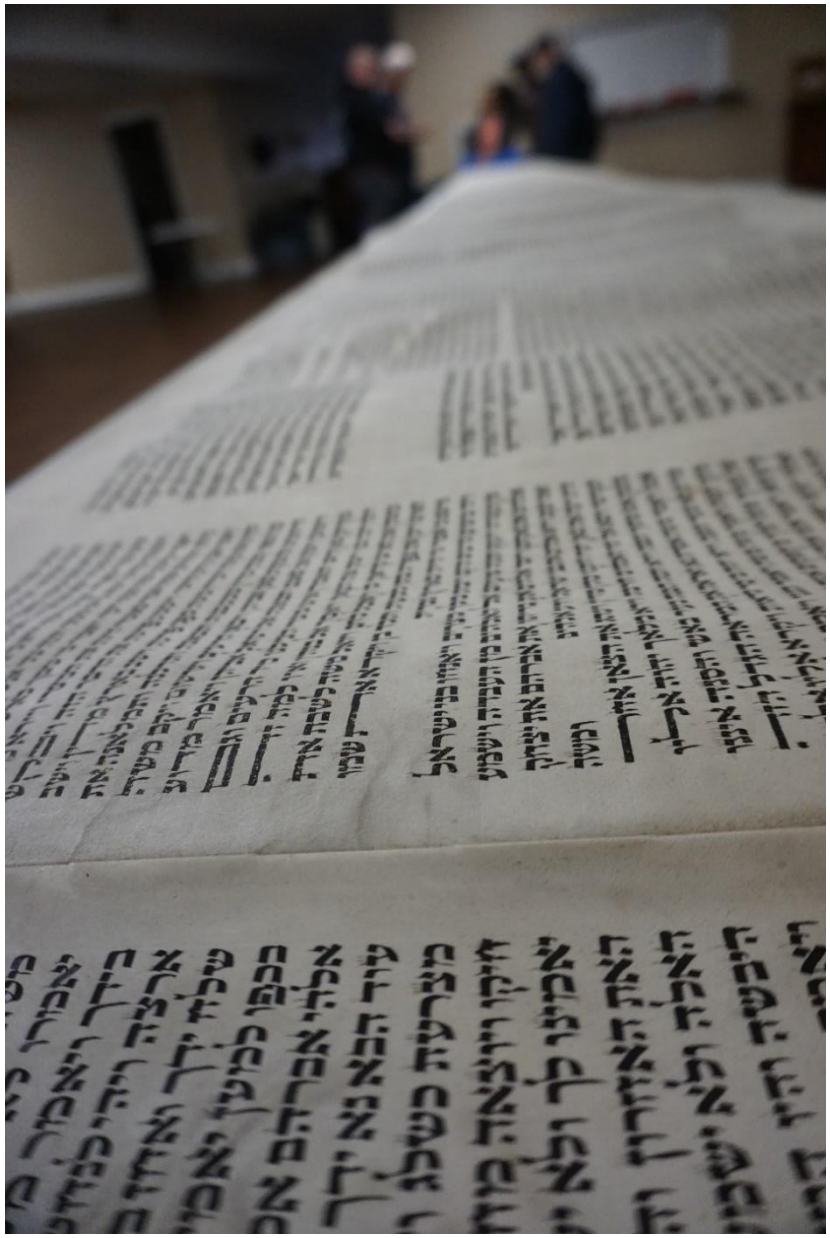


- **right belief and committed trust** in the living God ("the fear of the LORD is the first principle of wisdom").
- **creative and humble use of the rationality** God has granted to humans made in his own image.
- **appropriate living in the world** to reflect God's calling and participate in God's mission.

1. **Comprehensive understanding,** having demonstrated a breadth of systematic understanding of a field of study relevant to the Christian community of faith, and mastery of the skills and methods of research appropriate to that field.
2. **Critical skills, faithfully exercised,** having demonstrated their capacity for critical analysis, independent evaluation of primary and secondary source materials, and synthesis of new and inter-related ideas through coherent argumentation, and their commitment to exercise such skills on the foundation of biblical faithfulness to Jesus Christ and his church.
3. **Serious inquiry with integrity,** having demonstrated the ability to conceive, design and implement a substantial project of inquiry resulting in a sustained and coherent thesis, and to do so with Christian and scholarly integrity.
4. **Creative and original contribution,** having produced, as a result of such disciplined inquiry, a creative and original contribution that extends the frontiers of knowledge, or develops fresh insights in the articulation and contextual relevance of the Christian tradition, some of which merit national or international refereed publication.
5. **Contextual relevance,** having shown their capacity, in the course of their doctoral program and in their expectation of its future potential, for biblically informed critical engagement with the realities of their cultural contexts.

6. **Ability to communicate,** having shown an ability in communicating about their area of expertise to peer-level academic audiences, and, where appropriate, to non-specialists in local Christian communities and the wider society in culturally relevant ways, including their mother tongue, for example through teaching, preaching, or writing.
7. **Missional impact,** having shown that they are committed, and can be expected, to use the fruit of their doctoral study, the skills it has given them and the opportunities it affords them, to promote the kingdom of God and advance the mission of the church (both local and global), through Christ-like and transformational service, to the glory of God (see The Beirut Benchmarks here and ICTE Manfesto II here).

FTS Torah Scroll



Undergraduate (Associate, Bachelor) Course Descriptions

Biblical Theology (BT)

BT 3124 Biblical Interpretation

A study of the primary issues of the interpretation of the Bible, covering and evaluating the major principles and methods that have been used in biblical interpretation. The approach taken will be historical-grammatical and contextual with emphasis on the unity of scripture as the inspired history of redemption, considering the relationship of the testaments and their diverse genres.

BT 3229 – Biblical Theology 1

An introduction to the principles and practice of Biblical Theology, as well as its complementary relationship to Systematic Theology. Emphasis will be on the biblical theology of the scripture, as it is traced through the entire history of redemption from creation to new creation. The perspective taken will be that of the unity of revelation in the gradual unfolding of the redemptive purposes of God in Christ. A key objective of the course is to explore the correlations between the covenant of creation and the covenant of redemption as the gospel is progressively unveiled from Genesis 3:15 to Revelation 22:21.

BT 3230 – Biblical Theology 2

Building on the foundations presented in BT 1, this course will continue the survey of BT principles and their application with an increased focus on the practice of BT in biblical exposition, exegesis, and for teaching scripture redemptive-historically. There will be in-depth and practical development of skills in tracing the intertextual themes and motifs unifying redemption history with application in view to our contemporary concerns for prayerfully engaging in the *Missio Dei* in the world.

BT 3202 – Bible Teaching Methods

Introduction to the principles and practices of teaching the Bible in a church, school, or small group setting. Based on interpretive principles derived from Scripture, Biblical Theology, and the history of interpretation, this course provides practical guidance for research, preparation, and presentation of the results of biblical study in contextually appropriate ways. The major common methods of teaching will be surveyed for evaluation and recommendations. This includes the use of technology for teaching, Bible software tools, and many Bible study and teaching resources. Student presentations and interaction for response and recommendations are included, providing hands-on experience and feedback to discover best teaching practices.

Biblical Studies (BS)

OT 3150 – Biblical Geography and Archeology

The archaeology of the Bible is a study of those material remains of Palestine and its neighboring nations which relate to, and throw light on, the biblical period and its narrative. Biblical archaeology is uniquely concerned with understanding the backgrounds to the biblical text in its Ancient Near Eastern context. Archaeological discoveries have often provided corroborating evidence for the accuracy of the biblical records. This assertion is guided by the understanding that archaeology is an interpretive discipline, and subject to human error, and therefore conclusions are carefully weighed by the evidence at hand.

The scientific method will be explored as it applies to scientific questions, research, constructing and testing hypotheses, developing theories, and drawing conclusions from the data. Regarding material evidence, to explore the scientific method, an important component of this course is to study archaeology as an application of various scientific enterprises. For example, archaeometry or archaeological science, has become a major aspect of modern archaeology that uses geographic information systems designed to capture, store, manipulate, analyze, manage, and visualize all types of geospatial data. Archaeological science covers the study of human and animal remains, plants, archaeological materials and sediments, and explores diverse research questions pertaining to human-environment interactions, subsistence practices, palaeoenvironmental conditions, physical dating methods such as ^{14}C (radiocarbon) dating, and remote sensing and geophysical prospection methods that locate and identify archaeological remains. This can range from a single coin found by a metal detectorist to the landscape-level mapping of whole cities and agricultural regions using airborne and satellite-based detection or through magnetometry (ground penetrating radar and electrical resistivity). Other examples include chemical and biological analysis of archaeobotany and zooarchaeology, genetic analyses, micromorphological analyses of soil samples, stratigraphy, petrography, stable isotope analysis, and scanning electron microscopy.

A major feature of the course is visualization through photographs, slides, drawings, and maps, illustrating the artifacts and material culture of biblical archaeology. Each scene is adequately explained so that students see the meaning of each slide in the process of enhancing biblical studies through archaeology. On occasion, material examples from archeological excavations are made available for examination in the classroom.

Church History (CH)

CH 2114 – Apostles to Pre-reformation

A survey of church history from the Apostolic Age to the Reformation. Major figures, events, and select works will be considered.

CH 2116 – Reformation to Modern Times

A survey of church history from the Reformation to present day. Major figures, events, and select works will be considered.

CH 2201 – Major Figures of the Reformation

A focused study of the major figures of the reformation and the ongoing significance in the contemporary church. Key figures of the Anabaptist, Lutheran, Reformed, as well as Roman Catholic movements will be explored to provide a complete picture of the personalities, theological issues, and conflicts that led to the world-changing Reformation of the church in all of Europe and swiftly to all of Christendom.

New Testament (NT)

NT 1101 – New Testament Survey

This course will focus on the general historical (social, religious, political) setting of the New Testament, the authorship, date and the development of the central themes, general contents, and purposes of the New Testament (Four Gospels, the Book of Acts, Pauline Epistles, the General Epistles, Johannine Epistles and Revelation).

NT 3123 – The Gospels: The Life of Christ

A chronological and theological survey of the four Gospel accounts of Christ's birth, life, death, resurrection, and ascension. The focus will be on the time, place, circumstances, and people involved in the events of our Lord's ministry as they all relate to the Old Testament messianic expectations and their fulfillments in the New Testament.

NT 3228 – Acts and Pauline Epistles

A survey of Paul's thirteen epistles, Hebrews, James, 1 and 2 Peter, 1,2, 3 John, and Jude, with consideration given to the historical background as well as to recent scholarship.

NT 4134 – General Epistles and Revelation

This course is a survey and study of the non-Pauline epistles: Hebrews, James, I & II Peter, I, II & III John and Jude, as well as the book of the Revelation. The major themes of each epistle will be considered with a discussion of structural features and historical settings. It will include a theological emphasis on both the theological content and the biblical theology of each epistle in relation to the whole Bible.

NT 4201 – Old Testament in the New Testament

A study of the how the New Testament relates to and uses Old Testament texts. This course surveys the history of interpretation, methodology in interpreting the NT in relation to the OT, and principles to determine how the New Testament writers make use of the Old. The question of the unity of the two testaments and their continuities and discontinuities will also be considered. Exegetical practice will be done to give hands-on preparation in biblical research that includes software tools and opportunity to develop presentation skills of the results.

Mathematics (MT)

MT 1101 Mathematics

Designed to provide students with the necessary mathematical knowledge and skills associated with quantitative literacy and which are needed for success in most vocations, other than those that are algebra-intensive. The topics for this course are both mathematical and contextual: Numeracy; Proportional Reasoning; Algebraic Competence, Reasoning, and Modeling; Probabilistic Reasoning to Assess Risk; Quantitative reasoning in personal Finance; and Quantitative reasoning in civic life. Also addressed will be the skills related to bookkeeping and budgeting of expenses related to

church staff, evangelism, events, and missions. Practical application will be done in learning how to budget for ongoing overhead, building fund, a mortgage, general supplies, Sunday school equipment (videos, computers) as well as, unexpected situations.

MT 1202 Parachurch Financing Math

Parachurch organizations need to know business math that incorporates business loans, advertising, payroll, space rental and/or mortgages. Bookkeeping, savings, and checking management.

Old Testament (OT)

OT 3122 – Pentateuch

A comprehensive survey of the first five books of the Old Testament, emphasizing their historical, theological, and redemptive significance. Special attention is given to the doctrines of creation, the fall, covenant theology, the patriarchs, the formation of Israel as God's covenant people, the Tabernacle, the sacrificial system, and the biblical feasts. Students will explore the Pentateuch's foundational role in Biblical Theology and its contribution to the unfolding plan of redemption.

OT 3227 – Historical Books

A survey of the historical books (Joshua, Judges, 1 &2 Samuel, 1 &2 Kings, Ruth, Esther, 1 & 2 Chronicles, and Ezra & Nehemiah) to understand their theological perspectives during the periods of the conquest, the judges, the monarchy, and postexilic Israel. Issues of historiography, literary analysis, and Ancient Near Eastern background will also be covered.

OT 4132 – Poetical Books of Wisdom

A survey of Job through the Song of Solomon. An emphasis is placed on the artistry and theology of the books, as well as the unique character of wisdom literature and poetry. Poetics, the interpretation of wisdom poetry, and the role wisdom has in the life of believers and the church are also explored.

OT 4237 – Prophetical Books

A course designed to acquaint the student with the books of the Old Testament Prophets and to build a foundation for further in-depth study in the areas of eschatology, context, and socio-political issues of the times of the prophets.

Philosophy

PH 2216 – Biblical Ethics

Topics covered in the course include the biblical foundation for ethics (as found in the Old Testament and as developed in the New Testament) and the Ancient Near Eastern ethical context. Various ethical systems will be introduced for discussion and evaluation towards developing a coherent biblical ethic for application in contemporary church and society. This will

include an emphasis on the principial and ethical material found in the Old and New Testaments, as well as upon the nature of what it means to both do good and to become good. A key objective will be to understand the mission of God as progressively revealed in both the Old and New Testaments to create a holy people to bear witness to him to the nations.

PH 1209 – Introduction to Christian Philosophy

A focused study of the major Christian philosophers, their ideas, history, and backgrounds, as well as their influence on the history of the world. These philosophers will be examined in a biblical framework that affirms that Scripture provides answers to every important philosophical question that humans have ever asked. The goal is to understand the philosophical concepts presented to us in the Bible, and to develop a coherent Christian philosophy that adequately prepares students to present sufficient reasons in our contemporary context for biblical faith within a Christ-centered framework.

PH 1501 – Biblical Introduction to Philosophy

A survey of the major philosophers, their ideas, history, and backgrounds, as well as their influence on the history of the world. The worldviews prevalent in our times will be discussed in the context of a biblical framework. The goal is to understand the coherent worldview as presented to us in the Bible, adopting an approach that is God-honoring and Christ-centered and that explores the relationship of the teaching of scripture to all of life.

PH 2113 – Logic And Rhetoric in Christian Perspective

An exploration of the history, concepts, and function of informal logic and language and their role in rhetoric towards developing skill in sound reasoning, evaluation (analysis), interpretation, argumentation, and communication. The histories of logic and rhetoric will be surveyed to prepare students for excellent, persuasive writing and speaking skills. Informal fallacies will also be evaluated and discussed.

Practical Theology (PT)

PT 1102 – Logos Bible Software

This course provides students with an introduction to the use of Logos Bible software for biblical studies. Basic skills in efficiently using the many tools of Logos will be gained, as well as hands-on practice implementing those tools for Bible study, teaching, writing, and research that will also be applied in other courses in the program. Though it is designed for students who have not yet studied the biblical languages, the course will lay a foundation for doing exegetical work in the languages. As needed, the course will also address practical computer skills where relevant for use in biblical studies. Required: personal notebook computer with the basic Logos application purchased and installed (discounted through the Seminary).

PT 1105 – Introduction to Personal Formation

Provides a foundational for biblical, theological, and practical dimensions of spiritual growth in the Christian life. An exploration of the relevance of biblical teaching to the Christian life of

vocation, family, work, mental health, spirituality, worship, and service in the church and world. Corresponding to discipleship, the focus will be on how to grow in apprenticeship to Christ as his ambassadors who are prayerfully growing in likeness to him, focusing on the transformative work of the Holy Spirit in shaping believers into the likeness of Christ. Students will be challenged to cultivate habits that support lifelong spiritual development and effective Christian service such as Scripture meditation/study, stewardship, and community life, fostering a holistic approach to growth in faith and ministry

PT 1106 – Introduction to Biblical Counseling

This Biblical Counseling course is designed to enlarge and reinforce the confidence of students in the sufficiency, superiority, and practicality of Scripture for dealing with all of the issues of life, and to convince students that the resources we have in Christ and His Word are not only sufficient for handling and solving all of the personal and interpersonal problems of life but superior to the resources that are found in the world.

PT 1202 – Biblical Research and Writing 2

This course introduces the standards of scholarly academic research. The course will give students the opportunity to practice scholarly research through research exercises and to implement that research through longer writing projects. Strategies for crafting a clean final product, such as implementing correct Turabian formatting and utilizing proofreading techniques will be heavily emphasized. It is advisable to complete PT 1301 Biblical Research and Writing 1 before taking this course.

PT 1208 – Communicating the Word

This course teaches students effective communication skills focusing on public speaking in the Christian context of the local church, schools, or missions. Students will learn the basics of public speaking and rhetoric and will practice implementing a variety of rhetorical strategies for different scenarios. Considerations for effective communication across denominational and cultural lines will also be explored.

PT 1301 – Biblical Research and Writing

This course enhances students' functional written language skills, focusing on English grammar and writing style. Emphasis will be on expression, clarity, clear organization of ideas, and persuasive arguments through writing exercises and projects that includes developing research skills on biblical and theological subjects.

PT 1307 – World Literature in Christian Perspective

In this course, students will examine a survey of important literary texts from a global selection. The course aims to analyze these texts to consider their literary genres and artistry, their moral and worldview claims, and their truth claims. Discussions of literary texts will focus not only on determining these aspects of a text, but also on weighing their value and validity from a Christian perspective.

PT 1701 – Music in Worship

A survey of the profound role of music in the history of worship in the Old Testament until presently in the New Testament church. There will be a consideration for discussion of worship forms, musical theory, hymnology, instrumentation, and contemporary debates, as well as opportunity to enjoy musical selections and in-class participation.

PT 2201 – Introduction to Biblical Psychology and Sociology

This course will introduce and survey the disciplines of Psychology and Sociology in terms of their methodology, tools, and range of study of the individual person and societies from a biblical perspective. Evaluation of the ideas and practices of psychology and sociology will be evaluated considering biblical teaching on the nature of human beings and the nature of societal structures.

PT 3124 – Urban Church Ministry

Lays foundations for effective missional service in the inner-city environment. The interplay between the culture and the gospel are examined with a view to discerning the diverse contemporary approaches of churches and para-church ministries. It examines the biblical teaching about cities, as well as the practical difficulties encountered in urban situations. Particular attention (both theoretical and practical) is given to issues of ethnicity, justice, and poverty.

PT 3203 – Biblical Missions and Evangelism

An introductory survey of the biblical-theological basis of missions and of the terminology of missiology from a biblical-theological understanding of the *Missio Dei*. The survey will include consideration of contemporary environmental scans of world demographics and relevant statistics. This will then be applied contextually to investigate the unique needs across the broad range of harvest-fields for gospel outreach, whether local or abroad, of those historically exposed to the gospel to those from so-called unreached people groups. This study is also designed to be applied practically by involving students in witnessing to the gospel message, prayer, and various evangelistic tools in the field.

PT 3209 – Biblical Marriage and Family Counseling

This course will explore biblical foundations and approaches to counseling for marriage preparation as well as marriage and family concerns and problems. There will also be interaction with other counseling approaches to develop an ability to critically interact with the popular literature on the subject. The course will also touch upon the specific issues of divorce/remarriage, abuse, premarital relations, and the counseling of children.

PT 4104 – Christianity and Culture

This course explores, evaluates, and surveys alternative proposals to the paradigm and five categories famously expressed by H. Richard Niebuhr (Christ against, above, of, in paradox with, and transformer of, culture). To lay a foundation for a theology of culture and contemporary cultural understanding and literacy, in the light of Scripture and Biblical Theology, the discussions will center on modern culture, technology, music, drama, visual rhetoric in media

arts, film, literature, language, habits, ideas, beliefs, customs, and social organization. This is all considered with a view to grappling with the Christian relationship to, and interaction with, our modern cultural context to understand Christian responsibility in that context.

PT 4124 – Fundamentals of Christian Leadership

Building on a foundation of personal character development, this course provides an overview of biblical and theological components and character essential for effective leadership. This course is complementary to the course on discipleship, as leadership in biblical terms must be preceded by, and defined in all aspects, by discipleship. Students learn strategies for team building, conflict management, and leading for positive change in terms of biblical theology, ethics, and principles. This course also brings biblical philosophy and theology as the evaluative tool for all contemporary theories about leadership and social dynamics. It includes an exploration of the principles and practices related to the dynamics of Christ-centered relationship models and ideals that are particularly applicable to the ministry setting. A key goal is to build small group leadership skills that reflect those biblical ideals that stress servanthood and service over against top-down autocratic models.

PT 4202 – Cross-Cultural Communications

This course will guide you through the foundations and nature of world mission, looking at the challenges of living and communication in a cross-cultural context and how the gospel equips us to cope and flourish in diverse contexts. We will survey the principles of a missional, comprehensive gospel perspective that will also focus on missionary practice and communication across cultural differences. There will be exercises which demonstrate productive communication principles through the analysis and understanding of other cultures.

Science (SC)

SC 2220 Physical Science

A survey of the basic principles of physics, biology, chemistry, geology, meteorology and astronomy. In each case, the scientific method will be explored as it applies to scientific questions, research, constructing and testing hypotheses, developing theories, and drawing conclusions from the data. Considerations of the Evolutionary Hypothesis in relation to the various creational viewpoints will highlight the extraordinary qualities of the universe as designed by a personal God. Concerns of the history of the earth as it relates to earth's geological strata will be reviewed as it concerns questions of evolution and the Global Flood. Designed for the non-science major.

SC 2218 Scientific Models of Creation

Science was born out of a biblical view of the world as God's orderly, predicable creation and humankind's creational commission to explore all creation, naming and classifying, and exercising stewardship (creation-care) in dominion over all creation. Therefore, there will be a consideration of how science and the Bible continue to support each other in many fields of scientific study. Creationism, Intelligent Design, and the Evolutionary Hypothesis are greatly contested in our world today. This will be a study of the scientific evidences of creation-origins

drawn from astronomy, physics, geology, chemistry, mathematics, biology, and social sciences. In each case, the scientific method will be explored as it applies to scientific questions, research, constructing and testing hypotheses, developing theories, and drawing conclusions from the data. It will be conducted in view of creational, intelligent design concepts and their relationship to Naturalistic Evolution. Designed for the non-science major.

SC 2219 Human Biology

The human being is God's miraculous creation bearing His image. This course will present the introductory principles of biology focusing on the human being as a physical creation. Topics will include scientific inquiry, basic chemistry, cellular and organismal reproduction, genetic relationships and disorders, and body system structure and functions. In each case, the scientific method will be explored as it applies to scientific questions, research, constructing and testing hypotheses, developing theories, and drawing conclusions from the data. The distinctives of both Biblical and Naturalistic worldviews on biological processes will be explored and compared. Designed for the non-science major.

Systematic Theology (ST)

ST 1241 – Comparative Theology of Major Denominations

In this course students will be introduced to the theological positions of various major Christian denominations (Roman Catholicism, Eastern Orthodoxy, Lutheranism, Anabaptism, Presbyterianism, Baptist Church, Methodism, Pentecostalism & Charismatic Movement, Fundamentalist Christianity, Dispensationalism, and Covenant Theology) and compare them with the Bible.

ST 3121 – Theology 1: Prolegomena and Bibliology

Introduction to Systematic Theology, an overview of the discipline, and a consideration of the sources and method employed in doing theology. Topics covered will be the nature and task of theology; the sources for theology; theological method; revelation; the inspiration, the authority, and inerrancy of Scripture.

ST 3226 – Theology 2: God and Humanity

Study of the being and character of God, his works of creation and providence, and the nature and fall of humanity. Topics considered will include the existence, nature, and character of God; the Trinity; God’s plan; God’s work of creation and providence; the creation of man; the fall; sin.

ST 4131 – Theology 3: Christ and Salvation

Study of the person and work of Christ, the nature and application of salvation and the Holy Spirit. Topics considered will include Christ’s deity and humanity; the incarnation; the atonement; the resurrection, ascension, and intercession of Christ; election; the person and work of the Holy Spirit; faith and repentance; justification and sanctification.

ST 4133 – Introduction to Apologetics

An introduction to the principles and methods of Biblical Apologetics that includes a historical survey of the Christian endeavor to present, explain, and proclaim the Gospel of Christ to each generation in contextually understandable terms. The objectives will include ways of presenting the claims of Scripture with reasoned supporting evidence along with a survey of diverse methods of persuasion to believe those claims. The primary objective in view is not to develop ways of winning arguments with unbelievers but to grow in skills of winsomely persuading them with love to believe God and to follow Jesus Christ as Lord and Savior. Practical applications will include discussion of how to address philosophical and theological counterclaims to biblical faith and also other popular contemporary objections to the gospel. Emphasis will be given to prayerfully presenting evidences from science, archeology, history, and Scripture in the hopes of removing as many barriers as possible when inviting unbelievers to share in the gospel of true life found only in Jesus.

ST 4236 – Theology 4: Church and Last Things

Study of the nature and mission of the Church, the sacraments, and eschatology. Topics considered will include the identity of the Church; the unity and mission of the Church; spiritual gifts; the leadership of the Church; baptism; the Lord's supper; the return of Christ; millennialism, the final judgment; the final state of humanity; the new earth.

ST 4238 – World Religions and Cults

This course examines the non-Christian religions, Secular religions and cults. Summaries of the teachings of the various religions and cults presented to provide the students with background in the subjects to understand the basic tenets of each system. Biblical perspective on non-Christian religions, Secular religions and cults will be given to enable the students to think in a rational and biblical manner as they respond to the challenges of those religions and cults.

Theology

TH 2025 – Biblical Interpretation

A study of the primary issues of the interpretation of the Bible, covering and evaluating the major principles and methods that have been used in biblical interpretation. The approach taken will be historical-grammatical and contextual with emphasis on the unity of scripture as the inspired history of redemption, considering the relationship of the testaments and their diverse genres.



Phoenician Cedars of Lebanon relief (Assyrian, King Sargon II's palace at Khorsabad, 8th century B.C.)

Graduate (Masters) Course Descriptions

Biblical Theology (BT)

BT 5110 – Biblical Theology of the Missio Dei

This course is an in-depth focus on God's mission (Missio Dei) to show his glory to all the nations, to bless all nations, and to fulfill his creational purposes through the redemption of all creation. Attention is given to the importance of responding to these truths by both the individual and the believing community throughout the OT and the NT periods. Emphasis will also be given to contemporary theological issues relative to the task of Christian service and vocation within a creational and cultural framework in diverse contexts. A key practical objective of the course is to explore through exegetical work the correlations between the covenant of creation and the covenant of redemption as the gospel is progressively unveiled from Genesis 3:15 to Revelation 22:21.

BT 5208 – Biblical Hermeneutics

A study of the principles of biblical interpretation from a historical-grammatical, contextual viewpoint with emphasis on the unity of scripture as the inspired history of redemption. The history of interpretation, interpretive principles, and contemporary issues of interpretation will be considered. Special attention will be given to the interpretation of the forms of biblical history, narrative, literature, law, poetry, prophecy, parables, and prophecy.

BT 5235 – Biblical Theology 1

An in-depth study of the history, principles, and practice of Biblical Theology, as well as a review of the diverse secondary literature. Emphasis will be on the biblical theology of the scripture, as it is traced through the entire history of redemption from creation to new creation, in which diverse genres and literary devices are studied as a tapestry of complementary themes that portray God's purposes through many motifs, prefigurations, types, symbols, prophecies, metaphors, images, and themes. The perspective taken will be that of the unity and continuity of revelation in the gradual unfolding of the redemptive purposes of God in Christ. A key practical objective of the course is to explore the correlations between the covenant of creation and the covenant of redemption as the gospel is progressively unveiled from Genesis 3:15 to Revelation 22:21. A prerequisite course to BT 5236 (using unique text and assignments).

BT 5236 – Biblical Theology 2

A continuing course to BT 5235 (a prerequisite, using unique text and assignments) that continues the study of the history, principles, and practice of Biblical Theology, as well as a review of the diverse secondary literature. Emphasis will be on the biblical theology of the scripture, as it is traced through the entire history of redemption from creation to new creation, in which diverse genres and literary devices are studied as a tapestry of complementary themes that portray God's purposes through many motifs, prefigurations, types, symbols, prophecies,

metaphors, images, and themes. The perspective taken will be that of the unity and continuity of revelation in the gradual unfolding of the redemptive purposes of God in Christ. A key practical objective of the course is to explore the correlations between the covenant of creation and the covenant of redemption as the gospel is progressively unveiled from Genesis 3:15 to Revelation 22:21.

New Testament (NT)

NT 5101 – Biblical Greek 1

For beginners in Greek language study. Study of the original language of the New Testament, including how it is written, word formation, sentence structure, vocabulary, and basic translation, with practice reading from the New Testament. Prescribed for students without knowledge of Greek.

NT 5206 – Biblical Greek 2

For students continuing in the study of New Testament Greek. Basic study in syntax and etymology of common New Testament words. Practice reading and basic exegetical exercises from the Greek New Testament. Pre-requisite: NT 5101.

NT 5207 – Introduction to the New Testament

An examination of the content, canon, text, and interpretation of the New Testament, including an introduction to the language of the New Testament, its relation to antecedent and contemporary Greek, and its distinctive characteristics, studying Textual Criticism, and history of the Text, and giving an overview survey and basic content of each individual book and their contribution to the whole Bible.

NT 6113 – The Gospels: The Life of Christ

This study will include Jewish backgrounds, the geography of the Holy Land, and the authorship, date, biblical theology, and history of these books. A chronological and theological study of the Gospels' accounts of Christ's birth, life, death, resurrection, and ascension. The focus will be on the time, place, circumstances, and people involved in the events of our Lord's ministry as they all relate to the Old Testament motifs and biblical theology of the history of redemption that come to fullness and consummation in the New Testament.

NT 6218 – Acts and Pauline Epistles

A study of apostolic history and a survey of the life of Paul, before and after conversion, his personal experiences, studying especially his missionary journeys and epistles in their witness to Christ. Gentile backgrounds, geography of the Mediterranean, and the authorship, date, biblical theology, and history of these letters are covered.

NT 6910 Apostolic use of the OT in the NT

This course surveys the background to the ways the NT authors use the OT, including the Jewish Hermeneutics of the first century, as well as Jesus' relationship to the OT. There will also be exploration and research done on the ways the NT authors use and interact with the OT and the

Septuagint (LXX). We will in due course also review important aspects of biblical hermeneutics and the ways NT authors employ interpretive principles in their use of the OT. The research and writing portion will give practical experience in applying sound principles in biblical exposition.

NT 7122 – General Epistles and Revelation

An exegetical study of the non-Pauline General Epistles: Hebrews, James, I & II Peter, I, II & III John and Jude, as well as the book of Revelation. Consideration will be given to major themes, structural features, historical settings, and theological emphases. Our study of John's Revelation will examine its many motifs and figures as they correspond extensively with the Old Testament messianic and redemptive expectations and their fulfillments in Christ.

Old Testament (OT)

OT 5102 – Introduction to the Old Testament

Old Testament Introduction is a study of issues such as the inspiration and canonicity of the Old Testament Scriptures. Included are the genuineness and authenticity of the Scriptures, touching upon writing and writing materials in the ancient world, especially with reference to the Hebrew language and the Hebrew Scriptures. An introduction to lower and higher criticism and its history is given, with special emphasis upon versions and translations of the text.

OT 5103 – Pentateuch

This course provides a study of the five books of Moses (Genesis-Deuteronomy), emphasizing their literary structure, historical context, theological message, and foundational role in the unfolding narrative of Scripture. Particular attention is given to the themes of creation, covenant, redemption, law, worship, and the formation of God's covenant people. The course explores how the Pentateuch serves as the theological foundation for the Old Testament and provides essential background for understanding the person and work of Christ, the New Testament, and the development of Christian theology. Emphasis is placed on the content and message of the Pentateuch rather than on introductory critical issues addressed in Old Testament Introduction courses.

OT 6111 – Biblical Hebrew 1

An introduction to Biblical Hebrew, during which the students will cover the fundamentals of Hebrew phonology and morphology, gain an introductory understanding of Hebrew grammar, develop a rudimentary vocabulary, and achieve an elementary ability to read Hebrew.

OT 6112 – Historical Books

A survey of the books of Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Ruth, Esther, 1 & 2 Chronicles, and Ezra & Nehemiah to understand their theological perspectives during the periods of the conquest, the judges, the monarchy, and postexilic Israel. Issues of historiography, literary analysis, and Ancient Near Eastern background will also be covered.

OT 6115 – Biblical Geography and Archeology

The archaeology of the Bible is a study of those material remains of Palestine and its neighboring nations which relate to, and throw light on, the biblical period and its narrative. Biblical archaeology is uniquely concerned with understanding the backgrounds to the biblical text in its Ancient Near Eastern context. Archaeological discoveries have often provided corroborating evidence for the accuracy of the biblical records. This assertion is guided by the understanding that archaeology is an interpretive discipline, and subject to human error, and therefore conclusions are carefully weighed by the evidence at hand.

The scientific method will be explored as it applies to scientific questions, research, constructing and testing hypotheses, developing theories, and drawing conclusions from the data. Regarding material evidence, to explore the scientific method, an important component of this course is to study archaeology as an application of various scientific enterprises. For example, archaeometry or archaeological science, has become a major aspect of modern archaeology that uses geographic information systems designed to capture, store, manipulate, analyze, manage, and visualize all types of geospatial data. Archaeological science covers the study of human and animal remains, plants, archaeological materials and sediments, and explores diverse research questions pertaining to human-environment interactions, subsistence practices, palaeoenvironmental conditions, physical dating methods such as ^{14}C (radiocarbon) dating, and remote sensing and geophysical prospection methods that locate and identify archaeological remains. This can range from a single coin found by a metal detectorist to the landscape-level mapping of whole cities and agricultural regions using airborne and satellite-based detection or through magnetometry (ground penetrating radar and electrical resistivity). Other examples include chemical and biological analysis of archaeobotany and zooarchaeology, genetic analyses, micromorphological analyses of soil samples, stratigraphy, petrography, stable isotope analysis, and scanning electron microscopy.

A major feature of the course is visualization through photographs, slides, drawings, and maps, illustrating the artifacts and material culture of biblical archaeology. Each scene is adequately explained so that students see the meaning of each slide in the process of enhancing biblical studies through archaeology. On occasion, material examples from archeological excavations are made available for examination in the classroom.

OT 6216 – Biblical Hebrew 2

Building on elementary Hebrew, the student will recognize features of weak verbs, develop a familiarity with the tools basic to the study of the Bible in Hebrew, continue learning a basic vocabulary for reading simple Hebrew, and begin translation and sight-reading of easier Biblical passages. Pre-requisite: OT 6111.

OT 7121 – OT Wisdom Poetry

Old Testament Wisdom Literature is a study of the five books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs. The goal is to study the theology and artistry of these profoundly beautiful books, while considering their role in the history of redemption. Poetics, the interpretation of wisdom poetry, and the role wisdom has in the life of believers and the church are also explored.

OT 7139 – Pre-exilic Prophets

Pre-exilic Prophets is a study of the prophets preceding the Israelite exile (Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah). Consideration of the principles of

interpretation of these prophetic writings will include a review of the historical background and critical questions concerning each of these books. Emphasis will be on the Biblical Theology of the prophets, as their messages are both an exposition of the earlier covenant-promises and the law, as well as preparatory in consistently pointing forward to Christ who will fulfill both the law and the promises. Contemporary application will also be a major point for discussion of the timeless teaching of the prophets.

OT 7240 – Exilic to Post-exilic Prophets

Exilic to Post-exilic Prophets is a study of the prophets in Exile and after the Exile (Jeremiah, Lamentations, Habakkuk, Daniel, Ezekiel, Haggai, Zephaniah, Malachi). Consideration of the principles of interpretation of these prophetic writings will include a review of the historical background and critical questions concerning each of these books. Emphasis will be on the Biblical Theology of the prophets, as their messages are both an exposition of the earlier covenant-promises and the law, as well as preparatory in consistently pointing forward to Christ who will fulfill both the law and the promises. Contemporary application will also be a major point for discussion of the timeless teaching of the prophets.

Practical Theology (PT)

PT 5210 – Counseling and Personality

Theories and practices of counseling with a focus on personality development and dynamics, including the various psychodynamic theories of personality and their application to interpersonal and helping relationships will be surveyed and evaluated. Evaluation will be done from a biblical perspective that is rooted in a theology of both the image of God and the fallenness of humanity as applies to personhood. Further topics of consideration will include personality development, psychopathology, assessment, and intervention strategies for individuals and organization.

PT 6137 – Expository Teaching and Preaching 1

Teaching and preaching from the whole of the Bible is the primary vehicle that God has appointed for the proclaiming and teaching of his truth. That is, the whole of Scripture communicates his gospel of redemption, and it applies to the whole of life as it is lived by his disciples under the Lordship of Jesus Christ. Therefore, emphasis in this course is to gain knowledge and skill in expositing the biblical text, based on sound hermeneutical principles and proper exegesis, in a way that brings honor and glory to God by clearly presenting the central biblical-theological subject: the person and work of Jesus Christ. As opposed to topical, anecdotal, biographical, exemploristic, and moralizing teaching and preaching, students will be taught the expository method which takes the biblical text as the central focus of the sermon and explores it in relationship to both the Old and New Testaments as progressively revealing Christ. Emphasis will be placed on the process of exegesis (translation and interpretation) that is contextual in relation to the whole Bible, to present a biblical theology of the Old and New Testaments as one inspired, unified revelation of the gospel of redemption relevant to the diverse needs of the whole person in the contemporary church. (This course is a pre-requisite to PT 6238 Expository Teaching & Preaching 2)

PT 6138 – Introduction to Biblical Counseling

This Biblical Counseling course is designed to enlarge and reinforce the confidence of students in the sufficiency, superiority, and practicality of Scripture for dealing with all the issues of life, and to convince students that the resources we have in Christ and His Word are not only sufficient for handling and solving all of the personal and interpersonal problems of life but superior to the resources that are found in the world.

PT 6140 – Biblical Ethics

This course explores the biblical foundation for Christian ethics as rooted in the Old Testament and developed in the New Testament. The philosophical and theoretical background of the diverse ethical systems available will be introduced and evaluated in the ethical framework of the Bible. This will include an emphasis on the principal and ethical material found in the Old and New Testaments, as well as upon the nature of what it means both to do good and to become good. With the emphasis on the Christian witness to the world of the gospel of Jesus Christ, considerable attention will be given to the question of what it means for the contemporary believer and the church, who live under the Lordship of Christ in all areas of life, to be a light to the nations. The discussion will include the development of ethical reasoning skills, based on sound exegetical study, to enable students to arrive at conclusions and convictions about key moral issues facing the church today.

PT 6190 – Expository Teaching and Preaching 2

The objective of this course is primarily to put into practice what was learned in 6137 Expository Teaching and Preaching 1 (pre-requisite). Emphasis is on gaining practical skill in exegeting, expositing, teaching, and preaching the whole of Scripture as a communication of the gospel of redemption that applies to the whole of life as it is lived by his disciples under the Lordship of Jesus Christ. Learning experiences will include exegetical preparation of biblical, edifying, and even creative expositions of Scripture, practice preaching, watching recorded sermons, and self-critique. As opposed to topical, anecdotal, biographical, exemploristic, and moralizing teaching and preaching students will practice the expository method which takes the biblical text as the central focus of the sermon and explores it contextually in relationship to both the Old and New Testaments as progressively revealing Christ. An emphasis will be placed on the practical steps of exegesis (translation and interpretation) that is contextual in relation to the whole Bible, to present a biblical theology of the Old and New Testaments as one inspired, unified revelation of the gospel of redemption relevant to the diverse needs of the whole person in the contemporary church.

PT 6210 – Biblical Missions and Evangelism

A comprehensive survey of the biblical-theological basis of missions and of the terminology of missiology from a biblical-theological understanding of the *Missio Dei*. The survey will include consideration of contemporary environmental scans of world demographics and relevant statistics. This will then be applied contextually to investigate the unique needs across the broad range of harvest-fields for gospel outreach, whether local or abroad, of those historically exposed to the gospel to those from so-called unreached people groups. This study is also designed to be applied practically by involving students in witnessing to the gospel message, prayer, and various evangelistic tools in the field.

PT 6230 – Pastoral Theology

Biblical basis of church government – pastoral life and duties as they relate to his responsibilities and professional conduct; administration including administering the ordinances, conducting services and other specific ministries and concerns of the pastoral ministry.

PT 6234 – Biblical Addictions Counseling

This course is designed from a biblical worldview to deal with addictions: gender issues related to sexual addiction, marital affairs, pornography, homosexuality, and pedophilia. It will also cover the basics of substance abuse: alcoholism, smoking, and food, as well as introducing the student to Biblical counseling methods to address these issues.

PT 6239 – Cross cultural Counseling

This course will specifically examine how counselors can become more effective at providing counsel across cultural and ethnic differences. Personal awareness will be developed as well as how to assess and understand other cultures will be addressed along with specific case studies from a variety of cultural backgrounds.

PT 6240 – Group Counseling

Counseling often takes place in group structures so this course will examine the nature of group counseling versus individual counseling, differing types of groups, and how to effectively run those groups for counseling effectiveness.

PT 6241- Counseling from the Wisdom Literature

Recognizing that the Biblical Wisdom literature is speaking to daily life issues common to all humanity, this course will seek to examine those books to learn how to utilize them effectively in counseling and how to read and apply Scripture from a wisdom perspective to counseling issues of our day.

PT 6250 – Counseling Practicum/Internship

This course is designed for the student to engage in actual counseling activity at a parachurch ministry or their church with both an onsite supervisor and classes to provide insight and opportunity to share and seek further insight on the cases they are involved in. Most of the activity will thus be outside the classroom setting and will be centered on work with actual counselees.

PT 6252 – Counseling and Physiology

In this course, a biblical model will be developed for understanding how to work with biological and medical issues as they interact with counseling struggles. Specific attention will be given to developing a biblical model for counseling with body-heart issues and how to interact with naturalistic models.

PT 6253 – Biblical Counseling Problems

In this course, biblical counseling principles and methodology will be applied to common counseling problems such as depression and anxiety. There will also be critical comparison with differing Christian and secular approaches to counseling these commonly encountered struggles.

PT 6260 – Biblical Counseling Methodology

This course focuses on the process of providing counseling from a biblical-theological perspective with interaction and evaluation of contemporary Christian and secular therapy approaches. Focus will be upon both the underlying philosophical foundations for counseling and upon the actual process of providing counseling. Case studies will be utilized to interact with approaches to actual counseling situations.

PT 7125 – Marriage and Family Counseling

This course will explore biblical foundations and approaches to counseling for marriage preparation as well as marriage and family concerns and problems. There will be interaction with other counseling approaches to develop an ability to critically interact with the popular literature on the subject. The course will also touch upon the specific issues of divorce/remarriage, abuse, and premarital counseling.

This course includes the opportunity to earn two certifications—one from SYMBIS (Saving Your Marriage Before It Starts) and one from Prepare/Enrich. Please note that while these certifications are part of the course content, students are responsible for the cost of obtaining them. The instructor will provide exclusive student discount codes to help reduce the certification fees. These certifications are designed to equip you with a foundational understanding of relationship assessment tools and counseling concepts. **They do not qualify you to practice as a licensed counselor or therapist.** Rather, they serve as educational resources to enhance your knowledge in the field of relationship and premarital/marital coaching.

Research (RS)

RS 6001 – Graduate Research and Writing

This course is designed to provide students with primary exegetical tools used in original biblical research, with evaluation of selected secondary literature in the field. Consideration is given to methods of research with stress on the nature of evidence and proper procedures of documentation. Attention is given to acceptable style and format for scholarly writing. Several shorter papers are required.

Systematic Theology (ST)

ST 5104 – Prolegomena and Bibliology

Prolegomena: A study of the terminology, the necessity of theology, the possibility of theology, the methods of theology, and the disciplines of theology. Bibliology: A study of general and special revelation, theories of inspiration, the Bible as an objective propositional revelation, illumination, canonicity, authority, animation, and preservation of the Scriptures. Theology Proper: a study of the knowledge of God, the doctrine of the trinity, and the works of God.

ST 5209 – Theology and Anthropology

This course considers the doctrine of God and the doctrine of man: the knowability and being of God, the names and attributes of God, the Trinity, the divine decrees, providence, and good and evil angels, the origin of man, the constitutional nature of man, man as the image of God, man in the covenant of works, the origin of sin, essential character of sin, the transmission of sin, sin in the life of human race, the punishment of sin, and man in the covenant of grace.

ST 6114 – Christology and Soteriology

This course considers the doctrine of Christ and the doctrine of salvation. The names and natures of Christ, the unipersonality, the states of humiliation and exaltation, the prophetic, the priestly, the kingly offices of Christ, and the nature, purpose and extent of atonement will be covered in Christology. In Soteriology the following doctrines will be covered: The operation of the Holy Spirit, common grace, the mystical union, regeneration and calling, conversion, faith, justification, sanctification, and perseverance of the saints.

ST 6219 – Ecclesiology and Eschatology

Study of the nature and mission of the Church, the sacraments, and last things. Topics considered will be: the identity of the Church; the unity and mission of the Church; spiritual gifts; the leadership of the Church; baptism; the Lord's supper; the return of Christ; the millennium; the final judgment; the final state of humanity; the new earth.

ST 7123 – Apologetics

This course will review the principles and methods of Biblical Apologetics and the historical survey of the Christian endeavor to explain and proclaim the Gospel of Christ to each generation in contextually understandable terms. The objectives will include ways of presenting the claims of Scripture with reasoned, supporting evidence along with a survey of diverse methods of persuasion to believe those claims. The primary concern in view is not to develop ways of winning arguments with unbelievers but to grow in skills of winsomely persuading them with love to believe God and to follow Jesus Christ as Lord and Savior. While exploring speculative and philosophical issues, the outcome focus is on practical application in addressing philosophical and theological counterclaims to biblical faith and other popular contemporary objections to the gospel. Emphasis will be given to prayerfully presenting evidences from science, archeology, history, and Scripture in the hopes of removing as many barriers as possible when inviting unbelievers to share in the gospel of true life found only in Jesus.



Yom Suph (FTS Tour to Israel, Egypt, Jordan)

Postgraduate (Doctoral) Course Descriptions

Biblical Theology (BT)

BT 8301 – God's Kingdom in Scripture

An intensive exploration of one of the most important biblical themes in the Bible, yet one that does not appear in the OT with the clear wording of "kingdom of God." Nevertheless, the concept and reality of God's kingdom are pervasive in the OT: the kingship of God, the kingship idea in the prelapsarian world of Eden in Adams' commission, its role in Israel's laws and in Israel's later theocracy in the period of the Judges and Kings, will all be considered as the backdrop to the Messianic hope for a coming King reveled in the NT and in the coming future Kingdom of God in the new creation.

BT 8010 - Biblical Theology of the *Missio Dei*

This course is an in-depth focus on God's mission (Missio Dei) to show his glory to all the nations, to bless all nations, and to fulfill his creational purposes through the redemption of all creation. Attention is given to the importance of responding to these truths by both the individual and the believing community throughout the OT and the NT periods. Emphasis will also be given to contemporary theological issues relative to the task of Christian service and vocation within a creational and cultural framework in diverse contexts. A key practical objective of the course is to explore through exegetical work the correlations between the covenant of creation and the covenant of redemption as the gospel is progressively unveiled from Genesis 3:15 to Revelation 22:21.

BT 9010 - Biblical Theology of the Missio Dei

This course is an in-depth focus on God's mission (Missio Dei) to show his glory to all the nations, to bless all nations, and to fulfill his creational purposes through the redemption of all creation. Attention is given to the importance of responding to these truths by both the individual and the believing community throughout the OT and the NT periods. Emphasis will also be given to contemporary theological issues relative to the task of Christian service and vocation within a creational and cultural framework in diverse contexts. A key practical objective of the course is to explore through exegetical work the correlations between the covenant of creation and the covenant of redemption as the gospel is progressively unveiled from Genesis 3:15 to Revelation 22:21

BT 9102 – Critical Issues in Biblical Theology

An in-depth study of the history, principles, and practice of Biblical Theology in relation to the diverse approaches to its practice as found in contemporary scholarly debates. This will include a review and evaluation of the relevant literature to identify the most helpful principles for the exegetical practice of BT for application to our study of Scripture.

BT 9103 Advanced Logos Bible Exegesis

This course assumes a working knowledge of the Logos Bible software program and will give intensive practice in doing exegetical work for research, teaching, preaching, and writing. The use of the biblical languages is a central component for concentrated exegetical work that will complement doctoral level research towards writing a dissertation and other forms of academic writing. Requirement: Logos software license for the Academic Standard or Premium level.

BT 9104 Advanced Hermeneutics and Exegesis

This course concentrates on exploring recent advancements in hermeneutical theory and their applicability to biblical exegesis. Philosophical and theoretical ideals of hermeneutical theory are reviewed for consideration and evaluation. Linguistic theory and practice will also be surveyed to include developments in Discourse Analysis that will be applied in student research and writing. The use of the biblical languages is a central component for concentrated exegetical work that will complement doctoral level research towards writing a dissertation and other forms of academic writing.

Expository Preaching and Teaching (EP)

EP 8116 – Hermeneutics

This seminar will examine the hermeneutics of expository preaching. Various models of interpretation will be studied and applied to the practice of expository preaching with an emphasis on discovering the meaning of a particular passage of Scripture and its application for today. The hermeneutics of preaching from the Old Testament and the New Testament, including Christocentricity, will be examined.

EP 8117 – Expository Preaching

This seminar examines the history and the purpose of expository preaching of the Word of God. Expository preaching is defined as the sermon that every pastor should proclaim in the pulpit for God's glory. Historical and contemporary theories and models of expository preaching will be examined. The role of expository preacher in the church will be emphasized.

EP 8118 – History of Preaching

This seminar will examine the history of preaching and analyze the influence of preaching on the church and society from the Apostolic period until this present century. The expository preaching method will be contrasted with other preaching methods used throughout history.

EP 8119 – Biblical and Systematic Theology for Preaching

A survey of issues concerning biblical and systematic theology as they relate to the preaching, teaching, and discipleship ministries for expository preaching at a local church. The study of the preaching task in the context of its theological foundations. Contributions of major theologians to preaching will be explored. Exegetical developments and contemporary theological trends and movements and their effect on preaching also will be examined.

EP 8120 – Expository Preaching and Pastoral Theology

This seminar will examine the role of expository preaching in the pulpit and the relationship between expository preaching and the role of pastor at the local church. This seminar provides pastors with the personal formation including the role of prayer, personal Bible reading, and other spiritual disciplines of the Christian life.

EP 8121 – Doctrinal, Topical, and Evangelical Expository Preaching

The doctrine of Scripture for faithful exposition will be emphasized along with the essential and relevant nature of expository preaching for the contemporary church. The study and articulation of biblical doctrines of the Christian faith for the task of preaching will provide understanding of the doctrinal expository preaching to equip church members to be firm on the Word of God.

EP 8122 – Expository Preaching from the Old Testament

This seminar will interpret the Old Testament with the view to discovering, translating, and communicating based on author's intended messages. Biblical interpretation of the Old Testament will lead pastors to understand the biblical genres and the redemptive historical approach through the whole Bible and to apply the relevance of the Old Testament for the church.

EP 8123 – Expository Preaching from the New Testament

This seminar will interpret the New Testament with the view to discovering, translating, and communicating based on author's intended messages. Biblical genre such as the gospel and the epistle will be examined with given hermeneutical methods. The relevance of the New Testament for the church will be examined.

EP 8124 – Method and Model of Expository Preaching

This seminar examines the art of expository preaching with two approaches: hermeneutics and homiletics. This seminar explores biblical interpretive methods to find the meaning of the author as the intended meaning. Several sermonic methods such as deductive preaching, inductive preaching, and narrative preaching will be investigated based on expository preaching. Sermon plot and delivery will be examined for effectiveness between the pulpit and the audience.

EP 8125 – History of Korean Preaching

This seminar will examine the history of Korean preaching and analyze the influence of preaching on Korean churches and society from the Nineteenth century to the present.

EP 8126 – Learning and Teaching Theory and Practice

This course is an examination of major theories of learning and their application to teaching methodology and curriculum design. The course provides an understanding of the role of teaching and learning for the purpose of educating a diverse group of students in biblical studies. Additionally, this course prepares students for teaching in a Christian higher education context.

Historical Theology (HT)

HT 8101 – History of Christian Doctrine

A review of the development of Christian doctrine from the days of the Early Church until the present, including an analysis of the many and varied causes of division among disparate groups by culture, geography, and theology. The course includes a survey, description, and doctrinal comparison of the wide variety of major contemporary groups worldwide that self-identify as Christian.

HT 8107 – Contemporary Theology

A study of the major thinkers and schools of theological thought from the beginning of the nineteenth century to the present that includes the philosophical developments of the main streams of modern theology: Fundamentalist, Evangelical, Historical-Critical, Neo-Evangelical, Neo-Orthodox, and Postmodern. This course will also include Non-Western evangelical perspectives.

HT 8502 – History of Covenant Theology

This course interacts with scholarship concerning the key components and controversies of the ancient to modern development of covenantal theology and will also include review of modern movements that have influenced the debate, such as Dispensationalism and Pentecostalism. It will include a close examination of the covenant concept in Reformation and post-Reformational theology. In addressing the exegetical foundations and systematic-theological implications for a redemptive-historical hermeneutics for Biblical Theology, the bi-covenantal structure of creation and redemption will be the primary framework for proposing vital contemporary applications.

HT 9224 – Theology of Luther and Calvin

Beginning with a review of late medieval theology, especially of the flashpoints that elicited debate and dissent, this course addresses the most significant features of Reformation thought in the works of John Calvin and Martin Luther. The theological, social, educational, cultural, and political significance for a reformational approach to the issues they addressed will be explored in relation to contemporary implications for the church today. This will include consideration of the ongoing impact of the Reformers' ideals on lived experience from a reformational and missional perspective that informs the whole of life lived under the present lordship of Christ (vocation, family, politics, education, the arts and culture, the relationship between church and state).

HT 9031 – Theology of John Calvin

Students will review of the Institutes of the Christian Religion. Additionally, Calvin's life and theological influences and will be examined.

HT 9032 – Puritan Theology

Puritan theology is an advanced level study of the history and theology of the English Puritans. Major Puritan events will be reviewed that will include the doctrinal distinctiveness of the movement and the major themes of Puritan (includes Pilgrim/Separatist) emphasis on Scripture, meditation, election, predestinarian grace, spiritual adoption, assurance of faith, sanctification,

conscience and casuistry, church and worship, evangelism, and eschatology. Also, the Puritan lifestyle will be explored and discussed in view of their ongoing impact on Western society.

HT 9033 – Theology of Martin Luther

Students will review Luther's basic theological writings, spanning from 1517 to 1545, covering such key areas as theology, Scripture, the Gospel, sacraments, reform, ethics, and man. Additionally, Luther's theological influences and life situation will be examined in relation to his continued impact around the world.

HT 9034 – The Post Reformation Confessions of Faith

The major confessions of faith that developed from the Protestant Reformation will be explored and compared, as well as reactions against the Reformation at The Council of Trent and the Counter-Reformation. The major Reformers and the confessions they produced, or influenced, will be the primary focus of study, and will therefore consider the Westminster Confessions and Catechism, The Scots Confession, The Savoy Declaration, The Three Forms of Unity (The Heidelberg Catechism, The Belgic Confession, The Canons of Dort), as well as the Lutheran confessions that include the Augsburg Confession, the Formula of Concord, and the Catechisms of Martin Luther.

HT 9035 – Theology of the Major Reformers

Beginning with a close review of late medieval theology, this course addresses the most significant features of Reformation thought on the European continent during the sixteenth century. The theological, social, educational, cultural, and political significance for a reformational approach to these issues will be explored in relation to contemporary implications for the church today (that includes the present lordship of Christ in vocation, family, politics, education, the arts and culture, the relationship between church and state).

HT 9223 – Ancient Theological Issues

An in-depth study of the primary sources in the early church that includes readings in the Church Fathers and exploration of the key theological issues they wrestled with in the post-Apostolic context.

HT 9225 – Contemporary Theological issues

An in-depth study of the primary sources in the modern church that includes readings in the major contemporary theologians and exploration of the key theological issues that have engaged our generation and that have led to many controversies.

New Testament (NT)

NT 9001 – New Testament Exegesis

Students in this course will develop advanced skills in exegeting the Greek Bible. Various passages of the NT will be translated, analyzed, and outlined, both exegetically and homiletically. A research paper related to the student's dissertation interest will be developed and presented by the student.

NT 9106 – NT Hermeneutics and Theology

This course examines advanced issues related to the interpretation and theology of the New Testament including the value and application of genre analysis to NT interpretation, scholarly challenges in its interpretation, and contemporary frameworks for understanding and utilizing biblical theology in NT studies.

NT 9110 – New Testament Use of the Old Testament

Advanced study and practice in how the New Testament relates to and uses Old Testament texts and concepts. Emphasis is placed on student implementation of the exegetical methodologies in interpreting the NT in relation to the OT. The question of the unity of the two testaments and their continuities and discontinuities will be treated in practical exercises to give hands-on practice of doing biblical research that benefits from the results of recent scholarship, includes the use of software tools, and provides opportunities for presentation of the results to peers and professors for sharpening exegetical skills.

NT 9111 – New Testament Backgrounds

This course will explore languages, literatures, and cultures of the intertestamental and New Testament periods, including Josephus and the Greco-Roman World. Intertestamental literature, including the Septuagint and Pseudepigrapha, will be read to enhance a student's understanding of the New Testament. A variety of background areas will be studied including religion, philosophy, language, economics, and politics. The impact of archaeological discoveries on current understanding of the NT will be studied.

NT 9201 – Textual Criticism

Students will study the history, materials, and methods of textual criticism of the New Testament. The contributions during the last several decades will be evaluated. The student learns the practical use of the Greek New Testament and its critical apparatus.

NT 9211 – Advanced Greek Reading

Building on prior Koine Greek language studies, students will gain increased facility in the reading and translation of the Greek New Testament that includes intensive study of the syntax and discourse analysis of New Testament Greek. This will also involve reading of advanced level grammars and the inductive study of selected portions of the Greek New Testament. Designed to help New Testament language students expand and develop their ability to do exegesis from the Greek New Testament with the purpose of preparing for their research and writing of a doctoral dissertation.

NT 9302 – Greek Exegesis of Romans

A translation and exegetical study of Romans with a special emphasis on Paul's logical and rhetorical structure that includes examination of the Discourse Analysis of the Greek text. Theological considerations of Jewish backgrounds to key themes in Paul's theology will also be considered in his exposition of the OT and responses to extra-biblical Jewish literature and perspectives.

NT 9304 – The Messiah in the NT

An in-depth examination of the central person of Scripture that explores the NT Messianic, prophetic, titles/names, typologies, motifs, images, symbols, and themes that all together form a picture of Jesus as the long-anticipated Prophet, Priest, and King who fulfills the covenant promises of God. This will include a concentration on how the NT presents a reading of the OT that shows these features of the OT are all incorporated in the NT presentation of Christ as the fulfillment of the OT messianic, redemption-hopes, foreshadows, prefigurations, and prophecies.

Old Testament (OT)

OT 9120 – Old Testament Exegesis

Students will develop advanced skills in exegeting the Hebrew Bible. Various passages of the OT will be translated, analyzed, and outlined, both exegetically and homiletically. A research paper related to the student's dissertation interest will be developed and critiqued by the student.

OT 9106 – OT Hermeneutics and Theology

This course examines advanced issues related to the interpretation and theology of the Old Testament including the value and application of genre analysis to OT interpretation, scholarly challenges in its interpretation, and contemporary frameworks for understanding and Biblical Theology in OT studies.

OT 9111 – Old Testament Backgrounds

This course will explore languages, literatures, and cultures of the Ancient Near Eastern (ANE) civilizations related to the Hebrew Bible. Students will be exposed to Aramaic, Akkadian, and Ugaritic. Ancient inscriptions, contracts, and a variety of religious texts will be read to enhance a student's understanding of the OT, to include the Dead Sea Scrolls and the Hebrew Mishnah. The impact of archaeological discoveries on current understanding of the OT will be studied.

OT 9216 – Hebrew Exegesis of Genesis

A translation and exegetical study of selected portions of Genesis, with a special emphasis on creation, God’s creation decrees, and the events demonstrating God’s sovereignty in creation. Linguistic evaluation of the Discourse Analysis functions of the text will also be included.

OT 9215 – Advanced Hebrew Reading

Building on prior biblical Hebrew language studies, students will gain increased facility in the reading and translation of the Hebrew Bible that includes intensive study of syntax and discourse functions. This will also involve reading of advanced level grammars and the inductive study of selected portions of the Hebrew Old Testament. Designed to help students expand and develop their ability to do exegesis from the Hebrew Bible with the purpose of preparing for their doctoral research and the writing of a dissertation.

OT 9304- The Messiah in the Old Testament

An in-depth examination of the central person of Scripture that explores the OT Messianic, prophetic, titles/names, typologies, motifs, images, symbols, and themes that all together form a picture of the coming Prophet, Priest, and King who will fulfill the covenant promises of God. It also considers the juxtaposition of both specific words and concepts that together foreground the messianic, redemption-hopes of the world through foreshadows, prefigurations, and prophecies. Messianic expectations in the Ancient Near East and in Israel will also be explored in the context of biblical and extrabiblical Jewish literature.

Project Methodology (PR)

PR 8105 – Project Methodology and Research

An analysis of various types of research appropriate to the interests of Christian ministry, with attention to areas, resources, procedures, and requirements for Ministry Research Projects.

Practical Theology (PT)

PT 8103 – Church and Parachurch Ministries

The Church and Parachurch course is designed for those who are involved or interested in church and parachurch ministries in any setting. This course is relevant to all ministry contexts, providing a solid foundation in biblical and theological reflection, ministry philosophy, practical skills, and personal personal formation. Students can tailor much of this course to their unique needs and interests that will best equip them for fruitful ministry.

PT 8104 – Exegesis for Teaching and Preaching

This course is designed to strengthen the exegetical skills of biblical language use in the process of research, teaching, and preaching in the local church, on the mission field, or in Christian schools. In-depth use of various computer and internet resources will be explored alongside traditional lexical and language-exegetical materials. Emphasis will be on the practice of exegesis, thereby including extensive, shared exercises that will develop habits of sound biblical hermeneutics within the process of doing biblical exegesis and Biblical Theology, which includes the goal of contemporary application.

PT 8105 – Biblical Leadership Strategies

This course examines how the Christian ministry leader develops and implements an understanding of organizational structure through the spiritual gifts given by God, with specific emphasis on helps and administration. The process of moving from general objectives and mission/vision statements to effective ministry will be developed. Specific case studies will be utilized to demonstrate the growth of ministry organizations.

PT 8106 – Introduction and Theology of Biblical Counseling

This course is designed to enlarge and reinforce the confidence of students in the sufficiency, superiority, and practicality of Scripture for dealing with all of the issues of life, and to convince students that the resources we have in Christ and His Word are not only sufficient for handling and solving all of the personal and interpersonal problems of life but superior to the resources

that are found in the world. Emphasis is given to the history, theology, and methods of the church's pastoral care of individuals, marriages, families, and congregations.

PT 8107 – Biblical Counseling Methodology

This course focuses on the process of providing counseling from a biblical-theological perspective with interaction and evaluation of contemporary Christian and secular therapy approaches. Focus will be upon both the underlying philosophical foundations for counseling and upon the actual process of providing counseling. Case studies will be utilized to interact with approaches to actual counseling situations.

PT 8108 – Issues in Biblical Counseling

In this course, biblical counseling principles and methodology will be applied to common counseling problems such as depression and anxiety. There will also be comparison with differing Christian and secular approaches to counseling these commonly encountered struggles. Specific problem areas covered will be selected with input from students and direct application through case studies will be a focus of the class.

PT 8109 – Marriage and Family Counseling

This course will explore biblical foundations and approaches to counseling for marriage preparation as well as marriage and family concerns and problems. There will also be interaction with other counseling approaches to develop an ability to critically interact with the popular literature on the subject. The course will also touch upon the specific issues of divorce/remarriage, abuse, premarital relations, and the counseling of children.

PT 8110 – Biblical Counseling for Addictions

This course is designed from a biblical worldview to deal with addictions: gender issues related to sexual addiction, marital affairs, pornography, homosexuality, and pedophilia. It will also cover the basics of substance abuse, alcoholism, smoking, food, as well as introduce the student to Biblical counseling methods to address these issues.

PT 8111 – Foundations in Christian Leadership

This course examines biblical and theological themes that directly impact leadership practice. This course builds a theological and ethical foundation for the practice of leadership. Students learn to think theologically about theories, issues, and concepts drawn from the disciplines of leadership, education, and the social sciences. A framework for integrative thinking is developed.

PT 8112 – Personal Formation

An advanced study of the theological foundations, historical traditions, and contemporary practices that contribute to personal growth and transformation in Christian life and ministry. Designed for graduate-level students, this course examines the process of becoming conformed to the image of Christ through the work of the Holy Spirit, intentional spiritual disciplines, and participation in the community of faith. Students will critically engage classic and contemporary writings on formation, assess models of discipleship and soul care, and develop strategies for

fostering spiritual maturity in personal, congregational, and ministry contexts. Special attention is given to character formation, spiritual leadership, vocational discernment, and the integration of spiritual practices into a sustainable rhythm of life and ministry. The course challenges students to cultivate deeper intimacy with God while equipping others for spiritual growth and faithful Christian service. Corresponding to discipleship, emphasis will be placed on the relevance of biblical teaching to all the Christian life of vocation, family, work, mental health, spirituality, worship, and service in the church and world.

PT 8113 – Christian Leadership

The primary objective of this course is to help ministers understand the theory and to develop the skills for effective leadership in the church. Christian leadership and management will be explored in biblical, theological, philosophical, and methodological aspects. Various paradigms, philosophies, models, and strategies will be discussed with emphasis on Christian leadership development. Principles of organization, planning, delegation, and evaluation will be examined and discussed. The course also includes an internship component where knowledge and skills from the course must be implemented and practiced in a ministry context.

PT 8114 – Principles of Discipleship

An introduction to a biblical life of discipleship and ministry that develops followers (disciples/apprentices) of Jesus Christ who seek to bring the gospel of Christ to all the world and to all of life.

PT 8115 – Developing Leadership Strategies

This course provides an in-depth review of the meaning, development, and importance of *strategy* in the formulation of institutional programs (ecclesial, missional, or other). It will explore leadership strategies and techniques necessary to support the successful execution of those programs within their varied contexts. Included in this study will be a close examination of the leadership principles central to the planning, development, and execution of strategies that are based upon institutional *vision* and *mission*. Select case-studies will be surveyed as examples for evaluation and discussion.

Research (DR, RS, SR)

DR 9301– Dissertation Research Project

This is not a content course, but the research and completion of the Dissertation writing Project for the PhD Program. This is a pass/fail grade.

DR 9302 – Dissertation Research Project Defense

This is not a content course, but the student's oral and public defense (before internal and external readers/examiners) of the completed and submitted dissertation for the PhD program. This is a pass/fail grade.

RS 8001 – Ministry Research Project (Dissertation)

This is not a content course, but the research and completion of the Ministry Research writing Project for the D. Min. Program. This is a pass/fail grade.

RS 8002 – Ministry Research Project Defense

This is not a content course, but the public, oral defense of the student's Ministry Research writing Project for the D. Min. Program. This is a pass/fail grade.

RS 8108 – Dissertation Research and Writing (DMin)

An analysis of various types of research appropriate to the interests of Christian ministry, with attention to areas, resources, procedures, and requirements for Ministry Research Projects (including both traditional dissertations and doctoral level field studies). This course will enable the student to understand the research and dissertation process and the various components of a dissertation. Stress will be placed on the need for dissertation structure, to include the relationship of a table of contents with the outlined sections of a dissertation; the uniqueness of a dissertation topic or area of investigation; topic viability; the importance of developing a *thesis* on the topic; location of materials and database searching; information evaluation; reading strategies; note organization; and the outlining and writing processes. For practical application, students will also identify a possible dissertation topic and conduct bibliographic research to submit a preliminary dissertation proposal as part of the coursework.

RS 9108 – Dissertation Research and Writing (PhD)

This course will enable the student to understand the dissertation process and the various components of a dissertation. Stress will be placed on the need for dissertation structure, to include the relationship of a table of contents with the outlined sections of a dissertation; the uniqueness of a dissertation topic or area of investigation; topic viability; the importance of developing a *thesis* on the topic; location of materials and database searching; information evaluation; reading strategies; note organization; and the outlining and writing processes. For practical applications, students will also identify a possible dissertation topic and conduct bibliographic research to submit a preliminary dissertation proposal as part of the coursework.

SR 9001, 9002, 9003, 9004 – Supervised Research and Writing (4 courses, 3 credits each). Prerequisites: 8 core courses

The Modular Supervised Research and Writing Courses will be undertaken in conjunction with a professor who will oversee the student(s) in doing in-depth guided reading and writing on a specific topic aimed at clarifying and focusing the student's research on their dissertation project. These courses will ideally comprise more than one student, in a cohort fashion. The Supervised Research Courses must contribute to the student's projected dissertation topic and thesis or be clearly relevant to exploring those objectives. These courses will include student presentations of research in progress. As part of the course requirements will be a formal agreement between the student and the professor to clarify and guide the research and writing. See The "FTS Doctoral Student Guidelines."

Theology (TH)

TH 8001 – Advanced Theism

An in-depth comparison of Traditional Christian Theism, Process Theism, Open Theism, and Molinism, or middle knowledge. The emphasis will be on God's sovereignty in foreknowledge and election and other critical issues.

TH 8003 – Advanced Apologetics

An in-depth exploration of the primary philosophical and theological issues of contemporary apologetics including its history within the church. The way the authors and figures of the Scripture employed apologetics in the A.N.E. context will be analyzed. Contemporary tensions between science, theology, and philosophy evidenced in elite and popular cultural expressions in art, literature, film, music, and television will be addressed. A model for effective Christian gospel engagement in public discourse, policy, and activity will be developed.

TH 8101 – Biblical Worldview for Ministry

Worldview issues facing pastors and teachers will be studied considering the "Lordship of Christ over all of life" principle, and the "Cultural Mandate" concept. A Christ centered approach that explores the relationship of the teaching of scripture to all of life. Discussion will be encouraged of worldviews and ethics in ministry, perspectives on history, political issues facing the church, economic issues and philosophies, and psychological issues related to worldview formation.

TH 8102 – Theology and Ministry

This course explores how one's theology affects one's ministry through a study of ministerial activity and responsibility from a theological perspective. The biblical distinctives of the Reformed tradition are considered, as well as Christian apologetics, ethics, and historical theology as they affect the doctrine of the church.

TH 8104 – Biblical Theology

An advanced, in-depth study of the history, principles, and practice of Biblical Theology, as well as a review of the diverse secondary literature. Emphasis will be on the biblical theology of the scripture, as it is traced through the entire history of redemption from creation to new creation. The perspective taken will be that of the unity and continuity of revelation in the gradual unfolding of the redemptive purposes of God in Christ.



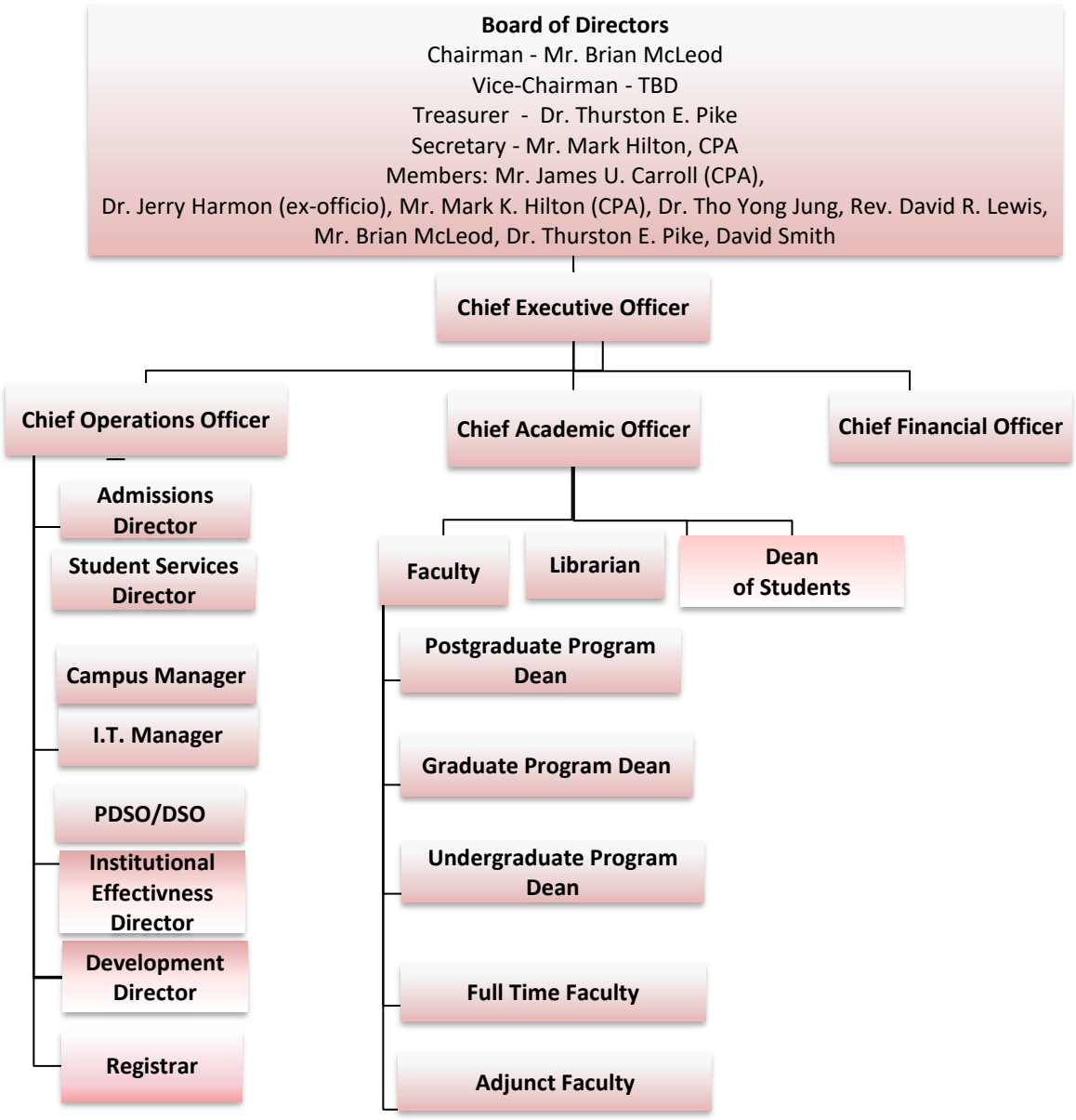
Hittite relief of the Battle of Kadesh, Pharoah Ramses II shooting from his chariot, 1275 B.C.)

Institutional Governance Teams



The integrity of academic institutions depends upon mutuality, shared governance, and accountability in which each division is related to and informs the others, but retains its own sphere of responsibility, and restricts its actions to that sphere except where approvals are required and unless invited of necessity to contribute to other divisions. In smaller institutions, overlapping of responsibility is inevitably a necessity. As a guiding principle, it must be kept before us that Christ is the Head and Cornerstone, and that autocracy by humans is always a danger to integrity because no person knows enough nor is good enough to govern alone and without restraint. The Board is not purposed to manage the institution, nor does the President manage the Academic division, nor does the Academic division manage the Administration or the staff, nor does the Administration manage the Academic division. Each is responsible for their division and must co-operate with all other divisions as necessary to build the institution integrally. Wherever there is institutional oversight and accountability between divisions (e.g., Board/President and President/institution, etc.), it is not to be understood as management of operations.

Organizational Chart



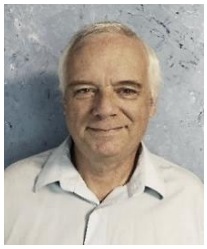
Board of Directors

Mr. James U. Carroll, CPA



Member
James Carroll, CPA LLC

Mr. Brian McLeod



Chairman
Technical Director, National Security Agency

Mr. Mark Hilton, CPA



Secretary
Certified Public Accountant

Dr. Thurston E. Pike



Treasurer
Retired US Army Field Grade Officer
Retired School Administrator

Dr. Tho Yong Jung



Member
Real Estate Agent, Travel Agent, Choir Conductor
Former Ordnance Officer, Korean Army
Global Xchange Source Inc., CEO

Mr. David Smith



Member
Director of the Museum of The Book, London England

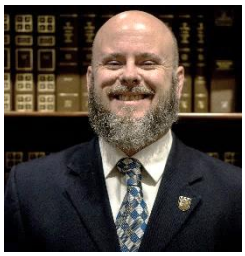
Rev. David R. Lewis



Member
Senior Pastor,
Cub Hill Bible Presbyterian Church, Baltimore, MD

Administration

Rev. Aaron Finley



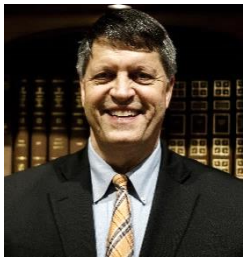
Internet & IT Media Technician
B.A. (Youth Ministry), Clarks Summit University, 1995
M.Div. (Pastoral Ministry) MidAmerica Theological Seminary, 2024

Lindsay Franz



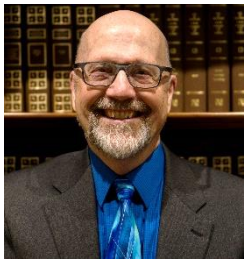
Librarian
M.L.S. (Library and Information Services), University of Maryland, 2013
B.A. (Art History and Spanish), McDaniel College, 2011

Rev. John Gorham



Admissions Director
B.A. (Biblical Studies), Bob Jones University, 1980

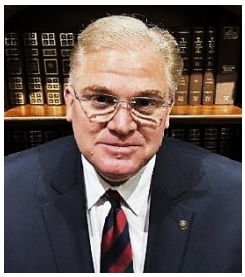
Dr. Stephen T. Hague



Chief Academic Officer (CAO)
Professor of Biblical Studies
B.A. (English Literature), Shippensburg College, 1981
M.A. (English Literature), Shippensburg University, 1983
M.A. (Old Testament), Biblical Theological Seminary, 1989
M.Div. (Divinity), Biblical Theological Seminary, 1991
Ph.D. (Old Testament Theology) Bristol University, Bristol, England, 2001

Administration

Dr. Jerry R. Harmon



President/Chief Executive Officer (CEO)
Adjunct Professor of Biblical Studies
B.S. (Theology), Hyles-Anderson College, 1987
M.Div. (Divinity), Mid-America Baptist Theological Seminary, 2001
Ph.D. (Old Testament), Mid-America Baptist Theological Seminary, 2006

Abbye Jones



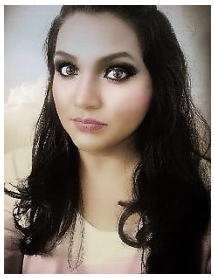
Business Manager (CFO)
C.S.C. (Computer Science Certificate), Community College of Baltimore County, December 1984
Experience: Office and financial management for business, church, school, and Seminary

Dr. Paul C. Kang



Dean of Students
Professor of Systematic Theology
B.A. (English Language & Literature), Kun-Kuk University,1983
M.Div. (Divinity) Westminster Seminary California, 1995
Th.M. (Systematic Theology), Westminster Theological Seminary, 1998
S.T.M. (Systematic Theology) Lutheran Theological Seminary, 2002
D.Th. (Systematic Theology), Stellenbosch University, 2005

Dr. Benish Masih

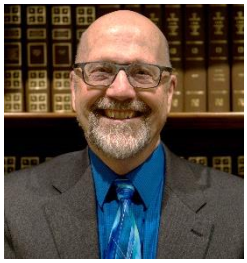


Registrar, Director of Student Services
Undergraduate Program Dean, Professor of Biblical Counseling
B.Sc. (Science), Stevenson University, 2017
M.Div. (Global Studies), Liberty University, 2019
Th.M. (Apologetics), Liberty University, 2022
D.Min. (Pastoral Counseling), Liberty University, 2021

[TBD]
Chief Operations Officer (COO)
Campus Manager

Faculty

Dr. Stephen T. Hague



Chief Academic Officer (CAO), Professor of Biblical Studies
B.A. (English Literature), Shippensburg College, 1981
M.A. (English Literature), Shippensburg University, 1983
M.A. (Old Testament), Biblical Theological Seminary, 1989
M.Div. (Divinity), Biblical Theological Seminary, 1991
Ph.D. (Old Testament Theology) Bristol University, Bristol, England, 2001

Dr. Jeong Koo Jeon



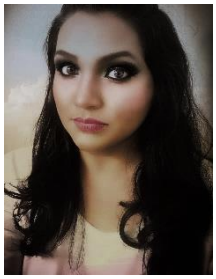
Postgraduate Program Dean, Professor of Biblical Studies
B.S. (Humanities), Johns Hopkins University, 2005
M.A.R. (Religion), Westminster Seminary in California, 1992
M.Div. (Divinity), Westminster Seminary in California, 1993
Ph.D. (Systematic Theology), Westminster Theological Seminary in Pennsylvania, 1998

Dr. Paul C. Kang



Dean of Students, ***Professor of Systematic Theology***
B.A. (English Language & Literature), Kun-Kuk University,1983
M.Div. (Divinity) Westminster Seminary California, 1995
Th.M. (Systematic Theology), Westminster Theological Seminary, 1998
S.T.M. (Systematic Theology) Lutheran Theological Seminary, 2002
D.Th. (Systematic Theology), Stellenbosch University, 2005

Dr. Benish Masih



Registrar, Director of Student Services, Undergraduate Program Dean, Professor of Biblical Counseling
B.Sc. (Science), Stevenson University, 2017
M.Div. (Global Studies), Liberty University, 2019
Th.M. (Apologetics), Liberty University, 2022
D.Min. (Pastoral Counseling), Liberty University, 2021



Collesium (Rome, built by Emperors Vespasian and Titus 80 A.D.)



Coptic Cave Church (FTS Egypt Tour)

Adjunct Faculty

Dr. Matt Fortunato



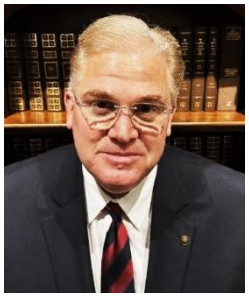
B.A. (Theology), Harding University, 2007
M.Div. (Divinity), Westminster Theological Seminary, 2012
Ph.D. (Apologetics), Westminster Theological Seminary, 2018

Gloria L. Hague



B.A. (Church Music and Piano), Westminster Choir College, 1982
M.A. (Old Testament), Biblical Theological Seminary, 1993

Dr. Jerry R. Harmon



President (CEO)
B.S. (Theology), Hyles-Anderson College, 1987
M.Div. (Divinity), Mid-America Baptist Theological Seminary, 2001
Ph.D. (Old Testament), Mid-America Baptist Theological Seminary, 2006

Rev. William Yong T. Jin



B.S. (Mathematics), University of Illinois at Chicago, 1986
M.Div. Westminster Theological Seminary, 1990
D. Min. (Biblical Counseling Candidate), Westminster Theological Seminary, 1999-present.

Dr. Sa-Han Jang



B.S. (Physics), Kwangwoon University, 1992
M.S. (Physics), Kwangwoo University, 1994
M.S. (Physics), Ohio University, 1998
Ph.D. (Physics), University of Delaware, 2007

Dr. Hahn Kim



B.S. (Mechanical Engineering), Ajou University, 1978
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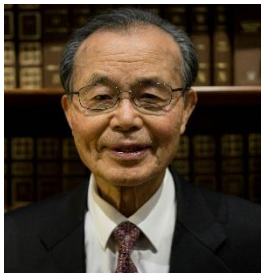
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M.R.E. (Religious Education), Faith Theological Seminary, 2003
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M.Div. (Theology), Presbyterian Theological Seminary, 1969
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FTS 2025 Greece tour



FTS Egypt tour 2024





Campus Safety

Faith Theological Seminary takes reasonable steps to protect the lives and health of all individuals on the FTS campus. Staff, equipment, and information resources are provided to encourage behaviors and environments which prevent dangerous situations and to assist if an emergency should occur. However, despite these reasonable and good faith efforts, it is impossible to predict individual actions or guarantee absolute control that will assure that no unwanted acts or situations will ever occur. It is the responsibility of everyone to report dangerous circumstances

to any FTS Staff or Faculty member and to take appropriate and reasonable actions to protect life, limb, and then property.

To the extent each situation permits, emergency response decisions shall be made by one of the senior administrators. If this arrangement is not permissible and the situation requires an immediate response, a decision should be made by the individuals most readily available and equipped to respond to the situation. In all situations, everyone should take reasonable steps to protect themselves and their property.

Personal Safety

Faith Theological Seminary encourages all individuals to take an active role in campus safety. While the institution strives to provide a safe and secure environment, it is everyone's responsibility to be aware of his or her surroundings and exercise his or her own best judgment to maintain personal safety and well-being. Everyone should call attention to conditions or situations which threaten the safety and security of others by contacting a faculty or staff member. Some suggestions that an individual may take to protect himself and/or his property include:

- Be aware of your surroundings.
- Walk only in well-lit areas and on established walkways.
- Protect your valuables by holding your purse and belongings close to your body.
- Do not carry large amounts of cash or valuables with you while on campus.
- Keep doors and windows locked.
- Avoid staying in areas alone at night.
- Report any instances of crime to the most readily available faculty or staff member or dial 911.
- If you are attacked or approached by a demanding individual, turn over whatever property the attacker requests and contact 911 as soon as you can get to a secure location.
- Students are cautioned not to leave exposed valuables in automobiles or to exit night classes alone.

Bomb Threats

Bomb threats should always be taken seriously. The individuals most readily available and equipped to respond to the situation should follow the procedures below when a bomb threat is received via the telephone.

1. Remain calm, listen, and take notes of what the caller is saying.
2. Record the displayed number if caller ID is provided.
3. Try to inform someone else to notify another individual that you are handling a bomb threat call.
4. Get as much information as possible through asking some of the following questions:

a. Where is the bomb? Location?

b. When is it scheduled to go off?
c. What does the bomb look like?
d. Why is the bomb located at this institution?
5. Record a description of the caller's voice.
    a. Is the caller male or female?
    b. Does the caller sound like a juvenile or an adult?
    c. Is the caller calm, angry, loud, soft, crying, or laughing?
6. Listen and record any background noises, such as railroads, streets, aircraft, voices, etc.
7. Follow policy "Emergency Notification Plan".

Once the institution has received a bomb threat, the building should be evacuated. All doors should be left open, and individuals should not use switches, cellular phones, or any other electronic devices. Any suspicious objects should be reported to emergency personnel immediately. Evacuations will be ordered by Seminary officials and according to the "Evacuation Policy and Procedure".

Civil Disturbance

A civil disturbance is any incident that is disruptive to the educational experience or work environment. All individuals should remain focused on their personal safety and notifying emergency personnel. Individuals should follow the "Emergency Notification Plan". If necessary, evacuate according to the "Evacuation Policy and Procedure".

Fire Safety

Fire prevention and safety guidelines are for the protection of students of the Seminary. If a fire has been identified or suspected, the nearest faculty or staff member should be notified. Follow the instructions that they provide and/or relocate to a safe location. All students should be familiar with the location and operation of fire extinguishers. Fire extinguishers are marked and maintained in accordance with local and state regulations. In the event of a fire, some suggested steps to follow are listed below.

1. If the fire alarms have not sounded, verbally yell "fire".
2. Use water or a fire extinguisher to put out small fires. Do not try to put out a fire that is getting out of control. If you are not sure if you can control it, evacuate the building immediately using "Evacuation Policy and Procedure" and contact 911 from a safe location.
3. If your clothes catch on fire, stop, drop, and roll until the fire is extinguished. Running only makes the fire burn faster.
4. If you are escaping through a closed door, use the back of your hand to feel the top of the door, the doorknob, and the crack between the door and door frame before you open it.

a. If the door is cool, open slowly and ensure fire and/or smoke is not blocking your escape route. If your escape route is blocked, shut the door immediately and use an alternate

escape route, such as a window. If clear, leave immediately through the door. Be prepared to crawl. Smoke and heat rise, so the air is clearer and cooler near the floor.

b. If the door is warm or hot, do not open. Block the cracks around the doors with towels or clothing if possible. Escape through a window. Do not open the window if there is visible smoke or fire outside of the window. If you cannot escape, hang a noticeable object outside the window, alerting fire fighters of your presence.
c. Unless necessary, do not attempt to jump from windows above the ground level. This can lead to serious injury or death.

5. Remain at an assembly point away from the building until emergency personnel extinguish the fire and provide further instruction.

Health Services and Medical Emergencies

The Seminary does not currently offer medical coverage or care. There are no medical personnel at the Seminary. Referrals for insurance and local medical care are available from the Maryland Health Connection, 1-855-642-8572, www.marylandhealthconnection.gov (Maryland residents only).

Medical facilities in proximity:

Express Care
4900 Beaver Run Ct
Ellicott City, MD 21043
443-542-9630

MedStar Health: Primary Care at
Wilkens Medical Center
4660 Wilkens Ave SUITE 100
Baltimore, MD 21229
410-247-0782

Patient First Primary and Urgent Care
6333 Baltimore National Pike
Catonsville, MD 21228
443-514-1361

In case of a medical emergency, contact 911 and then contact the Seminary Office when on duty at 410-788-6132.

First aid kits are located outside the restrooms on the Lower Level, outside Classroom 4 on the First Floor, and in the Restroom on the Second Floor.

Storage, Handling, and Disposal of Dangerous and Toxic Materials

The handling of all hazardous material is done by the Campus Manager. These items include but are not limited to cleaning supplies, paint, light bulbs, and any other item that might be used in a classroom or on campus. It is the responsibility of the Campus Manager to properly dispose of these items in cooperation with the host facility. There will be no acquiring of these items outside of the Campus Manager and the host facility. For storage of these items, they will be held in proper storage containers outside of the

classroom in a designated area by the host facility. Any exceptions to this policy must be approved by the Campus Manager and CCO.

School Closing and Emergency Policies and Procedures

In the event of a heavy snowfall or ice storm, the seminary may cancel classes. You may call the Seminary main number to hear any messages that have been posted regarding school closings or visit the Seminary website for announcements. Also, watch for announcements on WJZ-13 and WJZ.com.

Tornado Watch

1. During a tornado watch, the following steps should be followed.
2. Monitor radio and television stations.
   - Watch for tornado danger signs:
   - Dark, often green sky
   - Large hail
   - A large, dark, low-lying cloud (particularly if rotating)
   - Loud roar (similar to a freight train)
   - Funnel-shaped clouds
3. Report any of the danger signs to a faculty or staff member when possible and take shelter immediately.
   - Go to an interior room on the lowest level of the building. Put as many walls as possible between you and the outside of the building.
   - Step away from windows and doors.
   - Get under a sturdy table or desk and use your arms to protect your head and neck.
   - Remain in a secure location until the faculty or staff member has provided further instruction.

Tornado Warning

During a tornado warning, the following steps should be followed.

1. Go to an interior room on the lowest level of the building. Put as many walls as possible between you and the outside of the building.
2. Step away from windows and doors.
3. Get under a sturdy table or desk and use your arms to protect your head and neck.
4. Remain in a secure location until the warning has expired and a faculty or staff member has provided further instruction.

Flood Watch

Individuals should be prepared to move to higher ground if it becomes necessary. A flood can occur in a brief period without warning and in these circumstances a flash flood watch is issued.

Flood Warning

When flooding is possible or imminent, individuals should take the following steps and/or precautions.

1. If standing water occurs within the building, move to a higher level or relocate to a higher elevation when possible.
2. Do not walk through moving water. If you must walk in a flooded area, walk where the water is not moving.
3. Do not drive into flooded areas. If floodwaters rise around your car, abandon the car and move to higher ground if you can do so safely.

If standing water occurs in the building, a faculty or staff member will advise individuals as to where they should relocate.

Evacuation Policy and Procedure

Situations may arise which will require an evacuation to ensure the safety of all individuals on the campus. Individuals should locate the nearest exits, which are identified by exit signs above the door.

The following steps should serve as a guide to all individuals for the evacuation process:

1. Once notified of the situation, proceed to the nearest exit and assembly point.
2. All doors should be closed after the room has been completely evacuated, unless the evacuation is due to a bomb threat. Doors should be left open when a bomb threat occurs.
3. All individuals should remain at the assembly points until officials give a clear instruction that it is safe to return to the building.

Emergency Plan for Persons with Disabilities

If there is a faculty, staff member, student or guest with a disability, the instructor or supervisor should have a plan of response prepared. The plan should take into consideration the building, the classroom/work location, type of disability, assistance needed, and the availability of assistance.

Emergency Notification Plan

In the event of an emergency, it is important that the campus community, along with surrounding areas, be notified of the situation. FTS will, without delay, determine the content of a notification and initiate a notification system to the community apprising them of the emergency unless notification will endanger a person or compromise

efforts to assist a victim or resolve the situation. Below is the emergency notification plan developed by FTS.

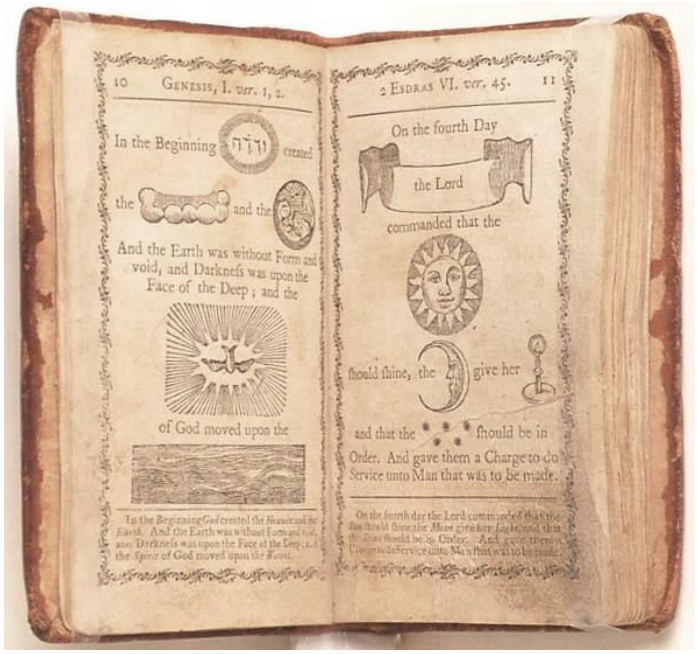
The closest FTS faculty or staff member to the situation will determine if the incident is a significant emergency. If he/she determines a significant emergency exists, he/she will notify the Facilities and Property Manager. If the Facilities and Property Manager is unavailable, the Business Manager will fulfill all duties of the Facilities and Property Manager as outlined in this Emergency Notification Plan.

The Facilities and Property Manager will determine the content of the notification and initiate the system to disseminate the message. On-campus notification consists of personal relay of information. The appropriate off-campus parties will be notified by telephone.

The persons filling the above-mentioned roles are as follows:

1. Facilities and Property Manager – David Wagner
2. Business Manager – Mrs. Abbye Jones

The Emergency Notification Plan will be publicized to the on-campus community annually. An annual test, which may be either announced or unannounced, will be performed.



Eighteenth century children's Bible

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THEOLOGICAL SEMINARY

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